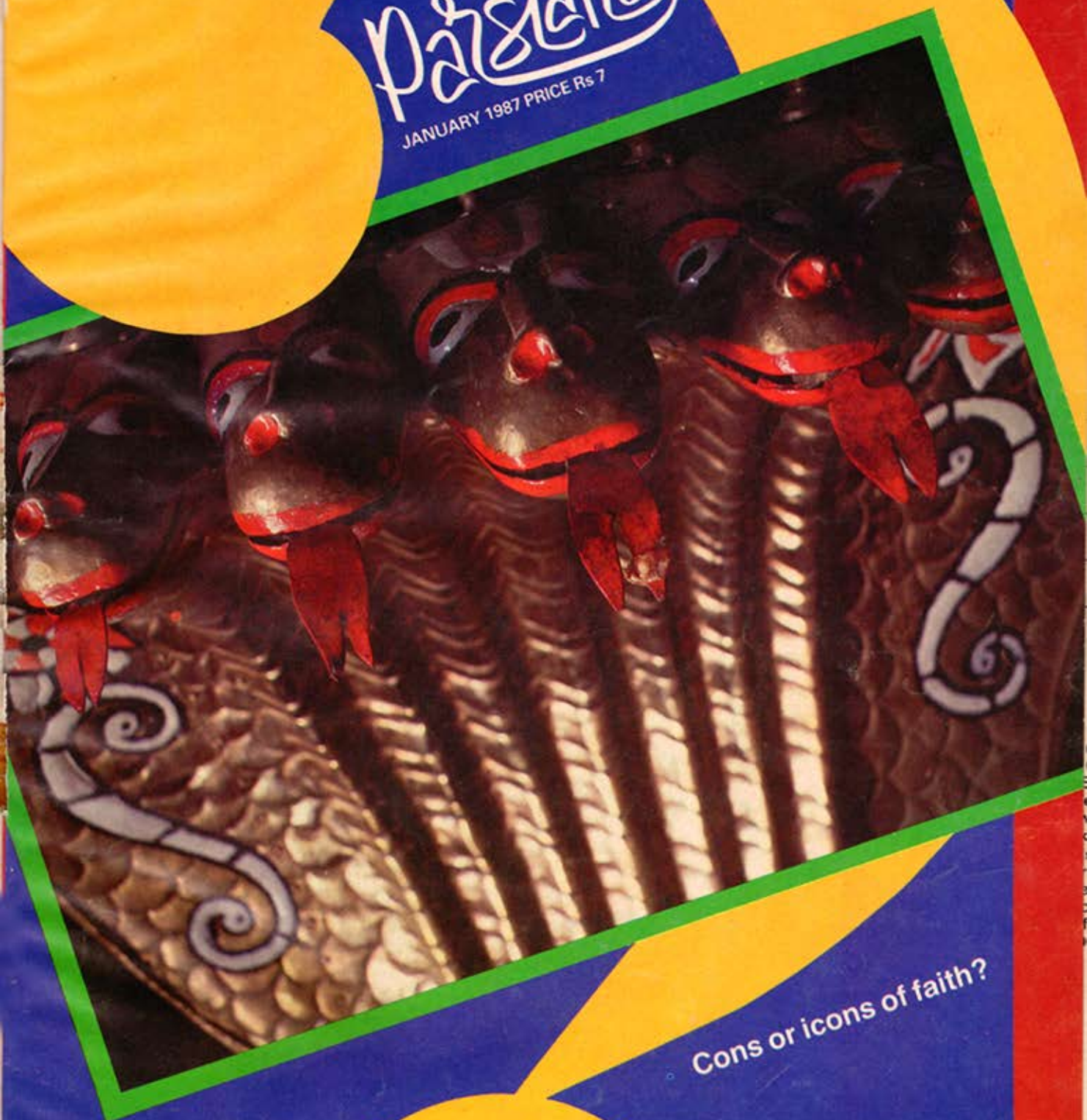


paśiāñā

JANUARY 1987 PRICE Rs 7



Cons or icons of faith?

*Keep freshness fresh
till the end of the day*



NEW

Real freshness. Not the short-lived freshness you get from other soaps. But the freshness of being free from body-odour — the whole day through! That's the promise only new Cinthol can keep. Cinthol now has an exotic new perfume and its effective deodorant destroys skin bacteria leaving you fresh and odour-free all day.



Only CINTHOL
keeps you fresh and free from body-odour all day

Godrej
PRODUCT

Parsiana

January 1987
Volume 9 Number 7

EDITOR Jehangir Patel
MANAGING EDITOR Arnavaz Mama
EXECUTIVE EDITOR Parinaz Toddywalla
ASSOCIATE EDITOR Niloofar Madon
DESIGN CONSULTANT Mini Boatwala
DESIGN ASSISTANTS Kranti Shilotri,
Varghese Fernandez, Deborah Fernandes
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Mistry
ADVERTISING EXECUTIVE
Cheryl D'Penha
CHIEF EXECUTIVE Rustom Thanavala
FINANCE B.L. Arora
CIRCULATION Behram Umrigar
MANAGEMENT Minoo Patel,
Jasmine Driver, Khurshid Daruwalla
OFFICE Rajendra Nayak, Khurshid Balsara,
Patricia Lewis.

3 Readers' Forum

12 Events and Personalities

17 Zoroastrians Abroad

20 The Bill for Divorce by Parinaz Toddywalla

22 Cons or icons of faith? by Homi Rogers

29 Promoting scholarship by Arnavaz Mama

33 Sports by Niloofar Madon

36 Drama by Jerroo Irani

41 Books

44 In Memoriam

Cover subject: The Nagkanya cult

Transparency by Ashwin Mehta

Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at C/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400001 and printed by him at Parsiana Publications, 300 Perin Nariman Street, Bombay 400001 and phototypeset at Ace, Bombay 400001.

All rights reserved. Address all editorial and business correspondence to Parsiana, GPO Box 892, Bombay 400001.
Phone: 2048730.

Annual inland subscription: Rs 50 for one year (12 issues); Rs 90 for two years (24 issues). Foreign subscription rates: Seemail Rs 100 for one year, Rs 180 for two years; Air mail Rs 210 for one year, Rs 400 for two years. For US cheques add \$5 to cover bank charges. For Indian upcountry cheques add Rs 4 for bank charges. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001 or C/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort Bombay 400001.



In Memoriam

Mr Fali Meherji Variava

Director

**BLAZE ADVERTISING PVT LTD
AND ASSOCIATE COMPANIES**



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

"The 11 days' controversy"

In a letter written by Darius N. Sethna under the heading "Exclusive muk-tads," (*Parsiana*, May 1986) and in an interview with him in "The 11 days' controversy" (*Parsiana*, November 1986) numerous inaccurate statements have been made by him and by this letter I wish to correct the same.

The statement that the resolution excluding non-Zoroastrians from muk-tad and Farvardian ceremonies was passed by an "overwhelming majority" is not true. Seven members out of the committee of 12 voted for it. Once again, the claim that this was done at the "demand of the majority in the UK" is totally untrue. To make the latter statement one should conduct a survey of all the Zoroastrians of UK and Europe (roughly 5,000) and to my

knowledge, no such survey has been conducted. The letter goes on to state that the resolution was opposed by myself which again is false. This so-called religious resolution was passed at the committee meeting on February 23, 1986 when I was not present. Examples of claims made by Mr D.N. Sethna which are totally untrue are given below:

- That the resolution tabled by Mr D.N. Sethna was "requisitioned by 200 signatories." In fact the letters to the committee were signed by about 70 odd Zoroastrians including about 15 odd children from 12 to 20. Two signatures of adult members were forgeries and subsequently acknowledged to be so. Strangely, Mr D.N. Sethna omits to mention as to how the signatories were induced to sign the letters and also omits to mention that there were many letters opposing the resolution.

- That "the structure of the community in UK has changed" and that "today the majority is" from East Africa. The composition of the community has not changed since the 60s when Zoroastrians from East Africa and Aden moved to London due to the independence of those territories. Perhaps the Zoroastrians from East Africa and Aden settled in UK number 500 odd compared to the total Zoroastrian population of 5,000, which can hardly be termed a "majority."

- That "a similar resolution was proposed by me in 1977." Mr D.N. Sethna did not propose any resolution prior to September 1985 as can be verified from the minutes of the association (Zoroastrian Trust Funds of Europe).

- That "Shahpur Captain continued as president but when he tried to overrule the committee and insisted on his name being recommended as trustee (of the ZTFE) his resignation was immediately accepted by the committee on June 1, 1986." This false statement can be proved from the minutes, the unanimous recommendation of the then three trustees of the association and the statements made by many members of the then committee. One of the latter stated, "It is a pack of untruths, or in simple language, lies."

- That "one such meeting was held on September 14, 1986 to discuss the res-

ignation of Captain and Kutar." Mr D.N. Sethna does not state that the purpose of calling the meeting of September 14, 1986 by nearly 120 odd requisitionists was to determine the reasons for the resignation of members of the committee and to pass a resolution of no confidence in the truncated committee consisting of Mr D.N. Sethna, Mr Z.N. Sethna and four others (six having resigned by then).

- That "Their argument that the non-Zoroastrians should be protected was totally opposed by the majority of the community." Firstly, this item was not on the agenda of the September 14, 1986 meeting and therefore not discussed. Secondly, and more importantly, the statement, per se, is untrue.

- That the figures quoted as attendances at annual general meetings and the membership strength of the association are quite untrue. The total membership has been around 800 for many years and has not gone up since my resignation from "400 to 1,000" as claimed.

- That "the tone of the (WZO) conference was on intercaste marriages and acceptance of half-breed children within our fold." This again is totally untrue as is evidenced by the souvenir issue of the conference distributed throughout the world.

- That "At the jashan at the end of the (WZO) conference, barring Dastur (Sohrab) Kutar, Dastur Navrooz Minochehr-Homji and Ervad Burjor Magol seven of our priests (five of whom were the Sethnas) refused to pray with Antia." This is an offensive statement on the part of Mr D.N. Sethna as our revered Dasturji Saheb Sohrabji H. Kutar had passed away on April 20, 1984 — over two months before the date of the conference.

In view of the above, one wonders why it is necessary for Mr D.N. Sethna, a mobed, to make so many inaccurate and untrue statements.

Allow me to point out some relevant facts to your readers:

Firstly, in London the practice of non-Zoroastrian spouses attending all the religious ceremonies including the Farvardian jashan and the muk-tad has been in existence since the very inception of these ceremonies. These ceremonies were started by our revered

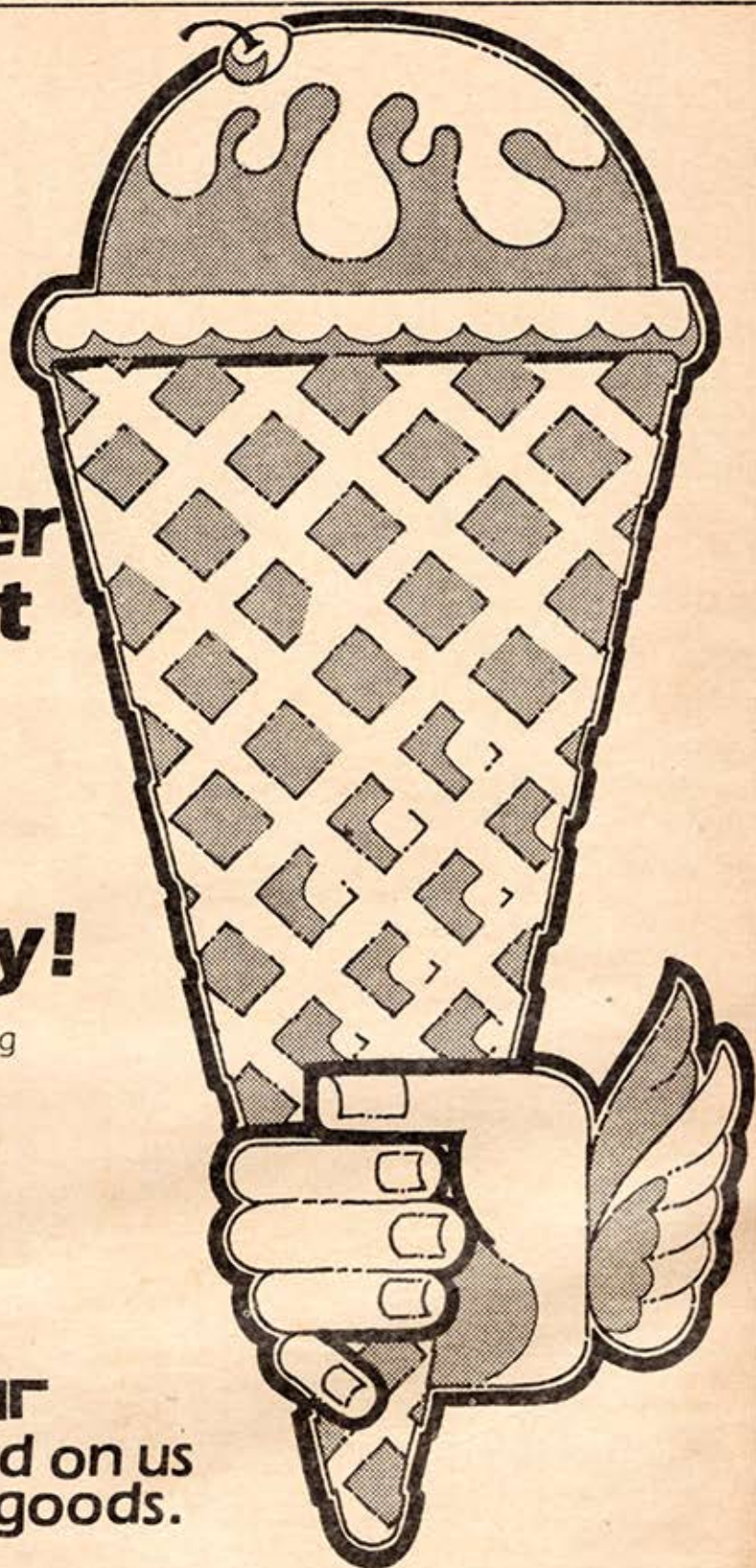
**We deliver
the tallest
orders
coolly...
calmly...
efficiently!**

- International Cargo Booking
- Import Clearance
- Domestic Cargo Booking
- Break-Bulk Cell
- Cargo Handling
- Consolidation
- Consignee Sales Division
- Courier Services Division
(in association with DHL International).

AIRFREIGHT
**You can depend on us
to deliver the goods.**

Airfreight Private Limited

Bombay • Ahmedabad • Bangalore • Bhadohi • Calcutta • Chandigarh • Cochin • Coimbatore
• Delhi • Hyderabad • Kanpur • Madras • Pune • Srinagar • Trivandrum



Dasturji, the late Sohrabji H. Kutar.

All the mobeds, including Darius N. Sethna and his brother Zal Sethna, have performed religious ceremonies including muktad and Farvardian in the presence of non-Zoroastrian spouses all these years (nearly 20 years) without any objections whatsoever. The same remark applies to all Zoroastrians who attended these ceremonies.

If this practice was adhered to by the Sethna brothers and the Zoroastrians of UK until last year, why did it suddenly become a "problem?" This makes one wonder about the motives of Mr D.N. Sethna's letter of May 1986 to *Parsiana*.

The seven committee members were so scared of taking a referendum of the community that they were not even prepared to consider this aspect of finding out what the community in London wanted. Therefore Mr Darius N. Sethna's boast, that the matter has been put in hand due to the majority's wish, is nonsensical.

Exaggerated claims of the Zoroastrian House being an agiary are being made by some of these committee members. It is important for readers to realize that the Setayash Gah (place of worship) contained in one room in the Zoroastrian House is not a sanctified place, that there is no permanent fire burning in the Setayash Gah and that it is like any other ordinary "homely" fire which is lit whenever it is necessary. As we have dinners, dances and private parties in the Zoroastrian House and the entire Zoroastrian House including the Setayash Gah is kept spotlessly clean by a non-Zoroastrian, how can it ever be called an agiary?

