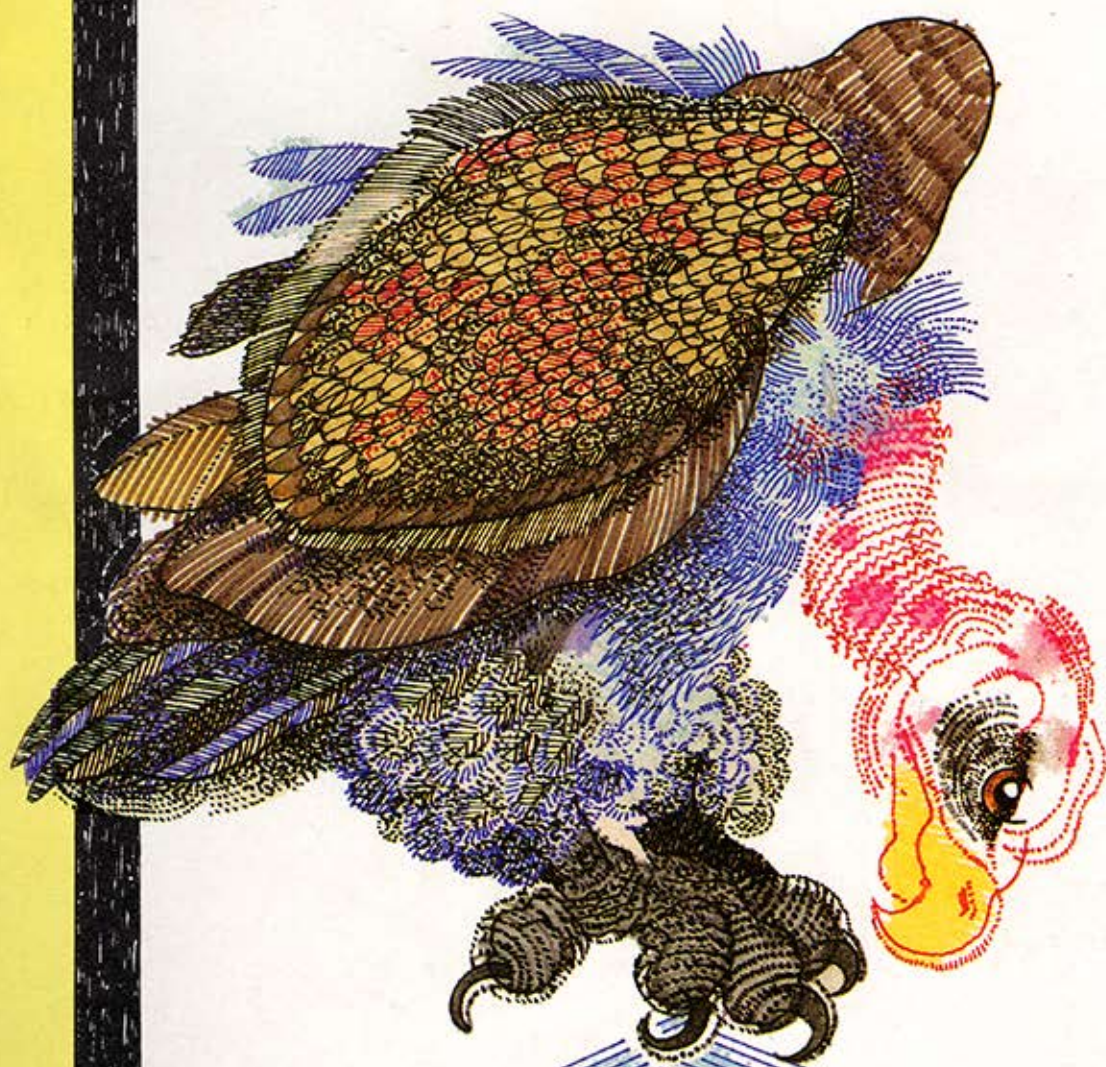


પાર્શ્વદર્શક

MAY 1989 Rs 8



R.J.P.



Is there life after bad report cards?
Woof. Arf. Scratch. Sniff. Dribble.
Drool. And a big, sloppy kiss.
That's what friends are for.

**TASTE
THE
THUNDER**



Parsiana

May 1989
Volume 11 Number 11

EDITOR Jehangir Patel
MANAGING EDITOR Arnavaz Mama
EXECUTIVE EDITOR Parinaz Gandhi
ASSISTANT EDITOR Roxana Kaka
DESIGN 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
EDP Rohinton Daroga
CIRCULATION Behram Umrigar
MANAGEMENT Minoo Patel,
Jasmine Driver
OFFICE Rajendra P. Nayak,
Khurshid Panthaki, Patricia Lewis,
Rajalakshmi Krishnan, Bakhtavar Batliwalla

3 Readers' Forum

8 Events and Personalities

12 Zoroastrians Abroad

14 How the Parsi dead are disposed

20 Allegations against the Madressa

26 When scholars deliberate by Homi Rogers

33 Books

38 Milestones

40 In Memoriam

Cover: Illustration by Mickey Patel

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 Pvt Ltd, C/o Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Phototypesetting, Ace ; color processing, Comart Lithographers; and black and white processing, Shilpart. All rights reserved. Phone: 2048730. For editorial enquiries: 2048183. Telex 115710 RABO IN Fax 2042922

Annual inland subscription: Rs 60 for one year (12 issues); Rs 100 for two years (24 issues). Foreign subscription rates: Seamail Rs 130 for one year, Rs 245 for two years; Air mail Rs 275 for one year, Rs 525 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.

