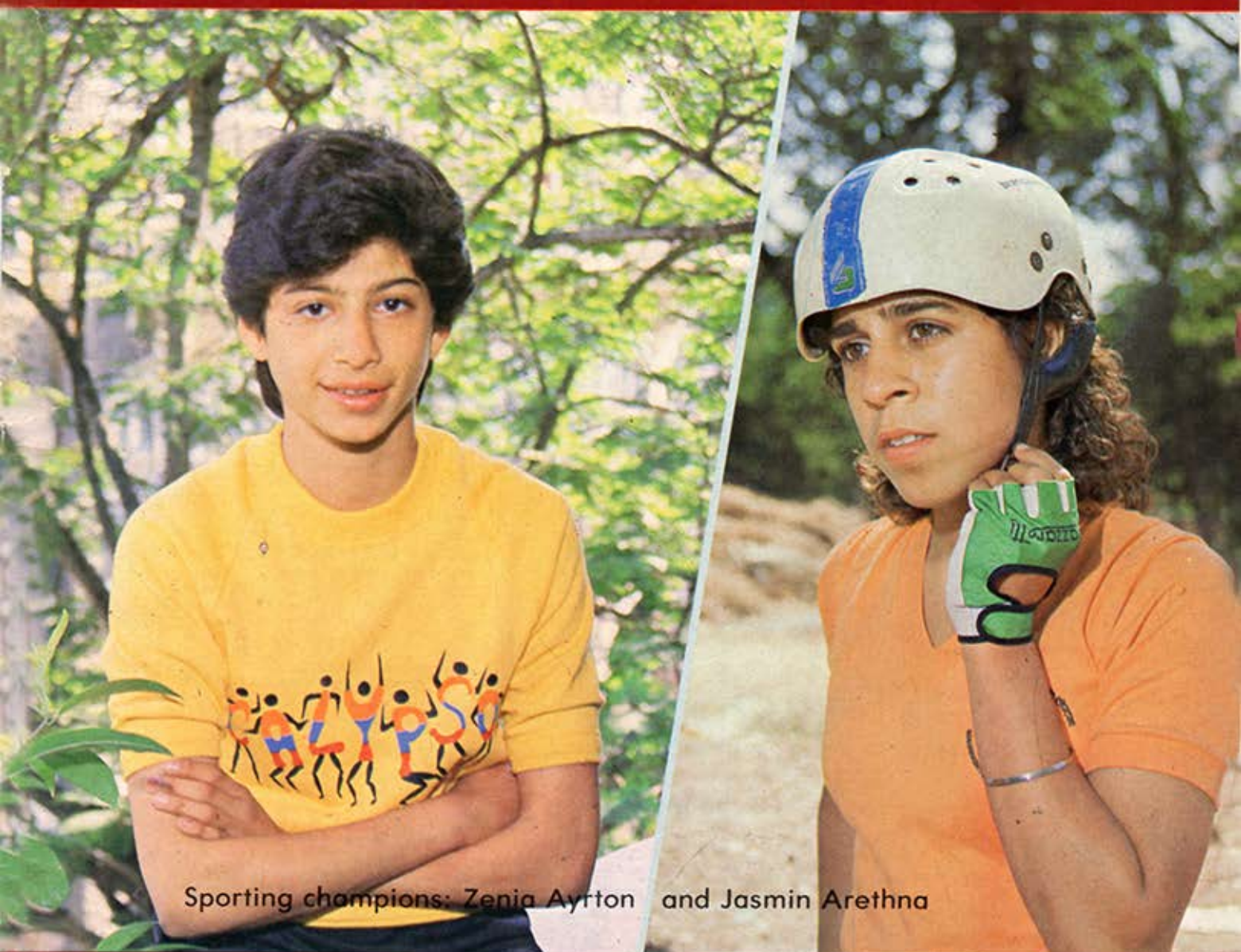


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Parsiana

March 1986
Volume 8 Number 9

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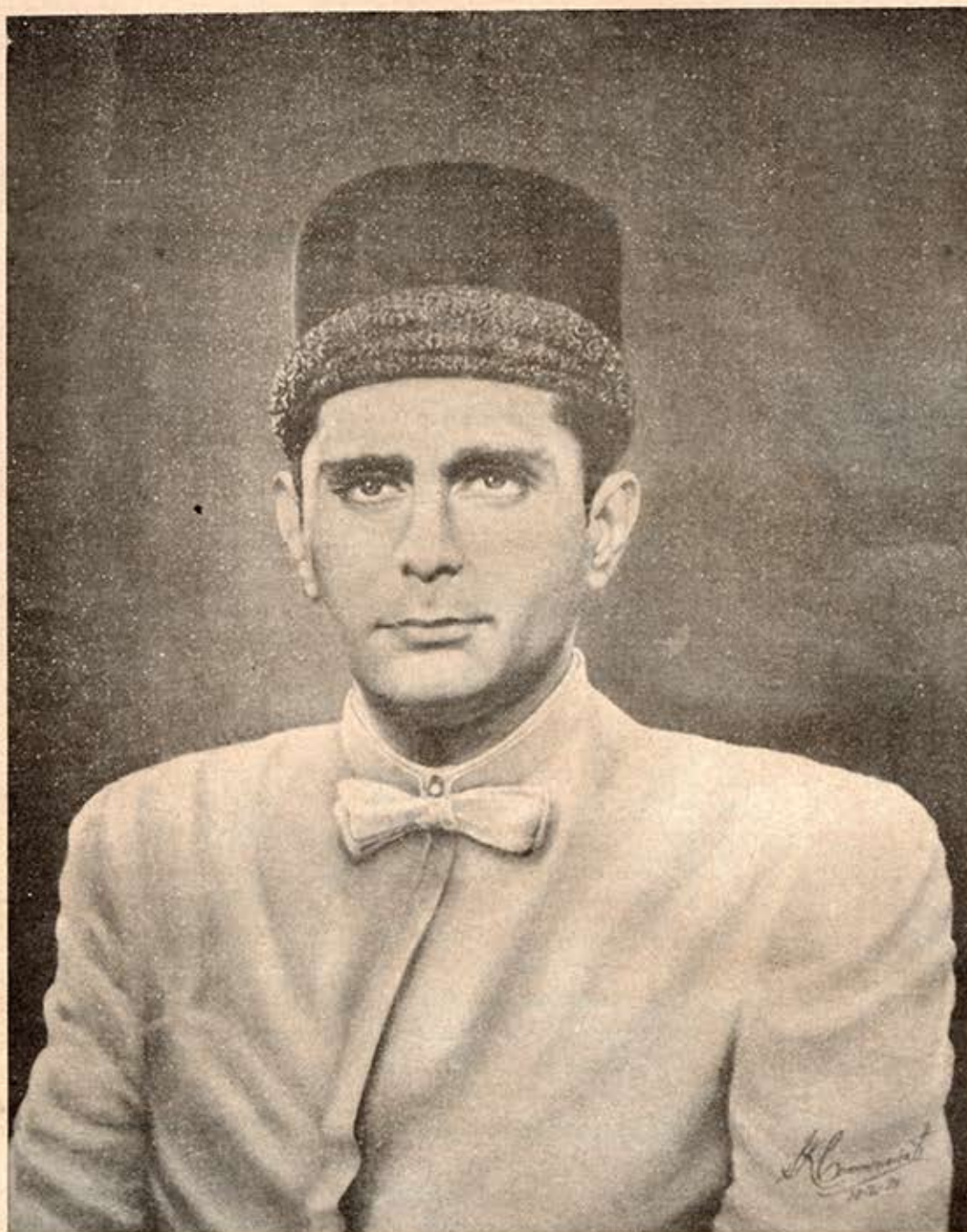
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In Memoriam

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.

"Learning to coexist"

Porus Cooper needs to be complimented for his comprehensive and careful report on the Fifth North American Zoroastrian Congress (*Parsiana*, October 1985). Many harsh words were traded as emotions flared and one cannot be happy at the division and ill will of the event. Suffice it to say that the organizers seem to have invited as speakers only those Zoroastrian and non-Zoroastrian scholars whose views concurred with their own. One purportedly sociological study presented at the youth panel described traditionalist or ritualist respondents as 'fanatical,' as though that were a technical term. The unfairness of all this was palpable. Towards the end of the Congress, I was attacked by one speaker as presenting a view of Zoroastrianism in

which I did not myself believe, and I responded angrily to this.

To be fair to those whose views I oppose, I must admit that they were quite justified in feeling offended that a non-Parsi or Irani should seem to presume to dictate to their community, and at that, in strident and sometimes disrespectful ways. They also felt, I think, that some of the orthodox wished, as a bloc, to disrupt their Congress. I wrote some months ago to Ms Farangis Shahrokh (president of the Zoroastrian Center at Los Angeles) to express my regret at things said in the heat of argument, to express my misgivings in an open and friendly way, and to seek avenues of reconciliation.

It is not the job of a scholar to be controversial or a preacher; but I do believe in the Zoroastrian religion and I think my understanding of its principal doctrines is at least supported by a careful, scholarly reading of the texts. I hold these tenets as a matter of faith and shall continue to uphold them, even if I am the last person on earth to do so. At the same time, may I say that my modest scholarship is at the disposal of your community? I have no wish to tell you how to practice your religion. I am also fully aware that religions undergo reform and diversification. In stating firmly and with conviction what I believe the texts say, I am not presuming to order anyone about; if that is what it sounds like, then I hope you will have the good grace to recognize that friendship and concern alone kindle verbal passion.

A large part of the interview with Khojeste Mistree ("Mistree: grave imbalance" — *Parsiana*, October 1985) was devoted to the strange question of why I wear a *dagli*. I wear a *dagli* at all formal events here and in India: at Republic Day receptions in the Indian Consulate; and at social or religious gatherings. The first reason for my doing this is that I find the white garment a beautiful statement of the truth and purity of Zoroastrian thought, and here I stress again that I regard myself as a believer in the Zoroastrian religion, though I am *not* a Parsi or Irani by nationality and do *not* claim any communal membership or formal conversion. In addition to this, I find

shirts and ties very uncomfortable; in the hot Indian climate they are impossible. I lecture here in a sweater, as any reader of your magazine who happens to be visiting New York is more than welcome to verify; I shall be happy to have Zoroastrian guests at my classes any Monday or Wednesday at Columbia (tel. 280-5587), and shall be honored to offer them tea and sweets, as the *real* business of Zoroastrian studies is carried on.

DR JAMES R. RUSSELL
New York

The ZS connection

Under the caption "Zoroastrian Studies connection" in the Position Paper of the Athraivan Educational Trust (AET) (*Parsiana*, January 1986) an impression is sought to be created that Zoroastrian Studies (ZS) will not dominate the AET show, since "members of AET are individuals who have their own freedom of thought and courage of conviction to express their views." Other members of AET, excepting its chairman, may be men of eminence in their own respective fields of work, but their background and experience do not equip them to make any meaningful contribution towards religious aspects of the AET. The fact, therefore, is that ZS is going to dominate the AET show.

This is further borne out by the fact that Ms S. Munshi, trustee ZS, whilst commenting on an article "Addressing the AET" (*Parsiana*, January 1986), has expressed at some length that AET is the brainchild of ZS: "Both AET and ZS are manned by personnel common to both organizations... the education of the Zoroastrian priesthood falls very much within the scope and ambit of ZS and has been a cause for which ZS has worked since its inception." The typical style of functioning of ZS has filtered down to the AET as well.

The opinion expressed by Dasturjis Mirza and JamaspAsa in their rejoinder to AET's Position Paper, regarding the founder of ZS, speaks volumes. All critics of AET have unequivocally stated that this ZS connection is not only not desirable because of its inability to impart the right type of training for the mobeds; but is dangerous because

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of the faith shattering dogmas like non-omnipotence of God and Prophet Zarathushtra being an ordinary thinker and philosopher and not a yazat as stipulated in the scriptures. Mobeds trained with such concepts will spell ruin of the religion and the community. No wonder, therefore, that the ZS connection is the main bone of contention in the controversy that has raged against the AET.

SOHRAB N. PATWA

"Laws were made..."

May I please know what Ms Shirin J. Mistry means when she refers to the stigma of a "half breed" child in "Laws were made to be followed" (*Parsiana*, December 1985)? I don't understand how a stigma can be attached to an innocent child born of parents of different religions? A child is a child — the so-called stigma is only in the minds of people who think it so. There is no such thing as a "pure race" any more, we are all a mixture of different blood.

Ms Mistry says that Zoroastrians still retain their racial origins because the Hindus in India would not accept

them as Hindus of the same level. I was under the impression that we came to India because of religious persecution and to retain our religion. Why would we want to convert? Surely if Zarathushtra were with us today, he would not have refused converts?

And Ms Mistry questions, "when has quantity ever preceded quality?" What are we going to do when there is no quality left? And what quality are we talking about? In our day-to-day lives are we any different to other people? There is no unity amongst us, we are always bickering, we cannot decide on one single issue. It is but natural that we love our own community, but that does not mean that we are superior.

Well done Joseph Peterson and the priests who admitted you to our fold. I hope there will be many more like you. Very few of those who have condemned you, know about our religion as much as you do.

The Jewish millions survived the holocaust — because they were in millions! We are creating a slow holocaust of our own!

How can anyone who loves our religion and wants to be part of us, destroy us? They do not want to change us — they want to change themselves. If freedom of choice in the broadest sense is a cardinal doctrine in Zarathushtra's teachings — who are we to deny it to others? And is it not a fact that converts are usually more devout than persons who have been born into the religion?

May I suggest that there should be no forceful conversions. While children of mixed marriages should be accepted only if both parents give their consent when they are minors; if after reaching majority they wish to come into the religion — we should not bar them.

Let us have a panel of learned and wise elders to ensure that only genuine adults join our fold. This should set at rest the minds of people who feel that others want to become Zoroastrians for material gains.

We are one world — how can we ever say that if one marries out of one's religion one has married the wrong man and brought shame on the family

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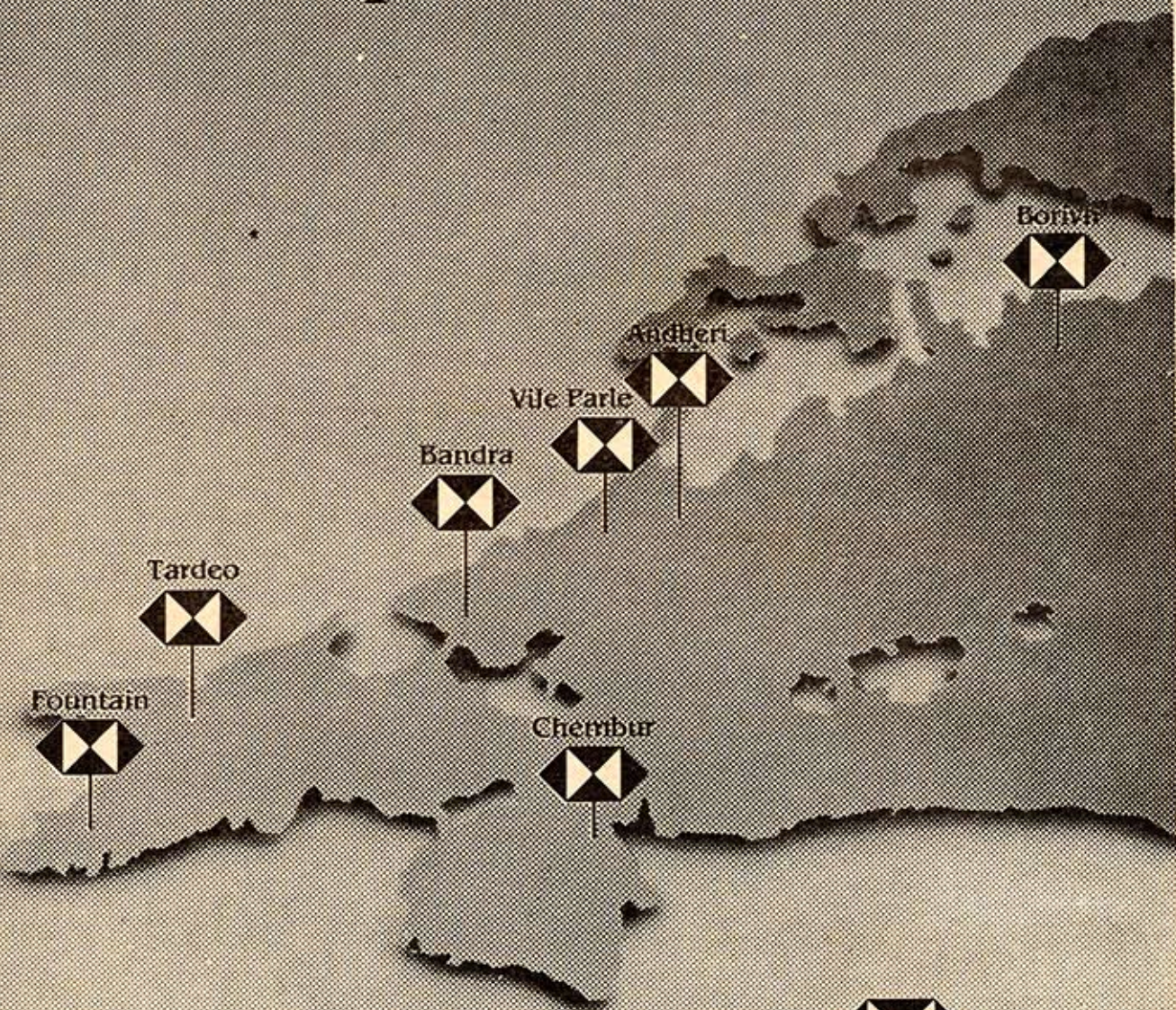


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name and honor?

It broke my heart when I read young Faranaz Irani's note (*Parsiana*, December 1985, page 14) saying, "My brother and I are born of a Zoroastrian father and a non-Zoroastrian mother, but we owe our mother a tremendous sense of gratitude for helping to bring us up as good Zoroastrians. She taught us our prayers, and we have always turned to her with questions about the religion. For our family, and I speak especially for myself, not to have her share the experience of muktad days and the *Gatha* readings, has been difficult to accept."

Is this the excellence of a religion we are supposed to practice — to deny a good and generous human being the beauties of our religion?

BHICOO J. MANEKSHAW
New Delhi

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MIL would like to embark upon a program of recruiting the right technical personnel and put them on training. Our requirements will be for degree or diploma holders in mechanical engineering with specialization in hydraulics (design and fabrication preferred); chemical engineers with a background of plastics and polyurethane; and electronic engineers with specialization in industrial control systems.

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conferences, it is high time some solution is worked out so that we may continue to get sandalwood and kathi at reasonable prices.

While the younger generation of today is becoming more religion conscious, we cannot sit tight and talk only of the present. According to me, unless suitable trees are planted right now on Zoroastrian farms, we may have to resort to gas lit fires in the future.

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Ethical religion

There is a great deal of ambiguity prevailing in the interpretation of the *Gathas* (Yasna 30.2) by which Prophet Zarathushtra has granted us freedom of thought.

In the *Gathas*, Zarathushtra talks of how best to live the life of a householder. There is no talk of death or the hereafter, no compulsive rituals of any kind. Heaven (*Vahista Ahu*) or hell (*Achista Ahu*), is here, according to what one makes of life. Zarathushtra desired to convert people into choosing this religion of Mazda Yasna (monotheism), of living to do the right, over the then prevailing religion of Deva-Yasna (polytheism).

Zarathushtra has laid great stress on Vohu Mana, exhorting us to use our mature mind in all matters. His granting us freedom of thought is to enable us to choose the right religion from the wrong by thinking clearly and sanely, without illusions and traditional prejudices. It is therefore necessary to encourage the development of a pure mind which is capable of dealing with the issues of life as a whole, to enable us to respect our own noble motives.

Zoroastrianism is right living (Asha), by right thinking (Vohu Mana). Zoroastrianism is not begging and petitioning God for favors or forgiveness or of seeking vicarious salvation through priests. One must there-

fore cultivate a discerning mind which will probe into what is religion, and not just accept without question the religion of temples and rituals. Zoroastrianism is ethical, not magical.

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Events and Personalities

A bungli for Dahanu

For the convenience of Zoroastrians in and around Dahanu, the new Daulat Merwan Irani Bungli was inaugurated by chief guest Meherwan Aspandiar Irani on December 17, 1985, notes a press release.

The Bungli and the six-acre aramgah which it services were the brain children of the late agriculturist of Dahanu, Merwan Khodadad Irani who bought and willed the land to the Shapur Merwan Khodadad Aramgah Trust for the

the new Bungli. Floral tributes to the trustees of the aramgah Trust, architect Noshir Sagar and contractor Gafur Darbari, were followed by a ghambar.

A hall for Vadodara

The Parsi Medical Association, which consists of practicing Parsi doctors of Bombay, tramped to Vadodara to present its current hit *Pappa Panva Nikalia* on March 1, 1986, in aid of the construction activity of the Shri Parsi Panchayat, Vadodara. A souvenir published on the occasion raised monetary

support for the project.

The Panchayat is planning to construct a hall in the Bai Hirabai Compound of the Parsi Dharamshala to provide facilities for holding various social and cultural functions, notes a press release dated January 14, 1986, issued by its president Shavak F. Patel.

The proposed hall, with an estimated cost of five lakh rupees, plans to serve the needs of one and all in the city of Vadodara, and will have "facilities such as a modern kitchen with attached storeroom, and rest rooms with bathrooms and toilets," adds the release.

The remaining amount needed for construction, "will be collected from other sources, by the Shri Parsi Panchayat, Vadodara," adds the write-up.

For further information contact: The President, Shri Parsi Panchayat, Post Office Road, Fatehgunj, Vadodara 390002.

Religious celebrations

Scholars and speakers discussed the exoteric (outer) and esoteric (inner)

(Left) Bungli at Dahanu

(Below) Bangalore Dar-e-Meher



purpose. The Trust was named after his late son.

The Bungli was inaugurated on the second death anniversary of Merwan who is interred in the aramgah, beside his wife Daulat, after whom the bungli is named.

The function, attended by about 400 people, began with a jashan which was followed by a speech given by the chief guest. Irani extolled the part played by Manijeh and Minoo Dinshaw Irani, daughter and son-in-law of the late philanthropist, as also his grand-daughter Tenaz Jamshed Raise who built



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aspects of Zoroastrianism as they met to celebrate the diamond jubilee of the Bai Dhunmai and Cawasji Dadabhai Dar-e-Meher, Bangalore.

The three-day celebrations commenced at the Dar-e-Meher on January 24, 1986 with a jashan led by Dastur Hormazdiar Noshirwan Dastur, high priest of the Deccan and Poona. Dastur Dr Hormazdiar Mirza of Udawada, Ervad Nadirshah Unvalla, panthaky of the agiary, and seven others joined in the jashan, noted a write-up sent by Unvalla who has served the adaran for the past 52 years. After felicitating the stalwarts of the Bangalore Parsee Zoroastrian Anjuman, Dastur Hormazdiar Noshirwan highlighted the main tenets of Zoroastrianism.

Businessman Hector Mehta, chief guest on the occasion, spoke about the community's secular affairs, summarizing the efforts made by individuals and institutions towards the betterment of Parsis throughout India.

On the religious front, Dastur Mirza stressed on the physical and the accompanying spiritual deities of all nature's creations; Kshnumist, Ervad K.N. Dastoor of the Council of Vigilant Parsis (COVP) pointed to the inadequacy of the human mind to understand the truths of nature; Adi F. Doctor, editor, *The Parsee Voice*, explained the cir-

Deboo: French appreciation



cumstances preceding Zarathushtra's birth and the purpose of his advent into the physical realms. At the question-answer session, queries ranging from food habits to reincarnation were answered by Mirza, Dastoor, Doctor and Meher Master-Moos, founder of Mazdayasnie Monasterie.