These seven members of the committee appear to think that the rest of our ceremonies are not "sacred" and therefore non-Zoroastrian spouses can attend them. The mind boggles at their religiosity and reasoning. On what basis do they make this distinction? The question has been asked but remains unanswered.

In Farvardian and muktad ceremonies, we pray for all the departed souls and not only the departed Zoroastrian souls. Considering local circumstances and the established practice in the UK, how strange that the non-Zoroastrian spouses and their families are allowed to come to

jashans and other ceremonies but not the Farvardian at Brookwood Cemetery which they would like to attend to remember their dear departed ones buried there. Is that in line with our concept of Armaiti and charity, tolerance and humanity?

The situation becomes totally incomprehensible when one realizes the fact that non-Zoroastrian spouses and others attend our funeral ceremonies, that the body is touched and handled by non-Zoroastrians prior to and even subsequent to the funeral. This situation is compounded when one realizes that:

- the sagdi at Brookwood Cemetery is cleaned by a non-Zoroastrian and
- a non-Zoroastrian polishes all religious utensils (afargan etc) and handles sandalwood etc.

The association in UK is a socio-religious body and the main aim of the committee has been, and should always be, to hold the community together despite divergence of views. This can only be done through tolerance. Until recently, the community in UK was united, happy and prosperous. By injecting the politics of religion into a peaceable community the peace, amity and harmony of the community in London has been destroyed. Where is good thoughts, good words and good deeds in this?

I will end by quoting from *Homage unto Ahura Mazda* by that erudite scholar Dasturji Maneckji N. Dhalla. "All bigotry is blind and stupid and savage. Sectarian bigotry is as bad as inter-religious bigotry. Bigotry stifles reason and the bigot, in his frenzy, is out to force all to believe what he believes." And again, "All open their hearts to the same God. All unbosom their hearts to the same God. All seek refuge in the same God. All concentrate their thoughts on the same God. All seek fellowship with the same God. All yearn to be united unto the same God. All commend their souls into the hands of the same God."

SHAHPUR F. CAPTAIN
UK

The incident regarding the first WZO conference in UK is unfortunately misquoted in "The 11 days' controversy" (*Parsiana*, November 1986). The reason why the priests of UK refused to pray with Mr Kersey Antia was not because of his speech, but the fact that he had performed the navjote of a

BOYS' TOWN Public School Nasik 2

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

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

Apply to —

**THE MANAGING
TRUSTEE**

**P. N. MEHTA EDUCATION
TRUST**

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

non-Zoroastrian called Joseph Peterson. In fact, the objection was strongly raised by our very respected and elderly priest Mr Burjor Magol (not Jamshed Magol as printed) who totally refused to pray with this man. Only Dasturji Dr Sohrab Kutar and Dastur Navrooz Minochehr-Homji were in favor.

I am in complete agreement with Mr Noshirwan Cowasjee when he champions the cause for personal freedom – especially when he advises us to follow the example of the country (UK) which has given its blood and life for freedom – forgetting the fact, that the entire Commonwealth gave their life and blood to be free from this very freedom-loving country.

However, personal freedom has nothing to do with rules, customs, traditions and time honored religious practices. In the holy city of Mecca no non-Muslim can enter – leave alone pray. In the Mahayagna ceremonies of the Hindus, not even a Hindu is allowed to attend unless he is a pure Brahmin. In certain Christian churches non-Christians are not allowed. The Jews will not allow a fellow Jew in the

orthodox synagogue if he belongs to the reformist group. Every religion, race or creed lives by a certain code of conduct; what is so wrong in preserving ours?

DARIUS SETHINA
Middlesex, UK

Reference "The 11 days' controversy" (*Parsiana*, November 1986), allow me to say that muktad is pure priestcraft. It is an adoption of a Hindu rite like all other priestly after-death ceremonies. There is no mention in our scriptures of vicarious salvation at the hands of the priests upon demise. And why should religion be practiced in secret unless it is voodoo?

And if muktad is a 'religious must' why was it reduced from 15 days to 10 days? Ritual is singularly absent in the religion of our prophet. All that is there in the *Avesta* for the dead is 'afringan' *afrin* (praise) and *gan* (to sing) i.e. to sing the praise of our illustrious dead so that we may follow in their footsteps.

Our priests claim that the cheharum ceremony finally cuts off the dead Parsi's earthly ties and therefore the Parsis do not become ghosts. May I ask

them as to whose ghosts they are entertaining in the subsequent muktads?

Zoroastrianism preeminently preaches worldly mannerism, this one world and one God. It has to be said that whichever religion retains its due place in morality is worthy of reverence and the God of such a religion alone is worthy of worship.

Any jashan is an occasion of rejoicing. Why shun some on such occasions?

Fire is to be revered, not worshipped. Fire is not a scriptural deity. Zoroaster does not require us to worship anything or any being except Mazda. We have not to appease God except through offering Him our human deeds. The fire that we are supposed to keep burning is our fire of humanity – Sarosh. Are we not being inhuman when we treat other human beings with contempt in honor of un-Zoroastrian priestcraft? Fire is fire. There is no fire that is *pak* (pure) and another which is not *pak* or one more *pavitre* (sacred) than the other.

I may tell my Parsi brethren abroad that in their undue zeal of living by priestcraft and holding their atash

MATCH YOUR AMBITION TO A CAREER

To do so we offer you:

- ★ Diploma Course in Business Management (Postal) (IMC)
- ★ Banking: C.A.I.I.B. Course (Postal)
- ★ Executive Secretarial Course
- ★ Private Secretarial Course ★ Steno Secretarial Course
- ★ Personal Assistants' Programme (for working stenographers)
- ★ Telex Operating ★ Telephone Operating
- ★ Telephone Operating-cum-Receptionist Techniques
- ★ Shorthand and Typewriting
- ★ Punch Operating and Data Entry

PLUS

Electronic Typewriting and Word Processing

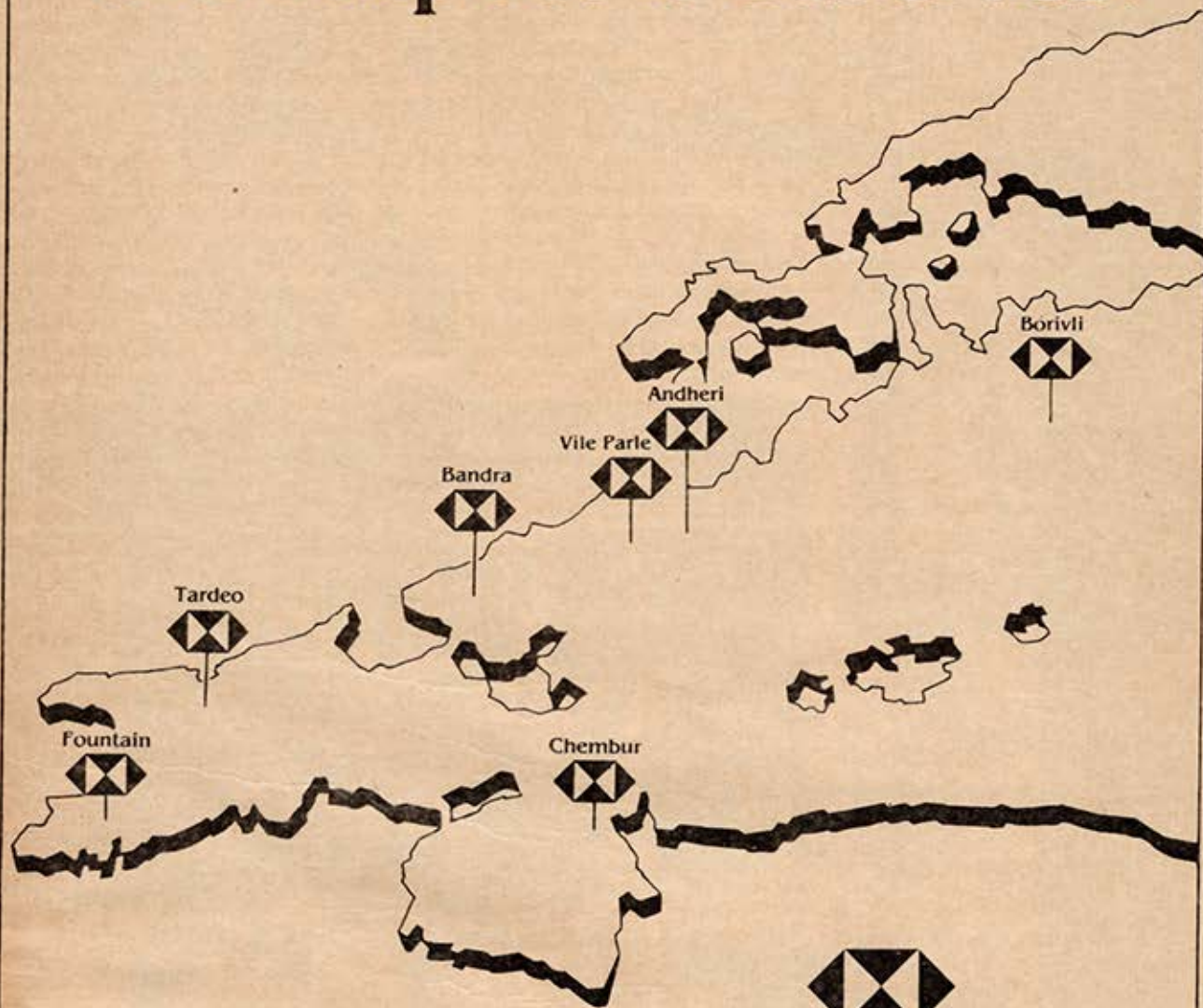
Enquire at:



Sir J. J. College of Commerce

14, Nanabhoy Lane, Hutatma Chowk
Bombay 400 023 Tel. 2871185

**Seven places
where your money gets
the respect it deserves.**

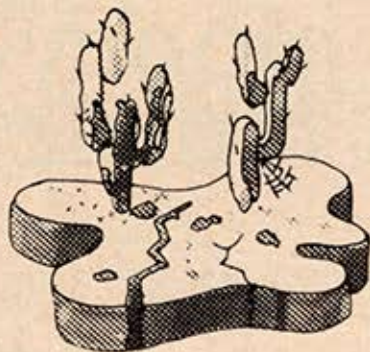


HongkongBank

The Hongkong and Shanghai Banking Corporation

Bombay Calcutta New Delhi
Madras Visakhapatnam
Merchant Banking Division Bombay
The British Bank of the Middle East Bombay

Your property. And look what you can do with it.



Your idle land or property if left alone, will stay that way. No benefits. No appreciation. But you have a choice. Mazda Realstate Developers can convert your property into a prosperous, profit-earning proposition.

Our experts devise development plans tailor-made for your land. Plans that convert your once-idle property into a housing society or a shopping arcade; an office centre or an industrial complex. Even an amusement park.

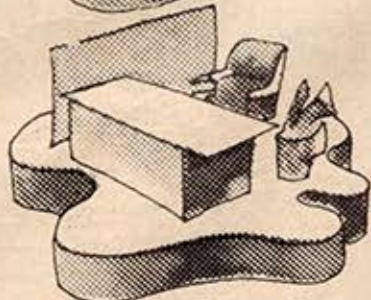
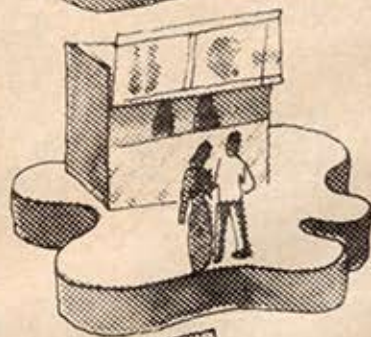
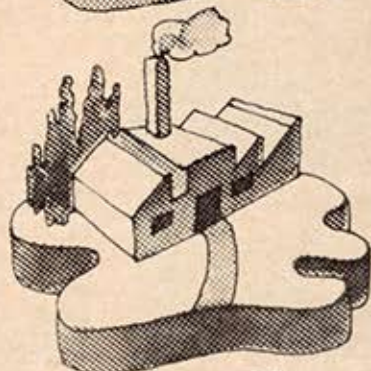
We stick by you right through. Offering you professional tax planning and legal advice. Ensuring that everything goes right.

Call us today. And we'll tell you what else you can do with your property.

An opportunity to prosper with the MAZDALEASE Group.



(A division of Mazda Industries & Leasing Limited)
25 Kamruddin Industrial Estate,
Safed Pool, Andheri-Kurla Road, Bombay 400 072.
Tel: 5134498, 5113491.



more sacred than that of others, the natural link that binds us to the world (brotherhood) is being irreligiously snapped. 'Touch me not, I am holier than thou' is a sinful teaching to glorify rituals.

DARA CAMA

"A compromise film"

I would not have come out with a public statement on the film *On Wings of Fire*, had it not been for misrepresentations by Mr Cyrus Bharucha that appeared in "A compromise film" (*Parsiana*, August 1986) and recently came to my notice.

In that issue Cyrus Bharucha is quoted to have said "I got trapped with the scholars for financial reasons." Further reference is made to the rich Iranis in the United States who had promised "substantial contribution if he accepted the scholars' suggestions and if he played up the glory of Iran...the rituals and even the sudreh and kusti were repugnant to the Iranis who reneged on the promised finance."

I publicly announce that if anybody ever reneged on his promises, it was Mr Cyrus Bharucha.

The background to the episode was a meeting during the Fourth North American Congress, in which Cyrus Bharucha agreed to the following:

- A five-man committee (Dasturji Navrooz Minochehr-Homji, Professor Kaikhosrov D. Irani, Dr Ali Jafarey, Dr Jehan Bagli and myself) scrutinize the contents of the script, to ensure its authenticity and suitability for public presentation.
- The film producing organization be a non-profit organization so that solicitations for donation can be made. It was also decided that ZAGNY (Zoroastrian Association of Greater New York) act as custodian of the funds. In my letter of August 17, 1982 to ZAGNY, these points were spelled out. This letter was seen and approved by Cyrus before dispatch.

The question of sudreh and kusti was never raised or discussed in the scholars' committee. As an Irani I have never parted with my sudreh and kusti.

The committee, the majority of whose members were Parsis, however insisted that the film should, though dramatic, be documentary and not

commercial, authentic and not sensational. We insisted that it should not represent Zoroastrians as dualists or fire-worshippers. It was on these issues - particularly on the dualism issue - that we (the committee members with the exception of Bagli, who was not present) dissociated ourselves from the script. There were other points to which we were opposed. We said the prophet should not be portrayed as a veterinary doctor but a prophet-philosopher, and Zoroastrianism should not be depicted as an intolerant religion, which it never was. I need not go further into details. The first and second draft of the script are at hand.

In Mr Bharucha's letter of December 14, 1982 he reneged on his promise to abide by the decision of the committee. If he had any valid cause he should have gone to the Conference (Fourth North American Congress) or ZAGNY for revision of the previous decision. He could not unilaterally cancel the arrangement and still expect support.

Cyrus Bharucha never produced any document to prove that the film organization was a non-profit organization.

Conference, Wedding or Party — Leave it in West End's experienced hands.

Your Favourite!

'The Gourmet'

Restaurant/Coffee Shop offers

EXECUTIVE BUFFET LUNCH

- 16 delicious courses.
- From 12.30 p.m. to 3 p.m. every day.

Including Sundays.

Restaurant open from 8 a.m. to 11.30 p.m.



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

Celebrate them at West End Hotel, in the beautiful setting of the Terrace Hall. Choose the day and leave all the other problems to us.

AT THE WEST END HOTEL

Hold a

RECEPTION

in the stately splendour of our

Banquet Room

OR

in the delightful setting of our newly renovated **Terrace Hall**

West End's Conference Plan

Rs. 70/-*

+ 15% Sales Tax per head

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

* Ask for special concession offer for larger conferences.

West End Hotel
45, New Marine Lines.
Bombay-400 020 Tel.: 299121
Telex: 011-2892 BEST IN
Cable: BESTHOTEL
MADRAS: WER/1214/R10

Did he expect Irani Zoroastrians to make donations to a private company? Again Mr Bharucha reneged on his promise to make it a non-profit making organization. How are they (the ZAGNY officials) going to account to those who made donations on the promise of its non-profitability?