FLASH IN FAST! **CASH IN FAST!**



CALL
BLAZEFLASH
COURIERS
SWIFT, SURE, SECURE.

Bombay: Lalji Naranji Memorial Building, Opp. Churchgate Station, Bombay 400 020. Tel: 2048534/2048539/2048696/2048257, Nariman Point — Tel: 240018/243901, Worli — Tel: 4308663, Bandra — Tel: 6425794/6401534, Andheri — Tel: 6344037/6343950 Thane — Tel: 508228.

Also at: • Ahmedabad • Bangalore • Baroda • Bhubaneshwar • Calcutta • Chandigarh • Cochin • Coimbatore • Delhi • Guwahati • Hosur • Hyderabad • Jaipur • Jamshepur • Kanpur • Lucknow • Madras • Madurai • Mysore • Patna • Pondicherry • Pune • Ranchi • Salem • Trichy • Trivandrum • Vijayawada.



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. Unsigned letters or those without a complete address will not be published.

Dharamshala's centenary

Your report on the Bai Pirojbai Chenai Parsi Dharamshala ("Events and Personalities," *Parsiana*, March 1989) refers to me as "a cousin of the Chenai family." May I be permitted to offer a small correction: I am not a 'cousin' (that amorphous word!) of the Chenai family but a great granddaughter of the founder, Seth Eduljee Chenai.

It would be appropriate to add that this centenary celebration was mainly the achievement of the Trust's secretary-trustee Ms Roshan Patel (nee Chenoy), great great granddaughter of Eduljee Chenai.

What Ms Roshan Patel has achieved unobtrusively over the years – the excellent maintenance and extension of this dharamshala and its sound financial management – is awesome, and very much an unbroken personal commitment. In this case, it has been a direct devolution and

acceptance of responsibility over five generations – a quality of dedication rarely witnessed in our times.

Ms MITHOO COORLAWALA

"Tarapore's landmarks"

Apropos your obituary on my *mama* (maternal uncle), the late Jehanbux Tarapore ("Tarapore's landmarks," *Parsiana*, March 1989) I may add that he gave away more than two crores of rupees in charity, a trait of his very few knew about. He has helped many with a handsome donation, whether the needy one was a Parsi or of any other caste. Even to the Madras Parsi Anjuman he has made several big presentations.

My father, Kaikhushroo Taraporewala ("Taraporewala crosses 100," *Parsiana*, March 1989) was so popular and charitable in his heyday at Bezwada that he was known as the "uncrowned king of Bezwada!"

In the same issue (Readers' Forum, "The Federation offers...") your correspondent Ms Parinaz Gandhi's apology tendered to Ervad Nadirshah Unvalla, panthaky of the Bangalore Parsi Agiary, is not a sincere form of regret! To apologize, in plain words, for anything printed without prejudice is not a shame. To me, it appears that *Parsiana* is dead against the Bangalore panthaky ever since an earlier controversy when he declined to perform the navjote ceremony of children of an inter-community marriage ("Obstacles to a navjote," *Parsiana*, February 1987). I personally feel that what Ervad Nadirshah Unvalla did was quite proper and the Bombay dastur should not have done the navjote without his permission.

I, for one, do not subscribe to inter-marriage although quite a lot of write-ups

advocate that since our Zoroastrian population is just a drop in the ocean, we should bring the children of alien marriages into our fold.

I only wish that during the muktad you could go to Bangalore and hear one of Unvalla's lectures on our *dharam* (religion); you will know how well-read he is on our religion. His late father Ervad Pestonjee Unvalla too was a great scholar! I have spent a few years at Bangalore and I know the whole Unvalla family.

I read with interest the article by Parinaz Gandhi on "Surveying the community." The majority of our Parsis are in Bombay and mostly, both the husband and wife are working members so by the time they come home they are dead tired. Where then is the time for begetting big families? In villages it is different where a lot of free time is available for expanding the family. Yes, late marriages is the prime reason for our fast dwindling population. I feel our Parsi punchayet should give good incentives to young married couples who have more than two children. The punchayet should be in a position to look after all the financial needs of the third child. The rate of fertility in Parsi women is very low. Yes, our elders should think and find a way out to increase the community.

FIROZE TARAPORE
Madras

Dental scholarship

Applications are invited from deserving Zoroastrian students having passed the Std XII examination (HSC or equivalent) with minimum 75 percent marks in physics, chemistry, biology.

Chennai Dharamshala: personal commitment



The scholarship is towards securing admission to a recognized dental college in south India for the degree of Bachelor of Dental Surgery.

Applications giving details of name, age, sex, nationality and religion, attempts, parents' occupation and income should reach the undersigned at 8/31, Grants Building, Arthur Bunder Road, Colaba, Bombay 400005 latest by June 30, 1989.

Dr SORAB M. JAVERI

The Parsi Sena

The impression created by the article "The Parsis: Fire on Ice," (Sunday Review of *The Times of India*, May 14, 1989) requires to be immediately corrected.

It is a mistaken thought that the Parsi community is the richest. It is not. We have proportionately as much poverty in our community as there is in other sister communities though there may be some pockets of the rich here and there.

Again, closely connected as I am with the affairs of the Parsi community, I would like to point out that the Federation of Parsi Zoroastrian Anjumans of India which meets every four months in different parts of the country, and the Bombay

Parsi Punchayet (BPP) are trying to do very conscientious work for the welfare of the community. These institutions conduct welfare projects for various sections of the community, especially the young.