The finale of the celebrations was a cultural program followed by a ban-

quet at a specially constructed mandap outside the Lady Jehangir Kothari Memorial Hall.

Deboo for Paris

Internationally famed couturier, Pierre Cardin, commissioned dancer Astad Deboo, to choreograph a piece for the prima ballerina of the Bolshoi Ballet, Madame Maya Plisetskaia, which was scheduled for presentation at the Espace Cardin in Paris on February 24, 1986, noted *The Times of India* news report. Called *Passage of Life*, the 15-minute piece included a touch of Indian dance in the form of *abhinaya* or facial expressions, noted the report.

Deboo himself was to present his work *Fusion*, comprising five dances, at the same show in Paris which was advertised for repeat performances through the week, adds the write-up.

Having choreographed sequences for the film *On Wings of Fire* (formerly *A Quest for Zarathushtra*), Deboo says in the report that his combination of modern and traditional dance forms has not been appreciated by Indian audiences. "There is never any feedback in India and it is still difficult to find a sponsor for my programs," he adds.

Deboo, with his accompanying technical crew comprising Ratan Batliboi and Fali Unwalla (set design), Sam Kerawalla (lights) and Noshir Darwalla (sound), left for Moscow to rehearse with Plisetskaia for two weeks



Members of the Bombay Parsee Association, grouped at the base of Dadabhai Naoroji's statue, after garlanding the statues of all the freedom fighters in Bombay, to celebrate the centenary of the Indian National Congress: vice-presidents Rusi Gandhi and Vispi Dastur, Don Mody and president Jehangir Shroff.

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before going on to Paris, noted a press release.

London award for Dalal

Ms Katayun Dalal and Dr Ranu Vanikar, of the M.S. University of Baroda's English department, are among the winners of the 1985 English-language competition organized annually by the English-speaking Union of Commonwealth in London, notes a report in *The Times of India* of December 6, 1985.

Co-authors of the paper "Coping with cultures: An analysis of culture transfer in second language acquisition," Dalal and Vanikar received their award from the Duke of Edinburgh, on December 3, 1985, at Buckingham Palace, notes the report. Their visit was sponsored by the University Grants Commission, the University of Baroda and the British Council, adds the write-up.

Up medical technology

Invited to teach and participate in the International Teachers Exchange Program at Essex Community College, Maryland, USA, last summer, medical

technologist Ms Ruzbeh K. Mowdawala taught "Urine analysis and body fluids." She also lectured on "Pathology in developing countries at the University of Maryland, Johns Hopkins, Franklin Square Hospital and other (institutes)," notes a press release received on January 6. A result of this visit is an exchange program between the University of Maryland, department of medical technology, and the Sophia College, which she represents. "We have already had our first visitor from there and we have laid plans for an exciting 1986 schedule with them," says Mowdawala in the release.

A post-graduate in medical technology from the Watts Hospital School of Medical Technology, North Carolina, Mowdawala worked as a full-time medical technologist at the Watts Hospital Laboratories for three years after which she returned to Bombay in 1974, adds the write-up.

In 1976 Mowdawala was asked to teach at Sophia College, Bombay at the undergraduate level and by 1978, with the help of the college principal and director, started a post graduate diploma in clinical analysis. Moreover,

every April the college conducts a three-day continuing education program in clinical analysis where around 180 delegates participate. The program includes lectures by eminent pathologists, scientists and teachers, and includes audiovisual presentations, states the release.

Mowdawala runs her own pathological laboratory besides serving in an honorary capacity with the Lady Jehangir Health Unit at Gamadia Colony, Bombay since 1978. Secretary of the Association of Medical Technologists since its inception in 1981, Mowdawala has conducted several laboratories at medical camps organized by the Lion and Rotary clubs, the Maharashtra State Women's Council, A.K. Munshi Yojna and many others, adds her bio-data.

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"To encourage Zoroastrian youths who have completed their graduation to enter into the lucrative field of company secretaries, which has tremendous scope in today's corporate world," the Youth Wing of the Committee for Economic Revival (CER) in-

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tends to start coaching classes for the intermediary company secretaries examination of the Institute of Company Secretaries of India, notes a press release dated December 28, 1985 issued by chairman Kersi P. Gazdar.

Anyone wishing to apply for the post of company secretary — a senior executive managerial position usually reporting directly to the board of directors — must necessarily pass this examination, notes the release. Those interested in the coaching class may contact Kaiser-E-Hind Press, Perin Nariman Street, behind Reserve Bank of India, Fort, Bombay 400001.

The Youth Wing is also slated to start a second batch for computer software training in Basic language. The first batch of CER's three-month course, undertaken at subsidized rates by the Computer Society of India, began last year on November 18, notes the press release.

1986 Vizag directory

The new 1986 directory of the Vizag Zoroastrian Association lists nine Zoroastrian families residing in Vizag. The pocket-sized directory which groups each family on a separate page, is alphabetically arranged and lists the name, age, address and telephone number of each member. Though the list of members takes up only nine pages, nine additional pages have been left blank presumably for later additions!

Corrections

On page 44 of "The shifting fires" (*Parsiana*, January 1986) Hormusji B. Kapadia was erroneously designated assistant secretary of the Bombay Parsi Punchayet, instead of as joint secretary, in which capacity he has served the BPP since 1970.

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

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Facilitating research

"Designed to serve the needs of the researcher engaged in the study of Zoroastrianism and related topics," the Center for Zoroastrian Research (CZR) has begun publication of a bulletin to disseminate news of its activities as well as developments in Zoroastrian scholarship.

The six-page inaugural number includes a calendar for future events, general announcements of forthcoming lectures, recent events in Zoroastrian study, descriptions of current research, notes and queries.

The Center is listing researchers in Zoroastrianism to develop an international network of scholars with a view to encourage the sharing of research data, notes the bulletin. The Center also maintains a research library of relevant books, journals and articles in order to facilitate reviews of various literature on Zoroastrianism. "Participants in the CZR network notify us of their publications and send offprints of articles for our files."

The CZR which sponsors symposia, and panel discussions, operates a computer assisted bibliographical survey (CABS), and offers manuscript evaluation services to publishers of academic

books and to funding agencies.

Participant or life membership is open to individuals interested in Zoroastrianism. Groups or corporations are eligible for associate membership. Membership dues for North American residents: participant \$10 annually, associate \$12 annually and life \$200 once. For others, the respective rates, with approximation in rupees: \$12 (Rs 146), \$14 (Rs 171) and \$200 (Rs 2,440). The CZR bulletin will be issued free of charge to members. Interested readers may write to The Center for Zoroastrian Research, Membership Services, 801 East Tenth Street, Bloomington, Indiana 47401, USA.

The interreligious spirit

Four papers on Zoroastrianism were presented at the Assembly of the World's Religions where more than 600 religious leaders and scholars from over 85 nations took part. Sponsored by the International Religious Foundation, a non-profit organization dedicated to fostering world peace, the Assembly was held from November 15 to 21 in McAfee, New Jersey, USA, notes a press release.

Dastur Navrooz Minochehr-Homji spoke about "The Zarathushtrian

Heritage," Dr Farhang Mehr discussed "Iranian Polity," Dr Homi Dhalla referred to "The Zoroastrian Moral Imperative: its relevance in the late nineteenth and early twentieth centuries" and Dr Ali Jafarey described "Tolerance in Zoroastrianism" at the Assembly whose theme was "Recovering the Classical Heritage."

The meet was part of an interfaith effort leading to the centennial of 1993, which will commemorate the first World Parliament of Religions which was held in conjunction with the Chicago World Fair in 1893.

"This meet created a stimulating environment for interchange among religious leaders, scholars and organizations on a global scale. The discussions focused on interreligious dialogue; spiritual disciplines and practices; the encounter with secularity; poverty and human rights; family life and learning. The question raised was 'How can religious traditions contribute to the realization of world peace?'"

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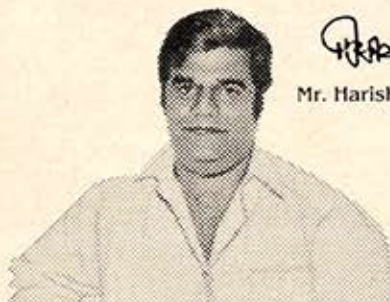
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The assisting anjuman

Iranian Zoroastrian Anjuman president, Jamshed Aga, talks of the Irani community in India and Iran.

Arnavaz S. Mama

"More people are coming here, but basically as a stopgap. Prosperity in Iran is bound to return. In the meantime, *saga vahalans* (relatives) can help."

Burly, bespectacled Jamshed Burjor Aga was referring to the influx of Irani Zoroastrians into India. Incumbent president of the Iranian Zoroastrian Anjuman, Bombay, Aga — who admits to 70 years but does not show them — was elected to the office when business magnate and longtime stalwart Noshir Irani passed away suddenly in early 1985, after 11 years at the helm.

An architect and senior partner in Shapoorjee N. Chandabhoj and Company, Aga sat relaxed behind the wide desk piled with a variety of journals and files in his old-fashioned archi-

tect's office on Pherozeshah Mehta Road on February 12, 1986. Banteringly offering *Parsiana* a variety of alcoholic beverages, including Iranian wine, at the unlikely noon hour before ordering the customary cups of tea, Aga proceeded to introduce Anjuman secretary and treasurer Sohrab Elavia who had been conscripted to answer queries pertaining to the Anjuman.

The Zoroastrians are a respected minority in Iran, says Aga, and as religious education is compulsory, he notes that 3,000 children are studying the Zoroastrian religion in that country, "their knowledge greater than most of us here in Bombay."

However, being a nation at war, the education system is disturbed with the result that those who have relations and contacts in India are anxious to

come to India for higher education. Thus families make repeated efforts to seek shelter with relatives in India. One result is that residential visas are becoming increasingly difficult to acquire. "If they come on tourist visas, the change in status required becomes even more difficult," says Aga.

Since the Anjuman has no system of annual subscription, Aga and Elavia are reluctant to even hazard a figure regarding the strength of the Iranian community in Bombay: "It's anybody's guess," they claim. Poona and Bangalore are the two other places where Iranis have settled in India, as also Dahnu and Golvad where they are occupied in the cultivation of fruit or chards.

The Jamshedi Nowrooz celebrations on March 21, which "the Iranian Consul always attends," is the only official function and preparations are in swing. The Anjuman enjoys a demi-official status in matters pertaining to Iran and is in regular correspondence with its counterparts there, using a Persian script typewriter for the purpose, says Elavia. Thus when the Anjuman Zartoshtian Tehran decided to invite four athravans and one behdin from Bombay for a fully paid three-week tour of Iran, it requested the Iranian Zoroastrian Anjuman to convey its invitations and undertake all the pre-departure formalities at this end. Some of the original invitees had other plans, so substitutions were effected on the basis of advice from here, notes Aga. The Anjuman is currently on the lookout for an Iranian boy lost in India, informs Aga, who adds that his Anjuman has requested the Tehran Anjuman to be on the lookout in Iran for the missing son of an Iranian Zoroastrian family of Bombay.

The Anjuman's assets include Rs 50 lakhs in securities, out of which about

Aga: no discrimination (Photos: Homay Mistry)



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Rs 10 lakhs are in the custody of the Bombay Parsi Punchayet (BPP), informs Aga. But it is the 1,500 acres of disputed land at Palghar in Maharashtra which constitute the financial backbone of the Anjuman. Aga explains that of the original 2000 acres donated by Jamshed Khodaram Nassabadi, sometime in the late 1920s, the Anjuman gifted a part to the Bhudan movement and ceded another part to the Maharashtra Government in a settlement which the latter eventually refused to honor. "We grow grass there and sell it in two lots by tender. On a small portion we are growing chicoos but neither Elavia nor I have sampled any," he laughed. "It's a *wadi* with a bungalow and a well, and a full-time manager on site. A neighboring Irani cultivator keeps an eye over the premises. Every year we ensure that we establish our ownership rights under the local punchayet rules." The property is said to net an annual income of about five lakhs of rupees.

The dispute arose when the land ceiling act came into force in 1962. While charitable bodies like the Anjuman are exempt from its provisions, the act required that any land beyond the stipulated ceiling should be in the actual possession of such an organization. It is said that the Anjuman's Palghar property was occupied at the time by a third party. Hence the Maharashtra Government instituted acquisition proceedings against the Anjuman. But the Anjuman claimed that it had a running legal battle against the occupant which predated the promulgation of the act and petitioned the High Court. "We won in the High Court," says Aga, the Divisional Bench having upheld the Anjuman's appeal on April 6, 1984. However, the Government has moved the Supreme Court which on February 11, 1985, permitted the appeal to be filed, says Aga.

The Anjuman also owns a tenanted building opposite the Adenwala Agiary, and three plots at Lonavla. The building was gifted by the late Pestonji D. Marker in the 1930s, and the plots by local Irani businessmen of Bombay, say the Anjuman's office-bearers.

"According to people, Marker revived Zoroastrianism in Iran. The value of his properties there would be in millions," said Aga. Among other properties gifted by Indian Parsis to their Irani co-religionists are a school in Markerabad (a locality in Yazd), a

clock tower designed by Aga, the Shiraz dharamshala which is the best in Iran, a lying-in hospital built by the munificence of the late Gustasp Khodadad of Bombay — one of the two multimillionaire brothers who built all the Khodadad Circle buildings at Dadar...

"All that has been built for Zoroastrians in Iran was built from Zoroastrian contributions in India. The capital is now blocked there." Once administered from Bombay by the Iranian Zoroastrian Anjuman, the properties have now been transferred to the Tehran Irani Anjuman which manages them under a power of attorney.



Elavia at Anjuman's office. Portraits of past presidents Dr Adarbad Irani and Noshir Irani overhead.

In India, the Anjuman gives doles to about 500 individuals and pays college fees for 150 students. The majority of the recipients are Parsis, the assistance being in proportion to the population — "We don't want to start discriminating between the two groups," says Aga. There is no provision for housing.

The Anjuman's other activities include the organization of an elocution competition for Zoroastrian youth and educational and vocational help to the community in the form of contribution

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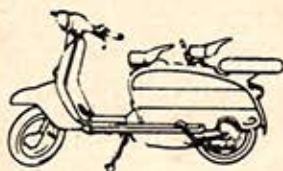
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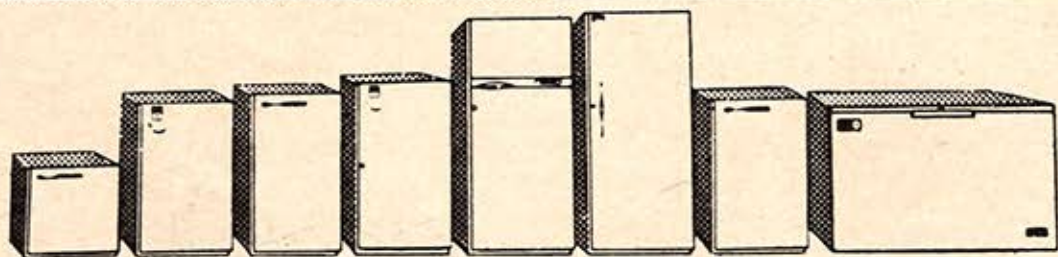
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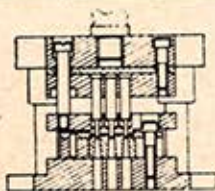
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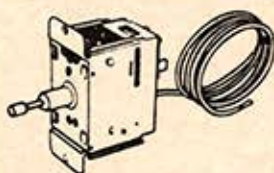
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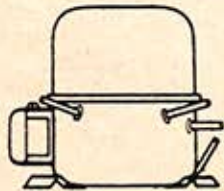
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to the BPP's vocational and educational guidance bureaux, the Golvad homes for girls and boys, etc. Medical aid is provided via donations to Parsi hospitals, dispensaries and convalescent homes. Other donations cover assorted community institutions.

Aga notes that the Anjuman "can plan for new projects only if the (Palghar) land is free. We can't venture now."

An immediate priority would be hostel accommodation for students. Some Irani students were dishoused when the N.M. Sett Trust's hostel on Mody Street in Bombay's Fort area had to be vacated on the orders of those trustees, says Aga.

In Iran as in India, Zoroastrian priests are in woefully short supply, says Aga. "In India there are no Kadmi (Irani) priests left. The Shahenshahi (Parsi) priests learn and recite Kadmi prayers," he adds. The Anjuman is associated with the BPP's mobed amelioration scheme which aims to provide subsidies and fringe benefits to mobeds in the low income group (those earning less than Rs 600). But unlike some other trusts, the Iranian Anjuman does not add to the BPP kitty. "We say, 'Give us the names, we'll help directly.' Accordingly, the working group of mobeds provides the names of 50 to 60 low income mobeds" to the Anjuman, explains Elavia.

Aga, who is assisted in the discharge of his duties by four vice-presidents — currently Zal Erani, Aspandiar Azarmi, Aspy Irany and Dara Devlaliwala — recalls his association with the Anjuman "ever since the 1930s" when his father, Burjor Aga, was president. "I regularly attended working committee meetings which were then held weekly." Aga admits that "for some years I lost interest." Then suddenly about five years ago he returned to the fold and was "straight away made vice-president and, after Noshir Irani's death, they made me president."

Aga, a photography buff who enjoys reading philosophy, his wife Shirin, elder son Naozer and family live together in Bombay. Naozer, who is in the electronics business is currently busy setting up an electronics components factory with foreign collaboration in Goa. The second son Vistasp who began his career as an architect has settled in the United States, having happily ceded architecture in favor of the bakery business...the community tradition continues.

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Hope in the New World



The relevance of Zarathushtra's message is often lost in a sea of rituals and suspicion, says Cyrus Pangborn

Arnavaz S. Mama

"What is religion's real place in our lives? How should our religion shape our lives out in the world?" Dr Cyrus Pangborn, professor of theology at Rutgers University, USA, was defining the purpose of religion, specifically in the context of Zoroastrian communities settled in North America where he feels there's a "very good chance of second generation Zoroastrians."

The spry Pangborn, now in semi retirement, was on one more trip to India which he had first visited as a Fulbright scholar in 1960. This time he was renewing acquaintances and taking stock of changes in the Zoroastrian community so as to be ready with an update of some chapters of *Zoroastrianism — a beleaguered faith* (the book he published in 1982 as a result of post doctoral research) as and when a new edition is needed.

With grey-blue eyes intent or twinkling but always friendly, the small-built, utterly casual professor answered questions in his attic room at the Ascot Hotel in Colaba on November 13,

1985. Pangborn voiced concern that there are no Zoroastrian priests systematically trained to understand and apply the principles of ethics — the rules of conduct that determine human duty — in the context of twentieth century existence. Ideally, such conduct should follow from an understanding of Zoroastrian theology which is the Zoroastrian concept of the relationship between God, man and the universe. "My personal ethic is grounded in (Christian) theology. Zoroastrian ethics are grounded in the Zoroastrian concept of the good earth (a material entity) as a creation of Ahura Mazda," as against the philosophy of some other religions which separate the material as a lower form of creation from the spiritual, or higher form. In contrast, says Pangborn, Zoroastrianism inculcates reverential care of all creations of Ahura Mazda.

But this philosophy has degenerated into an expanding package of fastidious requirements that assume overbearing importance, not only eclipsing the original idea which the rituals were meant to symbolize, but preventing the meaningful application of Zoroastrian ideals to our workaday lives. Religions grapple with the problems of war and peace, of the inequalities of economic distribution. But, with one or two academic exceptions, no one among Zoroastrians today is prepared to study Zarathushtra's message and extend it to apply to the social and personal problems of the late twentieth century, says Pangborn.

Such an application of the basic philosophy of a religion to the circumstances prevailing today, is normally expected from the priests, notes Pang-

born. But in order to be able to do this, "priests must be trained broadly as everybody else, (especially in the) sociology and psychology of religion. They must be prepared to make it a full-time vocation so that they can discuss issues with well-educated and (socially tolerant) persons, conduct rituals and sermons, provide explanations for religious ideas, plan educational courses for the youth and generally expose the Zoroastrian community to larger civic affairs. They should be articulate about what they do and why, socialize and share concern with non-Zoroastrians on equal footing... Khojeste Mistree had quite a good bit of this vision," notes Pangborn, ere he explains why he does not think it possible here:

"One thing happened with Zoroastrians in India. They adopted as a rule what started as practical strategy — nonproselytism. They were a minority, living unto themselves, alert to the possibility that they might find their own people straying. This led them to define specifically what to believe and how to worship, and resulted in their suspecting any deviation because it might imply watering down the tradition. During the British era, religion was treated as an encapsulated treasure to which they brought no change, no evolution." The fear of a minority being less capable of protecting its essential beliefs resulted in the religion being almost entirely composed of symbolic rituals to be repeated and preserved without explanation or argument. "The *Paragna* ceremony, for example, would be (termed) magic in the west." (The *Paragna* ceremony which is held in preparation for higher liturgical ceremonies like the *Yasna*, *Visparad* and

Vendidad, requires a ritually pure priest to make several visits to the fire-temple's compound, says Pangborn in his book, to collect well water, a date-palm leaf, a pomegranate twig, and milk from an unblemished goat. These, together with the various vessels, metal wires, strands of hair from a perfect white bull, and haoma twigs, are to be purified by ritual actions and consecrated by simultaneous recitation of prescribed Avestan texts).

Such emphasis on detail, to the exclusion of the wider issues that rule the world, finally leads to the religion losing all significance to the daily life of people, explains Pangborn. The preoccupation with detail deprives the priest of the time and the opportunity to observe and study the social changes that are under way. Society, in its turn, brushes aside such minute exactitude which becomes irrelevant to its changed existence, he adds.

In contrast, Pangborn cites the development of the Zoroastrian community in Iran, after it attained a measure of respectability in the late nineteenth century. Public life ceased to be on the defensive and Zoroastrians in Iran made many changes. "They abandon-

ed the dokhmas in 1966 and anybody could enter the fire-temples." The grey-blue eyes twinkled behind the rimless spectacles as Pangborn added, "They didn't think that my look would pollute the fire."

It is in this context that Pangborn finds "North Americans free of hang-ups." Community leaders there, Pangborn says, have applied themselves rationally to the problem: "If we want our children to appreciate our religion, how do we do it?" The result is manifest in "syllabi, weekend retreats, summer camps, etc. They are all very enthusiastic and free to find the things that work. Most people follow the chanting of the text with an English translation so that everyone, down to junior high school children, can understand." Pangborn talks of "duties in your home, community, temple — the things a conscientious person would do" — and contrasts them with the attitude implicit among Kshnumists (orthodox Zoroastrians with mystical leanings) for instance, who are "trying to find hidden meanings for a special elite. (This is nothing but) the avoidance of hard tasks and hard decisions that must be made in society."

The North American Zoroastrians are exposing their children to the community's traditions and concepts of life in a way that would be difficult for the children to forget, according to Pangborn. "They have begun carrying through graded education for their children. They have explained various seasonal rituals, the meanings of everything that they do, and provided a historical background. They are perhaps short, at the moment, of people who can explore with some depth critical questions such as explanations for the ethic that has characterized Zoroastrians."

Since they are "no longer bound in a situation that is long persisting, they have the chance to assess absolute necessities of maintaining an identity. On the other hand, what are the more functional things (which may not fit into the new circumstances of life in North America)? And what are the things that lie in between that are optional, some of which they might embrace and some not ...? I don't think they're about to agree that these answers should come from India, Iran or the European or English communities."