Unfortunately Cyrus Bharucha on his trip to Pakistan in 1983 had spread similar disinformation on the Iranis' promise for financial support of the film project.

Please consider this my first and last public statement on this matter. I am sure other members of the scholars' committee or ZAGNY can supply further information if need be.

Dr FARHANG MEHR
Newton, USA

In an interview with Mr Cyrus Bharucha in "A compromise film" (*Parsiana*, August 1986) reference is made to Dr J. Bagli and me. It is stated by Mr Bharucha that in the film *On Wings of Fire*, the concept of evil expressed by analogy as a shadow, i.e. absence of light, was worked out "by Irani and Bagli..."

On this matter the following remarks are in order:

•Dr J. Bagli was not present at the discussion of the script committee, not having received the invitation on time.

•Not only did I not suggest or support this view, I consider it an unacceptable representation of the Zoroastrian conception of evil. (My view on the subject appears in the *Journal of the K.R.Cama Oriental Institute*, 1986 Volume 53, pp 23 to 25).

•Mr Bharucha declares that this view was considered by Bagli and myself to be based upon Plato's thought. This is not the case. Mr Bharucha probably confused it with the discussion on the concept of the good mind.

There would not have arisen a need for correcting these recollections but for the reason that, left uncorrected, they lead to one's views being misrepresented on matters of Zoroastrian doctrine.

On the matter of the general responsibility of the original script committee I can only refer to Dr Farhang Mehr's letter (see above), where he indicates that Mr Bharucha, by letter dated De-

cember 14, 1982, discharged the script-committee, with thanks. The script thereafter was handled by some authorities in India and perhaps in England, but not by the original committee. The general feeling of some of us on the original script-committee was one of disappointment at a lost opportunity.

The saddest circumstance of all was the words put in the mouth of the prophet - barely interesting and lacking in significance. And this, when in fact the words of the prophet are with us which, even in English translation, are uplifting, moving, and profound. Thus the film lost the spirit of the one who was central to it - Zarathushtra.

Prof KAIKHOSROV D. IRANI
New York, USA

"The Godrej exit"

It is sad that a man of Mr Naoroji Godrej's excellence could not survive the Punchayet politics. It reinforces my belief that the overhauling of the administration of the Punchayet is long overdue and that it should be run on a professional basis.

P.N. VAID

With Best Compliments From:

O.K. Wafers

Suryodaya Mills Estate,
Tardeo Main Road, Bombay-400 034

Tel. Factory: 4946473

Office: 234948/235269

Branches at: Colaba, Gowalia Tank, Dhobi Talao.

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



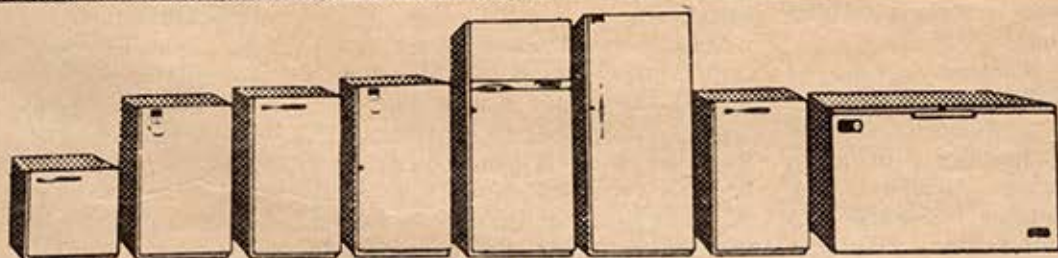
**CASH REGISTER
DIVISION**
(Electro-Mechanical &
Electronic)



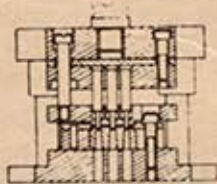
**AUTOMOTIVE
DIVISION**



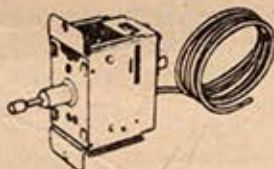
**LAMINATION
DIVISION**
(Electrical Motors &
Stampings)



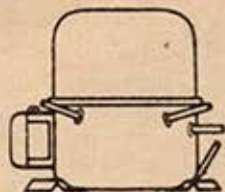
REFRIGERATION DIVISION
(Refrigerators & Deep Freezers)



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



**CONTROLS
DIVISION**



**COMPRESSOR
DIVISION**

Kelvinator
of India Limited

Events and Personalities

Whither *Jame*?

The Old Lady at Mangalore Street, for generations the arbiter of *Parsipanu* in the community, now has all the air of a dowager queen – wan, willowy, a shadow of its former self.

Like any fading socialité, the *Jam-e-Jamshed* tried a face-lift. In April 1986 it emerged as a diminutive tabloid with promises of rejuvenated editorial content. But apart from the weekly effort every Sunday, the daily fare was reduced to eight short pages – six in Gujarati and two in English.

The *Jame*'s problem reflects the dwindling, rapidly aging population that comprises its readership. Its Editor, Adi Marzban, sums it up as "a dearth of Parsi readers and writers... Sanskritized Gujarati is beyond Parsi readership." However, Marzban felt there is no limit to the community news which the paper purveys to its readers: "There's hardly any Parsi question that is not touched

upon. *Jétlu avech tétlu karyech... mara hisabé joiyé thi vadharé* (We put in whatever we receive... more than enough in my opinion)."

Admitting to *Jame*'s conservative label, Marzban amplified the paper's editorial policy: "We want to preserve the Parsi way of life and the Parsi community, and therefore we are a bit leery of any reforms which have to be done for the sake of changing the old. We want to be sure, before we support any reform, that it will not break the Parsi community."

Having completed 50 years as the daily's Editor in July '86, Marzban, a theater personality whose face and voice were familiar to generations of Parsis and non-Parsis in the city, now has only a tenuous hold on a normally demanding job as he bravely battles with lung cancer that has largely undermined his zest for life.

The *Jame* was founded in 1832 when Marzban's great great grandfather, Fardunji Marzban who had founded *The Bombay Samachar* in 1822, quit the *Samachar* in a pique and set up a rival.

Unaware of Marzban's deteriorating health but conscious that a 155-year-old community institution was record-

ing a downtrend which needed the community's understanding and support in order to reverse, *Parsiana* undertook a major story on the newspaper last May and requested a meeting with some of the members of its board of directors. On behalf of *Jame*'s five directors – Nanabhoy Jeejeebhoy, Ms Jer Dhondy, Rusi Dhondy, Adi Marzban and Jehangir Shroff – Ms Dhondy suggested that the questionnaire be approved by chairman Jeejeebhoy who, says Marzban, owns 99 percent of the *Jame* stock. The *Parsiana* questionnaire requested information on the quantum of the daily's losses, a rough community-wise breakdown of its readership, the number of people comprising its editorial staff, its major shareholders and how the directors projected the newspaper's future – would it, for example, have to provide more pages in English?

Jeejeebhoy, in a letter dated May 28, 1986 replied, "Going through the appended list of questions, I am surprised to find that you are interested in matters which really concern only the board of directors of *Jame*. I feel, therefore, no purpose will be served by your meeting the board."

Sairus Patel presented a demonstration of yogasanas on September 5, 1986, to display yoga's aesthetic value apart from its known therapeutic qualities.



Jame's broadsheet and tabloid formats





(Far left) CBI's executive director D.K. Contractor, and Goiporia

(Below) Pochkhanawala, founder of Central Bank



Central Bank's platinum

"The Bank owes its foundation to the vision and enterprise of Sir Sorabji Pochkhanawala who, while yet a very young man, conceived the idea of establishing a bank which would be entirely Indian in its composition and management," notes a press release issued by the Central Bank of India (CBI) – "the premier swadeshi bank in the country" – on completing 75 years of existence on December 21, 1986.

"The unflinching faith of its over one and a half crore customers is the mainstay of its phenomenal growth," said the Bank's chairman and managing director M.N. Goiporia at the jubilee celebrations.

The CBI has many firsts to its credit: it assisted several industrial floatations through underwriting when this system was still a novel feature; introduced a

ladies department in 1924 in Bombay; started Mandi Pay Offices throughout Punjab whereby cultivators could store the harvested produce and avail of advance till the prices were stabilized; and established a branch in England for transaction of foreign exchange business – the Central Exchange Bank of India in London in 1936. It was also the first bank to construct a safe deposit vault in Bombay in March 1926 and the first bank to issue rupee travellers cheques. In August 1980, the Bank was the first to start a credit card in India – the CentralCard and has recently launched the International CentralCard in collaboration with MasterCard, which will be issued to blanket foreign exchange permit holders subject to the approval of the Reserve Bank of India, states the write-up.

Today Central Bank has 2,500 branches throughout the country – the largest branch network of India's 20 nationalized banks, 69 percent of these branches being located in rural and semi-urban areas.

Since its nationalization in 1969, the bank "has achieved a 10-fold increase in public deposits which stood at Rs 5,882 crores in September 1986 and a six-fold increase in its total credit which stood at Rs 3,500 crores, notes the press release.

Through its phased program of modernization and computerization, the Bank's headquarters in Bombay is connected to 14 state capitals in the country. Two international joint ven-

tures undertaken by the Bank are the setting up of a commercial bank in Lusaka, Zambia under the name Indo-Zambia Bank Limited and a deposit taking company, the Indo-Hongkong International Finance Limited in Hongkong, adds the release.

Junior aquatic champ

The 1986 Gujarat State Swimming Champion in the open events for women was 15-year-old Farnaz Yezdi Engineer who bagged 10 gold medals in July last. A month later, at the thirteenth National Junior Aquatic Championships at Bangalore, she netted three gold and five silver medals, becoming the National Junior Champion.

Competing against such national swimming stalwarts as Anita Sood, Bula Choudhary, Lorraine Verghese and Pallavi Shetty at the National Open Women's Events held in Ahmedabad in November 1986, Farnaz finished an encouraging fourth, in the 200 and 400 meters free style events, notes a press release sent by retired Brigadier A.R. Irani. In 1985 Farnaz was selected to go to La Rochelle in France as India's first goalkeeper in Women's Waterpolo, notes the write-up.

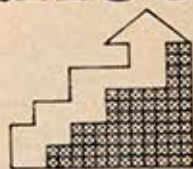
Noting that "Farnaz took to water like a duck," on her initial plunge only five years ago, Irani says the tenth standard school girl could have a great career ahead. She needs further training abroad but the constraining factor is lack of funds. Cheque contributions

Engineer: needs sponsors



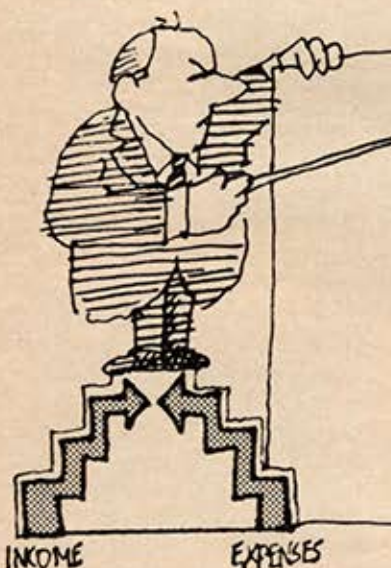
The funny face of finance:

(Brought to you by
the corporate-finance-beyond-leasing company)



PETER'S THEORY OF RECIPROCAL INHIBITION OF FISCAL RECALL:

*Lending money to friends
causes them
to lose their memories.*



PARKINSON'S SECOND LAW:

*Expenditures rise
to meet income.*

VITTA MAZDA
LIMITED



Registered Office: Park View, Lunsui Kui, Navsari 396 445, (Gujarat State).

Administrative Office: Elphinstone House, 17, Marzban Road, Fort, Bombay 400 001.

Tel: 235269/234968

from sports-loving Zoroastrians interested in sponsoring Engineer's coaching abroad would be welcome and should be in the name of Farnaz Engineer, C/o Brig. A.R. Irani, 45, Jai Shefali Park, Satellite Road, Ahmedabad 380015.

Steelage's security

"To dilute the management's holdings to 60 percent," Steelage Industries decided to enter the capital market in November 1986 by offering to resident and non resident Indians 3,33,000 equity shares of Rs 10 each at a premium of Rs 12 per share, and 249,750 convertible debentures of Rs 144 each, notes *Business India* of November 17-30, 1986. The share of Racal-Chubb Ltd, UK, who presently own 39.73 percent of the 54-year-old Company's equity, and of the existing shareholders who own 60.27 percent will be reduced to 60 percent and the balance 40 percent will be offered to the public.

The Company's physical security division is engaged in the manufacture and sale of security equipment and steel furniture. Steelage holds 35 percent of the market share for bank security equipment, coming next in line after Godrej. The Company's second division, Minimax, manufactures fire fighting equipment including automatic fire alarm systems and fire engines. The performance of this division, started in 1972, is believed to be equal to its major competitor Devshi Cooverji and Company. In the organized sector they claim 60 percent of the market share, in government offices, 15 percent, and in the unorganized sector, one percent, according to the news report.

The sales of the Company have increased from Rs 7.58 crores in 1980-81 to Rs 26.98 crores in 1984-85 (though

for a 15-month period). The profits over the same period have also correspondingly increased from Rs 15 lakhs to Rs 87 lakhs. Fifty-five percent of the Company's sales come from the security division.

Steelage's expansion plans include setting up of another security division plant at Halol in Gujarat from where they hope "to enter the field of steel furniture in a big way," and Minimax's second manufacturing unit at Ambathur near Madras which will enable the fire fighting equipment business to grow more rapidly.

Saklat Institute's 50

On October 5, 1986, The Saklat Physical Culture Institute (SPCI), a scout troop for Parsis in Calcutta, completed 50 years. The celebration at the Olpadvala Hall, presided by the national commissioner of the Bharat Scouts and Guides, Sardar Lakshman Singh, was attended by about 350 persons including the West Bengal Scout and Guide dignitaries, notes a letter written by the Institute's president and founder, Ardeshir Kaikobad Batlivala, now fondly known as 'skipper.'

Before 1936 there were many well established scout troops in this city, mostly sponsored by schools, but no separate troop for Parsi boys. In order to gather a group of trained, disciplined youngsters, to develop their character and inculcate in them the idea of selfless service to fellow beings, a "start was made with only 15 enthusiastic boys (in 1936). During the five long decades, about 300 boys have passed through the scout training (in the SPCI which is also) running sections of cubs, guides and bulbuls," notes Batlivala in the souvenir brought out on the occasion.

The souvenir includes messages of

congratulations on behalf of the President of India, and from the Governor of West Bengal, the national and state commissioners of the Bharat Scouts and Guides and various community organizations of Calcutta, and nostalgic articles by one-time members of the institution.

Apart from the lavish praise by ex-students for the founder and his wife, Najoo, the souvenir also makes special mention of two seniors - Erach Medhora who started the Wolf Cub section in October 1956, and Noshir Wadia who, for the past 16 years, has been regularly editing and bringing out the monthly publication of the Institute, *Our Venture*.

The troop, which currently has 85 members of both sexes, renders social service and assists in gate duties, flag-day collections, helps the aged and the disabled in various projects and is taken on educational trips.

"Scouting, which first started in 1917 when Lord Baden-Powell started with his initial band of 15 scouts, has now spread to some 130 countries around the world. To my mind it is an ideal way of bringing up a youngster. Things like comradeship, camping, hikes and even the normal fun and games are not the things one learns at school," notes a letter by past scout master Marzban A. Batlivala.

Reinforcing this view is the letter written to the founder by Adi Rabadi, president of the Calcutta Parsee Club: "The scout movement of SPCI which was started under your benign guidance and leadership and which you have nursed with such affection and loving care for the past 50 years, has turned many of our boys into better citizens of India through the disciplined approach inculcated in them by the movement."

VIDEO SHOOTING

**The First Parsee Outstanding Lady
Armaity R. Bamanbehram**

Free colourful scroll titles with beautiful effects. Latest equipment and many other facilities.