Certainly they have problems, in spite of the fact that the community is so small (only 71,500 according to 1981 census and may be still less today) in number – problems pertaining to housing, employment, education. Our main concern is depletion of population. It is due to young people not marrying; not for lack of spouses but lack of houses. It is also due to considerable migration for better opportunities abroad. If the young must go, they should only go for higher training and return home to give the benefit of their knowledge to their own country.

There might be differences of opinion on the solution of different problems. But these differences of approach do not mean that the community is divided or does not pull together. The discussions on various issues are always healthy and cordial at the Federation, punchayet and anjuman levels and agreed solutions are usually found.

Another thing which must be made

clear is that the funds referred to, do not belong to the BPP. They are only in the Punchayet's safekeeping and they are all earmarked by the donors. Many of the causes may be obsolete but the trustees of the BPP can do little unless they go to court to change the objectives of such trusts. It is a long process but deserves to be examined.

I myself feel that from the funds and lands we have, we should give first priority to poor and economically weaker families and not the well-off. The idea of first providing housing for the latter is to generate revenue to build for the poor. But by that time there may be danger of the funds and lands running out. Preferably, both projects should be taken up concurrently and I understand efforts are being made to do so.

The Parsi community has always been admired by the Indian leadership for never having asked for reservation or representation anywhere but always standing on its own feet. Gandhiji had particularly admired the community for this.

As for the trouble in the community on which the article is focussed, it is just

WALL-TO-WALL UNCARPETING FROM JOHNSON.

Ignore the exceptional strength of Johnson's designer floor tiles. ■ And the fact that they're just one-third the weight of mosaic. ■ Remain unimpressed by their exceptional scratch-resistance. ■ And turn a deaf ear to their unique anti-echo property. ■ They also happen to be fire-proof, stain-proof, acid-resistant and dust-repellant. But don't let that sway you. ■ Allow yourself instead to fall hopelessly in love with their looks. ■ A glamorous alternative to mosaic, granite, marble or stone. ■ For homes and offices, Hotels and auditoriums. ■ Whether you follow your head or your heart, you'll agree they're the best thing that's happened to floors since the wall-to-wall carpet.

JOHNSON
DESIGNER FLOOR TILES

Reaching for the Sky



Two landmarks in Bombay – the Commerce Centre of the World Trade Centre Complex and the new Reserve Bank Building.

Both built by Shapoorji Pallonji of course!



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

Shapoorji Pallonji Centre, 41/44, Minoo Desai Marg, Colaba,
Bombay-400 005. Phone: 2870211/2870195/2870197.

making a mountain of what is not even a molehill. The few Parsi boys who may have started Parsi Sena could certainly render good service to the community by their zeal and enthusiasm for the welfare of its disadvantaged and deprived sections. But their present approach is a negative one.

As a matter of fact when they first went to a trustee of the BPP, I understand they were offered a hand of help. It may not have been to their satisfaction, but it is difficult to reach satisfaction fully to all. If there is glaring injustice done, then the matter can be pursued, to rectify it. But not this way, not the way of impulsiveness which nowadays characterizes youthful ardor.

With their flair for espousing causes, they would do well to show how much has been done even though much may yet remain to be done, like with all problems, all over the country.

May I, in conclusion, request these friends to change their tactics and substitute their methods of conflict and confrontation with that of cooperation and consultation? Perhaps that way, they may secure better results than by creating bitterness from which the Parsi communi-

ty has been comparatively and proudly free.

HOMI J. H. TALEYARKHAN
Member, Minorities Commission, New Delhi

Kusti weaving classes

The Bombay Parsee Association has been holding kusti weaving classes for the last several years to ensure that the art of kusti weaving, so essential to the survival of our religion, does not die away. The Association proposes to hold additional classes for young Parsi women and girls at certain schools in Bombay and elsewhere.

If any equipment pertaining to kusti weaving is available for donation, please contact vice president Mr Vispi Dastur (on Tel 2870429) or honorary secretary Mr Padam Cooper (on Tel 4122547).

VISPI DASTUR

Iran League competitions

The Iran League, founded in 1922, has rendered yeoman service over the years to the Parsi community of India and Iran. Then, for some time, due to reasons beyond our control, the League kept a low profile and was unable to fulfil all its aims and objects.

To rekindle the spark of service to the community, the League is seeking to

bring an awakening in our community children and youngsters. Since 1985 it has been arranging various competitions and activities.

This year a recitation and elocution competition is scheduled for July 8; a musical talent contest for July 15; and an essay writing competition for July 22.

Competitors are divided into five age-groups: from below six years of age to 21 years and over.

The prize distribution will be held on October 28, 1989.

We need four rolling trophies and donations to cover prizes and provide free dinner (*lagan nu bhonu*) at our annual function cum prize distribution at Allbless Baug.

You may donate for dinner expenses or for rolling trophies in pious memory of your dear ones to encourage the community's youngsters. For all details as well as entry forms for the competitions, please contact Ervad Fali S. Master, honorary secretary of the League, at Navsari Building, 240, Dr Dadabhai Naoroji Road, Bombay 400001.

Sir JAMSETJEE JEJEEBHROY, Bart
President, Iran League

Edited by Arnavaz S. Mama



For Pure Diamonds

K. WADIA

JEWELLERS

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

**"The Eureka Forbes salesman is so good,
he is more a friend who introduced
modern cleanliness and hygiene in my home"**

- Mrs. Archana Kampani of Bombay.



One of these days the Eureka Forbes salesman will ring your doorbell and introduce himself with his identity card.

This man inspires confidence - which is only natural. Because he is a member of the largest, most successful sales organisation of its kind in India. Backed by dependable after sales service.