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Since Pangborn arrived in Bombay just before the convening of the executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India on November 9 and 10, 1985 the scholar-commentator on twentieth century Zoroastrians was invited to attend and present a resume of the Fifth North American Zoroastrian Congress (NAZC) which had recently concluded in Los Angeles where also he had been invited to participate. Pangborn considered the NAZC "a lively affair, the delegates committed, enthusiastic and prepared, with the courage of their convictions." Of the Federation meeting, Pangborn confided, "I missed something in translation: they speak English English here!"

Nevertheless Pangborn was impressed by the "mutually supportive" stance of the Federation delegates and the fact that they were concerned with many worthwhile projects, although his overriding impression was one of "respect for trusts and real estate and the need to preserve them." But the Federation meeting underlined what Pangborn considers the main problem with the community: the bifurcation of responsibilities with "religious changes (being) the bailiwick of priests (and) lay people (being concerned) with worldly affairs such as housing, education, job training, counselling. They don't ask for priests' judgment in these matters and though there may be religious and ethical considerations involved, the priests have no say. On the other hand, there may be changes required among priests but priestly training is too restrictive (to enable them to make the necessary reforms)."

Pangborn contrasts "this lack of interaction" between the priests and the laity with the structure of Protestantism which "depends on the laity and the clergy speaking one another's language. The result is that the clergy cannot go far astray without being called to order by the laity... The laity can get the benefit of the insight of the clergy as teachers and explainers of life." Even the Catholic church in Italy and Spain decided in 1950 that Mass should be said in the language of the people. "It didn't sound beautiful, poetical, rhythmic, but they're getting used to it... Ultimately people hanker for meaning. They want to know what's being said and think about it. Ritual worship should concern itself with the needs of the nitty-gritty of life which

comes about when you begin to use the language of the people and the thought process becomes explicit."

Pangborn's interest in Zoroastrianism was roused when he heard about it from an Iranian scientist who had been ordained as a Christian priest. Pangborn was then a doctoral student, his thesis, "Free churches and social action," attesting to his concern that religion must be the motivational force in everyday life not in an antique, ritualistic, sense, but in an up-to-date rational sense. Looking for a research field that would be stimulating, Pangborn first arrived in India in 1962-63 as a Fulbright scholar to research the Ramakrishna Order and its social impact.

When, a few years later Pangborn felt the need for intellectual renewal, he didn't want to go into the Ramakrishna Mission again. Delving into available literature on Zoroastrianism, Pangborn discovered that there was "almost nothing good and appealing for college students on Zoroastrianism except for intellectually very heavy tomes."

Pangborn went to Iran the first time in 1971 when the Shah was celebrating the two thousandth anniversary of the rule of Cyrus the Great. It proved to be a "propitious year to go to Iran with the name Cyrus!" Pangborn is named after his great-grandfather, whose name was culled from the Bible where Emperor Cyrus the Great of Persia is remembered as the man who freed the Jews from captivity in Babylon and helped them to rebuild their temples.

Contemporary Parsis' "tremendous tendency to be pugnacious" and to harbor "suspicions that a person has hidden personal motives" was unfortunate, noted Pangborn and made it very difficult for anybody to break away from controversy and proceed with constructive innovations.

In contrast, Pangborn noted how hard the Zoroastrians of North America are trying "to develop stability as organized community groups." Faced with "the challenge of finding a niche and livelihood in the New World (where traditional) priestly competence is not available," they are thinking for themselves. Pangborn is optimistic of their continued survival in North America: "If they are organizing new associations — Phoenix, Detroit, Chusan — they are not getting swallowed" in the American mainstream.

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When families break up . . .

An unhappy childhood is one of the prime reasons for breakdown in relationships.

Shera Dastoor

Edited text of a speech addressed to the executive council of the Federation of Parsi Zoroastrian Anjumans of India in November, 1985.

My mother-in-law always used to say that marriage is a mousetrap. It's easy to get in, but difficult to get out. But nowadays, it looks as though the mousetrap has quite a wide exit and it's easy to get out as the high divorce rate testifies. There exist a number of reasons for this.

The stability of marriage depends on reasonableness of both partners. Early upbringing often results in attitudes that inhibit a rational, adult approach to the problems of living together. The changing nature of our culture is another source of disharmony, in the sense that we Parsis are such a mixed lot; we don't know whether we are really Indian; we don't know where we really belong. Then there are vast economic differences between the haves and the have-nots. The poor are very poor; the middle class is struggling; and there are too many problems — all of which results in our temperament being highly strung. But, of course, there are very many more communities that are as highly strung as the Parsis.

Values

What family counsellors aim for is reasonableness; for the couple to be reasonable, not quarreling in the presence of children and reasonable enough to realize that they have problems and need guidance. Marriage counselling is necessary not to produce an ideal situation but to bring about a reasonable acceptance. It depends on whether the husband and wife really want a marriage which is, if not perfect, reasonably comfortable, for the sake of the children and for themselves.

Sufficient love for the child — genuine love, where parents seek knowledge on how to bring up their child, overlook minor faults or correct them in a gentle way — would help to break the vicious circle of loveless upbringing leading to a loveless marriage and a new generation of unstable children.

Death of one parent, disease, divorce, alcoholism, mental illness, criminal behavior and the personality of the parents, all these not only influence personality growth but determine the emotional needs of children. Emotional needs include the need for love, mutual aid, protection and self-esteem, which must be satisfied if values are to be inculcated.

No values are inculcated in broken homes. Early upbringing, where the child is overprotected or rejected, is faulty and generates psychological problems.

Overprotection

Parsi mothers are well-known for overprotection. The child may be pampered, given the best of food and clothing, but no liberty to do anything, no freedom to choose a career, no freedom to take any decisions. Later on when the child breaks down, the mother always complains "*Etlu badhu kidhu taubi*. (I did so much but it did not avail)" They keep badgering the children, rousing anger, hatred, guilt, anxiety. What is more, the children become dependent on the mother for everything.

Parsi girls know their privileges; they may not know their obligations. Often, the girls are more educated, hold better jobs than the boys and earn more and thus wear the pants and have a lot to say about everything. When all this happens, the children are neglected.

But I have seen Gujarati mothers

who are overprotective and dominant and I have seen Christian mothers equally rigid. Most women tend to be that way, if given a chance. So maybe, it is in the nature of woman to be a little dominant, because she has been suppressed so long.

The case of Ratu and Silloo (fictitious names) illustrates the perils of overprotection. The man came to The Samaritans (a social service counselling agency). He had a sleep disorder, he was restless, and absented himself from work. He was a good worker; quite a clever man. His factory appreciated his work, but he would not go to work, he would just sit at home and stare into space. He was very accident prone. In anger he would injure his legs so that he could absent himself from work. Once he fell down and hurt his head. His job required him to climb a ladder and fetch certain instruments, but he became afraid of climbing.

Irregularity and absenteeism led to pay cuts and his wife had to supplement the family income. From time to time he would reach a pitch of excitement when he would burn furniture and clothes with his cigarette. He was also a hypochondriac (a person with imagined ailments). The wife described their home as a pharmacy, and even at work, he had a pill ready for anyone who needed it. His wife was desperate. Her sex life was totally unsatisfactory and degrading to her.

It emerged that Ratu was the last of eight children and the only son. So the mother had doted on him, and did everything possible. He was thoroughly spoilt, but he was not allowed to make any choice, not even of his wife — the mother chose a wife for him.

I saw him for two years and tried to keep the marriage going. Finally under pentothal therapy (drug used in psy-

chotherapy) he said, "What! A wife, with poor breasts! All my sisters were full breasted!" Silloo was very intelligent, very petite, very nice to look at, but not full breasted as his sisters were. He had never really liked her, but mother knew best, so he married her. They quarreled endlessly. He gave his whole pay to his mother. The mother had the nerve to break down their bedroom door and replace it with a curtain. Lack of privacy irked Silloo. Moreover, she was neglected. On festival days, all the presents would go to the sisters and the mother. Ratu was a man who could not adapt to sexuality at all.

Rejection

Criticism or the making of unfavorable comparisons is another awkward way of bringing up a child. The rejection of children occurs when parents are not capable of loving or respecting one another, in an environment where common courtesy is lacking. The parents say just anything to one another, and then they tend to reject children.

Both overprotection and rejection result in lowering the child's self-esteem. Self-esteem is a very great

He was thoroughly spoilt, but not allowed to make any choice, not even of his wife — the mother chose a wife for him.

thing — to know that you are somebody, that you are loved, that your parents love you; and self-esteem is what every alcoholic, every drug addict, criminal, dropout lacks. Children who grow up without self-esteem are maladjusted adults, perpetuating in their marriage, in their work life, the tragedy of their childhood. When these children reach adulthood and enter matrimony, the intimacy of marriage revives memories of their relationship with their parents, and all the old rancor and hatred, all the old attitudes, habits and interests are revived.

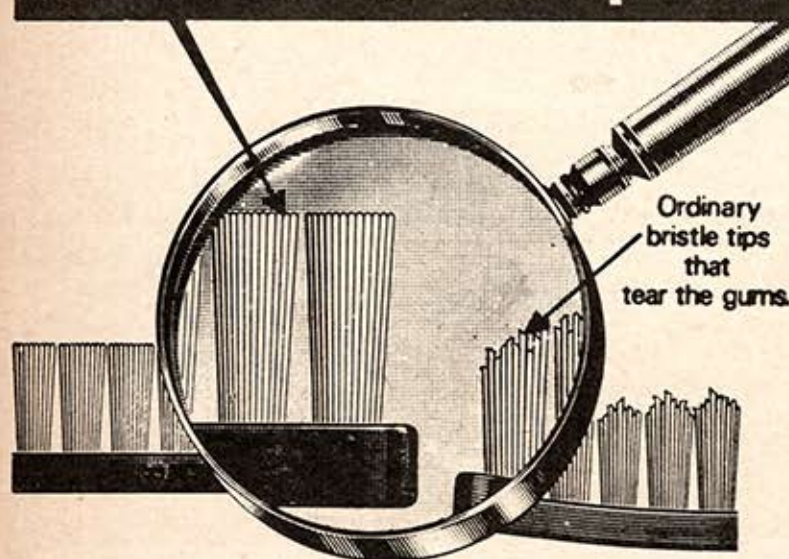
An interesting case illustrates the

results of rejection in childhood. The man came complaining of loss of weight, restlessness and was very depressed. This man couldn't go to work for fear of falling down and dying on the road. His father and his uncle had died of heart attack. His mother married twice and his foster father was very crude, very rejecting. When he was about five years old and afraid of the dark, he was locked in a dark room and told that this was the way to be strong. The poor boy could not accept that at all; he wanted to kill himself.

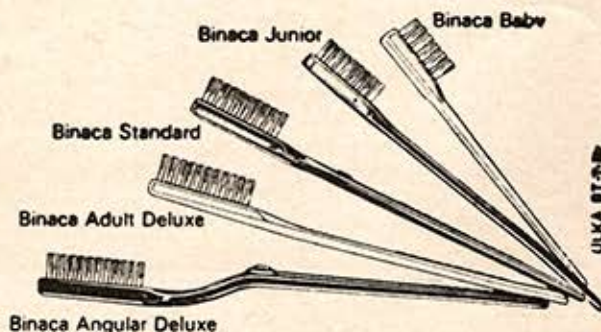
This man had a very lovely wife whose father had rejected her. Her father had remarried so she was sent away to the grandmother's house. She had never known what it is to be loved by a parent, what it is to see a father respecting a mother, to see a mother caring for the father. She had never seen anything. The grandmother was old and always scolded her — the generation gap was far too great. Thus she thought nothing of telling me, in her husband's presence, "Why are you trying to help him? I don't love him. I want to go away."

With such unhappy emotional backgrounds, the relationship between

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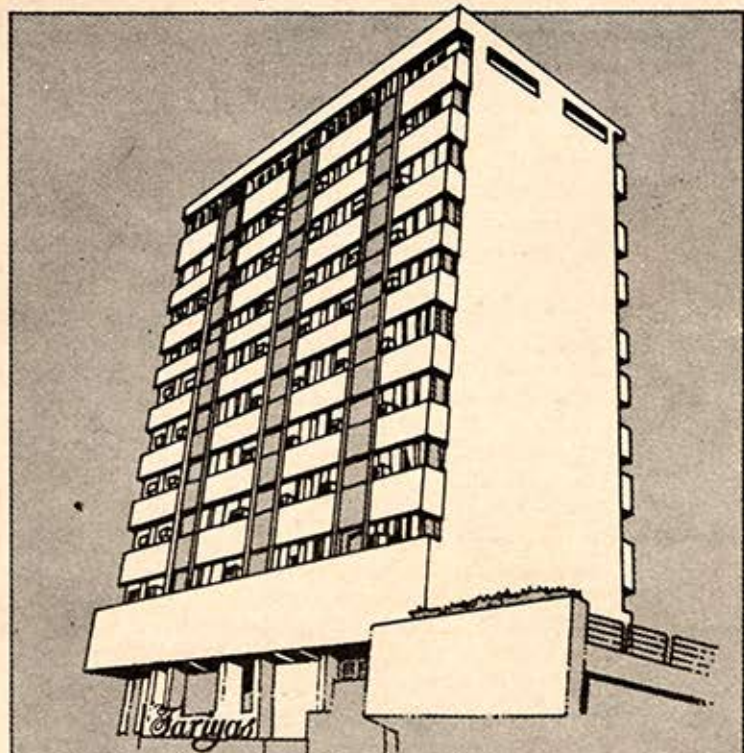
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husband and wife was cold and distant. Neither having known love, neither could accept love and neither could give love.

Parental models

Children must have a model to look up to: My father was so and so, my mother was somebody worthwhile. The lack of a parental model can perpetuate emotional disturbance for generations as we learnt from the case of one alcoholic client. His great grandfather was an illegitimate child brought up in a convent where he got the physical necessities of life but not parental love. He turned out to be very brutal and an alcoholic and his marriage broke up. His son, the grandfather of my client, was also an alcoholic. My client's father did not work. The mother was an over religious woman. They had a son — our alcoholic client — who had eight daughters, every daughter being a criminal type of person. Five of them were criminals — stealing, bootlegging one or two were even convicted; three were alcoholics. All this was the outcome of there being no parental model.

Trouble spots

Marriage fulfils the biological, psychological, and socio-economic needs of a family and breakdowns strike in these very fields — biological, sociological and psychological.

The biological causes of marital breakdown relates to health and sex. Thyroid, goiters, diabetes, hypertension, tumors of the uterus or abdominal complaints can undermine marriage. There are many who break down in health because of the stress of living together.

Whenever there is a marriage breakdown, there is also sexual incompatibility. People just don't think alike. Many lack the knowledge that a woman's sexual response is quite different from a man's sexual response; the ignorance results in discord.

One type of broken marriage presents a skewed relationship, where two people just don't see eye to eye despite living under the same roof for years. They don't talk to one another — they quarrel over the least thing, bickering endlessly. What is unfortunate and very important is that the children witness the quarrels.

The second situation is the schism or separation, when the wife runs to the mother's house with the children, or the husband drives the wife out.

Success in counselling may be gauged by the number of concessions that are made as the marriage becomes more comfortable; the couple is also secure in the knowledge of where to go when faced with difficulties. It all depends on the people that come, how willing they are to solve their problems. Most couples come for counselling when their marriage is about to break down irretrievably. Of every 10 such cases, counselling enables two or three to continue with the marriage, though they may not live 'happily ever after'. Counsellors talk to the in laws and the children and try to bring about a family reunion. It may take weeks or years before anything is settled. Marriage counselling is not easy. Family counselling is not easy. You have to change entire attitudes and make people see things in quite a different light.

Dr Shera Dastoor is a practicing psychiatrist and director of The Samaritans, a social service counselling agency.

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An ex-addict describes the torments of drug addiction and the long haul to normalcy.

Russell Pinto

Edited text of a speech delivered at the executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India in November 1985.

Drug addiction is a sickness, a disease like leprosy, cancer or tuberculosis and a drug addict is nothing but a sick person.

We often hear remarks condemning drug addicts as immoral people, as thieves, liars and cheats. But the more I deal with this subject, the surer I am that everybody so afflicted behaves in exactly the same manner, whether they be 13 or 14, or 55 or 57 years old. Most other sicknesses are either of the body or of the mind, of the emotion or the spirit. But this is one sickness that affects the total being — the whole personality becomes sick.

Aspects

An addict is sick physically, when he gets what are known as withdrawal symptoms when denied the drug. He gets terrible pain through his body, terrible headaches, backaches, cramps in all his joints, vomiting; and the only way to relieve this pain is to have another dose of the drug. One can live a perfectly normal life without drugs, but an addict becomes normal only when he gets the drug into his system.

But much more than the physical sickness and the physical pain is the emotional and mental trauma that the addict goes through. The case of my friend, Bob illustrates what emotional and mental pain can be. Every morning Bob and I used to go to Colaba, buy our injections, take our injections, collect the stock for the day and then go our own ways. Bob often wondered aloud whether there was any hope for us. He wanted to change this life-style but did not know where to go. What was really killing him, was that he was

killing the people who loved him the most.

At that time I couldn't understand what Bob was going through. But a few years later, I did. I have an 82-year-old father and a 76-year-old mother and I don't come from an affluent family. But these people had given their lives so that I may have a



Pinto: shared experience

future; and I was slowly but surely killing them. My mother used to sit crying until three or four o'clock in the morning, waiting for me to come home. Sometimes for three or four days, she would not eat, or sleep, but wait for me to return. I remember her words very clearly: "Russell, I don't mind all the money that you have spent (at times Rs 1,000 a day only on drugs — I had even sold her wedding ring), but I can't see my son die in front of my eyes." I knew that I was the cause of such misery to a woman who loved me so much and I wanted to change and I did not know where to go. That's when I reached Bob's state.

One morning when Bob and I went to Colaba, he burst out crying: "I know there is no hope, (we) have to die like

this. Let's go and have a dose and finish with it." After a big dose Bob accelerated his motorcycle and smashed himself into the first BEST bus on Colaba causeway.

When Bob regained consciousness in hospital he refused medicine, food, water, but the doctors managed to feed him intravenously. The first chance that Bob got, he slit his wrists and neck and bled to death. This is the emotional sickness that I am talking about.

But apart from being emotionally sick, the addict's whole mental attitude gets warped. He begins to think sick, to think that life must be one big high, that there must be no problems, no difficulties, no lows, no depression in life. The moment an addict gets depressed, he wants to escape. There are no words in the addict's vocabulary like effort or patience. Everything must come quick. The addict's whole way of thinking is warped by envy and self-pity.

But above all these sicknesses there is something known as a spiritual sickness. Not only does the addict degenerate into a life of theft, cheating, lying, but I remember, as in my own case, even a mention of the word God, stirs anger within. I used to think, "If this is the God whom you all talk about, a God of love, how can He allow me to reach such depths of degradation?"

Characteristics

Some of the characteristics of drug addiction, as observed through thousands of cases all over the world, is that it is, first, a progressive sickness. You may start anywhere, with any drug, but you are always going to get worse. You may start with ganja, charas, tablets, uppers, downers, whatever, but it's not going to end there. The second trait of this sickness is that it is always terminal. That means that it always ends

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in premature death or permanent confinement to a mental institution. We have a beautiful saying in our program: "If you haven't reached there, it's just that you haven't reached there as yet." The third characteristic of this illness is that it is an incurable sickness, like diabetes. You can never cure diabetes but can keep it dormant and lead a perfectly normal life. The only solution for addicts is total abstinence from all mind changing and mood altering substances, from all intoxicants.

Causes

It is very easy to point a finger, but the more I deal with these cases, the less surprised I am that these boys and girls have reached where they have reached. Many of them have not got that one commodity, so essential for us to grow as human beings — love. For some reason or the other, their parents couldn't give them that love in their childhood. I remember the story of Patrick, a French boy whose father had married for the fourth time, his mother for the fifth. They had plenty of money, and had put him in the best school in France. Every vacation a beautiful plan was made for his holidays. But Patrick did not want to go anywhere; he wanted to come home. And every-time some excuse was made and Patrick was sent off on this holiday.

The first day when a friend and I visited him in hospital, we held his hand and Patrick cried for more than 15 minutes; but they were tears of joy. He said, "You know, Russell, for the first time in my life I know what it means to have a family. I know what it means to have a father and what it means to have a brother. Today for the first time in my life, I have touched love and you can be sure I can never be the same person again."

Another reason for drug addiction is the absence of a father figure. This is a very big reason, especially in Bombay. The fathers feel that they are working hard so that their children may get the best. But what boys and girls require is not the monetary comforts; they require the father's personal involvement and personal interest, the father spending time, being there with them. Because all of us want to look up to someone. All of us get, in some mysterious way, a sense of well-being, a sense of security in our fathers and when that figure is absent in the family, there develops a whole realm of insecurity

within the child. I remember the case of a boy whose father was in the Gulf. He used to write to his father every month but received just one or two letters in the whole year. The boy looked forward to the one month when his father would be home. But when the father came home, social and business engagements took up most of his time. He hardly had two to three days with his son — perhaps out of a sense of duty, more than wanting to be with, and enjoy, his son.

The double standards that you and I portray in our lives is another cause of drug addiction. We teach children a lot of moral dos and don'ts, but in our own lives, in our own businesses, we practice the reverse and children see this clearly.

The general decline in moral values and principles have also played their part. What 10 years ago we would have considered 10 times before doing, is today dismissed in the phrase "everybody's doing it, so what?"

Responsibility

The pressures we put, consciously or subconsciously on today's youth are tremendous. One of them is unfair comparison between siblings — failing to realize that each one is so different, so special, so unique. Patrick's case was no exception. Sometimes, an apparently normal family produces a drug addict. But if you look further, you will find no communication, no depth in that family. I am not putting all the blame on the family. Much of the blame and a lot of responsibility remains with the person concerned. Yet when there are two children in the family, one can take advantage of the situation, another can buckle in. Surely we can give our children a better opportunity to grow as we want them to and, more importantly, as they should.

Rehabilitation

At Seva Dhan, basically we provide love. No questions are asked about how much you used, who you owe, what drugs you used. We just accept the addicts unconditionally as fellow human beings struggling to make it in life. For long periods of time they have experienced rejection, helplessness, loneliness. I remember in the eight years that I was an addict, there was not one thing that I did right. I tried many courses, many institutions and I gave up halfway, or sometimes not

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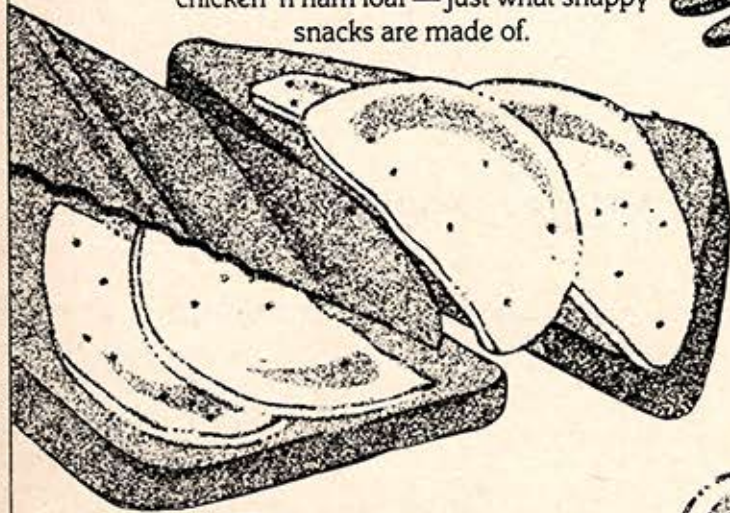
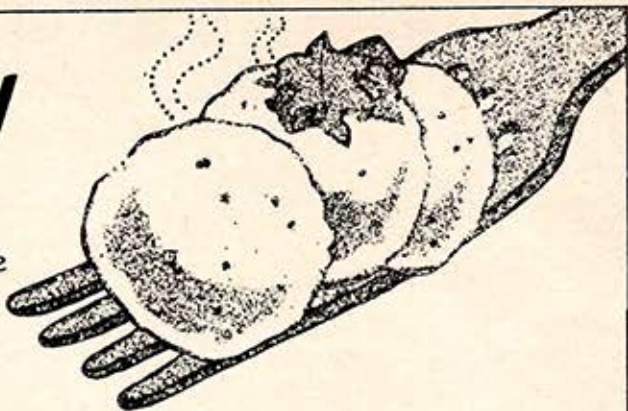


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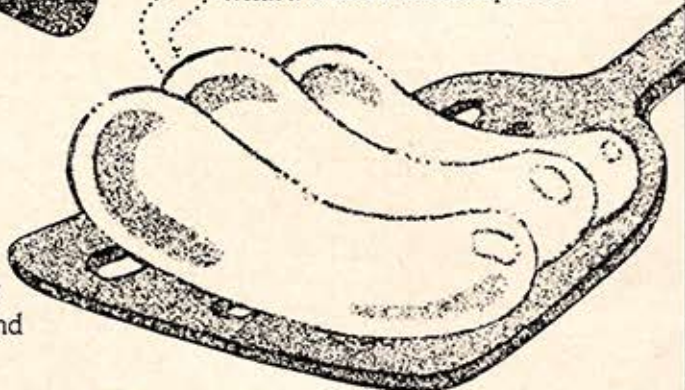
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even halfway, and I began to feel that I was good for nothing.