Guarantees Video Shooting with professional touch. Audio-dubbing music of your choice.

Demonstration tape at home service to judge our professional quality and superior work. No sub contracting.

Colour photography at reasonable rates. Transferring of super 8 mm movies is also done.

For Wedding, Navjote, Parties and other functions. Res : 822 6074



No. 6, Khareghat Colony, Hughes Road, Bombay 400007.

With Best Compliments From:

MAZDA ESTATES & FINANCE PRIVATE LIMITED

For Land, Residential Flats, Shops & Commercial
Premises, Estate Advisory Services

Regd. Office:

2, Girdhar Nivas, 15/17, Shahid Bhagatsingh Road,
Colaba, Bombay-400 005
Tel: 234948/235269

Branch Office:

Sir J.J. Shopping Centre,
Panch Hatdi, Navsari 396445
Tel: 3249

With the Compliments of

P.S. KUKA
Chairman

GOODWILL THEATRES PVT LTD

Owners
NOVELTY CINEMA (THEATRE MAGNIFICENT)

CINE PROPERTIES & FINANCE PVT LTD

Owners
DREAMLAND CINEMA

Rendezvous of the Elite

And now a fire-temple

A plan to have a fire-temple at the new Rustam and Morvarid Guiv Dar-e-Mehr in San Jose is under way, "and hence we will now refer to the Dar-e-Mehr as the Zoroastrian Temple," notes the November *Yatha*, the newsletter of the Zarthoshti Anjuman of Northern California (ZANC). Earlier, Ms Morvarid Guiv, wife of the late Arbab, donated about \$120,000 to cover the deficit between the purchase price of the new ZANC property at San Jose and the amount donated by the Rustam Guiv Trust.

To manage the Zoroastrian Temple, a committee has been formed which includes two representatives from the Rustam Guiv Trust, Fereidoon Sioshansi and Parviz Varjavand; two from the ZANC, Shazad Contractor and Ervad Kobad Jamshed; and two from the Persian Zoroastrian Organization Ms Golcher Hakhamaneshi and Jamshid Varza. The committee has appealed for donations which may be payable to ZANC Dar-e-Mehr, and mailed to ZANC, P.O. Box 968, Newark, CA 94560.

Iran teachers' seminar

"To coordinate, review and revise the existing classic religious books and to prepare a series of the appropriate (books for) religious teaching, as well as Avestan texts for different classes," a seminar for teachers of Zoroastrianism in Iran was held in Yazd in late 1985, notes the December issue of *Gavashni*, the newsletter of the Zoroastrian Association of Quebec, quoting from *Tchissta*, an Iran publication.

Sponsored by the Yazd Religious Committee, the four-day seminar was attended by 19 organizations: Zoroastrian Associations of Esfahan, Kerman, Karaj, Ahwaz, Yazd, Maryam-Abad, Khoramshah, Nursy-Abad, Ghasam-Abad, Koutche-Biyok, Taft and villages, Mehdi-Abad, Kasnaviye and Ahrestan; and the Mobed Council of Tehran, Fravahar Youth Organization of Tehran, Zoroastrian Youth Committee of Kerman, Zoroastrian Student Society, Tehran, and Nayshabour Cultural Foundation.

Four resolutions were passed by the representatives. The religious matter

and *Avesta* taught, was to be chosen upon certain criteria which were to be kept on file. The Mobed Council of Tehran, the Zoroastrian Association of Tehran and the Fravahar Youth Organization were entrusted with compiling texts and *Gathas* in Avestan with their Persian translations, in accordance with these criteria.

A publication to act as a communication medium between teachers was mooted with some of the representatives voluntarily pledging to pay the expenses of the first four issues. Coordination of the religious teachings was undertaken by the Fravahar Youth Organization.

Teachers will participate in the already existing classes which are under the supervision of the Mobed Council of Tehran. In other cities, classes are to be established by the respective Zoroastrian associations. The Yazd Religious Committee was requested to circulate a report on the seminar and of the resolutions passed therein to all Zoroastrian associations and interested organizations, states the write-up.

ZAGNY's new board

The new board of directors of the Zoroastrian Association of Greater New York (ZAGNY), for the years 1986 to 1988 are: president Erach Munshi, vice-president Lovji Hakim, treasurer Homi Gandhi, secretary Teshtar Irani, joint secretary Fred Morris and members-at-large Astad Clubwala, Hutoxi Kandawalla, Vispi Kanga and Piroja Irani, according to ZAGNY's September newsletter.

UK's Topical

"From March 21, 1987 the United Kingdom will have its own indepen-

dent magazine - *The Topical*," notes the promotion package for the new community magazine issued by partners Jimmy Vapiwala and Vispi Jamooji.

The eight-page (plus cover) quarterly will include regular features like religion, medicine, money, Zoroastrian history, cooking, business planning and light reading such as sports, readers' forum, a kiddies page, a fiction section and creative arts, and invites readers to contribute on a regular basis or send in a one-time article.

The magazine, which hopes to support Zoroastrian business, accepts advertisements and is expected to cost £5 for four issues annually and £9 for eight issues (two issues of the same copy per quarter).

Though Vapiwala is a qualified dental surgeon and Jamooji a registered osteopath, neither will be giving up their professions to edit the magazine. As notes Jamooji, "we have just graduated and a practice takes some time to get established." Till then they would like to "see a magazine launched." Later they may subcontract the magazine, but maintain supervision.

The partners, who have been friends for a long time, are both actively involved in community affairs especially in the Zoroastrian youth organizations of the Zoroastrian Trust Funds of Europe and its various committees.

Darbe Mehr on view

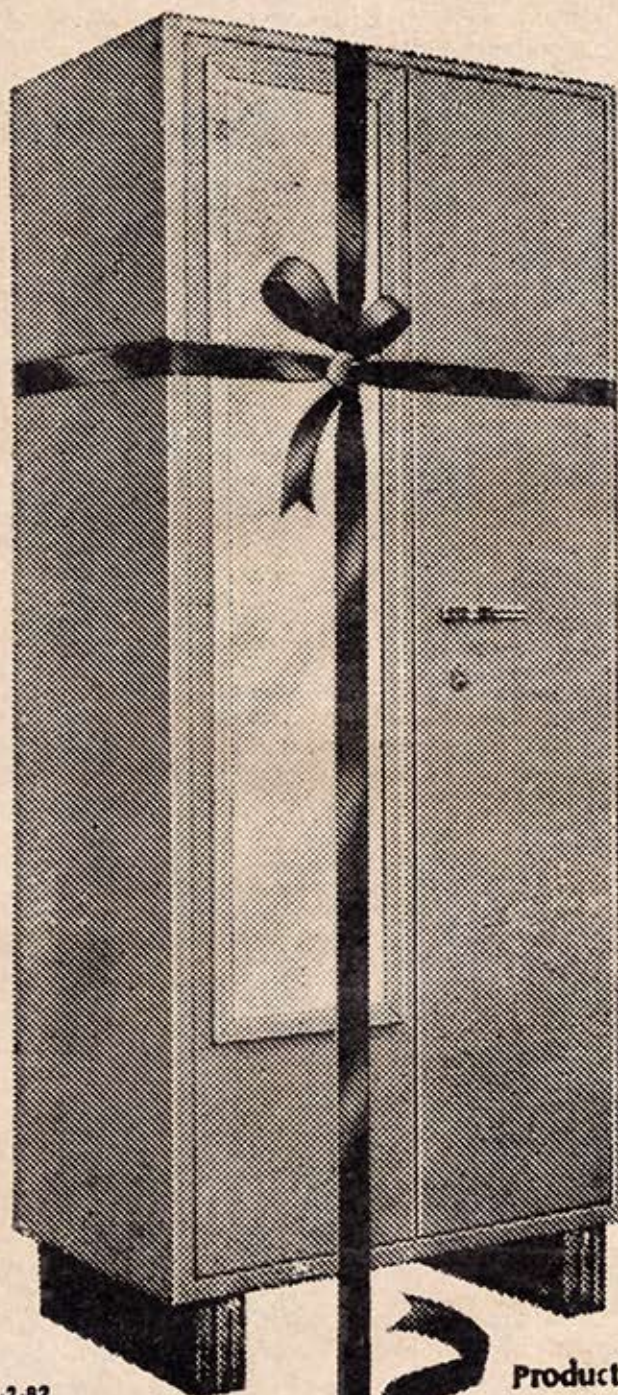
Ever since Zoroastrianism has been introduced as a topic in courses on religion in various colleges in Illinois, groups of students regularly visit the Darbe Mehr, notes the December newsletter of the Zoroastrian Association of Metropolitan Chicago (ZAC).

After a tour of the place the stu-



Vapiwala (far left) and Jamooji: editors of UK's new community magazine.

Godrej Storwel – the gift of a lifetime



The Godrej Storwel is the ideal gift for any occasion. A gift that will be appreciated for a lifetime. The most functional yet elegant steel cupboard, it offers distinct benefits like greater durability and more security as compared to conventional cupboards, steel or wood. And to add to its elegance it has a superior scratch-resistant finish obtained by a painting process exclusive to Godrej.

Besides a full length 137 cm mirror of imported plate glass it has unpickable locks, coricealed hinges, a 3-way interlocking bolting device, and adjustable shelves. All this makes the Godrej Storwel a memorable and lasting gift.

Godrej®

ULKA-GS-2-82

Products of superior technology... lasting value.

dents are shown various slides on Zoroastrian ceremonies and pictorial representations of Zoroastrian doctrine as also views of Persepolis. "Our grateful thanks to Professor James Whitehurst, Professor Ryan Walker and Dr H. Michael Simmons through whose efforts students at universities are beginning to be acquainted with our faith," states the write-up.

"Members in good standing will be charged a lesser rate than unpaid or non-members. The latter will be charged 50 percent more than the members, in each age-group category," reads the first part of a new policy adopted by the ZAC board of directors which is applicable to all its activities, in the Chicago newsletter. The two other decisions state that senior citizens would be charged the same amount as children between four and 12 years in the respective membership categories and that cash bar collections and donations for drinks will be collected at a uniform rate at all functions.

Zoroastrian exhibition

"An exhibition of books in English

Ahura Enterprise

Manufacturers of
Printed Packaging Materials
Corrugated Boxes,
Plastic Carrier Bags,
Plastic Containers

10/4, Rustom Baug, Byculla,
Bombay - 400027
Tel. 8722885

and Persian on Zoroastrian religion and Iranian culture, paintings by three famous Iranian painters, and documentary films was held on September 6, 1986," by the California Zoroastrian Center (CZC) in cooperation with Ketab Corporation, Los Angeles, notes a report in the September issue of *The Zoroastrian*, the newsletter of the CZC.

Low on loban

"We are very low on sandalwood and loban," notes the November-December issue of *Manashni*, the newsletter of the Australian Zoroastrian Association of New South Wales (NSW). There is a request to bring back "some of these necessities" from Iran, India or Pakistan with an assurance that there will be "no hassles with customs..."

"Meanwhile Vispy Mehta has agreed to be the 'general manager' of a soon-to-be-established 'Sudreh-Kusti Bank of NSW!'" notes *Manashni*.

A bench just missed

One of the nine finalists for the three vacancies on the bench of the United States District Court for the Western District of Pennsylvania was Dina Ghandy McIntyre. She was not appointed, but the White House is now aware of Zoroastrians, notes *Gavashni* (September, 1986), the newsletter of the Zoroastrian Associa-

tion of Quebec.

Dina was born in India, schooled at Loreto Convent, Darjeeling, and at the age of 16, joined the Carnegie Institute of Technology (now Carnegie-Mellon University), USA, graduating in 1960 with a Bachelor of Science degree. In 1963 she acquired a law degree from the University of Pittsburgh. She then served as law clerk to a United States District Court judge and worked for a couple of law firms and for the Urban Redevelopment Authority. Dina and her husband Richard started their own law firm, McIntyre and McIntyre in 1969.

In 1982, in the process of doing legal work necessary to incorporate the Zoroastrian Association of Pennsylvania and to get it tax exempt status, Dina became a "born again" Zoroastrian. What started as a hunger and thirst for the religion, has become a "full-blown love affair," notes *Gavashni*. She also helped draft the constitution of the Federation of Zoroastrian Associations of Northern America.

Dina is very positive about the future of Zoroastrians and Zoroastrianism in North America: "There is much that unites us, and a little that divides us and if we can concentrate on what unites us and set aside what divides us, perhaps we can be a force for good in the North American Zoroastrian community."

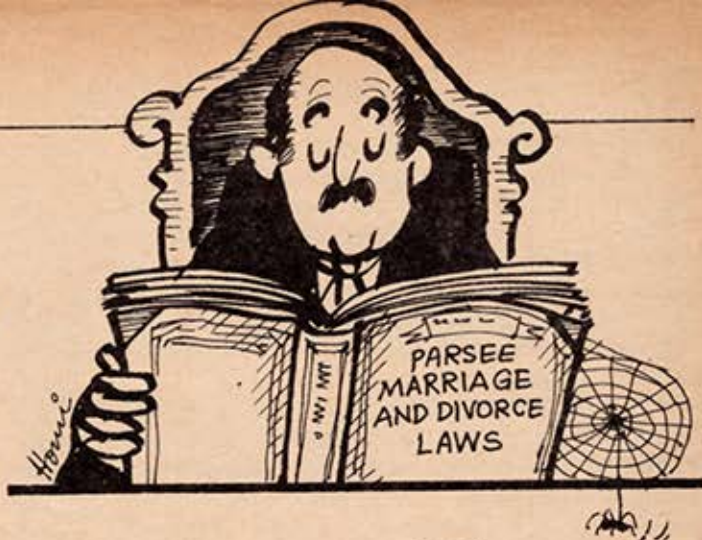
Gifts & Things

The Friendly Gift Shop
for handicrafts, festive gifts,
religious artefacts, executive desk
sets, exclusive shell items, designer
jewelry & specializing in wood
& copper-enamel gifts.

BOMBAY SWADESHI STORES LTD.
(Mezzanine Floor)
Sir P.M. Road, Bombay-400 001

STUDIO AKAR 6T/2660

The Bill for Divorce



The proposed amendments to The Parsi Marriage and Divorce Act, if approved by Parliament, will permit divorce on grounds of mutual consent and allow alimony for men.

Parinaz Toddywalla

Amendments to the outdated laws governing the marriage and divorce of Parsis are under way. The Parsi Marriage and Divorce (Amendment) Bill, 1986, introduced in the Rajya Sabha on November 14, 1986 by the Union Law Minister A.K. Sen, incorporates cruelty, mutual consent and unsoundness of mind after contracting marriage as added grounds for divorce; permits men to claim alimony and litigation costs from their spouses; lowers the marriageable age in the case of women; provides for the divorce proceedings to be conducted in privacy; and reduces the number of Parsi delegates to the matrimonial court.

The Parsi Marriage and Divorce Act of 1936 had been modified up to January 1, 1977 but for the last 10 years it has not been altered in keeping with the Government's policy of not interfering in the personal laws of a minority community unless the initiative was shown by the community. Taking the lead, the trustees of the

Bombay Parsi Punchayet proposed some changes in the existing Act. After receiving the approval of the Minorities Commission, the proposed alterations were forwarded to the Government.

Divorce by mutual consent, not provided for in the prevailing Act, may now be cited as a ground for divorce if the parties to the marriage have been living separately for over a year and jointly make a declaration that, being unable to live together, they have mutually agreed to terminate the marriage. On the satisfaction of the court that the consent of neither party was obtained by fraud, the divorce may be granted.

If either party to a marriage is cruel or whose behavior would make him/her impossible to live with, then either a divorce or a judicial separation may be granted, depending on the court's interpretation of the circumstances. If either partner has been deserted for over two years, divorce could be granted. Formerly, the minimum

period of desertion was three years. If during the period of separate maintenance (when alimony is payable), the couple have refrained from marital (sexual) intercourse for a year (not three years as previously stipulated), it could be cited as a ground for divorce. If in an earlier proceeding the judge had ordered "restitution of conjugal rights" or "resumption of cohabitation," and the couple had disregarded the order for over a year, this could become a valid cause for divorce.