He will introduce modern home products to cope with today's problems - dust, pollution, contaminated water and the lack of domestic help.

He has two unique products to demonstrate: EUROCLEAN all-purpose cleaning system, which is much more than a vacuum cleaner and AQUAGUARD on-line, water filter-cum-purifier.

EUROCLEAN removes even minute specks of dirt and dust in your home effortlessly. Even dust you didn't know existed. AQUAGUARD gives you clear, safe drinking water on tap - at the flick of a switch - even if the raw water has high bacterial contamination.

The Eureka Forbes salesman will show you - in your own home - how these products can bring the advantages of modern cleanliness and hygiene to your family. Making it a cleaner, safer world for you.

You need not wait till his rounds bring him to your doorstep. For further information do write to us at Eureka Forbes, P.O. Box 936, G.P.O., Bombay 400 001.

Euroclean

The all-purpose cleaning system which is much more than a vacuum cleaner.

Aquaguard

On-line, water filter-cum-purifier.



EUREKA FORBES LIMITED

Pioneers in modern cleanliness and hygiene.

Events and Personalities

Cancer clinic at Masina

Balsara Hygiene Products Limited, as part of their public service program, have donated one lakh rupees to establish a cancer clinic at Masina Hospital, Byculla, notes *The Afternoon Despatch and Courier* of March 16, 1989. Started with the intention of lessening the burden on the Tata Memorial Hospital, reportedly the only cancer hospital in Bombay, the clinic ultimately hopes to establish a cancer ward.

The clinic was inaugurated on March 11 by Jamshed Chacha, finance director of Balsara Hygiene. The makers of Promise products have also promised an additional donation to meet the expenses for the maintenance of the Hospital, *The Afternoon* notes. Over the years the company is said to have donated over Rs 50 lakhs to the Indian Cancer Society.

Anti-cancer drugs at concessional rates, free treatment to the poor, acupuncture, physiotherapy, occupational therapy and rehabilitation are services the clinic will offer besides consultation, guidance, cancer detection, surgery and chemotherapy, notes the write-up.

Oncologist Dr Tehemtan Bhathena will take charge of the clinic, serving it in an honorary capacity. He will be assisted by a tumor board of highly qualified oncologists, surgeons, physicians, haematologists and gynecologists, the paper adds. Prompt attention and regular follow-up will be a vital part of the cure and care of the patients at the clinic.

The clinic will operate on Mondays and Fridays from 11 a.m. onwards, attending to 20 patients per turn. Those desirous of availing of the facilities at the clinic are requested to contact Sister Daruwalla on 8514889 or 8514890 (Out-patients Department), between 9 a.m. and 1 p.m. Patients will be treated on appointment basis only, notes the *Jam-e-Jamshed* of March 26, 1989.

Treat for Udwada locals

Under the banner of 'ZS Poor People's Project,' on March 18, 1989, 30 volunteers arranged for a full day's activities for the residents of Udwada and Solfalia,

notes a press release sent by Ms Mahrugh Mobedji, program and press coordinator of Zoroastrian Studies (ZS). While some looked after the medical camp, another group was preoccupied with the variety entertainment program and the third group was busy socializing with the locals, inquiring about their general welfare. Gifts of cash and kind were also distributed to the poor, the release notes.

The medical camp was conducted by Dr (Ms) Jeanie Bharucha and her team of volunteers. Medicinal drugs were taken from Bombay and the surplus left at the Damanwalla Dispensary for future use. For those who could not attend, special house visits were made, the release adds.

A jashan in the evening by eight priests was followed by a variety entertainment program at the Kaiyoji Mirza Library Hall. The items included skits, gags and Gujarati songs for adults and children alike, specially composed for this occasion. The items were presented by Dolly and Bomi Dotiwalla, accompanied by Dali Palkhiwalla on the harmonium and the amateur artistes of ZS. Karate skills were displayed by Ervad Zarir Bhandara and his group from Navsari.

One hundred and sixty-two people attended the ghambar that same night. A rickshaw service was engaged to drop off the old and infirm people after the dinner.

And, for those who could not make it to the ghambar, food was sent to their homes, further notes the release.

Thanking the sponsors of the project – Sir Dorab Tata Trust, the Pirojsha Godrej Foundation, the N. J. Wadia Trust, Minoo Irani of Dahanu and Aspi Balsara of Balsara Hygiene Products – ZS founder Khojeste Mistree also acknowledged the help and support of Ervad Framroze Mirza with the presentation of a shawl.

Thanking ZS for arranging such a rare function, Mirza echoed the sentiments of the locals saying, "We have laughed so much in the last two hours as we have not done in the whole year."

Navroze in Bhavnagar

The Parsis in Bhavnagar, who number only 82 as compared to their earlier 700, try to keep alive the community spirit at functions organized by them. Jamshedi Navroze was celebrated by the Bhavnagar Parsi Anjuman with a jashan in the morning and a get-together in the evening which ended with a dinner cooked by the beautician sisters Hutoxi and Hakku Billimoria, notes a write-up by Minochaheer Bharucha, reporting trustee of the Anjuman. Those old and unable to attend the program at the Bai Dinbai Dinshaw Vakil Pavilion were also remembered by sending them food at their residence.

At the medical camp conducted by ZS in Udwada: Bharucha treats a patient



To a considerable extent the function's success was due to the efforts of the honorary secretary of the Anjuman Dr R. R. Mahuvavala who, at the cost of his medical practice, made the necessary preparations for the evening. The active support of Ms Nargish Billimoria was not overlooked either. Bharucha also acknowledged the donation of five thousand rupees made by Ms Zini Patel.