The next step is to try and tell the addict that he has an inbuilt potential and capability for doing whatever he wants to do. I have seen people, whom society has written off as good for nothing, rise to tremendous heights and I believe that is true of every

"If you haven't
reached there, it's
just that you haven't
reached there as
yet."

human being. It's done in very small ways in the beginning, by giving small responsibilities like tidying up, and when the addict sees that he can do small things right, he tries for bigger things and finally believes that he has this potential and capacity.

Since thinking becomes warped in the course of addiction, we have to re-wind the tapes within, to teach the addict that nothing comes easy, that everything requires perseverance, hard work, effort, struggle, patience. We have a program akin to Alcoholics Anonymous called Narcotics Anonymous, which prescribes 12 practical steps for leading a drug-free life.

Finally there is spiritual rehabilitation — which I believe is the ultimate. This can be done more by practice than by preaching. Mention of the word God angers the addict. But we have a lot of sharing, sharing of experiences, because we have all travelled the same path. Like I was very depressed today because I had a problem. So I went and spent a little time by myself and I got such tremendous strength from this little time with God. When I share this experience with an addict, he starts practicing it in his own life, and the ultimate rehabilitation comes when a person begins to rely on his Creator.

There is no big psychology, no big therapy. Love is the one medium that can cure every illness. If you have love, if you have understanding, if you have respect for a fellow human being, great things can be done.

Russell Pinto is founder of Seva Dhan, an institution with indoor and outdoor facilities for the treatment of drug addicts in Bombay and Goa.

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Arjuna awardees

Among the three Zoroastrians awarded the Arjuna Awards for 1983 by the President of India, Giani Zail Singh in February at New Delhi, were two ladies: Diana Edulji for cricket and Armin Arethna for cycling. The third was Vispy Daroga who received it for his prowess at weightlifting.

The first woman in India to bag 100 test wickets, left-arm spinner Diana Edulji, is part of the national women's cricket team since its inception in 1973. The 29-year-old cricketer has figured in all the 28 tests played by India, notes the *Indian Express* of May 30, 1985.

A supervisor with Western Railways in her professional life, Edulji is currently joint secretary of the Bombay Women's Cricket Association.

A silver medalist at the Tenth Asian Cycling Championships held at Bangkok, Thailand in April 1982, Armin Arethna (now Palkhivala) received the Chhatrapati Award for cycling for the year 1981-82 from the then governor of Bombay, A.H. Latif, notes a press release. Arethna started cycling in 1977 and was successful at both the state

and national championships as also at the National Games. She also represented India at the World Cycling Championships at UK in August 1982. Now at 21, Arethna is married and has given up competitive cycling.

The Arjuna Award is presented to sportspeople who have given good performances for the previous three years at national and international events, with excellence during the year for which the award is given. Qualities of leadership and discipline are essential requisites for the Arjuna awardee.



Arethna: excellence at cycling

Sunavala's new records

Athlete Gulshan Sunavala of Government Dental College broke the women's heptathlon record and the javelin mark on the concluding day (December 8, 1985) of the Inter-Collegiate Athletic Meet held at University Stadium, Bombay, notes a report in *The Daily* of December 9, 1985.

"Sunavala threw the javelin to 37.37 meters to better the previous mark of 36.32 meters. Her overall tally of 3,302 points beat the previous best of 3,211," adds the write-up. She won a trophy for being the best all-round athlete in the women's section.

Bhesania retires from BCA

"The livewire and energetic vice-president" of the Bombay Cricket Association (BCA), Polly S. Bhesania has retired after serving the Association for 25 years, notes *The Afternoon Despatch and Courier* of October 29, 1985.

A club cricketer for Sachivalaya (then Secretariat) Gymkhana, 72-year-old Bhesania was elected to the BCA committee in 1961, where he was joint-secretary for a year. It was as secretary that he thought of a club house and cricket ground for the BCA, but the project was shelved till the late sixties,



Edulji being congratulated by Prime Minister Rajiv Gandhi



Bhesania: "Dr Ambedkar of BCA"

notes a press release.

Called "Dr Ambedkar of BCA" because of his deep knowledge of the Club's constitution and bye-laws, Bhesania has been the secretary of the Khar Gymkhana and chairman of the Sachivalaya Gymkhana, notes the release. He has also been, for a number of times, the manager of the Maharashtra state government cricket team.

Riding high

Outstanding sportswoman at the National Games, cyclist Jasmin Arethna talks of her sporting life.

Niloofer J. Madon

"I was too stunned to speak. I was really shocked!" Cyclist Jasmin Rohinton Arethna was recalling her surprise at being acclaimed the outstanding sportswoman at the National Games held in New Delhi last November. Winning four gold medals and breaking two national records, she received as a prize a sleek, black Ind Suzuki mobike from the Indian Olympic Association. "At the Games I did not expect anything, because one week before that I was seriously ill with fever. I thought I would not take part at all," said the 18-year-old champ. However, taking the advice of her doctor, Arethna not only took part in, but went on to win all the events in which she appeared, admitting later with a grin, "The main attraction was the bike!"

Friendly and vivacious, Arethna had earlier bounced into the house, satchel on back and peaked cap in hand, casually dressed in jeans and a red and yellow T-shirt, announcing (obviously proud of her new acquisition) that she had come on her bike. The recently permed hair crowned a long, strong face, with steady eyes and a quick smile. Relaxing on the sofa, in the gracious, quiet hall at her aunt's (Ms Khurshid Elavia) house in Dadar on January 16, 1986 Jasmin spoke frankly, bringing everything to life with enthusiasm and verve.

No one in the family expected Arethna to win, she recalled. Her mother and her uncle who had accompanied her to New Delhi returned before the closing ceremony, only to hear on TV that she had won the award for the best sportswoman. Frantic telephone calls followed — one of congratulations to Arethna at Delhi, the other to break the news to her father, Rohinton Arethna, an inflight supervisor with Air India, who was at that time in London.

Though the award may have been a surprise, cycling itself is no stranger to the Arethna household. "My full family was interested mainly in cycling, especially my uncle, Yezdi," who introduced Arethna's elder sister Armin to it, notes Arethna. (Armin is a national cycling champion who won a silver medal at the 1982 Asian Cycling Championships held in Bangkok. Now at 21, Armin is married and has given up competitive cycling.)

Arethna started cycling at the age of 13, and says it was natural, seeing that she was surrounded "with so much of ready guidance and equipment." Even her eight-year-old sister Shazneen shares the family interest and her mother too helps "in her own way," says Arethna, who added happily, "My whole family is so encouraging and drive me to do my best."

In the early days of her cycling, the whole family practiced together every morning, either at the Vallabhai Patel Stadium at Worli or on the highway. She described with enthusiasm the family training sessions which imbibed a competitive spirit, and added ruefully, "It's not so nice now, training alone."

Family training soon gave way to the training camps organized by the Cycling Federation of India, where "scientific methods" help to bring out peak efficiency in every competing athlete. And necessarily, the schedule at the camps is gruelling. Between rising at 5.45 am and lights off at 9.30 pm, there are exercises to be done, practice sessions in the mornings and afternoons where one has to cycle for 50 to 60 kilometers and general discussions on the sessions for the next day.

Arethna notes that though training involves a lot of work, facilities at the camps are few — eight toilets and eight baths have to be shared by 50 athletes, no hot water is provided for baths (ath-

letes buy their own water heaters) and cracked windows let in the chill night air.

She took to winning in her very first year of competitions. In 1981, Arethna won five gold, two silver and one bronze medal at the Junior Nationals, held in November at Hissar, Haryana. In the December of the same year she won two gold medals at the first sub-junior nationals held at Trivandrum, Kerala.

In 1982-83, Arethna completely stopped cycling to concentrate on her forthcoming SSC examinations. She admits that her cycling practice did come in the way of her studies as, after her morning training, she "kept dozing off in class!" Therefore, compared to her school days at the Lady Vissanji Girls Academy, the Mithibai College of Arts, where she is currently in the first year BA specializing in sociology, psychology and economics, is easier on her, for the college authorities give her the necessary leave for her training and for various competitions in which she participates.

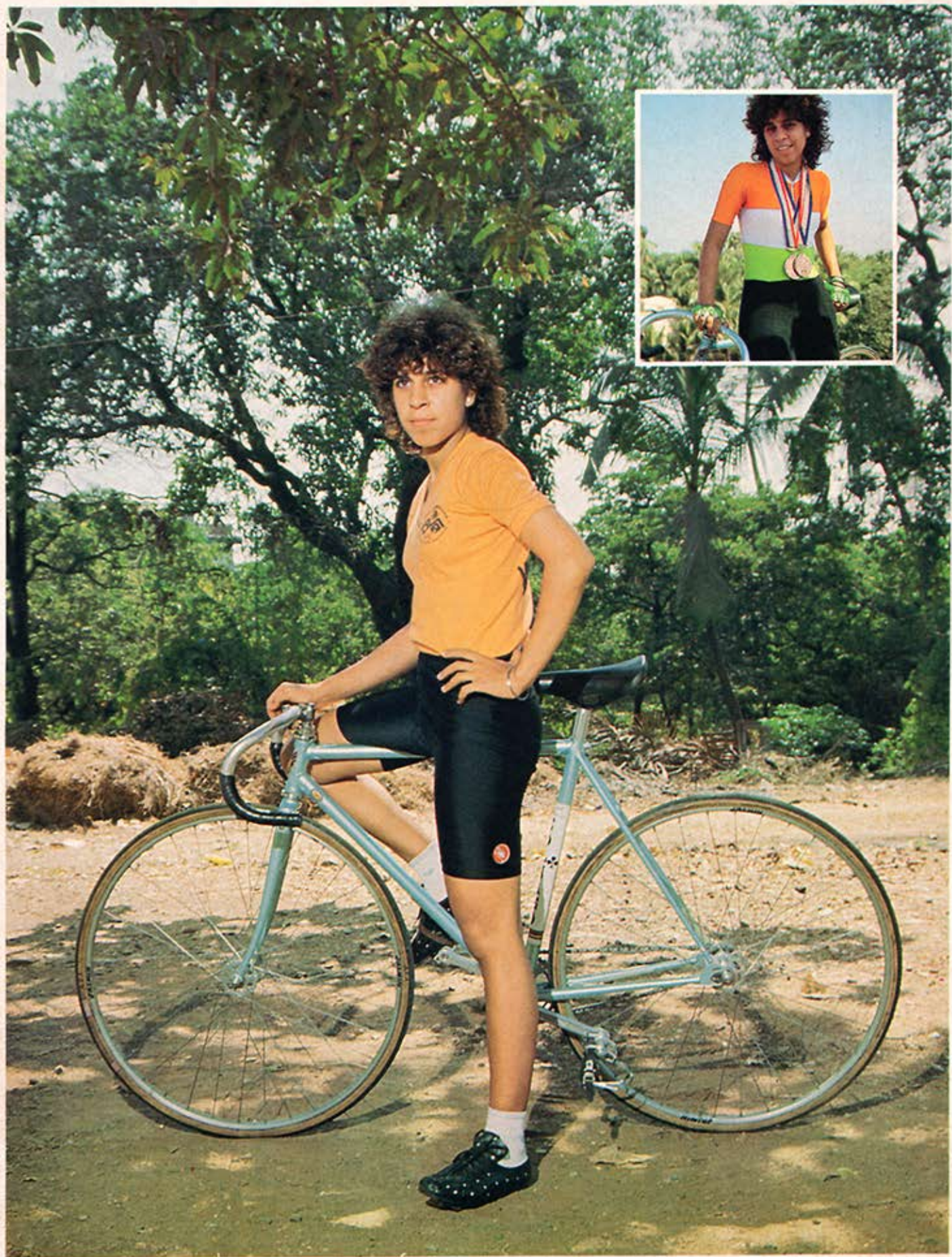
Then, in 1985, Arethna broke two records — one at the inter-state championships and the other at the senior nationals. It was also in that same year that she took part in the XII Asian Cycling Championships held in Seoul, South Korea, where she won two bronze medals.

Arethna noted that one's cycle should be suitable to the rider; its height should be compatible to its rider's and it should be light. The best bikes are those from Italy, says Arethna who herself owns a Colnago, an Italian make, which prompts her to add that even though you may have

Facing page

Arethna: surrounded with ready guidance and equipment.

(Photos: Homiyar Mistry)



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good riding skills, good equipment can make all the difference.

However not everyone is able to get a foreign bike. Arethna is lucky in that her father is employed in the airlines. The others, according to her, buy their bikes when they take part in competitions outside the country.

Drawing a quick sketch of a racing cycle with its out-turned handle, Arethna knowledgeably explained why such a handle is necessary. Speeding on a cycle means that a cyclist faces a lot of wind, and therefore has to fight more resistance, losing on timing. However with a high seat and a low handle, one bends low down thereby cutting the wind. Arethna finds this position very comfortable and adds, "Once you get used to that, you don't want to go back (to the normal position)."

Arethna carries two bicycles for every competition she takes part in — one for practice and one for the races themselves. Therefore efficient packing becomes all important when she is on tour. Even though she has special bags made for the bikes, only the cycle frame goes in, the eight wheels and chains have to be carried separately, so that when they travel by train, exclaims Arethna, "there is no place for us to sit!"

Shoes too are important to a cyclist, in that they have a wooden cleat attached to the sole which provide the necessary grip.

Seemingly never having had any weight problem, Arethna is very off-hand about her diet and says she does not pay much attention to it. However she has been asked to put on weight. At five feet two and a half inches, Arethna weighs 47 kilos, noting that she loses a lot of weight during the severe training camps.

For every competition, a manager, a coach and a mechanic will be included in the already large team of cyclists. Friendliness and camaraderie exist during training and pre-competition days, but adds Arethna, once the competi-

tion starts, each one retreats within himself and everyone is on his own.

Readily admitting to the pleasure of being adjudged the best sportswoman at the Delhi National Games, Arethna recalls another not so happy incident. After practicing hard to participate at the National Games to be held in 1982 at Ludhiana, her father asked her not to go, owing to the tense situation in Punjab. She was quite disappointed. The scheduled five-day games, however, ended in three days, and she feels now that it was a "sensible" decision that her father made, in not allowing her to go.

Noting that her nearest rival at the National Games is the Manipuri girl Medha Devi, Arethna says that usually she does not know how tough the opposition will be, as female competitors keep changing every few years — "men are more consistent as they go on for

many years," she stated.

Arethna herself does not wish to continue cycling. "After a few more years I'll leave. I don't want to do it all my life. I want to enjoy myself." At the moment, late night parties and picnics are out, on account of her rigorous training schedule, and any time which she gets off from there, she must spend in studying. However, "You can't have everything!" she adds, philosophically trying to convince herself.

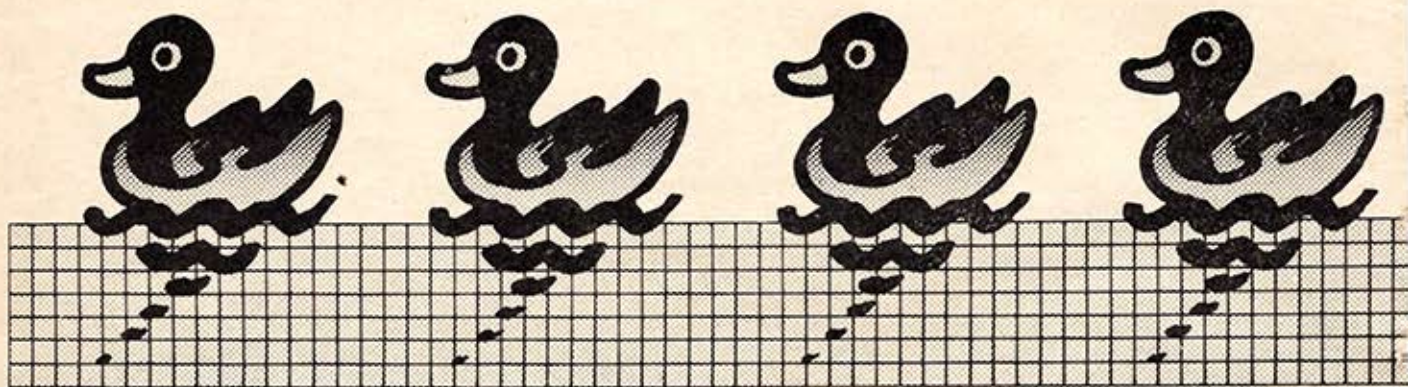
In fact, Arethna has no wish to think into the future and is happy to do things as they come along. At least for the immediate future she knows she has to go for training in April for the next Asian Games to be held in September in Seoul. But even that is far away, considering that immediately after the interview she had to take her little cousin for a spin on her new Ind Suzuki!

Giving an encouraging hand: Arethna with father Rohinton.



In the early days of Arethna's cycling, the whole family practiced together every morning.

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Broader perspective.

Actually, leasing is only one of the many funding options open to a corporation for acquiring assets. Of course, now that investment allowance has been withdrawn, it is an especially attractive alternative for financing

equipment acquisition. If, however, the finance company approached is a leasing-only outfit, chances are it may push leasing as the only viable route irrespective of the relative merits of the other alternatives.

Spreading investor's risk.

Also, from the point of view of the investors in the finance company, the more varied its field of activities, the lesser its vulnerability to setbacks because "all its eggs are not in one basket". Equally important, a broader spectrum of financial services allows it to cast its marketing net wider and to bag a larger number and better

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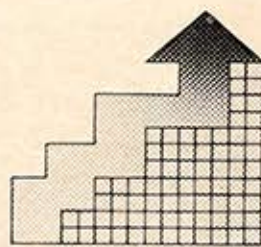
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Spirited sprinter

Having broken a national women's record, runner Zenia Ayrton is to participate in the Junior World Cup at Athens next year.

Niloofer J. Madon

"If P.T. Usha is the queen of Indian athletics, then Zenia can lay claim to be the princess," had noted *The Times of India* report, complimenting 13-year-old athlete Zenia Bomi Ayrton on her breaking two women's records at the Greater Bombay Amateur Athletic Association's (GBAAA) annual championships, held in Bombay last December.

Seated amidst an assortment of plants in the long balcony of the Ayrton home off Colaba Causeway on January 25, 1986 (the hall was taken over by Zenia's brother Jawahar, who was keenly watching the cricket match on TV), five-foot-five-inch Zenia seemed to be all legs. Prominent cheekbones and serious eyes highlighted a delicate face, framed by short curly hair, strands of which persisted over the forehead.

Running in the under-15 category at the GBAAA meet, Ayrton's 100 meters timing of 12.3 seconds beat Olympic runner-up P.T. Usha's under-16 mark of 12.5 seconds. Her 200 meters timing of 25.6 seconds was only five-tenths of a second away from the state mark. And though she says she was "very, very happy" to receive the Murphy and Lifebuoy trophies for her outstanding performance, she adds matter-of-factly, "I went to aim for the record!" (A week after the interview, Ayrton broke the National School Games timing in the 200 meters and clocked 25.4 seconds.)

Her recent entry into the spotlight should not come as a surprise for she trains under coach V. Balagovind, "the foremost coach in India today, who has trained athletes like Adille Sumariwala (the fastest man in India)," says Ayrton's mother Arnavaz.

Zenia herself notes, "It is mainly because of his training that I have been able to break these records." Balagovind

gives special attention to all his 30 athletes, and though he is "not very strict, at the same time he sees that everyone does their schedule and all that," says Ayrton.

Together with 30 other athletes the eighth standard student of the Convent of Jesus and Mary, Fort, trains every day under the National Institute of Sports (NIS) qualified coach, after school hours from 3.30 to 6.30 pm. Both indoor and outdoor training is given either at the St. Mary's Gymkhana, Byculla or at the University Stadium, Marine Lines, where, says Ayrton, "I'm the fastest in my section, so I run with the boys, to improve my timing."

Though the athlete's main events are the 100 and 200 meters, she has also been practicing at the hurdles, shotput and discus because her school, which she represents at various meets, "needs points for the overall championship." Her coach however is not in favor of her taking part in too many events, so

Asked if she will now aim for the nationals, Ayrton said seriously, "I plan to go further than that."

henceforth Ayrton will concentrate only on the 100 and 200, notes her mother.

Training for the 100 and 200 meter races means that Ayrton must run 110 or 220 meters during her practice sessions so that the coach is satisfied with her timing and stamina. Athletes are given video cassettes of various meets

so that they may observe the start and finish, and improve their own style. Moreover, notes Ayrton, after each race her coach points out her weak and strong points, thereby ensuring that she betters her performance in future.

Competing in major athletic events for the past five years, Ayrton's first success came in 1980 at the Konkan Cultural Meet. Since then she has been winning the 100 and 200 meter races in the Konkan, GBAAA, YMCA and inter-school meets...graduating from under-10 to under-12 and then to under-14 age-groups. Ayrton also takes part in most of the Zoroastrian meets which are so frequent in Bombay, as she is "proud to be a Parsi."

Not that her short career as athlete has been a bed of roses. Last year when she took part in high jumps in a school meet, Ayrton broke her right shoulder. Earlier she had broken her elbow and before that, had cracked her collar bone! "Now everything is all right," she says thankfully.

All the hard training however does not interfere with Ayrton's school work, for, as she notes, "I'm a first-class student." After training every day, she studies at home for an hour, her homework having been completed during the lunch break at school!

Ayrton has many plans of her own. "I plan to do very well after graduating from school. Then I will really concentrate on running. School takes up a bit too much time," she says ruefully.

Asked if she will now aim for the nationals, Ayrton said seriously, "I plan to go further than that." At Hissar, Haryana, where she took part in the first Junior Nationals from January 10 to 12, she qualified in the 200 meters race for the Junior World Cup to be held in Athens in 1987 which is a most coveted break for Zenia. In March

continued on page 85



Ayrton: at practice sessions

(Below) Adding medals to her collection

Photographs: Homiyar Mistry



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FUN(D) FAIR

The Winter Fair organized at Dadar is a novel and profitable way to raise funds for the community.