While formerly divorce was granted if one of the parties ceased to be a Parsi (Parsi being defined as Parsi Zoroastrian), presently only conversion to another faith becomes sufficient ground for divorce. It follows from this that atheism or agnosticism (disbelieving in or doubting the existence of God) would not disqualify the partner.

Regarding unsoundness of mind, the prevailing Act considered it a divorceable ground only if the unsoundness of mind was concealed from the other spouse at the time of marriage and the unsoundness continues till the filing of the suit. All suits which fell in this category had previously to be filed within a period of three years from the date of marriage. The new Bill provides for unsoundness of mind even if it may have arisen subsequent to the marriage, but continues to be incurable for a period of two years prior to the suit being instituted in the court. In addition to unsoundness of mind,



"...AND TO LITERALLY FORCE MY CLIENT TO COOK NOTHING BUT 'DHANSAK' TWICE A DAY, DAY AFTER DAY, DOES IT NOT AMOUNT TO PHYSICAL CRUELTY?"

"mental illness," which may range from retardation to psychopathic disorders, has been made a legible ground for divorce.

Claims for alimony and the costs for litigation can now be entertained from either the wife or the husband, a privilege formerly enjoyed only by the wife. Depending on the income and property of both the parties, their conduct, and the circumstances of the case, the court's earlier verdict on alimony can be subsequently modified, as provided in the Bill.

In keeping with the Child Marriage Restraint Act of 1929 which was recently amended, the minimum age for marriage of Parsi women has now been fixed at 18 years and for the men it remains at 21. Uptil now, all parties below the age of 21 required the consent of the guardian for the marriage to be considered valid. Since the provision of the guardian's permission has now been done away with, it implies that no Parsi girl below 18 or boy below 21 can marry.

Formerly, divorce proceedings would be conducted in camera (in privacy) only if a request was so made by either party to the divorce. But it has now become obligatory for all proceedings to be conducted in camera. Printing or publishing of any related matter, except the judgment printed with the previous sanction of the court, could be made punishable with a fine up to Rs 1,000.

A plaintiff has now been given an

The Parsi Marriage and Divorce Act is the only Act under which the jury system still continues in India.

option of instituting a divorce suit either at the place of residence of the defendant (as earlier provided for) or at the place where the marriage was solemnized.

The Parsis are the only community to have their divorce proceedings conducted in the High Court and the Parsi Marriage and Divorce Act is the only Act under which the jury system still

continues in India.

The presiding judge of the Chief Matrimonial Court and The District Matrimonial Court may now be assisted by a five-member delegation of Parsis and not seven as was previously the case. The delegates selected to aid in the adjudication of suits are duly rotated from among the 30 delegates appointed by the State Government in the case of presidency towns (of Bombay, Madras and Calcutta) and 20 delegates in the remaining areas. Before selection of delegates, each party to the suit has a right to challenge any two delegates (not three, as before) attending the court. For a trial to be valid, not less than three delegates should be present throughout (not five as was the case previously).

Conviction of an offence under the Indian Penal Code would earlier have disqualified a delegate from being a member of the jury in the Matrimonial Court. But now this clause has been made more explicit by specifying that offences involving moral turpitude would disqualify a delegate. The other factors for disqualification — insolvency and cessation of being a Parsi — remain unaltered.

The jury system, as applicable to Parsi divorces, has been criticized by some eminent Parsi jurists. The system of delegates deciding on matters 'of fact' and the judge deciding on matters 'of law' is a legacy of the British rule in India when, due to the British judges' unfamiliarity with Parsi customs, a jury was appointed to assist them, note the critics. The Bill makes no reference to this issue, but states that an appeal against the judgment of the Chief Matrimonial Court or the District Matrimonial Court is to be heard by a bench of two judges of the High Court, a new change sought to be introduced.

To ensure that maximum justice is done to the genuine party, even documents that are not duly stamped or registered may be admissible as evidence in a proceeding, according to the new section 38.

The changes sought to be implemented in the present statute may not be revolutionary but they will help bring divorce within easy reach of 'mutually dissenting' Parsis who could thus settle their differences in a more dignified manner.

Jeena & COMPANY

**IATA Approved
Air Cargo,
Clearing,
Forwarding,
Sea-Air Service,
Warehousing Agents.**

10, Veer Nariman Road,
Fort, Bombay-400 023.
Cable: "JUSTITIA"
Telex: 2313
Phone: 2042032

BRANCHES:

E.Merc House,
19/B, Shakespeare
Sarani,
Calcutta-700 071.
Phone: 444711

"Jeena House",
50, Hanuman Road,
Connaught Circus,
New Delhi-110 001.
Phone: 310821

Devtha Plaza,
C. 14, Residency
Road,
Bangalore-560 025.
Phone: 26215

No.2, Lavelle Road,
Bangalore-560 001.

205, Gera Chambers,
Off Boat Club Road,
Pune-411 001.
Phone: 65942

No.6, Jaffar Syrang
Street,
Madras-600 001.
Phone: 26215

ADVERTS

In the crook of a hill at Parel, a lower middle-class area of Bombay, nestled amidst tiled-roofed slums, lies the Abhyudaya Nagar Maidan, watched over by the benign and benevolent eye of Gururani Mata, and her successor to the spiritual throne, Sri Jimmy Yogiraj, who reside six storeys high in the A.H. Wadia Baug atop the hill.

Once every month, and sometimes more, Gururani Nagkanya (Yogini) with her heir, comes down to grant *darshana* (audience) to her devotees, chauffeur-driven in a Fiat car, which was gifted to her by her *shishyas* (disciples), and escorted, like a head of state, by two riders on motorbikes who precede the royal *vahana* (vehicle) – a symbol of changing times when rats and peacocks give way to Rolls-Royce and Premiers to transport celestial bodies. All around the marsh-bogged maidan, lining the footpaths, and braving the light drizzles (and heavy downpours too at times, we are informed) stand the devotees, segregated by sex, with their heads reverentially covered, waiting for a glimpse of their Mataji and the Yogiraj. The wait is long and arduous – the queues start forming from two in the afternoon, practically six hours before the miracle Mataji makes her appearance.

In the Samaj Mandir Hall adjoining the maidan, where the *darshanas* are held during the monsoons, the early birds and special devotees who form the members of the recently established Gururani Nagkanya (Yogini) and Sri Jimmy (Yogiraj) Sarvajanic Samaj Trust, have assembled. Last minute, or to be more precise, last hour touches are being administered to the umbrella – emblazoned with signs of divinity from all major Indian faiths in-

cluding Zoroastrianism – which twirls around over the thrones of Gururani Mata and Jimmy Yogiraj as they deliver their discourses, while small electric lights blink away in the foreground. Below the platform, on which is placed the comfortably-padded throne shaped like a cobra with its fanned hood, is a neon sign with the all seeing eye: a purple eyebrow atop a white-blue-purple-brown eye.

The devotees insist that the air at the hall is charged with *shakti* – the benevolent force that precedes and lingers in a place before and after it is graced by the celestial duo. Devotees troop in quietly, and take their places in a silent orderly manner placing their handkerchiefs below on the matted ground, and greet their neighbors respectfully with "Jai Gururani Mata,



Cons or icons of faith?

Two Parsi 'godheads' leading a newly established religious cult believe that a living human form of God is more powerful than the idolized stones or fire.

Homi J. Rogers

Jai Gurudev Sri Jimmy Yogiraj," as per the injunction spelt out by the Mataji in her *zoobani* (discourses) where she instructs that the utterance of their names while greeting others would add to a person's good deeds.

At the stroke of eight — the appointed hour — the Mataji and Gurudev arrive, raising their hands to bless the assembled devotees, and posing quite graciously, in their shimmering dresses, for *Parsiana*. The Mataji, a lady of average height (or was it her stilettos that misled), is dressed in a black sequined kaftan, while the Yogiraj, a handsome lanky man in his early thirties, sporting a luxurious beard, wears a robe of glistening gold — right out of a costume drama. At subsequent *darshanas*, the two Gurudevas continue to dress in equally unascetic garbs, and seemingly revel in *stutis* (devotional songs) sung in their praise in their presence by star acolyte

Ram-Laxman, who attributes much of his success in the world of Hindi and Marathi films, to his induction into the fold. On one occasion, when the harmonium failed, and the music director-cum-singer looked on helplessly, the Yogiraj opened his sleek attache case, which he always carries to the *darshanas*, and produced a cassette. A husky voice sang to the music of trombones and castanets, "*Tujhe sub kehte hain jag ki janani* (everyone calls you the universal mother), *gururani nagkanya...*" The show as they say must go on.

Who is this mystical Godhead, "*sab ke taqdeer badalti mata* (changing the fate of one and all)," who has captured the hearts and imagination of a growing populace in Maharashtra, mainly among the local population and Sindhis (particularly of Ulhasnagar, where a crossroad has been named after her successor), and a growing band

of Zoroastrian followers?

"The number one saint in Maharashtra today," according to Xerxes Daruwala, a resident of the Wadia Baug in Parel, is, strangely enough, a Parsi lady by birth, and by discipline — Nargis Minocher Bharucha. Little is known about her antecedents, except that she had been working in the Western Railways. Her Parsi co-workers, aware of her visions, speak of her in hushed tones as a "possessed" woman, and generally established little contact with her, for it was never very clear to them as to who is the exorcist and who the exorcised. Her first devotee, however, was a colleague, Sumati Rajwade, now reverentially referred to as *mata* (mother), and allowed to sit on the stage beside the Gurudevas. Gururani's brother, who stays just three floors below her in the same

Appealing for Gururani's benevolence

Photographs: Homiyar Mistry

(Facing page)

Gururani Nagkanya seated on her throne

(Below) Devotees waiting for a glimpse of the 'godheads'

(Right) Jimmy Yogiraj: heir apparent





'The celestial duo'

building, and sister, maintain a stony silence, about their 'divine' sister: possibly, a case of a prophet not being recognized in his own country?

Her successor, Sri Jimmy Yogiraj, who stays with her in the one-bedroom humble flat at Wadia Baug, is also a Parsi, Jimmy Pallonji Master, a resident of Dadar, who first came into contact with Gururani, according to his mother, *mata* Tehmina – one of the four revered *matas* in the cult's pantheon – when, as a child of seven, he visited her, and she saw in him the same flame as within her. The two *iyotdharis* (torchbearers) hence united, set forth together in their mission of *jagat kalyan* (welfare of the world), while pursuing their professions independently: the *Mataji* continuing to serve in the railways till her premature retirement in 1985, and the Yogiraj, his studies (he is a commerce graduate) and job at the Bank of Baroda, which he gave up recently also.

The circumstances in which the two kindred souls met were indeed rather unusual: the *Mataji* had only recently shifted into her Parel home, now always referred to as the self *sadhana* (discipline) agiary-cum-mandir-cum-masjid, when the Yogiraj's parents approached her for assistance in preventing his (Yogiraj) *fui's* (father's sister) marriage going bust. The divorce was not stalled ("They did not have faith in Gururani, so how could she help them?" says *mata* Tehmina), but young Jimmy, who "was always a very quiet and spiritual child and existed peacefully by himself," according to his mother, came into contact with

her. Within two decades he rose from being a *dharamgurubeta* (holy disciple) to heir, "his inborn divinity enlightened to become one with the Almighty, equalling the Supreme Gururani Mata herself" says Aspi Vania, a managing trustee, and neighbor of the Masters. Today, the two *shaktis* who share the flat at Wadia Baug are spoken of in the same breath, and though most miracles and faith-healings are attributed to Gururani, she chastises any devotee who fails to take the name of her successor when paying obeisance to her.

Many of the residents at Wadia Baug – a group of buildings constructed by the Bombay Parsi Panchayet and given out on ownership and lease to Parsis – are not aware of the coexistence of the two 'divinities' amidst them. The flat (an ownership apartment) remains shrouded in its own mystery, and one resident even nursed the fantasy that live snakes slither about in it. The 'divine' residents, however, are no trouble whatsoever, and according to Fali Sidhwa, the secretary of the A.H. Wadia Baug Society, cause no disturbance in the Baug. The view is strongly supported by Phiroz Sahuna, the next door neighbor of the Gurudevas, who, like Sidhwa, professes no affinity to her faith, but is all praise for her as a neighbor.

Not all residents, though, at all times, have been with her. A B.M. Mehta had once complained in the Society's meeting of disturbances caused in the Baug on certain days, especially Nagpanchami, when a growing number of devotees queued up

outside the colony buildings and all the way up the flight of steps to the sixth floor for their *guru-darshana*. The practice has since been discontinued and, as Sidhwa informs, Gururani has abided by the request of the Society to avoid disturbances.

A letter purported to be written by the residents of the Baug, however, appeared in the Bombay-based newspaper, *The Daily*, over a year ago, insinuating, amongst other things, a mass swindle and indulgence in antisocial activities. Sidhwa, as secretary of the Society, disclaims the contention that the letter was written by Society residents, and informs that the matter is sub judice, being looked into by the Kalachowki Police Station. The letter, according to him, is written by a one-time Sindhi devotee who had fallen out with the *Mataji*, as she upbraided him for his attempts at making money by using her name. Aspi Driver, yet another managing trustee, asserts that such mudslinging activities could be undertaken by some people who have been possessed by a *shaitani* (evil) force, but cannot cast a slur on the Trust which is "registered," and whose accounts for the first year of operation were being audited at the time of writing this article.

Driver, a sales representative in Godrej, is as good a public relations man as they come. Dedicated to the cause of spreading the message of Gururani, so that more people would be benefited by her program of helping people with mental and physical difficulties, Driver has been in the forefront of forming a Trust, enrolling members for it, and organizing the



"When atash padshahs and dargahs fail, you come to us for help. We are the last resort. How will you repay our debt?"

Annual Day function, at which no less a personage than the current ghazal king Anup Jalota participated, and the Chief Minister of Maharashtra S.B. Chavan, amongst other luminaries, sent a message complimenting the Trust for the service rendered by it in "the betterment of mankind and for its spiritual upliftment." The Trust, Driver informs, was formed against the wishes of the 'venerated Godheads' who did not wish to get involved in pecuniary matters, but consented on the clamoring of their "children" that such a move would greatly help others in finding a direction to their life. According to Porus Eduljee, referred to by Driver as a highly evolved soul, "the Gurus have nothing to do with the *sanstha* (organization)," though published literature mentions the Gurujans as the chief patrons of the Trust.

They are also, as attendance at their *darshanas* show, the main fund raisers for the Trust. In practically all her *zoobanis*, Gururani advocates membership from the assembled congregation - "*Jisko chaval khane ka vadha tha, woh aaj hawai-jahaj mein udta hain* (He who had difficulty in having one square meal, today travels by aeroplane)," and berates the one who shies from paying his membership dues - the thanksgiving token for what has been done for him. Vania, a project

manager at Hindustan Petroleum, and Gool Vapiwala, a lady devotee who owes her present good state of health to the Gurujans who rescued her from the doors of death, claim that this exhortation is necessary. "*Bina karam kuch bhi prapt nahin hota* (You cannot expect results without doing your duty)," and this action is the least that can be expected from a devotee to assist the Godheads in furthering their case. "It is akin," Vania adds, "to taking sandalwood to a fire-temple." For, "unless you offer something to God, you cannot expect Him to help you," he adds, echoing Gururani's words.

The similarity with the fire-temple does not end there. Gururani claims to be more powerful than the mandirs, masjids and atash bahrams that people go to. "When atash padshahs and dargahs fail, you come to us for help. We are the last resort. How will you repay our debt?" chides a visibly annoyed Gururani into her hand-mike.

Paradoxically, though, Gururani is not anti any of the established religions, least of all Zoroastrianism. She regularly visits the agiaries and atash bahrams, and once postponed an interview with *Parsiana* because she had to visit the Farvardegan (other appointments were similarly deferred and eventually no interview was held). She takes her Parsi devotees on trips

to Iranshah, and has reinstalled in them the love for their own religion. Every *darshana* starts with Jimmy invoking the blessings of Shri Pak Iranshah, the Yazads Behram, Sarosh, Meher, besides Ava Ardivisur Banu, Lohrasp, the 33 Ferishtas, and the nineteenth century mystic, Ustad Behramshah Shroff.