Earlier, Patel had reportedly donated Rs 30,000 towards the Agiary Nibhav Fund. The 98-year-old agiary's gumbaz and hall had been painted with a donation of Rs 2,500 from the president of the Anjuman, Homi Billimoria, further notes the write-up.

Young Aibara felicitated

Ervad Yazdi Nadirsha Aibara was felicitated as the new panthaky of the Nusserwanji Hirji Karani Dar-e-Meher located at Cusrow Baug, at a function held on February 9, 1989, notes a press release sent by Ervad Fali Master. The function coincided with the hundred and forty-third anniversary of the Dar-e-Meher.

Aibara led a jashan in the morning after which a maachi was offered. The evening function presided by Bombay Parsi Punchayet and Dar-e-Meher trustee Jamshed Guzder, also started with a jashan which was performed at the behest of the residents of the Baug. This was followed by speeches and shawl presentations to the newly installed priest. Guzder urged



Guzder presenting shawl to Aibara

the young priest to follow in his late father Nadirsha's footsteps and be worthy of the post of panthaky.

Noting that a panthaky has to devote a major part of the day in serving his fire-temple with devotion and duty, Dastur (Dr) Firoze Kotwal, high priest of the H.B. Wadia Atash Bahram, said that he must also impress the community with his qualities of head and heart. Kotwal described the system of selecting panthakies, prevailing in Iran even 1,100 years ago. The



priests of Yazad, in the early days, used to assemble all mobeds every 15 years and distribute by lots, certain villages and localities to them. The religious duties in these different localities had necessarily to be undertaken to the satisfaction of its residents.

MP Parsis get together

The Doongajees, reportedly the only Parsi family in Ujjain, hosted 125 Parsis from the neighboring anjumans of Mhow, Indore and Ratlam to a lunch on March 12, 1989, notes a write-up by Navil Marker, president of the Zoroastrian Youth Club of Mhow.

In order to better friendship between local anjumans, Tehmtan Anklesaria, president of the Ratlam Parsi Anjuman, volunteered to publish a directory of the neighboring anjumans if all the data was sent to him. He further stressed the need to hold 'matrimonial melas (fairs)' so that the Parsi youth could get a chance to select partners of their own choice. Many young eligible bachelors then announced that they were seeking suitable Parsi spouses.

Talking on the subject of youth, Marker said that they should leave behind their shyness and inhibition and work as active participants in community welfare. Anklesaria noted that to produce great leaders like those of yore, the youth should be given proper opportunities, inculcating in them a spirit of healthy competition by honoring the outstanding achievers.

Honorary treasurer of the Mhow Parsi Anjuman, Phiroze Ellava discussed various subjects like Parsi population, funds and education, housing problems and dearth of trees. He recommended Parsis to plant more trees on vacant land especially since they consume a very large percentage of wood in their fire-temple.

Equestrian rider

Fourteen-year-old Neville Rummy Umrigar won his first gold – the championship trophy for dressage (sub-juniors) – and a bronze medal for hacks at the Tollygunj Club, Calcutta, on December 15, 1988,

From left: Umrigar, Cooper and Jussawala

notes a press release. In May last year, he claimed the championship trophy at the Matheran Youth Social Club-organized mounted sports meet in Matheran.

He won the Jumping Normal (children's) Hacks and was adjudged the Best Child Rider at the Delhi Horse Show in February 1988. In 1987, he had been named the most promising rider of the Amateur Riding Club (ARC), Bombay.

A student of the Cathedral and John Connon School, Bombay, Umrigar nurtured a love for horses from a very young age. Though initially he enjoyed his rounds on the horses at Bombay's Bandstand, he now owns a horse, Sultanat. In 1984, at the age of nine, he won his first trotting race at the Matheran Olympia Race Course, notes a write-up from his family. This win encouraged him to enroll at the ARC in October 1984, and train under Jimmy Bharucha.

Even while in England on a holiday, Umrigar entered the Putney Horse Show, where he won the coveted rosettes in jumping, emerging tenth out of around 300 participants, notes his mother Zarine.

Besides riding, young Umrigar also excels in athletics and has reportedly broken his School's high jump record. His other interests include listening to jazz and playing badminton, adds his father Rummy.

'Chip of the old block'

Ms Ferhiz Jimmy Cooper of Poona topped the inaugural batch of interior designing/architecture course at the M.M.M.S.I.D. College, notes a write-up.

Working with her parents' firm, Cooper Designers, Cooper is reportedly looking forward to an opportunity to study abroad.

Throughout her school and college years, Cooper was keenly interested in public speaking. She was instrumental in helping the Nowrosjee Wadia College (where she was a student), win

the first prize in the intercollegiate debate competition after many years, adds the write-up.

Jussawala completes 100

To felicitate Ms Gulestan Jehangir Jussawala "who quietly and without any ostentation had gone through...100 years of her life doing good to all who came along her path," a sizable number of friends and relatives visited her at her residence on her hundredth birthday on March 14, 1989. In fact, family members from London and the United States too flew to Bombay to celebrate this occasion, notes a press release forwarded to *Parsiana* by Dinshah Malegamvala, director of the J. N. Tata Endowment for the higher education of Indians.

The Jussawala Colony in Juhu, where stands today a sanatorium and residential blocks for needy Parsis, owes its existence to the philanthropy of Gulestan. On the death of her husband in 1951, she had acquired a plot of land in his memory. Paying her a tribute, the *Jam-e-Jamshed* of March 26, 1989 describes her as a "remarkable woman with an ingrained sense of discipline, integrity and charity towards others."