Parinaz Toddywalla

"What is new will capture, and what will capture will bring in new people," emphasized Ms Mithoo Jesia, the main organizer of the Mancherji Edalji Joshi Memorial Trust's major fund raising venture, the Winter Fair. Held at Bombay from January 10 to 19, 1986 at the Dadar Parsee Colony Gymkhana grounds, the Fair was planned after a lapse of three years because Jesia feared that were it to become an annual affair, "it would lose its charm and freshness."

Though there was a very good turnout from the cosmopolitan crowds of

Bombay at both the Winter Fairs, Jesia cautions other associations and anjumans which might want to raise funds along similar lines, "The gamble is too great unless the fair is very systematically organized. One of the organizers has to be a first class administrator and should be capable of making others toe the line."

"The single most important factor contributing to the success of the Fairs would be the volunteers, who would literally eat and drink at the Fair (during the 10 days) because practically no one cooked at home. We had 250 volun-

teers working in two shifts every evening from 4.30 to 7.30 and from 7.30 to 11. Our volunteers were in the age-group 7 to 70! Though they're volunteers, they were disciplined enough to take orders also. They didn't question authority. Each group working under a sectional head, wanted to contribute its best. There may have been minor discrepancies but the autonomy and respect shown to the sectional heads assured that all differences were amicably resolved.

"All the volunteers knew exactly what their duties were. Even if I hadn't



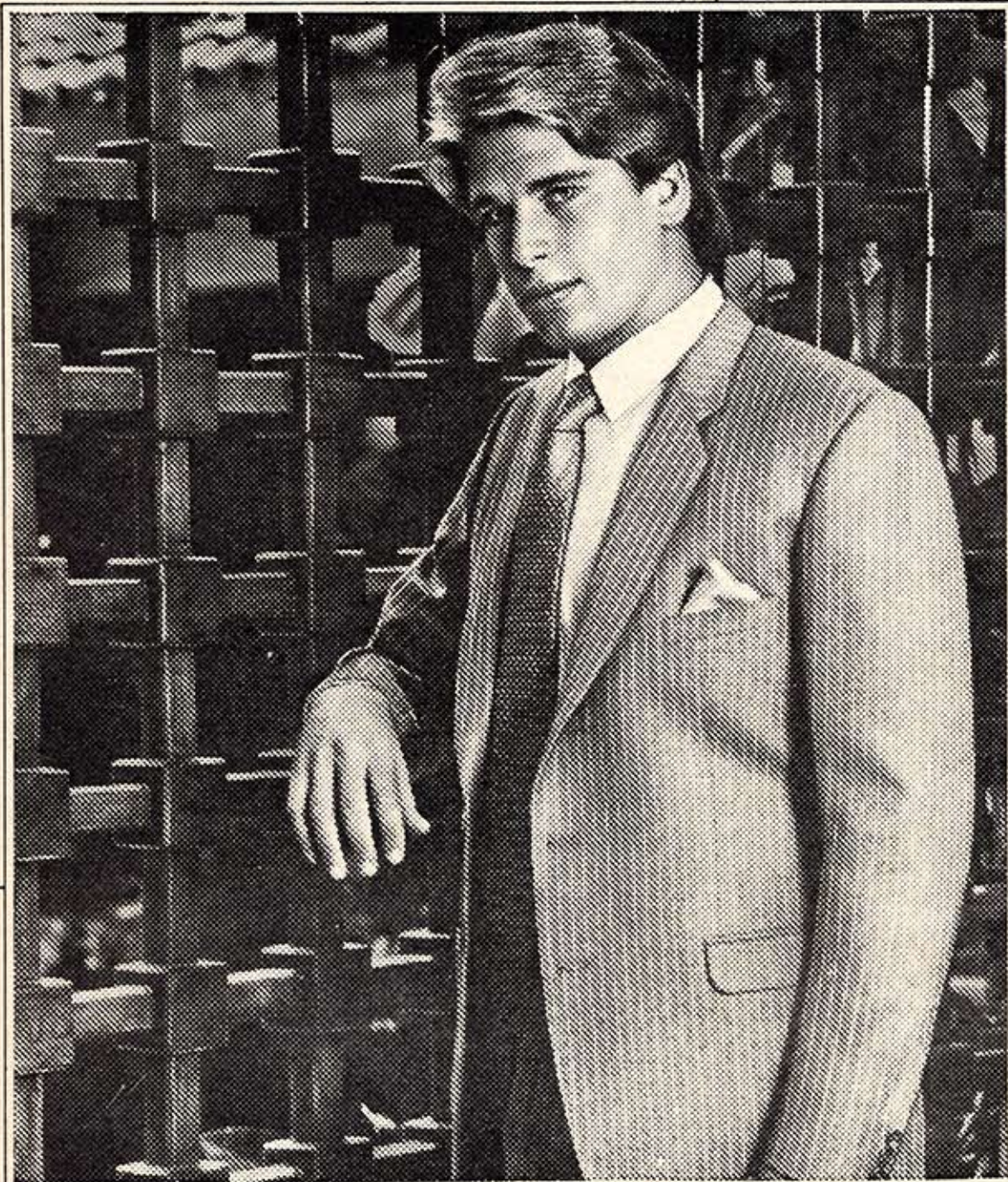
been present, no one would have missed me. I was almost like a *mukkadam* (supervisor)." Yet the aftereffects of Jesia's fatigue, built up over the preparatory period, had not subsided even 13 days after the closing date of the

Above left: Morris, Dr Ratan Doctor and Jesia with Dutt at the mike.

Above: Narsang, Jesia, Mistry, Dutt and Jimi Jesia visit the stalls.

Left: Layout of Winter Fair '86.

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Fair, considering that Jesia had almost forgotten the appointment granted to Parsiana on January 31, but salvaged the situation very gracefully.

"Actually it is not just 10 days of work but months and months of preparation. In the initial stages there would be just five or six of us working late into the night. Actually it's my husband Jimi who is very very pro Parsi and Colony conscious, but I get the publi-

"After the reputation we had built up, we had to live up to the expectations of the public."

city," Jesia plays down her importance. In fact, it is the Jesias' residence address at Mancherji Joshi Colony, Dadar, which is given as the official address of the Trust which functions under the chairmanship of solicitor Sohrab Morris.

Planning a brochure is the first of several steps involved in planning a fair. With the help of Aspi Vasania of Afco Advertising who designed the brochure and also looked after the general advertising, the organizers tried to convey the message that the '86 Fair would be "Your fair with a touch of class" as against the '83 Fair which came to be identified as "An affair to remember." Once the brochure is printed it is important to approach the right people. With the reputation built up after the success of the last Fair and recommendations made by "some friends or some friend's friend," they managed to interest business houses to participate in the Fair by booking stalls or sponsoring a night.

Once it was decided that the venue of the Fair would be the 55,000 square feet area at the Dadar Parsee Colony Gymkhana grounds which is within easy access of not only the Colony Parsis but also of Gujaratis, South Indians and Christians of the neighboring localities, there was municipal approval to be obtained and umpteen number of licences — estate, building, stalls, banners and posters. The cooperation of municipal commissioner Jamsheed Kanga, councillor Rustom Tirandaz, who is a resident of Dadar Colony and other municipal authorities was of im-

mense help, acknowledged Jesia.

"Everyone was very helpful. The main thing was involvement. Whether it was the architect Anil Thakkar, publicity-in-charge Aspi Vasania, sound recorder Sam Poonawalla or contractor Fali Pavri and Sons, you never felt you were dealing with outsiders," said Jesia, referring to the non-mercenary attitude of the professionals. "Credit should also go to: Jal Mistry of Mistry Transport for providing water free of cost at the Fair and also looking after the sale of tickets and procuring the exemptions required; Jal Contractor and Dadi Hataria of H.P. Enterprises for managing the security so well; and Marzban Narsang and Farrokh Sidhwa for their assistance in all aspects."

On the inaugural day when Sunil Dutt was the chief guest, it was a jashan that set the ball rolling. Prayers by Rustom Panthaki, principal of the Dadar Athornan Madressa, were a daily feature at the Fair.

For easier coordination and management, the Fair was divided into three parts: stalls, amusement park and sponsored shows. One hundred and ten stalls of 100 square feet each and two pavilions of 200 and 300 square feet area respectively, were offered to business houses at rates varying from Rs 3,000 to Rs 5,300 where consumer products and eats were sold. Some of the participants were industrial houses like Hindustan Lever, Godrej Soaps, Gifts and Krafts, Century, Stanrose and restaurants like Fariyas, Nataraj and Snowman. It was through their personal contacts and newspaper advertisements that stalls were booked. To induce the stall keepers to put in their best performance, a prize for the best stall was announced on the last day, on the basis of ratings given by independent assessors who had frequented the Fair during the 10 days.

Depending on the requirements of different stalls, provision for furniture and electrical points was also made. Though general security round-the-clock was arranged at the Fair, individual stall security was provided at an additional cost of Rs 50 per guard for an eight-hour shift.

Keeping in mind the needs of the advertisers, the organizers had also reserved space for display of publicity banners at rates varying from Rs 750 to 1,500 depending on the location, and had arranged for jingles where prere-

corded cassettes, not exceeding 10 seconds, would be played thrice every evening on all 10 days of the Fair at a cost of Rs 650.

The amusement park which was manned by the organizers themselves, had provided for eight to 10 games of skill like bearding the lion and chatty breaking (which test the aim of the player) but they were very particular that they didn't want any of the gambling games. There were of course the usual favorites like the giant wheel and merry-go-round.

The highlight of every evening was the stage show, offered to sponsors at a rate of Rs 11,500 per night on a week day and Rs 15,000 per night on weekends. To attract the public, different film stars were invited to preside over the competitions and shows planned for the evening. The presence of most of the film personalities was due to the good offices of former colony resident Dr Rusi Soonawala, the gynaecologist favored by many screen actresses, informed Jesia. Mahyar Dastoor was in charge of the superb presentation of the stage shows while Tirandaz provided the lively compering.

"As a gimmick we distributed 8,000 free tickets to children of neighboring schools under 10 years of age. We knew for sure that no child under 10 would be allowed to come alone. Thus our ticket sales were ensured," Jesia confided.

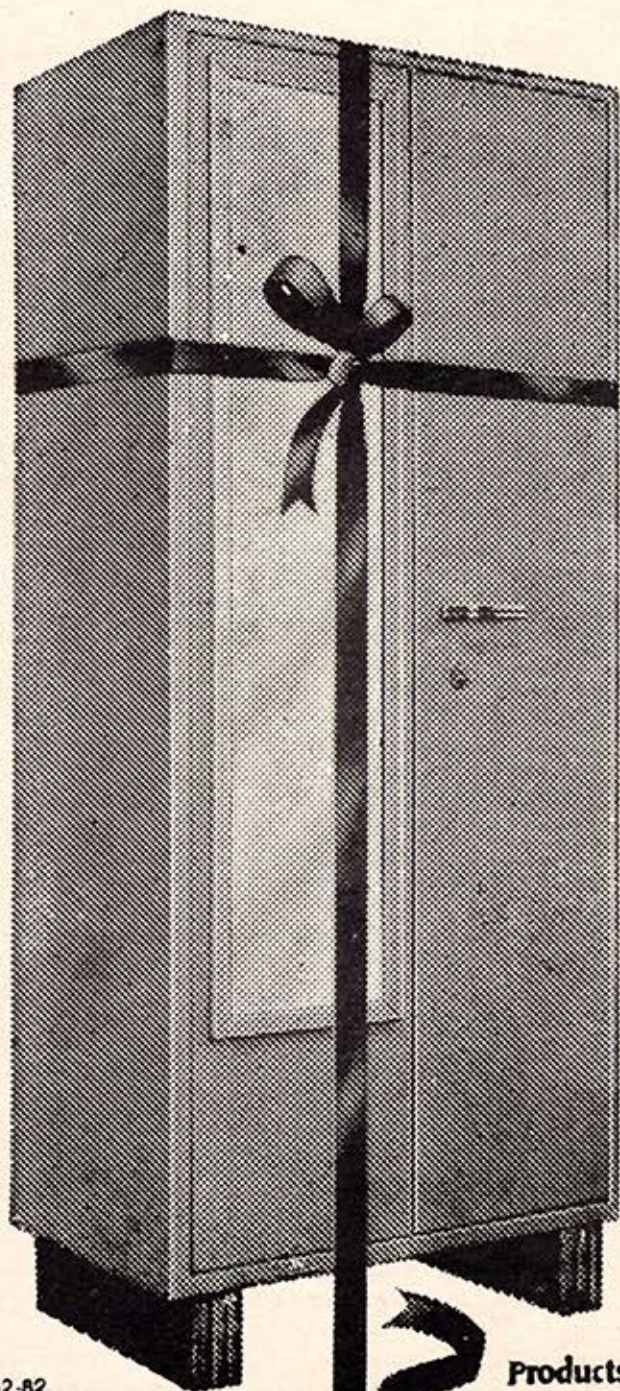
The contests included the regular ones like Bonny Baby, Fancy Dress for

"One of the organizers has to be a first class administrator and should be capable of making others toe the line."

children, Princess and Prince Charming, Disco Dandya, Winter Queen, Disco King and Disco Queen and Beat Group Contest where participation by Parsis and non-Parsis alike, brought in pleasing rewards. When viewing the video recording of the Winter Fair, Jesia seemed to relive the experiences of the Fair. "We had a record atten-

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A feather in her pugree?

The vanishing pugree is making a comeback thanks to Gulshan Kolah.

Niloofer J. Madon

"I was pushed into making my first pugree," notes Ms Gulshan Sarosh Kolah with a smile. The personable dress-maker and tailoring instructor had learnt the basics of pugree-making from the late Nariman Pugreewalla, the last of the professional pugree-makers. As there was no one else who made pugrees, her husband-to-be threatened to wear a topi at their wed-

ding if she didn't make one for him! Kolah tried her hand at making a pugree and was surprised when "it turned out well." This was in 1984. The very next year she made a pugree for her cousin and that April someone asked her to make one for him. And so it is only "since October last year that I started making pugrees" for others, says Kolah.

In the course of an interview at her home in Cusrow Baug on February 15, 1986, Kolah, clad in a loose pink summery dress (she is expecting her first child in May) and a pair of embroidered *sapats*, with long black hair, framing a calm and serene face, considers pugree-making "more of a hobby." But since she gets orders for the headgear, her father advised her not to refuse them.

Displayed on a low table along the opposite wall and on big boxes in the middle of the room were pugrees — old and new. Pugree-making involves a lot of effort, says Kolah. "Normally we take the size of the person's head" and make the pugree according to his height and build. The pugree, made with a white dotted black cotton cloth and cardboard, is generally, short for tall people and tall for short people.

A sketch of the pugree is first made on the cloth, the cardboard and the inner black satin lining, which after being cut, are shaped on a wooden mold which approximates the shape of the final pugree in a few standard sizes. (Kolah had made the molds after a lot of trial and error.) After being shaped, the cardboard and cloth are stuck with a special refined glue.



Kolah: "a lot of work involved"

(Photos: Homiyar Mistry)

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Polishing is only done after the pugree is otherwise fully ready. Were it done before molding, the polish would crack when the cardboard is folded, explained Kolah patiently.

At least five coats of polish are applied with an interval of 24 hours between each coat to let the polish dry properly. Therefore polishing itself can take six to seven days. Molding too is not easy: "sometimes it comes in one

"There are some people who order new pugrees inspite of having old ones since they wear them regularly to various functions."

go, at others you have to keep on trying till it's perfect," says the enterprising lady. Completed pugrees are then wrapped in tissue paper and packed in specially made cardboard boxes, ready for the customers to take away.

Because there is a lot of work involved, and since she must also look after the dressmaking and the house, Kolah needs about a month to make a pugree. The client's head measurement is essential and a sample of the style wanted is an added help. But, says Kolah, not everyone has a clear idea of what they want and what would suit them; that is when she gives her own advice and suggestions.

Her clients are mainly bridegrooms, Kolah says, but, "there are some people who order new pugrees inspite of having old ones since they wear them regularly to various functions."

Though there were different categories of pugrees traditionally, Kolah is only vaguely aware of them and notes that pugrees can only differ in height and width.

Not knowing the real significance of the gaping hole on top of the pugree, Kolah notes that she has some customers who want the hole closed because they wish their heads to be completely covered during religious ceremonies.

A pugree, if not kept carefully wrapped in *mulmul* and in the box, as Kolah advises, can lose shape easily. Though

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"A club for gentlemen"

Cursetjee M. Cursetjee reminisces on the early days of Bombay's first Parsi club

Cursetjee M. Cursetjee

If my recollection errs not, it was in Anno Christi 1884 that the erstwhile famous Ripon Club was founded by Pheroze Shah M. Mehta, to celebrate the advent just about then of local self government amongst us, during the Governor-Generalship of the Earl of Ripon and the Club was therefore named after him. Pheroze Shah was then well established in practice as a member of the Bombay Bar, which he joined on his return from England in 1868.

He soon showed the stuff and mettle he was made of by taking the undisputed lead in every matter, measure and movement of public value and importance, civil or political or professional. I came to know him when we were "eating dinners" in Lincoln's Inn and ever since for over 40 years became fast friends. In those far off days there used to be no clubs worth the name, such as one knows and understands them now.

There existed then only the still famous Byculla Club, where Britishers foregathered for personal comfort and social amenities and the mere 'native' without distinction was and still is tabooed and kept outside the gates of the earthly paradise and all things considered, rightly too.

It should, however, be mentioned that there were then a few small coteries of young Parsis and old, such as the Excelcior, which was managed and carried on by a Parsi caterer named Nasarvan Jellyvalla, where the presiding genius was Nanabhoy B. Jeejeebhoy and where Parsi young hot-bloods and fly-by-nights like Kakoo Wadia, Behloo Seervai, M.N. Banaji, Dady Limji, Bhicaji Dalal and sundry others of like kidney met once a week or so of an evening to eat dinners, in-

dulge in *tol-tappa* and *gup-sup*, play cards for mild stakes, roundly batter the *chopat* board, enjoy swadeshi music such as a *tabalchi* and *sarangeevalla* procured and by way of *piece-de-resistance*, conspired to have an occasional nautch by nam-chines — more or less reputed or reputable — then reckoned the acme and *ne plus ultra* of social divertimento or enjoyment.

Another such contemporary club was chiefly patronized by the then *akbari* magnate Dady Dubash, and on the demise of that worthy patron, it has frittered out of existence unwept,

unhonored and unsung. There was such another club also, worth keeping on record, the Elphinstone Club, high up four pairs of stairs, somewhere in Parsi Bazaar Street, where the members were Jamshetji Tata, *Tain-toin* Wadia, S.S. Bengalee, D.F. Karaka, P.H. Dastoor, Nowrojee Fardoonji, Merwanji Seth and a few such other old stagers whose names escape me. This club claimed to be of a better class and category than the others above-mentioned. Though not very different as regards any distinct aim, purpose or object, more or less perhaps a superior sort of eating-house, with *chopat* and cards thrown in and a more or less intellectual concourse and sociability, opening about 5 pm and all going to roost soon after the 9 pm gun-fire. Bombay city used to be favoured then by time-guns.

Here I must not omit mentioning another such and perhaps more interesting confrerie of even a much earlier date, composed mainly of a dozen or so of old and elderly Parsis, of a somewhat lower social status, who had their club — a low roofed shanty (called) the Chopat Club, pure and simple, also known as Appa Club, situated on the *Masan-kantha*, not far from the *Borah Kabarastan*, facing the embrowned waters of the Backbay and amidst a coral of coconut trees. That was a time when Queen's Road existed not and no railway ran to Colaba, and never a thought or dream even of either. The old chaps met of an evening, battered hilariously and *ad lib* the *chopat* board, disposed of *bhajias*, *kabobs* and *kickshaws* of sorts, *dhandar* in right *Alaibaug* style, all copiously washed down with date-tree toddy taken at the *gharia-mouth*, "and so



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betimes to bed," as old Pepys would say.

I remember having had a sight of the unique club's premises when quite a small boy when sometimes passing by to visit Cowasji Banaji Atash Bahram, within hail of it. Those jolly old good fellows of the days that are no more with the rest of their confraternity (such as I have touched upon above) have disappeared and gone the way of all flesh and their places know them no more. Peace to their souls in the upper or nether world, whichever way they have winged their flight.

The club life of those ancient days, such as I have touched upon above, you may be sure, was of anything but a high-toned, elevated or purposeful character. The usual evening's program there used to be for members on arriving to doff their *dagli* and *paghri*, some even dispensing with their silk trousers, but not without leaving thin cotton trousers on, invest their toes into slippers and be at ease, gossip and pass the news of the day, discuss scandals, play cards or *chopati*, make themselves hilarious over mild liquoring up, go in for and guzzle a Brobdignian, feed Parsi style, a drummer and fiddler discoursing music sweet or otherwise, aiding digestion and by ten or half-past disperse and go home to roost or wheresoever individual penchant may call them to.

Pheroze Shah as we know was greatly looked up to and his company eagerly sought after; so after much persuasion and pressing and being of a remarkably companionable temperament he was induced to become a member of the Excelcior. Occasionally I went there as a guest.

Pheroze Shah's genius and his fine sense of the fitness of things soon improved as it were the Excelcior out of

existence. He conceived the idea of what a club should be for gentlemen, set about it and took the necessary preliminary steps and founded the Ripon Club for Parsis in Bombay, on the best modern western lines, at once a striking novelty in Parsi social life. His scheme and plan for a club in Bombay was at once acclaimed and approved of and most Parsis of good and respectable social standing flocked to become members.

Rules were framed under Pheroze Shah's guiding hand, a strong managing committee appointed and thus came to be launched amidst general acclamation the Ripon Club, with Sir Jamshedjee Jejeebhoy, Bart. (Maneckjee) as the first president; the indispensable Pheroze Shah Mehta (P.M.M. for short) as honorary secretary and later on with J.C. Cama, the first Parsi solicitor trained in London as his joint. It is deserving of record here that the first three presidents of the club in succession were the baronets of Mazagaon Castle, all thorough gentlemen, dignified, courteous, sociable. It is a matter of regret which many members feel that the traditional line of presidents has not been continued by the election of the present Sir J.J. Bart, on the ill-conceived objection of "the atrocious crime of being a young man."

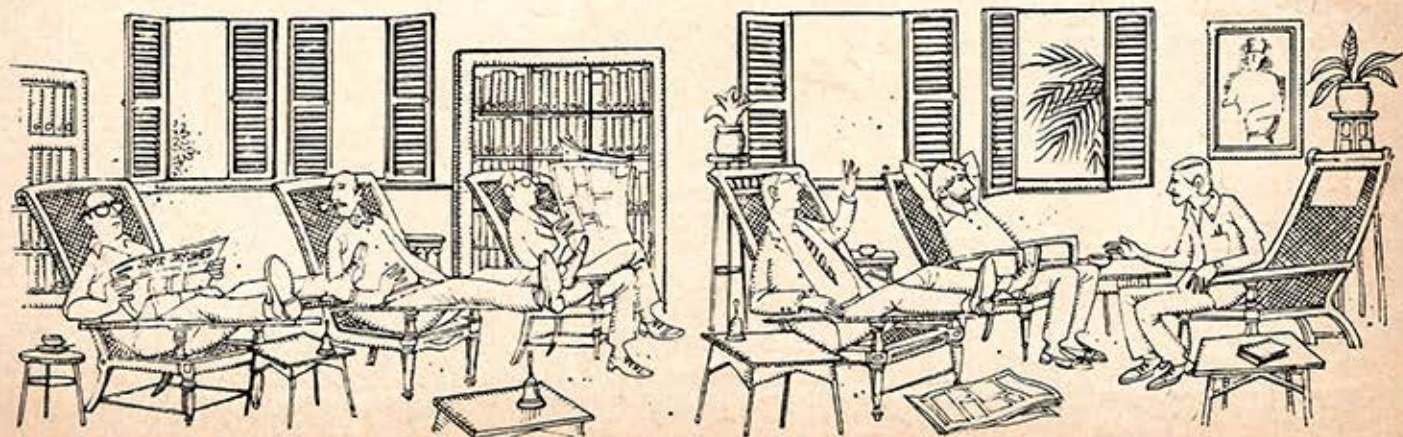
Rustam K.R. Cama and I were among the first elected members. I am not quite sure which of us, he or I, can claim to be at this day the doyen of the club. I believe however, that it is Sir Dinshaw Wacha who is the oldest surviving ex-member. The first club house stood (if I mistake not) on the Hornby Road, in the Nabob's building, facing the West, there were no high buildings then obstructing the view over the maidan and towards the sea.