The 'last resorts' believe that a human form of God, which they are, is the strongest avtaar - one that feeds and feeds for itself, unlike the installed idols or the fire, which depend upon humans for their sustenance, and mobeds and priests for their pious maintenance. Unfortunately, the latter do not observe the necessary *tari-kats* (rituals), are not as pure in body and mind as they should be to serve the fire, and hence reduce the strength of atash padshahs, who then cannot grant humans their desire. "Mobeds do not have power," claims Gururani emphatically. "They have not been bestowed with it. We have. We are not gurus - but *gyots* (living flames), and



Above Gururani delivering her discourse

Left and far left:

Devotees in the prayer hall being blessed by Yogiraj



we have repeated this for the past 25 years," she continues with supreme confidence.

The Parsi priests in Bombay are, however, generally unaware of Gururani and her claims. Dastur Hormazdyar Mirza has vaguely heard about her, and offers little comment than that no fraud should be permeated on mankind under the guise of god-manship. Another high priest, who

With Best Compliments From

Mazda Foods & Drinks Private Limited

Makers of "FAVORA"

Flavouring Essences, Food Colours, Fruit Crushes, Syrup etc.

**A Venture of
Mazda Estates & Finance Pvt Ltd.,**

Regd. Office:

2, Girdhar Nivas,
15/17, Shahid Bhagatsingh Road,
Colaba, Bombay-400 005



For Pure Diamonds

K. WADIA

JEWELLERS

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

does not wish to be named, felt that Zoroastrianism did not permit worship of living avtaars, and the trend should be discouraged, as statements claiming supreme power are against the faith. The *sanshta's* two Parsi managing trustees and other Zoroastrian devotees, however, are at labor to point out that the small community has in recent times been blest with not one but two divine powers, who should be recognized by the community, and whose aura should help many more Parsis in improving their life, which

"You bow before stone walls; I before two humans. In actual fact, we are both bowing before a *iyot*."

has not been accomplished for them by their visits to fire-temples, or beliefs in babas and dargahs.

Like most *shaktis*, Gururani Mata has a host of miracles attributed to her *khoodai* (divinity), many of them defying scientific explanation. Dinaz Shroff, a receptionist in Glaxo, and a staunch acolyte, bristles with faith for the Mataji since the time Gururani cured her sister, Arnaz Sutaria (who along with her husband and two daughters is also in the movement) of a thyroid, which vanished before cancer specialist Dr D.J. Jussawalla could operate on it, by just attending a few *darshanas* of Gururani. Radhakishan Tuniya, joint proprietor of a family concern re-christened Gururani Hosiery Works, was dumb since birth, but had his speech restored by the divine blessings of the Mataji and Yogiraj. Porus Eduljee who drives a tempo owned by the Gurujans found relief from a backache, which plagued him for long, within a short time of coming in their contact. The list is endless, and as Gururani herself announces with elan at her *darshanas*, "*chaalis chaalis saal ke rogish*" (those crippled by diseases for 40 years or more) have been cured within a few glimpses of her – a divinity that radiates through the congregation without anyone being granted a private audience, or without

the patient even requesting her for help!

Her miracles, as narrated by her devotees, extend to changes for the better in business and vocations. A lot of shops dealing with activities as diverse as auto-crafting and sweetmeats looked up after the divinities blest them, and are now named after the *iyotdharis*. A journalist, Sadanand Shinde of Warsha Publications, we are told, got a promotion and started using a car after he did a cover story on Gururani for *Shree*. Considerably smaller matters pertaining to day-to-day interactions with family and friends have also improved for the devotees ("Lakhs have come to me, crores have benefited by their visits," says Gururani). Possible catastrophes have been averted "with the injury being taken by them upon themselves," states Driver citing an example of a wound which manifested itself on Jimmyji at the same time as he (Driver) narrowly escaped unscathed from a motorcycle accident. "*Anhoni ko honi kar de, honi ko anhoni* (they make the impossible possible, and the possible impossible)" chant the devotees while narrating the many miracles. In the age of one-minute managers, two-*darshana* godheads would naturally command awe – and respect.

But the scenario is fast changing. While the Gururani has on her own admission selflessly cured thousands over the past 40 years, the trend at *darshanas* today is to bind the disciples together, and continue the cult. Wrought miracles can be undone if faith is lacking, or is not long-term, she cautions. The ranks must swell, the order grow. A devotee to benefit must recognize his anchor, his savior, and pay it the necessary respect – a regular attendance at the *darshanas*, and membership of the Trust, which would expend its revenue in organizing more *darshanas*, with greater glitter and razzmatazz. Driver is attempting to spread the cult to Gujarat, and utilizes every spare weekend towards this aim.

It is too early to pass any judgment on whether the Godheads would siphon large amounts from the Trust to buttress their limited finances. It is also equally premature to guess what could possibly be the ambrosia of these gods – power, fame, wealth. Or, is it truly the wish to better the lot of the people, do *shewa* (service) not-

withstanding what the highly sceptical mind enveloped in a world of materialism and deceit thinks? Does the Gururani blend dramatics with didactics at her *darshanas*, because it is this mixture that is palatable and comprehensible to the masses today? Do the volunteers attempt (and succeed) to invite big names like Bal Thackeray, the Shiv Sena head, or Chhagan Bhujbal, the city's former mayor, to attend a *darshana* because a guru is known by the celebrities (s)he keeps? And does the mind which laughs mockingly at the blind devotion of disciples who prostrate themselves at the Gurujans' feet, and walk backwards in their presence, exhibit any more rationale than that of the conventionalist who bows before a *murti* (statue), or does not show his back to the atash? To a Gururani devotee, the atash resides within her, and hence the same respect is shown to her, which as Eduljee summarizes: "You bow before stone walls; I before two humans. In actual fact, we are both bowing before a *iyot*."

Cobwebs of one's mind cannot be swept off in a trice. The Gururani phenomenon in a world of unhappiness and misery is inevitable. But will the

A journalist got a promotion and started using a car after he did a cover story on Gururani.

regiment of bearded and long-haired gentlemen sporting large badges on brightly colored ties grow in the coming years? Or, will the bubble burst? The answer, probably, lies in Yeats' uncanny portrayal of *The Second Coming*:

"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity."
Or, does it?

निर्विघ्नं कुरु मे देव सर्व कार्येषु सर्वदा॥

(LET ALL WE DO BE BLESSED WITH SUCCESS)

Buckau Wolf India Limited,
Pimpri, Pune 411 018. India.
Tel : 84461 Telex : 146-267



BUCKAU WOLF

Engineering projects to engineer the future.

Promoting scholarship

With reorganizing of its library and better preservation of its 1,800 manuscripts, the 70-year-old K. R. Cama Oriental Institute (KRCOI) is readying for increased patronage.

Unhappy about the fact that individual scholars abroad are not conversant with the fact of their enormous background information facilities – “schools and universities know of the KRCOI, not the individual” – the Institute’s joint honorary secretary Ms Homai Modi says the board of trustees [currently comprising Jehangir Shroff, Sir Jamsetjee Jejeebhoy, Nanabhoy Jeejeebhoy, Nusserwan Cama, Dastur Kaikhusroo JamaspAsa, Capt Hormazdyar Desai, Adi Daruvala, Justice Jal Vimadlal (Retd), Justice Narendra P. Nathwani (Retd) and Dr Mahdavi S. Gore] is keen on promoting the Institute’s facilities and increas-

ing its popularity among research scholars and interested amateurs.

In the spirit of its founding fathers, the Institute is in the process of reorganizing its seven separate collections – K. R. Cama’s private library, the Mulla Firuz Kitabkhana, the Maneckji Limji Hateria Library, Sir Jivanji Modi Collection, the Matbar Collection, Sir Dorab Tata Collection and the M.N. Kuka Collection – so that more books are available for release to its members. Hitherto, each collection had been separately preserved and thus not easily accessible, notes Modi.

Furthermore, each page of the KRCOI’s priceless manuscripts is to be sealed in clear plastic to preserve it against further deterioration due to dust and pests. The lamination process will ensure that the ancient Avesta, Pahlavi, Pazend and Persian manuscripts can be read, leafed through or xeroxed without fear of damage.

The KRCOI is generally on the lookout for lecturers, one of the mandatory annual events being the holding of the Government Fellowship Lectures based on the grant of Rs 30,000 which the Institute received in 1916 from the Government of Bombay. Another annual feature is the publication of the *KRCOI Journal* whose scholarly contributions form the bedrock of further research. First published in 1922, the *Journal* was endorsed by the orientologists of Europe, Asia and America, notes the Institute’s souvenir published in 1937. Initially edited by such renowned scholars as Sir Jivanji Modi and Behramgore Anklesaria, the *Journal*’s publication had occasionally faltered thereafter but has again been regular since 1982 and is available to the Institute’s members at half rate, says Homai Modi.

To acquaint the student community with the Institute’s facilities, the KRCOI holds annual essay and elocution competitions for school and college students, only some of which are restricted to Zoroastrians. The response however is limited. One of the awards, the A. S. Dalal Research Scholarship awarded to the Parsi student who aggregates the highest marks in the Bombay University’s Master of Arts examination, presents its own hurdles. In secular India the University does not maintain separate student lists based on religion. The KRCOI secretariat has to get the entire list of MA students from the University and painfully pick out all the Parsi names and their examination numbers before requesting the University for the relevant marks sheets. “Those without traditional Parsi first names could be

Below: K. R. Cama library and reading room.



The K.R. Cama Oriental Institute's facilities are being reorganized to serve scholars better.

Arnavaz S. Mama





Steam takes on unusual contours.

The girl in the picture for example.

The Asiad pool she's about to dive into uses an efficient steam system to keep the water temperature just right.

The bikini she's wearing, the things she eats, drinks and uses have all passed through manufacturing processes that have at some stage utilised process steam.

That's why with steam so universal in application and fuel so scarce, steam efficiency has assumed a critical importance.

And that's why the most

eminent name in steam efficiency, J N Marshall, was involved in this prestigious games event.

Our skilled team of engineers studied the situation. And solved it. Right from detailed designing to imaginative installation of the complete heating system.

So, with the world's eyes on them, the last thing swimmers have to bother about is the temperature of the water.

If you'd like to know how we control temperatures in line with exacting international standards, write in to us.

J N Marshall's multi-benefit steam efficiency and process control systems.

You can measure our contribution by your benefits.



J N Marshall Pvt. Ltd.

Bombay-Pune Road, Kasarwadi, Pune 411 034



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

getting over looked," fears Modi.

Enshrining a dream

The suggestion of setting up an institution for oriental studies was made by the memorial committee set up at a public meeting convened under the chairmanship of Lord Sydenham, Governor of Bombay, on December 8, 1909 to mourn the death of Khurshedji Rustomji Cama, a renowned linguist and leading intellectual of his day whose philanthropy and social work embraced all his fellow men.

"It had been Cama's ardent wish, in the last few years of his life, to construct a hall on top of the Dadiseth Fire-temple in the Fort and to lodge in it the Mulla Firuz Kitabkhana, the Mulla Firuz Madressa, the Zoroastrian Research Society, the Gnyan Prasark Mandal, the Rahnumay-i Mazdayasnan Sabha, the Gatha Society, Parsi Lehal Mandal, the Parsi Fasli Sal Mandal and other associations with which he was closely connected. His wish could not be fulfilled owing to monetary, technical and other difficulties. Let it be said to the credit of the citizens of Bombay that they fulfilled his long cherished desire after his passing away," notes the 1937 souvenir.

The Institute was officially inaugu-

rated on December 18, 1916 by Lord Willingdon, the Governor of Bombay, at Sukhadvala Building on Ravelin Street, off Hornby Road (now D.N. Road) when Cama's friend and admirer Damodar Gordhandas Sukhadvala donated one lakh rupees. The Institute, however, had already commenced work the previous November when Cama's children donated their father's private library and the old Mulla Firuz Kitabkhana - a treasure of ancient Avesta, Pahlavi, Persian and other unique manuscripts - with which Cama had been connected all his life as treasurer and president, notes the KRCOI souvenir.

Chief among those who helped to establish the credibility of the new Institute was Sir Jivanji Modi who remained its life and soul until the very last day of his life. Hence, when the new building was constructed at the 1,019 square yard site of the Old Ice House (obtained at a very moderate cost from the trustees of the late Jamsetji Tata, as noted Cama's son Rustom in the course of the foundation stone laying ceremony in 1936), the lower hall was named in Modi's memory by his friends and admirers.

Interestingly, the ceremony was performed according to masonic rites by

Dr Sir Temulji Nariman, the noted gynecologist who founded the Parsee Lying-In Hospital, on November 11, 1936, the one hundred and sixth anniversary of Cama's birth. Apart from Cama's reputation as a scholar, Nariman described him as "a renowned freemason of high repute, sterling character... a great social and religious reformer (who) by his words and deeds tried to raise our community from the slough of superstitions and insanitary habits and customs ingrained from ages past, through ignorance of the true sanitary laws of our prophet Zoroaster. His teaching was a source of inspiration to me and I carried on the crusade against the obnoxious custom of segregating our women on the ground floors of their houses, in the most insanitary surroundings, at the most critical periods of their lives, that is, during childbirth."

In 1937, the Institute had 182 life members and 43 ordinary members. Today, the total membership numbers 191. Yet, as Modi says, books and donations are constantly coming in and with qualified librarian Ms Veena Mani revamping the material, the Institute's fiftieth year, in its own premises, may yet be a milestone of development.

With the Best Compliments of

 **INGERSOLL-RAND (INDIA) LIMITED**

Manufacturers of

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

PERFORMANCE PLUS

“

Uniform Purity

A leading Pharmaceuticals manufacturer.

“

We just can't do without Ahura quality. It is important to the character of our end products.

Products Manager of a popular National Brand.

“

We have diversified our product range inspite of which Ahura meets all our Process Chemicals specifications.

A Multi-National Chief



AHURA CHEMICAL PRODUCTS PRIVATE LIMITED

82, Mahakali Road, Andheri (East),
Bombay 400 093. Phones: 6328365/66/67
Gram: AHURACHEM Telex: 011-71117

To begin at the beginning, Ahura is 47 years young. All along a force to reckon with in the process chemicals field. With leading end products manufacturers patronising Ahura, the range of process chemicals have been so widened as to fit the specifications to the special character of the end product manufactured.

Ahura believes Performance is the only plus factor that can distinguish one process chemical manufacturer from another. Ahura believes it is just about the best in the field.

Graphic A-181

With a gold at the '82 Asiads and a silver at the '86 Games, yachtsman Farokh Tarapore is setting his sails for the Olympics.



The tall blue sail swayed gently in the breeze, reflecting its color in the still, evening waters of the Arabian Sea – the waters lapping softly onto the shore as the sailors went about quietly bringing their boats in to anchor. The hum of activity slowly died down as the evening wore on, and Farokh Tarapore, who, along with his crew Dhruv Bhandari, won a silver medal in yachting at the Seoul Asiads in October last, settled down to an interview with *Parsiana* on December 6, 1986.

Top: Tarapore (left) and Karanjia at the '82 Asiads in Bombay.

Above: Back on land after a practice session, water bottle jacket in hand



Weathering the storm

Niloofer J. Madon

Not too happy with winning the silver, Tarapore asked rhetorically, "It's lousy isn't it? We wanted to win, and coming second was just not good enough, especially after having won at the previous Asian Games. (Tarapore had won a gold at the Asian Games held in Bombay in November 1982.) For four years I kept thinking I was never sure of winning the gold. But when we won three out of the first five races, only a freak of a chance could snatch the gold from us. I saw the typhoon coming before the sixth race and I knew we had lost it. As an Indian I was very displeased, especially since the country was starved of a gold medal." Winning the silver, instead of the gold, has been according to Farokh, one of the worst moments of his 15-year yachting experience.

Dressed in white boxer shorts and dark blue T-shirt, five foot ten and a half inch Tarapore was relaxed as he reclined on a lounge chair, his goggles dangling loosely from his fingers, his thin face breaking into laugh lines when he smiled.