Theosophy having influenced the Jussawalas very early in life, they settled in the Theosophical Colony at Juhu in 1928, naming their house Besant Villa, after the renowned theosophist Dr Annie Besant. Jussawala served as president of the Vasanta Theosophical Housing Society at Juhu for 15 years and was even invited to become president of the Bombay Theosophical Federation.

The second child of Avnabai and Dinshaji Shroff of Amraoti, she had studied at the French Convent School in Amraoti. For her matriculation exam she came to Bombay, passing with distinction from the Alexandra Girls' English Institution. Jussawala's mother had also crossed the hundred-year mark, the release adds.

Matrimonial alliance invited from well-settled, jovial and good looking young men, age 27-35 years, for attractive 26-year-old young lady (professional) very fond of travelling and outdoor life.

Please apply to:

Parsiana (Matrimonial 3)

GPO Box No 892, Bombay 400001

First All-Parsi TT meet

The first ever All-India All-Parsi Table Tennis Tournament — APTAB-'89 — was organized in Bombay by the Mahim Association from January 26 to 29, 1989, notes the *Jam-e-Jamshed* of February 12. Held at the University Pavilion, Marine Lines, the meet had a record entry of 326 participants from all over India, and was sponsored by Bombay Parsi Punchayet trustee and chairman of Mazda Leasing, Homi Ranina.

Whereas Cyrus Jokhi of Poona won the men's singles and mixed double titles along with Rashna Damania, Bombay's Spenta Patel bagged the women's singles title and shared the women's double crown with Meher Hodiwalla. Patel also came second in the sub-junior singles. Percy Mehta and Shahroukh Balsara topped in the men's doubles. The junior singles was won by Zubin Panthaky while the junior doubles title was bagged by Panthaky and Zarir Buhariwalla, adds the report.

The team championship winners were Captain Colony Recreation Centre. Special prizes were awarded to the most promising junior Neville Irani, and to the new find of APTAB-'89, Anahita Davar, further notes *Jamé*.

SPOTLIGHT

Industrialist and businessman **Eduji H. Turel** was elected chairman of the Bombay Mercantile Co-operative Bank

on March 29, 1989, notes *The Economic Times* of April 1, 1989. Turel is the seniormost director of the Bank.

Ms Khorshed R. Javeri has been appointed on the advisory board of Citibank for a period of three years, notes *The Economic Times* of October 22, 1988. She will give legal counsel to the board.

Themurasp R. Doongaji, chief executive of metals division of Ahmedabad Advance Mills Limited (AAM), has been appointed managing director of the same company which has been renamed Tata Metals and Strips Limited, notes *The Economic Times* of March 18, 1989.

Managing director of Fag Precision Bearings Limited, **Jal Patel**, has been elected president of the Federation of Gujarat Mills and Industries, notes the *Financial Express* of February 19, 1989.

The Vatslav Vorovsky Prize, the Soviet Union's highest international award in journalism, was presented to *Blitz* editor **Russy Khurshed Karanjia** by USSR ambassador Viktor Isakov, notes the *Blitz* of March 4, 1989. The award recognized "his journalistic activity aimed at preserving world peace and strengthening Indo-Soviet friendship."

Compiled by Roxana H. Kaka

WANTED

HOSPITAL ADMINISTRATOR

Qualifications: Medical background with experience of 5 to 10 years in similar category in a large Hospital/Nursing Home.

Residential accommodation not available.

Pay: Rs 6,000/- per month. Higher pay may be considered depending on qualification and experience.

FULLY TRAINED SENIOR NURSING OFFICER

With administrative experience of 5 to 10 years for appointment of MATRON.

Residential accommodation available.

Pay and allowances as per scale and commensurate with seniority and experience.

Apply giving full biodata and particulars of experience within 15 days.

Jehangir Nursing Home
32, Sassoon Road, Pune - 411001

Fine-tuned to customer needs.



At Kelvinator, we believe our performance speaks for itself. So while others talk about their work, Kelvinator just works. Quietly and efficiently. Serving our customers. Year after year.

Kelvinator

of India Limited

28 N.I.T., Faridabad-121 001 (Haryana)

Manufacturers of Refrigerators, Deep Freezers, Mopeds, Cash Registers, Laminations, Compressors, Controls, Tools and Electric Motors.

Refugee resettlement

After 10 months of active negotiation, the special task committee of the Federation of Zoroastrian Associations of North America (FEZANA) has signed an agreement with the US Department of State which will enable it to bring fellow Zoroastrians stranded in India and Pakistan to the United States, notes the April 1989 newsletter of the Zoroastrian Association of Metropolitan Chicago (ZAC).

The Persian Zoroastrian Organisation, as a member of FEZANA's Zarathushtee unity and welfare committee, had set up a special task force under chairperson Farshid Salamati assisted by Ms Shirin Irani to coordinate and facilitate the efforts of the various North American associations on this front, according to the *FEZANA Journal* of December 1988 and March 1989. The *Journal* also acknowledges the successful involvement of Khojeste Mistree, founder of the Bombay-based Zoroastrian Studies, in this effort.

The State Department's main concern was that the refugees should not prove to be a financial liability on the government by applying for welfare payments for a minimum of two years after arrival. FEZANA was therefore required to provide an assurance that the refugees' requirements of food and shelter, medical costs and rehabilitation assistance like language and vocational training will be absorbed by the community.

Similar efforts are underway in Canada. The Zoroastrian Society of Ontario (ZSO) informs in its January 1989 newsletter that two of its sponsored young men arrived from Bombay in mid December. One of them is a computer programmer, fluent in English and looking for employment.