We had the entire second, third and

fourth floors, well and suitably fitted up and furnished. The lower floor for sitting, reading and card rooms, the upper for billiards and dining hall, toilet rooms and a bed room or two on the top to accommodate any upcountry member, temporarily in Bombay. With good management the Ripon Club was soon in full swing and came to be recognized as an admirable institution of its sort for the better class of Parsis, educated, respectable and professional, with a strong bent in the direction of rational politics.

Later on, the Hornby Road accommodation became insufficient, and the locality became unpleasantly noisy, though the tramway then was unknown, and pom-pom-pom and rattle of the automobile was not ever dreamt of. The open lands on the Apollo Bunder site were then just coming into the hands of the ubiquitous builder. Jehangir Cowasji Jehangir (now Sir and Bart) was the first to build there a fine three-storied house, on the Apollo Bunder Road, facing the large open Government land then vacant on the West and overlooking the harbour on the East. Muncherjee C. Murzban Khan Bahadur, etc., etc., was the architect, and the three stories of the new building called the Readymoney Building were specially fixed up to suit and accommodate the Ripon, and in due time we moved into our spacious new quarters where the dining hall could seat two hundred members.

From the first start the inner man was well and fitly provided for. There was a first class chef, Lobo, with a capable staff under him and above all, with undisputed sway, was J.C. Cama, as culinary superintendent. He was a gourmet and gourmand if ever was rolled into one and what he knew not of the mysteries of the cuisine was not



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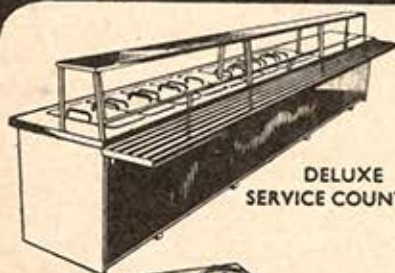
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worth knowing. The epicurean maxim, good grub good club, was kept uppermost in mind, the club on the instant thus acquiring a well deserved reputation for its excellent dinners and tiffins in all Parsi-dom. Our J.C. Cama besides looking over the menus, was indeed a great acquisition to the club in many ways. His cheery face with hooked mustache still looks on us from the club wall. And so the Ripon went on, vigorous, progressive and popular.

After some years at the Apollo Bunder, the locality becoming over-built and found inconveniently out of the way for members engaged and doing business in the heart of the Fort, it was resolved to move into quarters more suitably situated. The N.M. Wadia trustees were then building a big house on the Esplanade Road facing the University Gardens and the Rajabai Clock Tower. They agreed to rent to the club the two upper floors, fitting up the same according to the club's requirements and so in due time the club moved into its present quarters, admirably and conveniently situated and there it stands this day.

So arose in Bombay the first Parsi Club, as something new and novel, and distinct from all that had gone before and on the well-established modern western lines, and Pherozechah fitly named it after the Marquis of Ripon, to whom India owes the introduction and establishment of the great liberal

measure of local self government — that is to say — government by the people, for the people in the shape of city and district municipalities. As the Ripon came into being, the earlier impalpable clublets "hid their diminished heads." At the birth of the club I was resident in Ahmedabad, taking however advantage of the amenities offered by the club during flying visits to Bombay, noting how things were proceeding and progressing till 1886, when I was transferred to Bombay and as resident member was elected a member of the club's managing committee and shortly after, its chairman, continuing as such by repeated re-election till within these few years or so.

It soon struck me that our club life was not quite such as it should be. Members seemed to have got into the habit of dropping in of an evening, played cards or billiards, now and then dined solo or in small parties of five or six, and by nine-thirty or so disappeared, and lights were out. I therefore got together gradually a sufficient number of members to come more and more together to know one another more intimately, thus promoting general friendliness and goodwill amongst us which was and should be the aim of club life. Sorabji Patel, a host in himself, Pherozechah, Rustam Cama, D.E. Wacha, J.E. Davar, Dinsha Batha, Framji Panday, Dady M. Jeejeebhoy, Framji Mirza, J.C. Cama,

Jamshedji A. Dalal, Dr A.P. Cama, M.C. Murzban, Nusserwanji J. Ready-money (if not a wit himself was the ready cause of wit or witticism in others), Ponchaji S. Ponchaji and several others climbed in with my views and we started weekly common dinners held every Thursday. These were convened by the issue of a circular, on which members desiring to be present entered their names and the names of guests. In this way, once a week we came together, some 40 or 50 members and guests, often more, promoting kindly communion and good fellowship, something too for the "good of the house."

To add to our enjoyment of these common dinners with the help of J.E. Davar, Dady M. Jeejeebhoy and others I arranged to have an occasional musical or dramatic evening, with piano-forte playing... songs, dramatic recitations, etc., all which we were able to provide now and then with the help of some of the members of the Bombay A.D.C. (Amateur Dramatic Club) I had then lately started. Our weekly common dinners, as may be accepted, became attractive and popular, adding not a little to the gaiety and vivacity of the Ripon. I seldom missed these pleasant evenings.

In due course the next thing or matter that drew my attention was that the Ripon being exclusively for Parsis, we were apt to become unsatisfactorily communal, so that some move to help to counteract this isolation as it were, was both necessary and desirable. It was clear that in effect membership of the Ripon was confined to Parsis and may be properly so, but there was no rule nor restriction against the introduction of some desirable foreign element in the way of members inviting as guests non-Parsis. So after sounding Pherozechah and others who thought it a good move, I boldly took the plunge. I was expecting some opposition of course, though nothing to what did take place. To me it was quite clear that a fair intermingling amongst us with members of the other communities of good standing and respectability — of Europeans especially — was bound to improve the tone and amenity of our club life and be beneficial to the club generally. I thus took the eventful initiative by one evening, inviting as my guests at our common dinner Thomas Bennett (then of *The Times of India* and later Sir Thomas M.P.) and Skipsey (of



The Ripon being exclusively for Parsis, we were apt to become unsatisfactorily communal so that some move to help counteract this isolation was necessary

Macfarlane and Skipsey, Solicitors). Pheroze Shah, Wacha, Sorabji Patel and many others, I had sounded, gave them a cordial and courteous welcome. I noticed a few eyes cocked up cross-wise here and there, with whispering and murmuring. The dinner however, passed off agreeably and pleasantly as was to be expected, with such excellent and desirable company as were my guests, the first non-Parsis at the Parsi Ripon Club table. *Facta est acta*. No time was lost, the whispers rose to a growl and ended in a protest to the committee against what was considered my unconstitutional action, lodged by the self-constituted constitutional lawyers, Rustom Patel and Hormusji Pleader of the Small Causes Court, *arcades ambo*. For reasons, which need not be entered into here, I had not been a *persona grata* with these worthies. The managing committee did not consider me in the wrong.

The next step against me, was a requisition for a special general meeting to consider and decide the matter. As indeed the ancient custom prevailed that where there are two or 20 Parsis met together there was bound to be a divergence of opinion, a split and contention. Our Ripon Club was no exception. However good the ointment there is sure to be a fly in it. Lo! and behold me arraigned before a club tribunal of the special general meeting, which duly convened, came off in due course. The matter or point for disposal had excited considerable stir and interest. The members mustered strong and in force. It was indeed a field day for the Ripon. It escapes me who was in the chair.

Sorabji Patel, if I remember right, took the chair. A proposition was moved to prevent such an infringement as was assumed of the club constitution, it be ruled that no non-Parsi be invited as a guest. A large majority voted against this resolution. I carried the day, and it came to pass that the members were able to invite from time to time men like Badruddin Tyabji,

Amiruddin Tyabji, C.H. Setalvad, Signor Pedroza, Dr Kirtikar, Bal Mungesh Wagle, N. G. Chandawarkar, W.A. Chambers and other such highly desirable non-Parsis ordinarily as guests at our weekly Thursday dinners and this innovation I introduced was found to be all round most agreeable and satisfactory in the best interest of the club. The moving requisitionists gradually were out of it, and were in no way missed.

One queer result of this movement set in motion by me for more cordial social relations with our sister communities, came about some years later, which deserves some passing notice, just to show how perverse some people can be. A certain number of plutocrat Parsis, never reckoned nor recognized as particularly orthodox, started a new club as a rival to the Ripon, calling it The Asian, skied up in the heights of Green's. It is a club for Parsis only, though the name given it is a clear misnomer, and its special rule is not to admit any non-Parsi even as a guest in it. This emphatic distinction is by way of ill-considered narrow-minded spite against the Byculla and the Royal Yacht Clubs. Well so far *en passant*; "*revenons a nos moutons*."

The interesting event of my arraignment and acquittal took place when we were still in our original quarters on Hornby Road. After the club was established in our more spacious quarters in Readymoney Building, I started another useful reform in the matter of club life, with the object of broadening and better discussing our views on current political and civic as well as social topics. After consulting Pheroze Shah Mehta who was as it were the Grand Turk or Great Mogul of the club, I inaugurated monthly dinners called the "Friends in Council" at which members of other communities were invited as guests of the club for the informal exchange of views and opinions on all matters of importance in a friendly manner, over or during the wine and

the walnuts. These dinners were much appreciated and were held regularly till the lamented death of Pheroze Shah Mehta who was always the life and soul of these interesting non-communal gatherings.

About this time the club suffered great loss by the death at short intervals of Sorabji F. Patel and Jamshedji Cama. The former was a most charming personality, old with the old and young with the young. As to Jamshedji C. Cama, he was the most amiable of men, most kindly and considerate and the most perfect and most delightful of club-goers. From the surviving members subscribing, we have excellent portraits of these worthies on our club walls to keep their memories green amongst us.

After we had moved into our present quarters on Esplanade Road, I obtained through the kind offices of Sir T. Bennett, a fine engraved portrait of the Marquis of Ripon with his autograph. It is suitably hung up to the right-hand of the main entrance. It is a very excellent likeness and it is most fitting to have it on our club wall, as a constant reminder of one of our most important Governors General. Another important measure the Ripon has kept itself well in front with, has been to give the club "Public dinners" as a matter of great distinction, in honour of gentlemen rightly distinguished for great and valuable services in India's best interests. In this connection I took a leading part in getting up such club dinners in honour of men like H.H. Sayajirao Gaekwar of Baroda, Sir Sankaran Nair, Sir Thomas Bennett, Sir Juggdish Bose and Right Hon'ble Srinivasa Sastri, P.C., Lord Sinha, Sir R.C. Datt. On these occasions which may well be described as events of considerable political value, a large number of our local officials and public men were invited and the function has always been carried out with great éclat and success.

In 1915, the club met with a great



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A fair intermingling amongst us with members of the other communities, of Europeans especially, was bound to improve the tone and amenity of our club.

misfortune in the comparatively early death of its eminent founder Sir Pherozeshah M. Mehta, K.C.I.E., perhaps India's most remarkable and conspicuous of eminent public men. A crowded meeting of members was held in the club to express its deep sense of the very serious loss the club suffered by his death. Resolutions were passed to express the club's high regard, esteem and veneration, the serious loss the Ripon suffered by this sad event and it has, it seems to me, not yet quite recovered from it. A large amount was subscribed on the spot to place a memorial bust of its founder in the club. I was commissioned to see to the matter.

The bust, which is an object of special notice in our Club Hall, was obtained by me from Italy and is the work of an Italian sculptor. I sent to the artist Sir Pherozeshah's coat of velvet collar, his necktie with the gold pin he usually wore and his turban, along with several recent photographs. The result we see is, as generally admitted, a very excellent likeness.

I really cannot miss recording here the latest club function, in which it has been my good fortune to take part. I refer to the unveiling of a life-like and life-size portrait in oils of our most energetic and mercurial former joint honorary secretary Rustam Cama, for his many varied services to the club. This is a well-deserved honour done to him, to sit serenely and look down upon us from his decorated niche in the wall, whilst he is with us in the flesh.

Reprinted from A Hundred Years of Ripon Club 1884-1984. Cursetjee Manockjee Cursetjee was the first Indian to be admitted to Oxford University. Called to the Bar, he spent 31 years fighting for the right.

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Exporting in style

With foresight and acumen, Nariman Mogrelia's Zoro Garments has emerged as a major exporter.

Parinaz Toddywalla

"When starting a business, an entrepreneur should be capable of finding his own financial resources without feeling the need to turn to family funds," asserted Nariman Mogrelia, head of the Apparel Exports Promotion Council and chairman of the Zoro Group of Companies in Madras which exports around three crore rupees worth of readymade garments to 15 countries.

"Today there are more than enough financial institutions willing to support a business venture compared to five years back," Mogrelia explained. "We should learn a lesson from one of the prosperous communities of India which believes '*Loko naa paisé dhandha karta avarvu joie; aapraa paisé to dikraao bhi dhandha kari saké*' (We should know how to harness public wealth for our business enterprises; even our children would know how to do business using family resources)."

"Zoro Garments was built upon a lot of problems and frustrations, personal and businesswise... Whatever I had was a lot of liabilities. I had to look after a lot of people and there was no surplus finance in the family. Having started my career as an officer with Bank of India, banks were willing to give all the credit I wanted. I was able to see the writing on the wall that India would be a future garment exporter. So with my entire saving of Rs 25,000 and borrowed capital of Rs 25,000, I bought over a closed down readymade

garment factory in 1972 and converted it into a private limited company," recalled rotund Mogrelia at his select Kilpauk residence in Madras on December 26, 1985.

Mogrelia referred to his previous work experience — one year stints — as finance officer of India United Group of Mills in Bombay, manager of C. Ramon and Company, London, and general manager of Coromandel Garments Limited, a subsidiary of Tata Textiles in Madras. He left the last job after deciding to launch his business because he thought, "I'll be able to nourish and flourish the business the way I like."

In those days India used to export only garments like boiler suits and trousers to the Middle East, bringing in about Rs 12 crores of foreign exchange, recalled Mogrelia. "Today the garment export industry earns Rs 1,000 crores and forms India's second highest foreign exchange earnings after engineering, not taking the diamond industry into consideration."

In the last 14 years Mogrelia has

floated four other companies engaged in the manufacture and export of readymade garments and fabrics. Zoro Dresses, Zoro Fashions, Zoro International and Zoro Exports Pvt Ltd, together with the founding Company Zoro Garments Private Limited comprise the Zoro Group of Companies, explained the founder of the Company. Since the last eight years, a substantial portion of their manufacturing work is undertaken at their well-equipped modern plant at Ambattur Industrial Estate at Madras which is considered to be one of the largest industrial estates in the country.

At the entrance to their factory cum office were stacked large bales of readymade garments. Mogrelia shares his office with his wife Mahbanu whom he considers his "extended arm, supporting all my activities." (Prior to marriage, Mahbanu ran a beauty parlor at Ahmedabad). While in one corner the telex machine kept ticking away, on the opposite side garments in flashing colors and varying sizes were hung up for display. Being a Saturday morning, their nine-year-old son Polad kept making periodic appearances after running small errands assigned by his parents.

On the factory premises, production work commenced on one long table where reams of cloth (150 to 200 sheets) were meticulously layered. Mogrelia described how, depending on the requirements of a particular consignment, four to six paper drafts of different sizes are laid out on the material. An operator then uses an electric machine to cut the material according to the design.

A greater portion of the carpet area was covered by rows of sewing machines worked by women who were each performing a specialized job in the chain of linked duties, be it attaching sleeves or making buttonholes. In the further corner of this large room, men were busy ironing the garments



Mogrelia: trade connections



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Mogrelia and wife Mahbanu scanning the finished garments.

with sophisticated machines. On another table some experienced eyes were minutely scrutinizing the garments to check whether any buttons or stitches were missing. The ironed garments were then sorted and numbered according to size, packed in polythene bags and piled in cartons.

As Mahbanu explained, from January to April is their busiest period when they have to meet a demand of four to five lakh pieces in four months. Then comes a time when the demand tapers down to 30,000 pieces a month after which the feverish cycle starts all over again. On an average, they produce 250 garments a day, from these premises.

In addition to "our 300 employees who produce one crore worth of goods, our garments are stitched by 25 to 30 other job contractors, but we have our quality control stations at these units. This kind of arrangement provides better flexibility against problems which arise when labor is concentrated in one factory," noted the practical entrepreneur.

Mogrelia is relieved to have a spokeswoman in his wife Mahbanu, who is fluent in Tamil, considering that some workers don't understand any other language. Referring to the output of his workers, Mogrelia announced that for the last several years they have been the Export Award winners of Ambattur Industrial Estate Manufacturers Association for the highest export performance.

Some of the Company's regular customers are well-known importers — Campus, India Garments, Damon and Van Hussein — using their own brand labels. Garments with famous designers' labels like Moustache and Emmanuelle are supplied by them to EEC,

UK and USA. A few departmental stores in USA and UK with whom the Zoro Group has transacted directly are Macys, Sears Roebuck, John Lewis, Hennes and Mauritz AB, Selfridges and Ahlen and Holmes, mentioned Mogrelia.

The Zoro Group has trade connections with 15 countries including USA, UK, Germany, Sweden, Denmark, France, Japan, Australia, Austria and Holland. Business is of a cyclical nature and they have to keep in mind the foreign climate and tastes, which differ from country to country. "Work starts almost a year in advance. We design the fabric and send it to the clients for their approval who then suggest a rough sketch (for the dress pattern) to which we add our workmanship, and come out with the style. The samples are then tested; if approved, they book an order with us," Mogrelia explained.

The successful garment exporter attributes his success to systematic hard work — "I don't believe in donkey's work — *Khuda ni maherbani* (God's grace)" and correct timing for plunging into the garment export business.

As 75 percent of the export quota is

allotted to the established exporters Mogrelia felt that there is very negligible scope for newcomers. Finding himself in "a particularly happy situation," thanks to his entry into the business at the right time, he is now planning to diversify, but hasn't made his final decision. "It's all too immature... maybe leasing or pharmaceuticals or tea."

As the first elected chairman of the Apparel Exports Promotion Council (AEPC), New Delhi in 1979-80 and then again in 1985-86, Mogrelia explained that it is a quasi government body which monitors and regulates foreign trade of over Rs 1,000 crores and formulates measures for promoting further exports. Referring to his appointment as chairman of the Quota Advisory Committee of the AEPC for the last three years, Mogrelia added, "Parsis are always well accepted. That's a big advantage for our community. Compared to the modern day maharajas, I'm a small man; yet they elect me." Mogrelia has also been nominated to several technical expert committees in his field of specialization.

Though formerly Mogrelia was a visiting professor in marketing and sales management at a number of institutes in Bombay and Madras, he now devotes a considerable amount of time planning monthly activities for the Madras Parsi Association of which he has recently been elected president for a three-year term. "I am there to bridge the gap between the young and the old — sometimes I get praise, and at other times *joothias* (criticism)." The acceptance of both praise and criticism has enabled 46-year-old Mogrelia to be a success even though he started his business career after a critical warning, "Your capacity may run short of your ambition!"



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Expanding vision

The family concern of Phiroze Dastoor and Company is rapidly growing under the aegis of Daryus Panthaky.

Parinaz Toddywalla



"Nearly 50 percent of Parsis need visual aids and a fairly large proportion have weak eyesight," observed Daryus Panthaky, proprietor of Phiroze Dastoor and Company, one of the leading opticians in the country. Sitting in his consulting room at Fountain on December 13, 1985 with several sets of eyes peering over him — not an optical illusion, but an eye chart on the wall — Panthaky noted that the cause of weak sight was "mainly because of hereditary and environmental conditions, especially progressive myopia (short-sightedness) which has a strong hereditary factor."

Since the establishment of their first optometric practice at Flora Fountain in 1904, Phiroze Dastoor and Company have set up practices at Santa Cruz, Napean Sea Road and Dadar in the last two years. Plans are under consideration to expand to the suburbs of Chembur and Ghatkopar and, further afield to Pune and Delhi. "We are a leading chain of optometric centers in India today... Each of the suburbs of Bombay is a distinct entity and the only way you can sell to the suburban populace is by providing local services which is today the main aim of the Company," Panthaky explained. He now has his brother Khushroo helping him with the sales and administration of the

firm. "The retail outlets are prestige issues because our existing distribution centers take our manufactured products to different corners of India."

"We make everything by ourselves (from manufacturing contact lenses and solutions to designing spectacles) which is the main reason for our success... There is a difference between selling and dispensing glasses just as there is a difference between selling and fitting contact lenses," stated Panthaky to explain the growing demand for their products and services.

"When Phiroze Dastoor and Co was established in 1904, there used to be a choice of just three or four frames — two for men and two for women — which were imported. Up to the early '50s, Parsis were the only people in this field who had made a substantial contribution. A few Parsis dropped out, but the ones who've carried on their business are at the top today. It's only in the last 25 or 30 years that the profession has really expanded."

The firm has been with the family for three generations. The founder, Phiroze Dastoor, and his nephew, Khurshed looked after the practice till 1941 when Khurshed's son Dr Sam Dastoor took charge.

It was during the late Sam Dastoor's proprietorship for over 30 years that

the business started growing. In 1961 he began manufacturing contact lenses because of which he came to be known as the "father of contact lenses in India." His laboratory then, could only cater to the requirements of four to five opticians. Panthaky added, "It was a pilot project on a very small scale." In 1963 he took to manufacturing contact lens accessories under the brand name of Consol Products to facilitate wearers of hard contact lenses. A designer of lenses, Sam Dastoor's contribution to the ophthalmic field was recognized when he was invited to present papers at national and international conferences.

Panthaky, Sam's nephew started taking interest in the optometric field, gradually became enmeshed in the profession, and by May 1981 had to take charge of the firm. Panthaky admits, "I'm here not by design. When I was working in the laboratory behind this shop, I liked what I saw." After completing his Inter Science from Khalsa College, Bombay, Panthaky proceeded to London to study physiological optics at the City University.

Under the parent body of Phiroze M. Dastoor and Co are six subsidiaries, each of which contributes to an individual facet in the ophthalmic field. The Company employs a substantial



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"A few Parsis dropped out of optometric practice. But the ones who've carried on their business are at the top today."

trained work force. Their contact lenses are exported to Germany, Greece, U.K., Middle East and Sri Lanka.

A large portion of their manufacturing work is done at the Royal Industrial Estate at Wadala. Referring to his production work, Panthaky highlighted, "We are one of a handful of contact lens manufacturers all over India and one of just two plastic ophthalmic lens manufacturers in Bombay."

Describing himself as an "ophthalmic optician," Panthaky explained briefly the five fields of specialization in eye care: a manufacturing optician deals primarily with the production work; a dispensing optician is concerned with the distribution of ophthalmic products and services; an ophthalmic optician is responsible for fitting the lens to the eye, checking its suitability; an ophthalmic surgeon rectifies eye defects surgically; and an ophthalmic consultant diagnoses eye problems.