Explaining the reason for his missing the gold, the 25-year-old lieutenant in the Indian Navy informed, that to prepare oneself for a forthcoming

event, one has to be conversant with the wind conditions in that particular place. A statistical study on the winds prevalent in South Korea did not reveal the periodic typhonic conditions. It was only a year before the event (when Tarapore visited Korea) that the duo, realising the discrepancy in the study, had to decide whether to change the entire mode of their sail designs – which they did not. Hence, when the typhoon hit them in the sixth and last race, they were not fully prepared for it.

Very happy with the way the Regatta was organized, Tarapore's only grouse was the intense security measures undertaken at the venue. "I have attended quite a few Regattas, Asian Games and Olympics and the situation is getting more and more sickening day-by-day. They (the security personnel) can't prevent the terrorists, so they lock you up! You feel so stuffed-up, not free to do what you want," noted a visibly irritated Tarapore.

More comfortable when talking about yachting than himself, the young sailor listed precisely and clearly what he considered were the four technical aspects of his favorite sport and proceeded to give a laborious explana-



Look where innovation's taking us!

It was innovation that really got us going.
Mazda Industries & Leasing Limited
started off as a leasing company at a time
when leasing was practically unheard of in India.
In no time, our leased assets rocketed.
From nothing to Rs.7.86 crores.

Great start. With no intention to stop.

With young ideas and new plans
and the best international names on our side,
we let innovation take the upper hand.

Look what happened!

Mazda Leasing, Mazda Merbanco,
Mazda Deuspa Hydronics, Mazda Marketing,
Mazda Project Consultancy, Mazda Flexipac,
Mazda Wovensac, Mazda Realstate Developers,
Mazda Polyurethanes.

And soon

Mazda Eastland Industries & Leasing Limited
— our new Company which will tap the
industrial potential of the East.
Giving the MAZDALEASE Group
the edge today.

Tomorrow. And the morrows.

 **MAZDA**
INDUSTRIES & LEASING LIMITED

317 Maker Chambers V, 221 Nariman Point, Bombay 400 021.



tion of the yachting jargon which laced his entire speech, surprisingly ending in an Albert Einstein quote meant to act as a balm: "The whole science is nothing but a refinement to everyday thinking!"

The four technical aspects, whether pertaining to tuning the boat or designing the sails, the strategy and tactics or teamwork of the participants, are all geared towards increasing speed because finally "you want to be the fastest person on the water."

Very interested in research and development, as it pertains to yachting, Tarapore, a BSc from the National Defence Academy (specializing in maths and physics), designs his own sails in a special room at the Naval Sailing Club, piquantly called the 'Sail Loft.'

Because, the wind and water can be biting cold, clothes form an important aspect for a yachtsman. Over the undergarments a full fur coat is worn, over which a dry suit to seal the competitor from the water. A protection for the dry suit comes next followed by the life jacket and the trapeze harness. Whatever excess weight is needed is added on by wearing a jacket consisting of water bottles.

Extra weight is needed because "in heavier winds you need to be heavier and in lighter winds you need to be lighter," explained Tarapore though practice sessions are always geared to the heavier winds.

A race which can last from anything between an hour to three hours can be gruelling especially when one person is positioned parallel to the water, his foot on the edge of the boat, while the other is constantly sitting with his knees bent and raised, deftly managing the sail with one hand and the rudder with the other. Perforce the sailors must be very fit and strong, and Farokh himself works out at the gym for an hour and includes jogging and cycling in his daily exercise.

Completely disagreeing that yachting is a dangerous sport, Tarapore notes, "Nothing has happened to me in the last 15 years," and cited the example of those yachtsmen who don't



Very interested in research and development, as it pertains to yachting, Tarapore designs his own sails.

even know how to swim, adding matter-of-factly, "the maximum that can happen is that you can die!"

Having started yachting at the age of 11 as a sea cadet, Tarapore has had no formal training, his skills having been acquired "99.99 percent by self and the .01 percent by whatever I have picked up from here and there ... Yachting is a self analysis sport. A bad coach would be more harmful than no coach at all and if I can reach this level without a coach, I don't see why I can't reach the Olympics without a coach."

However, Farokh has himself trained his crew Dhruv Bhandari. When Zarir Karanjia, his previous crew decided to quit yachting after the 1982 Asian Games, when he joined the merchant navy, Tarapore was on the lookout for another and finally zeroed in onto Dhruv who is also, like Tarapore, a lieutenant in the Navy. But Dhruv was new to the sport and notes Farokh, "It was quite a challenge to train him from the word go. In my entire 15 years of yachting, Dhruv

has been the only crew with whom I have had four years. So now I enjoy the fruits of my labor," he adds with satisfaction.

In all the years that Farokh has been sailing he has won many a medal. The first gold medal came his way at the age of 15 at the Fourth Cadet National Championships in 1975 during which year he also won a gold at the First Asian Cadet Championships. His admittedly happiest moment came when he won a bronze at the Tenth World Cadet Championships when he was merely 16 years old, becoming the first Indian to have won a medal at a world yachting championship. And he intends to be the first Indian to win a gold at the Olympics. Notes Tarapore, "I'm going all out for it and I won't be surprised if I win. We have a very good chance but of course I'd be satisfied if I merely win a medal at the Games. The next two years I'm dedicating myself completely to winning this medal and will take time off from everything else."

For all this awesome ambition, sacrifices have to be made, especially where his family is concerned. Notes Farokh, "Initially it was painful for them because I would never join in social activities. Yachting is rather more than a sport, there is so much to do. There is a lot of homework. The boat is never ready. As science develops, so does research." And so, his father, Framroze, and mother, Coomi, and eldest sister, Siloo, and brother, Porus (Farokh is the youngest and by his own admission spoilt) were confined to the sidelines.

Involved, as he is, in yachting, it takes Farokh many minutes to list his hobbies - he likes listening to music and plays chess "to balance physical exhaustion with mental exercise. I'm a very good chess player and normally I find it very difficult to find a partner!"

Yet Tarapore "can't imagine life without yachting. Many people tell me you need a break, but as long as you are doing something you enjoy doing, where is the question of a break? The minute I feel I need a break I'd rather stop at that."

Playtime for the serious

Playwright Erna Vatchagandhy's recent work is set against the backdrop of the Jallianwalla Bagh massacre.

Someone once said that creative writing is easy if you follow three rules: have something to say, say it, shut up.

Ms Erna Vatchagandhy seems to follow the three rules when she writes as well as when she converses. Winner of the first prize in the J.B. Petit High School for Girls' first play writing competition, 1985, it is impossible not to be hopelessly drawn into the web of

produced by the J.B. Petit School for their Festival of Plays in October 1986. The production, together with a cash prize of Rs 2,000, formed the award.

Playtime focuses on the fortunes of a Sikh family whose lives are torn asunder by the Jallianwalla Bagh massacre. The genocide was the result of General Dyer's brutal decision to fire on innocent men, women and children who had gathered in the Bagh to celebrate Baisakhi or New Year because they were supposedly defying curfew restrictions.

Vatchagandhy, who is a master of the quiet as well as the sonorous words, unfolds the dreadful course of events in a most moving way in *Playtime*. This led many a spectator at the festival to shed copious tears. In fact, the playwright herself was moved at a school rehearsal. "The costumes were not ready at the time, there were no lights or music. Yet I wept," she confesses. "I did not get this overwhelming sensation in a packed hall with sets, lights and costumes."

We watch a play to be taken into the secrets – sorrowful or humorous – of other people's lives, into which we are led by the actors. The young actresses translated the words into characters and described events into visible happenings with skilful use of gestures and expression – making the J.B. Petit production a vivid one. "The acting was astounding," concurs Vatchagandhy, agreeing that some of the young actresses seemed to almost stroll through their parts with professional ease.

Though *Playtime* does not proffer any reasons for Dyer's irrational behavior, Vatchagandhy, who has done a great deal of research for her second play, tentatively titled *Rex Dyer*,

elaborates on the various theories. One of the most prevalent was that the General was suffering from a circulatory ailment which impeded the flow of blood to the brain which is what probably happened at the Bagh.

Yet Dyer was not just a brawny soldier. "He was a kind, chivalrous and diligent man, who looked after his men. He was also a clever mathematician and had tremendous willpower." So much so that he recovered from the crippling effects of two very serious injuries. Vatchagandhy relates one telling anecdote which highlights the contradictions in the man. Dyer once met a Persian gentleman in the bazar of a town where he had been stationed. Down to his last penny, the man requested Dyer to give him money to pay for his passage home. Dyer housed and fed the man and gave him the money to go home on condition that his newfound friend teach him Persian!

Yet at the time of the massacre, Dyer is said to have exulted that he "had taught the Punjab a jolly good lesson." Contradictorily, at the time of



Vatchagandhy: "A difficult subject to tackle in India"

her narration, her occasional pauses making one prod her for more. "General Dyer was a fascinating, contradictory character," muses Vatchagandhy when we meet her in her book-lined home, pulsing with rock and western classical music. Vatchagandhy in fact has a lot to say about the man who was responsible for the Jallianwalla Bagh massacre in Amritsar in 1919. Dyer's brutal action forms the backdrop of her prize winning drama, *Playtime at the Bagh* which was



ly inclined

Jeroo Irani

his death in England by stroke, 'the General is said to have read aloud a letter congratulating him on his action and mused: "I want to ask my Maker whether I did right or wrong," relates Vatchagandhy.

"Once I start talking about Dyer, it is difficult for me to stop," says the playwright who had at the time of the interview already written 80 pages of the second play on Dyer which traces his development from childhood to adulthood. "Dyer in my play is a great deal fictionalized. It is a difficult subject to tackle in India when the man evokes such strong reactions. One has

understand the problems that the English stage in Bombay faces, resulting in the production of frothy comedies and musicals from the West. "We have a foreign goods mentality and would rather put up a play that has been a success abroad than something written by an Indian playwright. Production of a play demands tremendous investment - hiring the hall, lights, advertising. If you are lucky you may get a sponsor to ease the financial burden. The only people who make money are the set designers. Yet how can Indian playwrights evolve if they are not given the opportunity to see their plays



We watch a play to be taken into the secrets - sorrowful or humorous - of other people's lives.



Scenes from *Playtime at the Bagh*: "astounding acting"

to be so careful about what one says and what one cannot say. Because here is a person and a historical event which can affect so many people and countries."

Playtime was Vatchagandhy's first historical play; the others have been primarily family dramas. They include *Build me a Cage*, *Darling*, *Asylum*, *Double Image* and *House of Cards*, in addition to a host of short stories and poetry. She has also produced, directed and acted in plays, and can

produced? In fact an Indian playwright's work has one chance in a million to be produced. Perhaps the solution is to have more schools like the J.B. Petit," she laughs.

The 54-year-old Vatchagandhy who has been writing since her early twenties, describes play writing as a "no-no proposition." The financial returns are meager "and there is more money to be made speculating on the stock exchange under the right conditions," she jokes. However, Vatchagandhy's play *Asylum* was produced by the Theatre Group and directed by Alyque Padamsee. *Build me a Cage*, *Darling*

has been produced by Spotlight and directed by Adi Marzban. *Double Image* was to be staged by Marzban but was shelved when the lead actor suddenly had to go the US. *House of Cards*, a radio play, was to be broadcast by All India Radio.

Vatchagandhy's solution to irksome domestic responsibilities is "to ignore them." Unmarried, she puts a lot of her energies into writing which she says "is a form of self-flagellation. For I am terribly lazy." Some plays take a month to write and others a year. Research itself can take as much as six

continued on page 44

Identifying with *Friday Father*

Writer Dina Mehta focuses on the traumatic effects of divorce in her latest play.

Jeroo Irani

It's the same with pianists, ballet dancers and chess players. The best ones can make their performance look like a piece of cake. They seem to do things in sequence, with apparently no wasted motion and no wasted thought. So also, it would seem, with playwright, authoress, journalist Dina Mehta whose one-act play *Friday Father* won the second prize at the J.B. Petit High School for Girls' first play writing competition in 1985.

The production of the prize winning play by the students at the school's Festival of Plays in October 1986 and a cash prize of Rs 1,000 formed the award.

If the business of a stage production is to highlight the value of the dialogue and not squander it, *Friday Father* does it with seeming facility. Dealing with the traumatic effect divorce can have on children and the plight of a woman who has lived her life as an extension of her husband, *Friday Father* attacks and involves the audience with its simple hammer strokes of words, outstripping the powers of the most cogent descriptive writing. Equally unforced and displaying a lightness of touch was the level of acting in the play directed by Pearl Padamsee.

"*Friday Father* took three months to write," says Mehta who works part-time as managing editor of the monthly *Kaiser-e-Hind*. The play's success could perhaps also be ascribed to the

fact that a host of spectators could identify themselves with one or more of the characters, says the soft-spoken, unassuming playwright as she relaxes in her Mount Pleasant home in Bombay. "*Friday Father* evoked a good response. Many divorced parents came up to me and said how true to life the play was and how they could identify with the theme, though at first sight the theme may seem too adult for a girls' school."

If *Friday Father* is a family drama which spoke directly to many in the audience, affording them the pleasure of self-identification, Mehta's other plays like *Tiger Tiger* (which won an award in the Second All India Sultan Padamsee Play Writing Competition in 1978) as also her play *The Myth Makers* (which won the second prize in the same competition in 1968) are on a more epic scale.

Tiger Tiger is about Tipu Sultan. "Tipu Sultan's confrontation with the British brought his splendid warrior qualities to the fore, but his childhood had been very different." Born to his parents after years of childlessness, Tipu was dedicated by them in gratitude to Saint Tipu of Arcot, to lead a life of contemplation. He was brought up in the service of God but when a retarded second son was born, an enraged Hyder Ali (the father) dragged Tipu from his world of books and pitchforked him into the battlefield. "This dichotomy pursued Tipu



throughout his fantastic fight against the British. But with every battle he felt he grew further and further away from the world he most valued," she relates.

Brides are Not for Burning, which won the first prize in a worldwide competition sponsored by the British Broadcasting Corporation (BBC) is about a dowry death. Labelled as an accident by the coroner, the victim's sister and brother are sceptical about the verdict and set out to investigate whether it was indeed an accident, suicide or murder.

The choice of Mehta's themes are perhaps rooted in the deeply held be-

lie that "If we are to have meaningful theater, the theme must be relevant. It must be rooted in the ethos in which the author lives and have its own sunlight and soil. Relevance gives a play strength and significance. We should have an indigenous English stage, reflecting Indian problems. The Marathi theater is doing well because it is rooted in the soil," she says.

This is not true of commercial English theater where the belief that man is born to pain and wants to escape from that bleak birthright by the obvious way of escapist entertainment, seems to prevail. With the result, the stage is replete with sex comedies and hits from London's West End and New York's Broadway. "English commercial theater in Bombay is content to borrow, imitate and plagiarize. The plays are virtually xeroxed, videotaped and reproduced here," says Mehta who feels English theater in Bombay is

than writing short stories or novels," feels Mehta whose short stories have been published in India and abroad, three of which were selected to appear in Alan Rose's annual anthology of London Magazine Stories in 1974. Vikas Publishing House, Delhi, brought out in 1981 a collection of her stories entitled, *The Other Woman and other stories*. Mehta, who worked for seven years as fiction editor of *The Illustrated Weekly of India*, adds, "The dialogue form in a play is easier, transitions are smoother. However, short stories and plays have to make an immediate impact in a limited amount of time: The short story is distilled and would make a novel seem lazy by comparison. But generally the best works in literature are those that you can take home with you."

Drawing inspiration from her Parsi background, Mehta has just completed a full-length novel which deals

ored by the emotional affinity she feels for the community and the period. Mehta was in college at the height of the Freedom Movement and "I felt it on my skin and in my blood as it were," she says.

What demands does creative writing make on the writer? "Writing demands savage discipline," says Mehta. "Nobody wields a whip, but without discipline you are not likely to produce anything, particularly if you just wait on your moods. Some mornings are better; at other times I feel I can't write a line." Such times Mehta uses to make notes, figure and flesh out her characters, and read and research her subjects.