The ZSO is anticipating more arrivals and looking for accommodation within the community at \$50 per week. Ms Perin Antia has taken on the responsibility of coordinating information on prospective employers and accommodation facilities, on behalf of the Society.

FEZANA news

Only 88 North American Zoroastrian families responded to a Federation of Zoroastrian Associations of North America (FEZANA) survey seeking direction from the grassroots for its future plans (see *Parsiana*, September 1988). The sur-

vey's 50 questions covered such topics as religion, culture, social and community development, community welfare and guidance, youth, education, economic and miscellaneous issues. The respondents were required to designate their priorities by their choice of answer — highly desirable, desirable, acceptable or not acceptable.

The Zoroastrian Association of Chicago's (ZAC) March newsletter shortlisted the five top-rated items. Thus 54 families considered it highly desirable that FEZANA work towards better religious education for children with a judicious balance between philosophy, ethics, religion, mythology and history. They also considered it essential to provide better literature for community and religious education. The answers thus demonstrated a substantial preoccupation with religious education among community activists.

Religion in terms of projecting a positive image to other communities and governments, as also of providing a continuity of trained mobeds and paramobeds on the continent, received 52 and 49 votes respectively. The need for North American Zoroastrian youth to get together for culture, sports and social reasons was appreciated by 50 families.

To initiate a uniform record of North American Zoroastrians in the interests of posterity, the FEZANA census and survey committee under chairman Farokh Dastur of Los Angeles, California has evolved suitable forms for all the three occasions of navjote, marriage and death, notes the *FEZANA Journal* of September 1988. All forms require the signature of the officiating mobed.

The navjote form lists the name, age and date of birth of the child, the names of both parents and their avowed religion. The marriage form includes the names, respective addresses, religion, dates of birth and entry into the US. The funeral form requires the name, age, address and cause of death of the deceased as also the names of the next of kin.

"A darbe mehr in Washington could well become a national place of pilgrimage and worship." With Washington's "unusual blend of extremely talented and energetic persons...they have the potential and the ability" to get it underway, opines the *Journal*.

Cost estimates of the land alone range between 65,000 and 85,000 US dollars. The 100-strong Washington community has collected \$40,000, but the project requires substantially greater funding.

FEZANA adopted the Washington Darbe Mehr project after a number of speakers at the Sixth North American Zoroastrian Congress in Toronto last April referred to the need for a darbe mehr in the nation's capital. Thus, what began as a project of the Zoroastrian Association of Metropolitan Washington has been transformed into a North American project.

Contributions are awaited in cash and ideas. So far suggestions have related to the design of the building — with a central *gumbaz* as in the traditional Zoroastrian model, and a visitors' gallery displaying Zoroastrian artifacts.

FEZANA president Rohinton Rivetna will represent North American Zoroastrians on the planning committee of the Council for a Parliament of World Religions scheduled for 1993, informs the *Journal*. The Parliament will commemorate and extend the principles of the original Parliament of Religions held in Chicago in 1893 where Zoroastrianism had been represented by Ms Sorabji's reading of "The religious system of the Parsis" by Sir Jamshedji Jivanji Modi. A cospeaker was the late Ervad Sheriarji Bharucha, a Zoroastrian scholar, who had presented a paper entitled, "A brief sketch of the Zoroastrian religion and customs."

Rivetna and his wife Roshan are both very active in organizing the Parliament whose charter is very similar to FEZANA's, notes the *Journal*.

No full-time priest

Only 24 of the 131 questionnaires mailed to its members by the Zoroastrian Association of Metropolitan Chicago (ZAC) were returned, notes its January newsletter. The survey covered three main fields of interest for the Association — improvements/additions to the Arbab Rustom Guiv Darbe Mehr, provision for a professional priest and the institution of a seminary to provide for in-house facilities for athravans in training.

Among the most favored improvements to the Darbe Mehr are the air-conditioning of its hall (12 in favor) and an extension of the parking lot (11 in favor). Efforts to improve the acoustics

of the main hall, and the construction of three rooms adjoining it to serve as additional classrooms or children's rooms received only six and seven votes respectively.

The suggestion to appoint a full-time priest instead of continuing to depend upon volunteers in view of the increasing number of Zoroastrians in the area, was shot down 15 to 6. Only two respondents favored the allotment of a two-bedroom rental apartment to a full-time priest while three replied in favor of purchasing a priest's residence.

As for the seminary project, it was proposed that a 2,000 sq ft facility be built to provide a study where athravans in training could engage in serious study and research and include living quarters for three individuals with a kitchen and an anteroom for learning the performance of rituals. Five respondents favored the idea of a seminary building, and four agreed that \$20,000 from the present general fund be used to start the construction. Nine respondents said ZAC should provide accommodation to the trainee athravans with host families while three

favored an off-site rental apartment. Eleven members however wanted ZAC to support the trainees' university study in comparative religions with emphasis on Zoroastrianism.

Interest in Zoroastrianism is riding high in Chicagoland. The ZAC has been "swamped" with requests for information on the subject from university students of comparative religions, notes the ZAC newsletter of April 1989. In March alone, groups from the College of St Francis, Loyola University, the Moody Bible Institute and a research scholar from the University of Ohio came to visit. Requests for basic information from local schools and colleges, and residents of the Chicago area come in every week.

To inculcate a "positive identity for our religion, heritage and culture," president Kayomars Mehta personally conducts presentations to such groups and individuals so that a proper image is projected among fellow Americans, it is noted.