Panthaky devotes a fixed number of hours on working days to each of his four practices for the fitting of contact lenses. "I never give appointments. What's the sense if I can't keep them? Roughly I'd take 10 to 20 minutes per client, but then an interview like this (humorously hinting at the passage of time and for wasting the time of his clients queued outside, waiting to be admitted on a first come, first served basis) can throw the schedule out of gear... When I'm not in Bombay, contact lens fitting is at a standstill because it's a personalized service where people may not like a substitute." However, his experienced staff of optometrists who have been with him over the years provide customer service all through the year — recommending use of particular frames or looking into routine checking of eyes.

By travelling abroad "once every two or three months, looking through



Optometric center at Napean Sea Road: a prestige issue (Photos: Homiyar Mistry)

journals and basically keeping in touch with the profession abroad," Panthaky ensures that he keeps pace with technological developments. "Most of the people working in our laboratory are also exposed to foreign training." Panthaky has presented papers at several national and international meets including those organized by the British Contact Lens Manufacturers Association and the National Eye Research Foundation (USA).

Among the recent technological developments which they have introduced for their clients, Panthaky named plastic ophthalmic lens (light in weight, lower refractive index, recommended for cataract patients) and anti-reflection coated lens (enhances vision, reduces glare and ghost images, recommended for those needing high powered visual aids). "Technological advancement could only be there if laymen are more quality conscious. There are so many fallacies about optics that educating them is a herculean task," he added.

"In the USA, plastic lenses constitute 99 percent of the lenses dispensed, while in India they were introduced only five years back and there are already misconceptions like 'It will spoil the eyes,' 'They scratch easily,' 'They generate heat.' It is difficult to convince people in India because they are not willing to learn. And again, you're outnumbered by people who would rather not give these types of lenses.

"Each innovation in optics is applicable to some segment of patients. One

is never going to replace another. It's just one more armament that a practitioner has, to be able to treat his patients. Contact lenses are not more popular than spectacles. They are used for cosmetic and medical reasons."

When asked how he viewed Parsis as clients considering they comprise 25 to 30 percent of his total clientele in Bombay, Panthaky replied, "Let me search for an adjective. Perfectionists? Fussy? Parsis demand that they be totally satisfied. In a way it is not wrong to ask for something which you'd want to have in any case."

Comparing the urbanites to India's large rural population, Panthaky reasoned that a greater need for spectacles arose in cities. "*Lakhta, vachta nahi avre tau chasma ni soo jaroor* (if they are not literate, where arises the need for spectacles)?"

Then on a more serious note he added, "when the Lions have their eye camps in the rural areas, as a form of social service we distribute free spectacles there. We also dispense lenses in the ophthalmic departments in some of the municipal hospitals of Bombay."

"Not interested in any publicity," Panthaky is satisfied with the firm's reputation, earned by customers passing on a good word in their favor. Asked about diversification of interests, Panthaky reflected, "We've reached the limit... Not being a professionally managed public company but only a group of dedicated individuals, it's difficult even doing what we are at present without compromising on quality."

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Capital entrepreneurs

After a long lapse of time, the past few months have seen a fervor of business activity within the Parsi community. Pharmaceuticals and leasing are the chosen fields of four companies which have currently taken advantage of the favorable business climate in India and have successfully entered the public capital market.

Atash Leasing

The public issue of Atash Leasing and Industries Limited (previously known as Atash Patalganga Chemicals Private Limited) has been "oversubscribed 26.39 times." Three lakh, thirty-eight thousand, six hundred and twenty-four valid applications were received for 6,25,82,800 shares of Rs 10 each "resulting in a record collection of Rs 31.29 crores," notes an announcement in *The Times of India* of February 26, 1986.

The Company which entered the capital market on December 18, last year, intends to use this finance for expansion activities and leasing operations, notes the *Financial Express* of December 3, 1985, reporting on a press conference addressed by Cyrus A. Engineer, chairman and managing director of the Company.

"Atash had decided to combine under one roof two businesses, namely manufacture of ammonium nitrate and leasing and hire purchase financing. The Company therefore expects to significantly improve present and future performance based on the intrinsic profitability of the two divisions and (cooperative) advantages of the same," notes the report.

With a selective and impressive client profile, the Company's leasing and hire purchase business reached Rs 15 lakhs within three months of its establishment, adds the *Financial Express* report.

The Company is setting up an additional plant for the manufacture of high quality ammonium nitrate prills (pellets) taking its total capacity to 18,000 tonnes per annum. The Company already manufactures 9,000 tonnes of ammonium nitrate crystals and granules at its plant situated in the backward area of Khalapur near Patalganga in Maharashtra, notes the

report.

After completion of the new project, the Company would be the most sophisticated and the first of its kind in the country, notes the write-up, adding, that the plant was flexible enough "to tailor-make its product for the requirements of the consumer, enabling the Company to offer a wide product mix of different strengths and grades."

The Company, which has a sophisticated research and development division, further intends to manufacture vital organic intermediates and to enter the drug market with the production of salicylic acid and aspirin, explained vice-chairman Nusli R. Davar, in an update on the Company in the *Financial Express* of December 13.

Vitta Mazda Limited

Vitta Mazda Limited — a new broad based leasing and finance company floated in November 1985 — proposes to enter the capital market in the first week of April with a public issue of three crores of rupees, and, barring unforeseen circumstances, hopes to provide "18 percent dividends in the very first year of its operations," notes a press release issued by Dara K. Deboo, chairman of its board of directors.

Deboo's first venture, Mazda Estates and Finance Private Limited, had also promoted Mazda Leasing Limited, "which has already made its mark by its excellent achievements and enviable record in a short span of two years," adds the release.

Vitta Mazda whose directors include Yezdi J. Master, Farrokh Sidhwa, Pradeep Shukla and Dhansukhlal Shukla, aims to expand its activities in all the major cities in India. The Company's activities will include providing venture capital, portfolio investment, short term money market investment dealings, mercantile and financial services, promote profitable enterprises and will specialize in the development and leasing of immovable properties. Having already a booked business of three and a half crores of rupees the Company plans to diversify into "high yielding projects" jointly with state government financial agencies as also through international collaborations, states the write-up.

Deboo, an advocate and a trustee of

the Navsari Parsee Anjuman, started his legal career in 1974, in Navsari (the only city in India with a growing Parsi population) and established his company Mazda Estates and Finance in 1982. The Company undertakes development of industrial estates, housing projects and independent bungalow schemes in and around Navsari as also commercial development of properties in Bombay. Deboo also wishes to exploit the commercial possibilities of the underdeveloped pockets of Gujarat, notes the release.

Ahura Finance

Adding to the recent boom in financing companies is Ahura Finance, promoted by Behrooz Noshir Kermani, editor and publisher of *Investments Today*, notes a report in the *Financial Express* of January 12. The Company, which is entering the capital market with an equity issue of Rs 10 lakhs, proposes to undertake leasing, hire purchase, bill discounting and other related services, adds the report.

Government preference for private sector financing has resulted in a great demand for finance, says Kermani. Moreover, companies now find it more advantageous to take an asset on lease, rather than buy the equipment, he notes. The Company also proposes to launch a weekly publication.

The Company is headed by Shirish Jhaveri, chairman and managing director of Otoklin Plants and Equipments Ltd, Kushrooh Phiroze Byramjee, businessman and chartered accountant, Pradip Ratilal Shroff of V.B. Desai and Company, merchant bankers, Namdar Faridoon Kermani, retired deputy commissioner of police and Ms Roozbeh Balram, a leasing expert, notes the write-up.

Meher Pharma

Embarking on an expansion program, Meher Pharma (India) Limited — a pharmaceuticals producer promoted by Shavak P. Dadachanji, former managing director of Merck Sharp and Dohme (now Merind India), Dr D.T. Modi, former director of Glaxo and Pravin V. Sheth, director of Bharat Pipes and Fittings — offered eight lakh 40 thousand equity shares which were oversubscribed on the first day of the

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offer, noted a company announcement in *The Times of India*, February 19, 1986.

Manufacturing a wide range of drugs and pharmaceuticals at its factory at Goregaon, Bombay, the Company now wishes to develop lifesaving drugs for diseases like tuberculosis and cancer, adds the report. It has also finalized technical collaboration with an American company to implement production of these drugs.

In its first six months of production, the Company made a sale of Rs 59.63 lakhs and announced a maiden dividend of 15 percent for the year ended November 1985. "It hopes to at least maintain the dividend pro-rata on the enlarged capital for the current year ending November 1986," notes *The Financial Express* of January 30, 1986.

Mazda Leasing to diversify

Mazda Leasing is a hum with activity. With "encouraging public response" to its equity and convertible debentures offerings on the capital market, Mazda Leasing has now diversified into two distinct divisions — Mazda Reutec

Polyurethanes and Mazda Deuspa Hydronics, notes the Company's press release.

Mazda's board of directors includes six Parsis — Homi Ranina, chairman, Homi Mehta, managing director, Burjor Antia, Kersi Limathwalla, Dara Deboo and Hector Mehta. The others are Balkrishan Shukla, Sharadkumar Ragnekar, Manoj Trivedi and Chander Prakash.

To accommodate the two divisions which comprise chemicals and engineering respectively, the Company will change its name to Mazda Industries and Leasing Limited. An extraordinary general meeting of the shareholders will be convened on April 30 to endorse the change.

Mazda Reutec Polyurethanes will engage in the manufacture of prepolymers under an agreement with Dr Reuter of Reuter Technologie GmbH (Reutec), while Mazda Deuspa Hydronics will manufacture the machinery used in the processing of such prepolymers and electron beam radiation curing machines with 250 KV cathodes, the latter for the first time in India, notes the

press release.

Additionally Mazda Leasing is engaged in setting up two new companies, Mazda Reutec Polytronics Limited in collaboration with the Reuter Group and Mazda Deam Elektronik Limited with Messers Deam Fluidtechnik and Electronics GmbH of West Germany. Thirty percent of the authorized capital of five crore rupees and three crore rupees respectively, will be offered to the public in due course, notes the press release.

Initially, Mazda Reutec Polytronics will produce basic raw material for the chemicals division of Mazda Leasing. Plans include an electronics division to enter into the manufacture of floppy diskettes, surface wave TV filters, etc.

Mazda Deam Elektronik is concerned with the production of printed circuit boards (PCB), CCD video cameras and industrial controllers.

"All collaborations between Mazda, Reuter and Deam have a part buy-back arrangement which will ensure that products manufactured will be of international standards," concludes the press release.

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JRD heads aviation team

The union government has chosen J.R.D. Tata, industrialist and aviation expert, to chair the high-powered group constituted to work out a viable strategy for the growth of the aviation industry by 2000 AD. The appointment was announced by union minister of state for civil aviation, Jagdish Tytler at a press conference held on December 24, 1985, reports *The Economic Times* of December 25. The group, constituted as a part of the Planning Commission's strategy for the entire transportation sector, is expected to submit its report within the next six months, adds *The Economic Times*.

The apex body in the world of aerospports, the Federation Aeronautique Internationale (FAI), nominated Tata to receive its gold air medal, reported the *Indian Express* of November 16, 1985.

Tata was slated to receive the medal at the seventy-eighth general conference of the FAI, inaugurated by Prime Minister Rajiv Gandhi on November 19 at New Delhi, notes the report.

The FAI, which registers all world records in aerospports including powered-flying, micro-light flying, parachuting and ballooning, held its week long conference for the second time in the country under the aegis of the Aero Club of India. Seventy-four countries were said to have participated, adds the report.

Ranina on tax panel

Eminent tax expert, Homi P. Ranina, has been nominated by the Government of India as member of a group constituted to examine various reforms relating to direct taxes, notes a press release dated December 17, 1985.

The main task before the group, whose chairman is C.K. Tikku, member (legislation), Central Board of Direct Taxes, is to suggest simplifications in the income tax laws, and to consider various measures for rationalizing procedures pertaining to assessment, adds the release. Matters relating to tax on capital gains will also be looked into.

A trustee of the Bombay Parsi Punchayet, Ranina is the author of several

books on taxation. He is on the board of several companies and is chairman of Mazda Leasing Limited.

Indo-German's chief

Prominent businessman and industrialist Jamshed N. Guzder has been appointed president of the Indo-German Chamber of Commerce for the year 1986, notes a press release dated January 25, 1986.

Connected with business and industry for over 40 years, Guzder is a director in several large companies and is chairman of The Boots Company (India) Ltd and vice-chairman of Bakelite Hylam Ltd, notes the release.

Guzder, a trustee of the Bombay Parsi Punchayet, is also a past president of the Indian Merchants' Chamber and the Indian National Committee of the International Chamber of Commerce. He is presently the president of the Maharashtra Economic Development Council, vice-president of the Council for Fair Business Practices and co-chairman of the Bombay chapter of the Institute of Marketing Management, adds the write-up.

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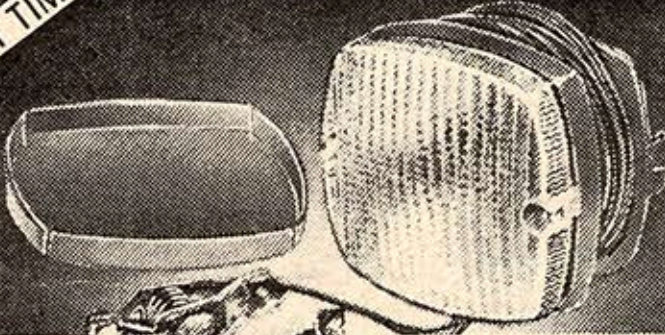
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Creation of employment opportunities

The community must be quality conscious rather than traditional in its motivation.

Darius Forbes

Edited and abridged from D. Forbes's paper entitled "Creation of employment opportunities" presented at the Fourth World Zoroastrian Congress under the topic "Review of the prevailing conditions in Zoroastrian communities in different parts of the world."

Poona today, after Bombay, has the largest concentration of the Zoroastrian community — of Parsis and Iranis due to its environment, salubrious climate and proximity to Bombay.

Being a comparatively recent industrially developed city, Poona offers modern, clean and more conducive work opportunities which Zoroastrians in particular are desirous of having.

Since it has always been a centre for education, it is likely to continue to provide the basic infrastructure in education and future careers for youth in a growing economy.

Let us concentrate on that segment of our community which is less fortunate in having the resources for advanced and better education. It includes those who have the intelligence and desire for advanced or technological studies; and the rest, who need skills to enable them to earn a livelihood.

For the former, Poona has a number of educational institutions, founded by our community forefathers, who had the vision and desire to assist the community. Because of the comparatively poor response from Zoroastrians, these institutions are compelled to fill vacancies from other communities. This develops into a vicious circle, as due to the poor response from the community, the standard drops and this further detracts from its appeal. Thus Zoroastrians prefer to send their child-

ren to missionary-run institutions and even pay high fees as a sacrifice for such an opportunity.

If the Federation (of Parsi Zoroastrian Anjumans of India) would consider providing funds for assisting such existing institutions to pay their teachers and educationists more, it would help to improve the skills and standards of such institutions and attract members of our community in greater numbers.

Where there is more than one such community educational institution, there should be an endeavor for each to develop expertise in particular fields which lay the foundation for the students' future careers; for example ac-

Our ladies may be persuaded to assist community projects with the same zeal with which they pursue their coffee morning projects.

countancy, commerce, science in specialized fields as biotech, specialized engineering technologies, etc. This will provide the scope and choice for the individual to suit his or her aptitudes. The Federation may study and provide each such community institution with the aids and equipment for promoting such skills of learning, e.g. computers, laboratory equipment, research aid equipment, electro-medical equipment, etc.



For the second group of our youth who are unable to concentrate on advanced studies, suitable vocational training skills should be promoted and developed.

It is common knowledge that whenever we have need for a carpenter, an electrician, a plumber, or a mason, it's a hard task to find one who has real skill and is professionally trained. Two well-known centres in Poona — St. Joseph's Technical Training Institute and Queen Mary's Technical School, come to my mind where organized practical training is provided and unlike the Government ITIs it takes pride in the product turned out. Telco have one of the finest equipped apprentice shops, but mainly for its prospective employees. In our own organization, we have a small vocational training centre for teaching carpentry, welding, PCB soldering, fitting, etc. and over the last decade have trained around 400 jobless youths who daily turn up on my doorstep in search of employment.

Strange as it may sound, when we provide such centres for training our community youth, we cannot easily find them to make use of such centres. This is certainly not encouraging. It is possible that our community is more choosy and that they would like better organized centres and perhaps a certificate to use for their advancement. Our community members are also more inclined to need such aids as transportation and accommodation whilst on training.

If the local punchayet makes available clean and conducive dharamshalas (better to term them as Punchayet Guest Houses) and a subsidized transportation expense, it may well help to gather a larger youth group for

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our community's advancement.

None of these schemes will progress or succeed unless there are dedicated senior members of our community available to manage and organize such centres. Paid employees will hardly be the answer. I believe we have enough members in our community who have the energy and the skill to provide dedicated management, more particularly our ladies who may be persuaded to assist such community projects with the same determination and zeal with which they pursue their coffee morning projects.

Having generated the availability of educated youth and others with technical skills, the next task is to provide a

The dying business of the once familiar 'Irani Restaurants' should be revived for the benefit of our community.

placement service. The local punchayet trustees who are highly respected senior citizens of our community, have the right contacts and *locus standi* to provide this service. Normally, youths with technical skills find jobs fairly

easily but commerce and arts graduates require assistance.

There are a few Zoroastrian industrial enterprises, who would gladly utilize the services of reliable persons with known antecedents. Those with skills in carpentry, welding, etc. should be provided facilities to start their own business and the punchayet should circulate such lists to members of our community, in Poona and Bombay. This will help such businesses to develop contacts for promoting business.

The Federation may also assist the local punchayets to set up hunarshallas specializing in such skills. I recall there was one such in Bombay, three or four decades ago, which was flourishing and doing excellent work until perhaps those who were its dedicated managers passed away. All such projects call for human skills and some financial support. If it's clearly understood that any expertise once started with care and thought must become self-supporting, it will not be a liability to the community.

With encouragement, farm produce can provide yet another employment opportunity. An ideal example of one such project at Alandi in Poona is the Anand-Gram — a forty acre plot using nearly 100 members to cultivate vegetables and other farm products which are consumed by them and also marketed. The expertise of this organiza-

tion of Anand-Gram may be utilized by us in our venture. Dairy farming could be another project which the community local punchayet may aim for.

Road transportation is at the threshold of massive growth in the next decade. This will call for many more automobile repair mechanics with better equipped workshops. Both the Fiat and the Ambassador cars will continue to need service and repairs over the next few years and Hindustan Motors and Premiers will gladly provide technical training to our youth if they show interest. The new makes of vehicles now finding their way into our markets also adds to the opportunity to have more garages where users may get skilled and honest service. It is the right time for our youth to be channelized into such training centres and for the community to guide and set them up in well-equipped workshops. Instead of cash loans, equipment may be provided on a hire purchase basis by the punchayets or other community trusts who have unutilized funds.

Another promising and useful project would be for the community to promote fast food centres in suitable localities in the city. The success of such centres located in Bombay lends to the encouragement of similar projects for Poona. A well run eating place will always be in demand and the dying business of the once familiar 'Irani Restaurants' should be revived for the benefit of our community. First hand training in culinary art may be got through existing centres such as the Sir Ratan Tata Institute, Patuck Institute and Fariyas Hotel which our community members operate.

Our forefathers have left us some of the finest hospitals, which due to lack of continuing interest by our community, have lost their eminent status and deteriorated in hygiene and upkeep. Our community elders should concerted work to provide motivation to our young girls whilst still in school to take up the nursing profession and to have our community hospitals pay the nurses a higher wage to improve the standard of the hospitals.

In conclusion, I may state that there is no dearth of projects and schemes. What we need is the will of the sponsors to make a success of whatever we work on and to select able, dedicated managers for our community institutions.



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The relevance of Zoroastrianism

The theory and practice of human rights in Zoroastrianism.

John R. Hinnells

Edited and abridged from John R. Hinnells' paper entitled "The theory and practice of human rights in Zoroastrianism" presented at the Fourth World Zoroastrian Congress under the topic "The relevance of Zoroastrianism in the modern world."

Your religion was one of, if not, the first to take a doctrinal and political stand on the subject of human rights. Since human rights is one of the most crucial issues of the modern world in all continents, Zoroastrianism has a vital message and example to set before others.

The starting point for an understanding of Zoroastrian teaching on this subject is with the point that it, more than any other religion, has taken seriously the belief that God is the Good Creator of man and the world. All that is good — light, life, beauty, health and peace is the creation of Ahura Mazda. All that is evil — death, darkness, suffering and violence is the product of Angra Mainyu.

Within this polarity in existence, man is unique. By nature man was created immortal, perfect. Mankind is unique in creation. Though evil produced a counter to all other creations: against life it produced death; against health — disease; against peace — violence; it could find no equal or counterpart to man. In various texts man is described as God's *hamkar*, his fellow-worker. Another text declares that man has fire as his essence and that man's humanity is his salvation and his adornment. Elsewhere it is said that man is created better than the stars or the fire or anything else in the spiritual

creation. One text declares that by the welfare of man the gods are pleased and the demons vanquished. Whereas for many religions the mortal life is a period of bondage — an apprehensive stage in the life of the soul — in Zoroastrianism it is a unique, challenging period where the whole man, body and soul, can find spiritual fulfilment and happiness. Such an exalted doctrine of man necessarily means that it is an essential part of religious duty to respect other men — their rights and their integrity.

What then is the righteous way for man to treat his fellowman? Fundamentally, the Zoroastrian concept of righteousness goes back to the Indo-Iranian concepts of *rta* and *anrta* — order and chaos. That which is "good" in traditional Zoroastrian teaching is that which is ordered, harmonious, which leads to life and well-being in society. Evil, on the other hand, is characterized by destruction, chaos and violence. *Denkard* Book III lists among the characteristic products of the Good Religion — generosity, observance of the law, virtuous action and human justice. In contrast, it says, an evil religion produces untruth, violence and tyranny. In Zoroastrian teaching, religion and justice are frequently and explicitly identified. For example, it is said "the just man is the counterpart of the Lord Ohrmazd. When a just man acts, then his action becomes that of Ohrmazd."

The religious emphasis on equal justice for all, regardless of social standing, goes back to the prophet himself. In pre-Zoroastrian times, the general ancient belief appears to have been that

only the wealthy and powerful could hope for a sunlit existence hereafter. Zoroaster, in contrast, stressed that all men are to be judged after death by their own thoughts, words and deeds, and that these alone determined man's eternal destiny. The implication was religiously revolutionary — namely that everyone whose good deeds outweighed the evil went to heaven, whatever their station in life had been. Conversely, for those in whose life evil deeds predominated — however rich and mighty they may be — went to hell. Equal religious rights for all, or the democratizing of religion, was just one contribution, but an important one made by Zoroaster.

If God is just in his dealings with man, so too must man be with his fellowmen. The emphasis on justice became a characteristic feature of Iran recognized by other nations. The Greek historian, Herodotus, for example, tells a story concerning Cambyses' determination to ensure justice in his realm. The story may seem harsh to our modern ears, and we do not know whether it is true, but what is significant is that it illustrates Herodotus' conviction that in Iran the king was noted for his passion for justice. When Cambyses heard a judge had accepted a bribe he had him flayed, "all his skin was torn off and cut into strips and the strips stretched across the seat of the chair on which he (the judge) used to sit in court. Cambyses then appointed his son to be judge in his place, and told him not to forget what his chair was made of when he gave his judgments." A severe, but unforgettable lesson in implementing justice.