(Below)

Scenes from the play Friday Father, which explores the trauma of a broken home and the rift between the wayward parent and the children.



directionless. "It is so easy to borrow plays that are doing well abroad, where all the imaginative homework has been done and the script and score are readymade. This is not theater.

"How can an Indian writer writing in English evolve if his plays sit on the shelf and he never sees them on stage? To the English stage in Bombay the playwright is a nonentity. And so he does not even earn a pittance. No one bothers about royalty. One has to fight to get Rs 100 as royalty here," says Mehta whose works have been staged in Bombay, Delhi, Madras and Bangalore.

"Writing plays is perhaps easier

"The theme must be relevant...rooted in the ethos in which the author lives and have its own sunlight and soil."

with the conflicting loyalties of two generations of a Parsi family against the backdrop of Gandhi's Quit India Movement. The novel was researched over a period of two years and is col-

Balancing domestic responsibilities with a part-time job and her writing, requires the skill of a trapeze artist. How does she cope? "Just ask my daughters," pat comes the reply. "They feel I am impossible to live with...I am accused of not caring for them or for the house...and not being bothered about what I eat," she laughs. Mehta's younger daughter Rashna is studying dress designing and the older one, Huzan is married and teaches. Her late husband, Keki was very supportive of her writing. "I like a pretty house, but the maintenance irks me," she says with disarming frankness. "I prefer to write."

Steamship agents — master stevedores
dubashes — lighterage contractors

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

Darabshaw House, Ballard Road, Bombay - 400 038.

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

Also associates at

Calcutta, Vishakhapatnam, Kakinada, Mangalore,
Bhavnagar, Bedi-port, Navlakhi, Veraval, Porbunder & Kandla.

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

SERSON

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

Manufacturers:

Serson Industries Pvt. Ltd.

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

Cable: Etchfoil Poona-18. Phone: 82379

Leader reader

Quoting anecdotes from the lives and decisions of statesmen and business magnates, Russi Lala analyses the qualities which make a good leader.

Homi J. Rogers

In Search of Leadership by Russi M. Lala. Published by Vision Books, 36C Connaught Place, New Delhi 110001 in 1986. Price Rs 90 (hardback), Rs 50 (soft-cover). Pp 172.

"We seem to live at a time of first class problems and second class leadership," writes R.M. Lala in the preface to his book, *In Search of Leadership*, the fourth book (if one discounts J.R.D. Tata's *Keynote*, which he edited) authored by him in practically an equal number of years.

Lala's analysis of our times and our leaders is as precise and true as the contents of this book. There is a universal quest for leadership, and in the past few years, this search has manifested itself through the outpourings of successful corporate men in the West, and political pundits and researchers closer to home. Mark the proliferation of books in America, where a senior company director writes about how he turned a dying organization around, or narrates his years in a company with a sound managerial policy that led to his and the company's growth down the decades. Or, there are the management quickies – handbooks, dictionaries, 'one-minute' guides, etc.

In India, management books indigenously authored are comparatively fewer and far between. What's good for the USA and Japan is good for us, seems to be the dictum. Our intellectuals thrive on local political analysis by out-of-favor politicians, retired generals, or special correspondents and self-styled analysts. Operation Bluestar (which spearheaded the invasion of the Golden Temple of Amritsar by the Indian Army to ferret out

terrorists harbored there) witnessed a spate of books on what was wrong with the leadership, which led to the Hindu-Sikh schism.

Combining the thought processes of the West with the political bias of the Indian mind, *In Search of Leadership* blends rich insights and understandings offered mainly by the lives and decisions of statesmen, political and military leaders, in crystallizing the virtues expected of a good leader. The choice of blending a business manual with 'political' vision is obvious for Lala: he was an active M.R.A. (Moral Re-Armament) man and the Editor and co-founder of *Himmat*, a political weekly started with Rajmohan Gandhi, Mahatmaji's grandson, before he

(Top) Socrates
(below) Akbar at his court



turned to publication.

However, the blend does not detract in focussing on the quintessence of leadership: 13 qualities that "govern a good leader" including communication, compassion, competence, courage (the four C's), decision making, humility, integrity, man-management, purpose, stamina, teamwork, training and vision. Each virtue is analysed in fairly great detail with examples of not only those leaders who have converted the quality to work to their advantage, but also of those who have failed to utilize it the right way, and hence suffered and caused those under them to suffer as well. The case of Bismarck, the Iron Man of Prussia, is however a paradox. He unified Germany as none before him had, but simultaneously sowed the seeds of militancy in the German mind. As Gladstone remarked, "He made Germany great, but Germans small." A contrast to Gandhiji, who, to quote the late Editor of *Current D.F. Karaka* (if I am not mistaken), "out of dust made us (Indians) into men."

Gandhi, incidentally, is Lala's epitome of a leader – he appears in eight of the 13 chapters (and could have appeared in the other five too), followed by Abraham Lincoln. The Germans are at the receiving end: Kaiser, Bismarck, Hitler are all oft-cited as examples of failed leaders.

Three Zoroastrians figure in Lala's list of exemplary leaders: the prophet, as a communicator (he summed up his teaching in: "good thoughts, good words, good deeds"); Cyrus the Great for his compassion, as shown to the Jews whom he liberated when he con-

Have you ever looked at the energy crisis as an opportunity?

Rather than look at the energy crisis as a crisis, we decided to look at it as an opportunity. An opportunity to stretch our resources. So our men used their expertise and exercised their ingenuity to come up with simple but effective solutions. And the solutions have evolved from a common belief. That is, we should strive for increased output with the same energy input. Isn't that what energy conservation is all about?

Our three-pronged attack on energy crisis

Firstly, we have given priority to increasing the efficiency of our oil-fired boilers and 'energy products'. Thermax boilers have an efficiency of up to 84-87% which make them eligible as replacement boilers under the Petroleum Conservation Research Association (PCRA) scheme and for 100% depreciation in the first year of purchase.

Secondly, we have developed boilers and heating equipment using easily renewable fuels like husk and agro-waste. We have many 'firsts' to our credit. Like India's first multi-fuel package boiler, 'Multitherm'. And India's first coal-fired liquid phase heater. And, of course, special equipment to cope with the fines and high ash content in Indian coal which affect efficiency.

Thirdly, we have pioneered the design and development of waste heat recovery units and boilers to harness and reuse waste heat from diesel engines, chemical plants, furnaces,



THERMAX Turning energy scarcity into energy opportunity.

THERMAX PRIVATE LIMITED, THERMAX HOUSE,
4 BOMBAY PUNE ROAD, SHIVAJINAGAR, PUNE 411 005.



gasification plants, and incineration of chemical wastes. Economisers and recuperators for low grade and high grade heat recovery. Retro-fitting of existing boilers, liquid phase heaters, etc., for waste heat recovery and reuse, improving energy utilisation by 6-8%.

Besides boiler and heat recovery systems, we have evolved Pollution Control equipment that recovers process material and end products from exhaust and effluents.

Fighting the energy crisis with products of the future

Our R & D has made some breakthroughs. Like the 'fluid flow aid' which, by reducing the viscosity of a liquid, reduces the energy required to pump it through a pipeline. And a chemical that reduces the temperature at which wax from crude oil tends to crystallise, thereby enabling additional crude to be pumped through existing pipeline systems.

Committed to energy conservation

Thermax is one of the first companies in India to commit its R & D totally to energy conservation.

We also have a unique 'Energy Audit' service which analyses energy usage patterns in an industry and offers suggestions for energy conservation. And we follow it up with the right equipment.

Now, do you see the opportunities? The opportunity in the challenge to make our scarce resources go a long way.

quered Babylon; and Jamsetji Tata for his vision in producing steel, generating hydro-electric power, and establishing a university of science at Bangalore.

In Search of Leadership can be read on two planes: as a business primer, and as an almanac of events that changed the course of world history. Professional managers and those seeking to lead not only in the corporate sector, but also in spheres of public service or education, would be profited by imbibing the values identified by Lala. For example, a good communicator is in essence a good leader as he is the one who can convey to his subordinates his thoughts with clarity and lucidity. Similarly, a man with integrity inspires confidence, as every leader should; and a compassionate leader, and one with humility, gets the respect due to him, without commanding it.

As an almanac, however, the book makes an even more interesting and exciting reader. Few readers would

The book can be read as a business primer and as an almanac of events that changed world history.

probably be aware that Nehru suffered from uraemia (the failure of kidneys to excrete waste products) since July 1962, that is three months before the Chinese invasion, and was thus lacking in stamina, which, according to Lala, possibly accounted for India's debacle. Similarly, few would be aware of the rationale, and the manner in which the major decision of dropping the atom bomb on Hiroshima and Nagasaki was taken by US President Harry Truman: an event which altered the course of the war. And in the chapter on courage, Lala feelingly describes the President of Egypt Anwar Sadat's historic

journey to Jerusalem, a decision as courageous as harboring the banished Shah of Iran in Egypt.

Lala has collected other men's flowers, and woven an extremely presentable garland. The book is further enhanced by some excellent illustrations by Bill Cameron Johnson, who lends the art of still photography to portraiture. One's only complaint is that Lala could have given more examples from the world of business — a la Lee Iacocca or Buck Rodgers — and sports, John Hunt and Pataudi apart, which would have lent the book a greater practicality. Or, has Lala purposely avoided the corporate leaders as he has aimed to explore the ethical aspects of leadership, and to an Iacocca, an end may justify the means? The quality of paper and proofreading could also have been much improved.

Nevertheless, *In Search of Leadership* is recommended for every manager's toolbox, and the library of any individual interested to learn about events that shaped world history.

INDIA'S FIRST PELLETRON PLANT

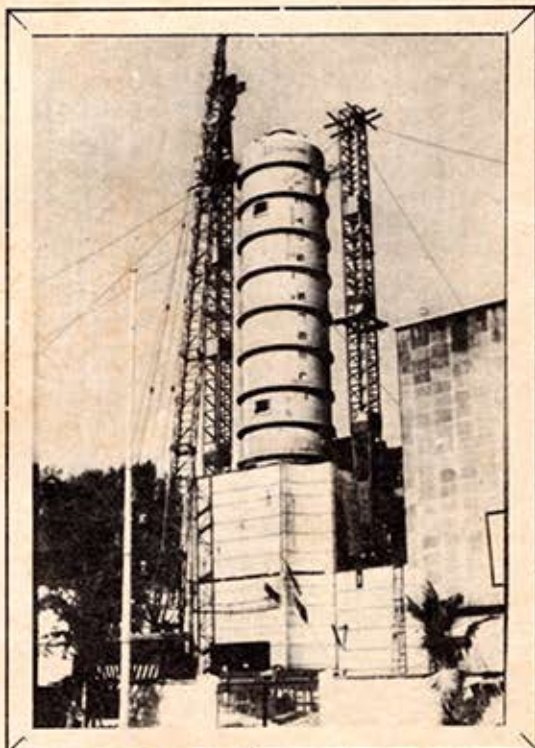
The "Pelletron"—India's first charged particle accelerator—enclosed in a steel tank, 24 metres long, 6 metres in diameter and weighing 120 tonnes will be housed in a specially constructed building in the Tata Institute of Fundamental Research complex.

The total Civil Engineering work has been entrusted to Shapoorji Pallonji & Co. (Pvt.) Ltd.,—pioneers in the construction industry—and we are proud to be associated with this "historic event" for the country.

In 1964 at the inauguration of the massive project, the Tata Institute of Fundamental Research, the late Dr. Homi Bhabha one of the world's leading nuclear physicists said:

"A building of this complexity and quality is due to the combined efforts of many people.... I must, however, mention particularly the principal contractors, Messrs. Shapoorji Pallonji & Co. Pvt. Ltd., who have done a magnificent job"

Now when this new sophisticated research facility is being commissioned for the first time in India, Shapoorji Pallonji & Co. Pvt. Ltd., have once again been selected!



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

Engineers & Construction Contractors

New India Centre, 17 Cooperage Road, Bombay-400 039 India.

Telex: 011-2124; Tel.: 2026614, 2020228, 2020762



Died: Dinshaw Burjor Vachha, 77, a social worker and managing trustee of the Seth Sorabji Thoothi Agiary on September 16, 1986 following cardiac arrest, in Bombay.

Actively associated with the Hellen Keller Institute and the Lions movement, these organizations passed special resolutions in his memory. Vachha was also involved with various other civic organizations of Bombay like the Friends of Trees and the Colaba-Cuffe Parade Residents Association.

When his family members carried out his dearly held wish of donating his mortal remains for transplant and re-

A useful body

search purposes, "there were those in the community who condemned his denial of the proper Zoroastrian funeral rites and ceremonies, more so because of his position as a respected ervad and managing trustee of the Thoothi Agiary," recalls his son Burjor, a commander in Air-India.

The donation of his eyes was expected to help restore the vision of two blind persons within 48 hours. Though Vachha would also have liked his skin to be donated to the Skin Bank at Parel, it was decided that donating his body to the Faculty of Anatomy, Grant Medical College, would serve a more useful purpose in training 50 prospective doctors, since a body which is intact is rarely obtained for anatomical purposes, informs Burjor.

The four-day after-death ceremonies were performed at his residence and thereafter at the Thoothi Agiary.

A Persian scholar, Vachha had made a deep study of the Zoroastrian religion and "brought to it a refreshing progressiveness of ideas." For many years he was the managing trustee of the Thoothi Agiary founded by his great great grandmother, 128 years ago. The decision to sell the Thoothi Agiary's surrounding open land to non-Parsis, which had become a sub-

ject of heated controversy within the community in the late '70s, was taken before Vachha's appointment as managing trustee, according to Burjor. Yet the latter attributes the Agiary's present well-being to his father's "careful planning and selfless hard work."

Karachi-born Vachha completed his graduation in arts and law from Bombay University. Later he joined Payne and Co and did his articleship under the late F.E. Dinshaw. He served in the legal and secretariat branch throughout his 23-year career in the Indian Navy. Joining as a volunteer reservist in 1944, he was awarded a permanent commission in 1955 and retired as lieutenant commander.

In his Last Will and Testament, Vachha had specified, "Give my eyes to the sightless man who has never seen a sunrise, a baby's face or love in the eyes of a woman... Give my heart... blood... kidneys... bones... every muscle, every fiber and nerve... brain... cells... Burn what is left of me and scatter the ashes to the winds to help the flowers grow. If you must bury something, let it be my faults, my weaknesses and all prejudice against my fellowmen..."

Vachha is survived by his wife Freny, son Burjor and daughter Purveen.

PLAYTIME FOR THE SERIOUSLY INCLINED ... continued from page 37

months, she reveals.

"The thing about play writing is that it is like a tape recorder going on constantly in my mind. I am now used to it. Because I switched off the tape recorder for *Rex Dyer*, I found the script developing visually - as in a film script. There are a lot of visual images that hit the retina."

Once Vatchagandhy starts, she writes continuously, almost round-the-clock as she did recently when she escaped to a retreat in Alibagh to write. On several occasions she was up

the entire night and the morning after, clocking up to 36 hours of work, living on tea, coffee, almost ignoring food. "I would only get up to stretch," she reminisces.

Most of Vatchagandhy's plays are serious ones as she is not terribly comedy oriented. What about Parsi themes? "I would not know what a Parsi theme is. I have never thought of myself as a Parsi with a capital 'P.' The point is that maybe a country like the US can afford to encourage ethnic groups - but in India the sooner we

forget that we are one community or another, the better for the country," she feels. In fact her play *Asylum* had a host of characters from various communities. "Not that I am not proud of my own community," she hastens to add.

Aside from writing, Vatchagandhy has another passion - photography. She is a portrait and scenic specialist and has also dabbled in journalism and advertising. Is there anything that can guarantee inspiration? "Go out and live," she says.

Add something special
to an ordinary day!



Tango

Making the most
of an orange



Naturally flavoured. Contains fruit-juice.

A **Duke's** product



Leaves you spellbound.



Tribhovandas Bhimji Zaveri

241-43, Zaveri Bazar, Bombay 400 002. Phones: 322266/325115.

Where trust is a tradition.