In this world
Take always the position of the giver.
Give love,
Give help,
Give service,
Give any little thing you can
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Kingship was in ancient Iran a religious institution, or as the Sasanian High Priest Tansar put it: "Church and State were born of one womb, joined together and never to be sundered." The great kings regularly emphasized that they were kings because Ahura Mazda had chosen them. Darius, for example, stressed that he was chosen by Ahura Mazda because he conducted himself in righteousness, and an essential ingredient in this royal righteousness was justice for all men. In one inscription he says: "By the favor of Ahura Mazda I am of such a sort that I am a friend to right, I am not a friend to wrong. It is not my desire that the weak man should have wrong done to him by the mighty; nor is it my desire, that the mighty man should have wrong done to him by the weak. What is right, that is my desire."

The duty of the king is consistently seen to be to establish justice between all sections of society. The *Menag i Xrad* 15.14 ff. states: "Good government is that which maintains and directs a province flourishing, the poor untroubled, and the law and custom true...it causes friendliness and pleading for the poor." To quote Tan-

sar again, "The idea that the king of the day should seek help for the common people from the superfluity of the wealthy is a religious principle and clearly justified in reason." In another passage he states "The king is the symbol of order between peasant and knight." Justice, in Iranian thought, could be expected, indeed demanded of even the most evil king. So in the *Shah-nama* the wicked ruler Dahak is confronted by the challenge: "You may have a dragon's form, but you are a king and it is your duty to give me justice."

The justice given by a king was not just for Zoroastrians, but for all. Few emperors in history have had such a reputation for tolerance of other religions as Cyrus the Great, the founder of the Persian Empire. In an inscription on what is known as the Cyrus Cylinder he presented himself as "the king of Babylon...whose rule (the gods) Bel and Nebo love, whom they want as king... My numerous troops walked around in Babylon in peace, I did not allow anyone to terrorize any place... I strove for peace in Babylon and in all other sacred cities." Cyrus then goes on to refer to his policy of

resettling uprooted people and communities exiled by previous conquerors, not only permitting them to return home but even giving them funds to rebuild their temples. One such race he helped in this way was the Jews. It made such an impression on them that one of their prophets, Isaiah, hailed Cyrus as the chosen anointed one from God, the Messiah. No other non-Jew has ever been acclaimed in this fashion. But it is not a unique example of Jewish appreciation of Iranian tolerance. The Jewish historian, Josephus, speaks of Darius and Xerxes being "exceedingly friendly to the Jews" and the *Mishnah* laid down that a picture of the Persian capital of Susa be affixed on the East gate of the temple to remind Jews of their deliverance and the tolerance of the Achaemenids.

And this tolerance was not restricted only to Babylonians and Jews. The Sasanian monarch Hormizd IV, in the sixth century, decreed that Christians and other groups should not be persecuted: "Even as our royal throne cannot stand upon its two front legs without the back ones, so also our government cannot stand and be secure if we incense the Christians and the adhe-

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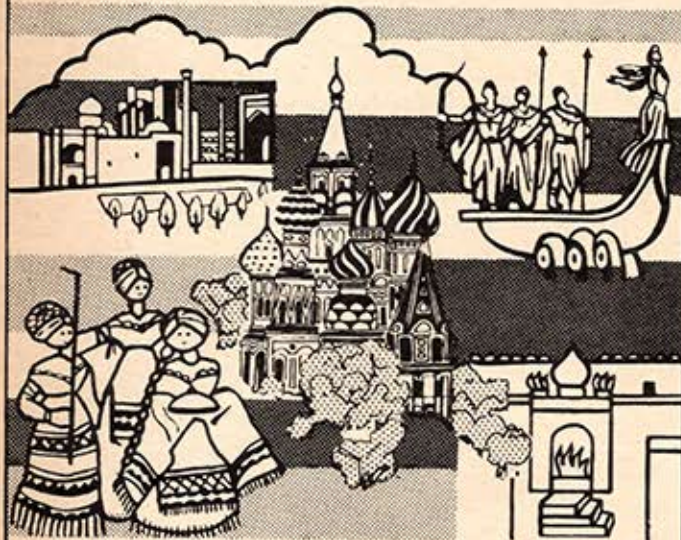
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rents of other religions who are not of our faith. Cease, therefore, to harass the Christians, but exert yourselves diligently in doing good works, so that the Christians and the adherents of other religions seeing that may praise you for it." Similar in tolerance to this royal proclamation is the theological pronouncement in Dk VI: "A Jew is not wicked merely on account of his Jewish faith and followers of other bad religions are (likewise) not wicked merely on account of their bad religion." This is an interesting quotation precisely because the author makes clear his rejection of the religions for which he preaches tolerance. Thus, in royal proclamations, in theological treatises and in foreign reports, there is ample testimony to the belief in, and practice of, justice for all, care for the poor and tolerance of other religions.

There is, of course, much more that could be said on this subject. Not all Zoroastrians have lived up to these ideals. When kings are inspired by religious ideals their rule can be uplifted. But when religion and kingship are intertwined and a monarch seeks to impose one teaching, then orthodoxy becomes identified with loyalty and conversely, heresy with treason. Something

of this can be seen in the inscriptions of the high priest Kartir and of the mighty monarch Khusrau. Another facet of the subject of human rights would be to compare the Zoroastrian experience

The general ancient belief appears to have been that only the wealthy and powerful could hope for a sunlit existence hereafter.

of human rights in different countries. For example, the stark contrast between the thousand years of persecution faced in Iran, with what I have previously referred to in books and lectures, as the unparalleled experience of tolerance experienced by Parsis here in India. No other nation, in my opinion, would have shown the same degree of acceptance or given the same freedom to religious exiles. It is not simply that Parsis have been unmolested in India,

they have been allowed to preserve traditions without any pressure to conform or adapt. In a paper on human rights in Zoroastrianism it is only just and proper to pay tribute to the country which has consistently recognized the rights of what is now the world's largest Zoroastrian population.

Perhaps I might end on a rather impertinent note and express the hope that Zoroastrians may live up to the ideals of their own religion not only with regard to tolerance and recognition of the human rights of others, but also in tolerance and recognition of the rights of fellow Zoroastrians. Freedom of speech and the recognition of another's point of view matter within a religion just as it does in a wider society. Zoroastrianism does face special difficulties in the 1980s—declining numbers, a wider geographical dispersion than at any other time in the religion's history, and a host of other problems you are identifying in this Congress. Can I as an outsider, with a deep respect and affection for your traditions, appeal to you to face those problems with the love for justice, care for the weak and tolerance for others which has characterised your forefathers?



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dance on the Thums Up sponsored nite of Saturday, January 18, when there were the Disco King and Disco Queen and Beat Group contests. Never in my life have I been so scared. We had stopped sale of tickets and people were clamoring at our main gate. I was afraid they would break down the gate.

Another problem arose when old people settled down within the stage enclosure and refused to permit the area to be utilized by the contestants. Many couples had to dance outside the enclosure!"

On the last two days, 50 policemen were called to manage the traffic. They finally even had to send for sergeants.

Some of the other novel ideas for the stage shows included The Family Portrait where genuine or make-believe families came dressed as Zulus, Mafias, Gypsies, Muttuswamy and finally Adam with a half-eaten apple because his Eve had deserted him. There was also the Winter Legs contest (for males and females), Mr Rambo (the macho man for rugged males), Young Sensations (for sensationally dressed boys and girls) and Mod Mummies (no age

bar but had to come on stage with their genuine daughters).

The proceeds of the Fair will be credited to the corpus of the Trust and invested in securities, the income whereof will be utilized towards the public charitable objects of the Trust like amelioration of the underprivileged, welfare in the field of education, sports, medical relief, etc, noted the brochure. Jesia commented, "We believe that charity begins at home. Some of the priests at our agiary at Dadar are working for a livelihood at the age of 70 and 80. Our Trust gives monetary help to these priests as also to chasnivalas and other boys.

"The Trust also runs a *Dharma Gnyan* (religious education) class for children up to 12 years of age with the help of Rustom Panthaki. Whenever we have our fund raising drives, collecting old newspapers from our Colony Parsis or asking each family to donate one tin and one squash bottle, you'll see our children actively working. They are our backbone during such drives.

"Our earlier fund raising attempts included staging 26 shows of *Amar*

Jyoti Zarathushtra (a novel audiovisual tableau presentation on the life of Zarathushtra), and the Winter Fair of 1983 which yielded two and a half lakhs of rupees," noted Jesia who has organized several children's shows at the J.B. Vachha School at Dadar, being a member of the Parent-Teacher Association for nearly 18 years. "In 1983 when we organized our first Winter Fair, we were new in the market and therefore had to put in greater spade work. This time we had to work hard in another way. After the reputation we had built up, we had to live up to the expectations of the public," explained Jesia.

The Winter Fair, held in Bombay's mild winter of January was a hit because "that's the time when there are no vacations and no exams." Not sure whether people would be willing to indulge themselves in material pursuits at the beginning of the year, the organizers ensure that their rates are suitable to the middle-class pocket, for after all their keynote is "sell well, earn well. . . be happy, make happy," as their brochure specifies.

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1986 she will take part in the Agartala Open Nationals and being ambitious about her running, she says she may also take part in the Asiad, but admits "it's too early (to plan)."

However, Ayrton does not seem to have given much thought to what she would like to study after school. "I haven't decided anything yet," she says. Being interested in languages, and having already studied French, Ayrton may take up German and will most probably go to Elphinstone College for a BA degree.

She shares her interest in sports with her elder brother Jawahar, who plays badminton at the Princess Victoria Mary (PVM) Gymkhana, and herself enjoys playing badminton, basketball, table tennis and carrom.

Giving due credit to her parents, Ayrton says, "They have never disheartened me. . . I have been encouraged so much." Conversely, her mother is happy that sports do not interfere with Zenia's studies. "Not at all," she emphasizes, "that is why Zenia can take full credit (for whatever she has achieved)."

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Kolah notes that her husband's pugree is still going strong, she cannot venture for sure how long her polishing will last. However, she accepts old pugrees for repolishing.

First of all she cleans the cracks and then fills them up with polish and lets it dry. After it dries, two coats of polish are applied in the usual way. However if a pugree is too torn and tattered at the sides, says Kolah, pointing out one such pugree, then it's better to make a new one.

New pugrees cost Rs 500 because, "there is a lot of work involved... and since everything for a wedding is specially made and expensive, so is the pugree," says Kolah.

Kolah's involvement with pugrees began in 1978 when she realized that there was no one to make a wedding pugree for her cousin. The only pugree-maker at that time, the late Nariman Pugreewalla had regretted his inability to make the pugree on account of his age and work pressures. But, as "they say, on your wedding you should have your own pugree and not borrow one," Kolah's father Tehemuras Buhariwala asked the lone pugree-maker to at least teach them the art. Pugreewalla only allowed the father and daughter to come and watch while he worked, noted Kolah. And so followed a period when they visited Pugreewalla every day and tried to pick up the basics of

pugree-making, taking copious notes in the process. Pugreewalla's illness and death in 1983, ended a long era of professional pugree-makers. Looking back at that time in her life, Kolah says wistfully, "I wish he would have taken an interest and really taught us."

Schooled at the J.B. Petit High School for Girls, Bombay, Kolah took a course in Home Science from Nirmala Niketan and received her diploma in tailoring and cutting from the Tailor and Cutters Academy in London through the Cooper Academy in Bombay.

Kolah notes that the nonavailability of pugrees tempts people to own them. But she is reticent to introduce different styles of pugrees: "I don't know what could be different, except the shape. Basically people really care for the traditional kind. Some people do ask for some kind of design...but even plain cloth with different types of dots is difficult to find," she notes. Kolah does not know how a change in the color of cloth used to make the pugree, would affect the polishing. "That would have to be tried out on different samples," she says, adding that once you know a certain combination works, it is okay, "but if you've never been told, you have to try till you get it." Then pointing to the pugrees displayed, she says, "Tradition is this. This is a pugree" — as if to convey that if it is different it is something else.

Of pugrees and fetahs

Pugrees have grown or shrunk according to fashion. The shortest is the Adenwalla pugree — four and three quarter inches high. A slightly bigger one, but similar to the Adenwalla pugree, is the Desai pugree. The Punegar pugree is slightly larger than the Desai. But the commonest one is that which suits the face.

Aside from protecting the head from the vagaries of nature, the pugree served to cover baldness, increase height, distinguish individuals and improve posture.

On the other hand, a fetah — the other Parsi headgear — made of felt, is more durable, lighter and less expensive. It is stated to have originated in China where it was known as khokhas.

The gap in the crown of the pugree is thought to be for ventilation, scratching the head and for removing the skullcap. However, according to (the late) pugree-maker Nariman Pugreewalla, the gap is of recent origin. Originally the whole head was kept covered as a mark of respect.

The making of the client's first pugree was preceded with a *sagan*. A wedding dinner and a bottle of wine were sent to the pugree-maker on the occasion of the client's marriage.

The pugree of Sir Jamsetjee Jejeebhoy, made of 10 yards of cloth, is preserved in a showcase at the Jejeebhoy Dadabhoy Ajiary, Bombay.

Reprinted from *Parsiiana* June-July 1974

100 years ago

The Parsi hat question

Although it is now nine years since I visited Europe and America, I perfectly remember, and unhesitatingly say without any qualification, and most distinctly, that not on any occasion I went *bareheaded* in England. When out-doors, I always put on a black velvet cap with silk tassel, as most of the Parsi residents in England do, or used to wear at the time. When in-doors either at home or in *soirees* or evening parties I remember I always had, without any exception, my skullcap on. Being then desirous of appearing gay, particularly in ladies' society — a pardonable youthful weakness — I had taken care to provide myself with elegant-looking silk skullcaps, which I made use of invariably, as I was ever particularly anxious to be recognized as a Parsi, and not to be mixed up with John Bull.

K.M. SHROFF

Our readers will have seen from the fierce, but entertaining, correspondence we have been publishing lately that the Parsi community has been greatly moved by the "Hat Question." Among the orthodox Parsis of the old school it is a matter of almost religious importance that whether indoors or abroad, a Parsi shall never appear with his head uncovered. The reformed Parsis, however, urge that this is a mere matter of custom, unsupported by a single text from the Parsi scriptures, and that the Parsi hat is, after all, nothing but the native headdress they found here, adopted like many customs after their arrival in India.

All races for some reason or the other attach importance to the head gear as the most national portion of the male costume. The Turk wears his fez in London or Paris, the Hindu his turban in Hongkong or Zanzibar, and the Celestial his pigtail (sic) in Melbourne or San Francisco. Even the Englishman carries his hideous stovepipe hat with him wherever he goes, until there are now few parts of the world, however remote, free from the presence of a tall black hat on a Sunday afternoon...

Reprinted from *The Times of India*, Sept. 27, 28 1883

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"Dear Senators and Shroes. A happy Republic Day to you. You will be pleased to know that yesterday the last batch of businessmen in the country was arrested. Thanks to our expert monitoring of business activities we have collected enough information to ensure that they will all be arrested and imprisoned. The crackdown on small business has also begun. As promised in the state of the union message last year, we have customs, excise and income tax officials sitting at all the main shops in the metropolitan areas. Already we have managed to arrest a few thousand for some sort of evasion in the other. For example, several of them were arrested for under-invoicing their stock of jeans.

"You will also be pleased to know we have started to arrest a drive against big farmers. If you remember I had referred to them last year not as officers of the soil but as exploiters of the soil. They were found using fertilisers for the rice crop when the quota had been sanctioned for paddy. This is not something we view lightly. Five new plans can be spent in this casual approach to government policies. Also in many cases farmers were producing more than their licensed capacity, which as you are aware is a non-transferable licence.

"As a matter of fact your government has been more successful in ensuring that all matters relating to irregularities in the private sector have been made criminal. You will be pleased to know that property prices in the commercial areas have also crashed as most business premises are vacant. We, however, intend using them for housing delegates to our party's mandated anniversary functions.

"But as you are aware a government that works faster has to go some in some areas. Because the courts are so busy prosecuting businessmen, they have to neglect other sectors. Non-financial criminals such as murderers, arsonists, robbers, rapists and so on. Also because the jails are filled to capacity with business people, we have had to release premature all other types of criminals. This, of course, is a small price to pay for progressing into the 21st century.

"On the manufacturing side also there has been a setback. The public sector, which as you know occupies the towering heights in our economy, has not performed up to expectation. Even here we are in-

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A legend in filmmaking

Died: J.B.H. Wadia, 84, noted film producer, director and screenplay writer popularly known as "King of stunts" on January 4, 1986 in Bombay after several complications including prostate cancer.

Associated with almost 100 films, Jamshed Bomanji Hormusji Wadia — scion of the shipbuilding Wadia family — was recognized as a man of many moods who "could be very erudite while making simple entertainers," noted a write-up in *The Times of India* of January 5, 1986. "He enjoyed 'highbrow' cinema and saw no difference between the 'artistic' and the 'commercial.' For him, a film was either 'good' or 'bad.'"

As a pioneering filmmaker who established himself in the industry in the late '20s which were the closing years of the silent film era, Wadia had a lot of firsts to his credit, noted a write-up in *Screen* of June, 1985. Among his films: *The court dancer* was the first Indian film to be produced simultaneously in three languages — English, Hindi and Bengali; *Nav Javan* was the first Hindi film to be made without a single song at a time when Hindi films used to have 10 to 15 songs; *Ekta* was the first to be produced in Sindhi.

A Congressman who actively participated in the second Civil Disobedience Movement, Wadia's political leanings influenced the themes of his films also. *Jai Bharat* was the first Hindi feature film whose theme was Hindu-Muslim unity; *All under heaven by force* and *He's in the Navy* were the first Indian documentaries to focus on the Red Chinese aggression on Tibet and India and the hostile attempts during the World War II years. Under the banner of Wadia Movietone he made 70 feature films, 20 documentaries, a news-reel and a series of short films of musical value, where impromptu concerts featured singers and instrumentalists.

Being knowledgeable in music, Wadia always personally looked after the music of his films. Re-editing was also his forte. Wadia wrote about 100 screen plays including thrillers, socials, devotionals, mythologicals, etc. For

his contribution "to the growth and development of the Indian cinema" Wadia was awarded a gold medal by



Wadia: man of many moods
(Photo courtesy: Screen)

the late Prime Minister, Indira Gandhi, noted the *Screen* report. Only his brother Homi Wadia, was considered his equal as far as "skill and speed at movie making" was concerned, noted *The Times of India* report.

A founder member of the Film Society of Bombay, the first to be ever formed in India in 1937, Wadia continued to take active interest in the film industry's affairs and was an office-bearer at: Indian Motion Picture Society, Indian Motion Picture Producers Association, Film Producers Guild of India and the Film Federation of India. He was the industry's representative on several Film Censor Boards and other committees appointed by the Government of India and also honorary chairman to the first Film Advisory Board of the Government of India. Wadia used to lecture on screenplay direction and film appreciation at the Film Institute at Poona as well as examine papers in screenplay writing.

"In between his all-demanding film work, he snatched time to devote to in-

tellectual, literary, social and political pursuits," noted the *Screen* write-up. A post graduate in Avesta-Pahlavi from St Xavier's College, Wadia later graduated in law. After working as assistant officer in the Central Bank of India, Wadia practiced as an advocate in the Small Causes Court of Bombay.

Coming in contact with M.N. Roy, Wadia was inspired to be a Royist. He became a founder member of Roy's Radical Democratic Party of India and was also associated with the Radical Humanist Movement. The Government of India awarded him an MBE (Member of the British Empire) for his anti-fascist activities during the World War II years.

The *Screen* article referred to JBH's erudition. "JBH wrote and spoke on radical humanism, cultural freedom, education, Indian music, English literature, ancient Indian heritage, Indian and foreign films." JBH had published a book of his poems in English, called *Dreams*, which were recited at meetings and soirees in London. He wrote another book of poems in Gujarati called *Nanakdi Naav* (A small boat).

Wadia is survived by his wife Hilla, son Vinci and daughter Haidee Meier.

Cama Institute's chief

Died: Adi N. Chinoy, 71, president of the K. R. Cama Oriental Institute



Chinoy: champion of downtrodden

THINGS OUR MOTHERS TAUGHT US

Breaking glass: bad
 By others, good (you're un-jinxed)
 Mirror's a sevens
 Like famine or flood
 Blood's always an augur
 Falling stars, neighing horses at wishing:
 A millionaire!
 The one-eyed hex, until by a one-eyed matched
 ('Two is the unit'—Gath-ha)
 Walking barefoot: barren cattle
 Garbage: a cleaning of Augean stables
 Sweeping at sunset: paupery
 So too peacock tails (Saraswati's no Laxmi)
 Shed snake-skin's money
 So is House No. 8 (with marital disharmony)
 Cut nails: your jinn's abroad
 Revolving needles catch thieves, frauds
 When held over an Avesta
 Tolled bells, lizards' tongues herald truth-tellers
 Old shoes ward an evil eye or lots of collyrium...
 Never douse an open flame
 Or piss in running water
 Or by trees at night (lest your Trinity be caught)
 Never jump over another's knees
 Nor pass salt to friends (They'll enemy)
 Nor roses, pickles to women menstruating
 (Who wilt all except when seated on metal)
 'Taro' cures the itches
 For bad dreams: carry iron to bed
 For the dead: more words than tears
 Vigil—lamps keep ghosts from returning
 There's a message in every crow's calling
 Never walk over chalk, red lead
 Broken eggs, peppers green or red
 Strewn at a crossing on new moon:
 Guaranteed life-long crippling or madness
 Parsi wizards, Burma-bred
 Are led by darkest spirits
 Ahura's name enlightens
 Chant lustily, clap thrice (devils flee)
 Pomegranate leaves under teeth at dying
 Resurrection's guaranteed
 Keep dogs around, cats at bay
 Do not eat of the cow
 (She's your mother)
 Laugh not
 At the first moon when the elephant god's born:
 Cows and horses in New York's zoos
 (And Hindu Homes for the Disabled)
 Where's the elephant-god's stable?

So mothers sow up thrice
 Chance life, death, the in-between
 Flourish
 In a grand de—
 —Sign

Hoshang Merchant

(KRCOI) and office-bearer of other social welfare and cultural movements, on December 5, 1985 in Bombay.

At a condolence meeting held under the joint auspices of the KRCOI and the India Iran Cultural Society on January 10, 1986, a resolution noted Chinoy's "yeoman and valuable services" to the KRCOI for almost 28 years, spending 11 years as its president; and to the India Iran Cultural Society since its inception, first as treasurer and later as vice-president.

"Bombay has lost an eminent citizen and a dedicated social worker who has for over four decades served selflessly several welfare organizations of repute," noted an appreciation drawn up by the joint honorary secretaries of the KRCOI, Homai N. Modi and Hormazdiar J.M. Desai. Further reference was made to Chinoy's gentle, self-effacing and unassuming ways and to the warmth and friendship which he exuded. "His ability to maintain team spirit and to get the best out of those whom he worked with, will be greatly missed by the organizations which he was privileged to serve in various capacities."

The Progressive Group convened a meeting on January 8, 1986 when 14 eminent Parsis spoke on Chinoy's contribution for the welfare of the community. The resolution described him as "a stalwart and pioneer of The Progressive Group and a champion of the downtrodden." Chinoy was a trustee of the J.J. Charities and the Guild of Service, Bombay branch. He was also the president of the Rahnumae Mazdayasnan Sabha since 1980.

Keenly interested in civic affairs of the city, Chinoy assisted a committee set up at the mayor's behest to ensure provision of civic amenities to the residents of Bombay. He also used to assist in the collection of funds for army jawans.

A commerce graduate from Bombay's Sydenham College, Chinoy joined the stock exchange as partner of Chinoy and Company, share brokers, along with his brothers, Keki and Fali. He also assisted the late K.R.P. Shroff in the planning of the new stock exchange building, popularly known as Jeejeebhoy Towers.

Chinoy is survived by his wife Ner-gish.

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