"Rituals, I believe, serve many functions: social, psychological, dramatic, educa-

tional, and of course purely religious and cosmic..." notes Joseph Peterson in *The Afringan Service: the Zoroastrian Ritual of Blessing* as quoted by ZAC's March newsletter.

Peterson, an American engineer who was inducted into Zoroastrianism in a controversial navjote in New York in 1983, states that this description of the afringan ritual was "initiated as a tool for teaching English-speaking students the correct pronunciation and ritual details." Peterson, a ZAC member, is further quoted as stating, "One goal of this project is to preserve the rituals with as much accuracy as possible."

ZAC's January newsletter informs that the text now in use for the religious classes for teenagers is Dastur Khurshed Dabu's *Message of Zarathushtra*. Another interesting sidelight in the same newsletter is a matrimonial advertisement from a 34-year-old non-smoking, teetotaler, male Zarathushti with a PhD degree seeking a good-looking, supportive, cheerful, family-oriented partner.

Compiled by Arnavaz S. Mama

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

**Your Favourite
'The Gourmet'**
Restaurant
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 LA CARTE

in the soothing comfort of
'The Gourmet'
or

TAKE AWAY

to the comforts of your home or office
Continental, Moghlai, Tandoori, Vegetarian

West End's

Conference Plan

Inclusive of: Room Rent, Buffet Lunch, Morning and Evening Tea. Ask for special concession offer for larger conferences.



A NAVJOTE, A LAGAN, A SILVER OR GOLDEN 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 problem to us.

West End Hotel

45, New Marine Lines, Bombay-400 020
Tel: 299121. Telex: 011-2892 BEST IN
Gram: BESTHOTEL



VEGETARIAN dishes prepared
in a separate vegetarian kitchen.

At the September 1988 executive council meeting of the Federation of Parsi Zoroastrian Anjumans of India, *Parsiana* circulated a questionnaire asking the delegates of the various anjumans, "What is the system followed by your anjuman for the disposal of the dead?" The questionnaire dealt with issues like the number of deaths in the anjuman, the mode of disposal, whether non-Parsis are permitted to see the face of the dead, the cost of performing a funeral, whether the priests perform the funeral ceremonies for those opting for burial or cremation, the number of families for whom the muktads are prayed each year, and so on.

In addition to distributing the questionnaires at the Federation meeting, 13 were posted to other anjumans and eight reminders were sent. The questionnaires were also sent to anjumans such as Bangalore and Udwada which are not members of the Federation. A total of 29 anjumans responded. Four anjumans did not respond, namely Ahmednagar, Pardi, Rajkot and Udwada. It is possible that the questionnaire may not have reached some of them.

Not every question was replied to. To certain queries the anjumans have failed to give a reply probably because they were not in a position to do so. In the case of small anjumans like Vesu and Karanj which avail of the dokhma facilities at Surat, the responses indicated by Surat would be applicable to them too. Vesu does however have its own agiary. Similarly Sanjan shares a dokhma with Saronda and Davier and hence the details furnished by Saronda would also cover Sanjan.

Of the 29 respondents, 19 listed dokhmenashini as the prevalent mode of disposal. Eleven anjumans replied that their mode of disposal was burial. Bangalore has the facilities of dokhma and aramgah. The number of deaths reported from the 29 anjumans comes to around 1,300 in a year, out of which Bombay alone accounts for about 1,000.

Nine anjumans have professional nassessalars or khandhias, while in the others, volunteers, family members and friends carry the body. Nine anjumans said there was a sufficient number of vultures to sustain dokhmenashini. Ten anjumans indicated that they continue with dokhmenashini even though the



How the Parsi dead are disposed

Of the 29 anjumans in India
who responded
to *Parsiana's* questionnaire, 19 cited
dokhmenashini as the mode of disposal



representative who responded on its behalf follow in alphabetical order: Agra, Porus Debara, youth trustee; Ahmedabad, Keki Pavri, president; Allahabad, Capt Homi Dandiwalla, president-trustee; Bangalore, Behram Sidhwa, president; Baroda, Shavak Patel, president; Bilimora, Piroz Dandiwalla, trustee; Bombay, Ms Gool Tata, joint secretary; Calcutta, Dali Bhesania, Dr Russi Anklesaria and Adi Rabadi, trustees; Dahanu, Zarhost Mubarakai, president; Daman-Vapi, Dosabhai Oliaji, president; Delhi, Lt Gen Adi Sethna, president; Jabalpur, Ms Rubyna Tarapore, representative; Jamshedpur, Homi Bodhanwalla, representative; Jhansi, Ronny Dick, president; Karanj, Pheroze Karanjia, trustee; Lucknow, Boman Khodaiji, president-trustee; Madras, Dr M. Cooper, vice president; Mhow, Gp Capt Dhunjishaw Marker, vice president; Nagpur, Keki Bala, honorary secretary; Navsari, Dastur Meherji Meherjirana, high priest; Poona, Dinshaw Anklesaria, past president; Sanjan Stambh Committee, Rohinton Davierwalla, president; Saronda, Homi Palsetia, managing trustee; Secunderabad and Hyderabad, Noshir Nagarwala, honorary secretary; Surat, Dr Sam Bhacca, president; Thana, Rustom Cursetji, president; Vesu, Jamshedji Vesuna, managing trustee; Vyara-Songadh, Dr Bahadur Jokhi, president; and Zai Bordi, Firoze Patel, trustee.

Question 1: Approximately how many deaths occur in your anjuman in a year?

Around 1,000: Bombay
60 to 51: Navsari and Poona
50 to 41: Surat
40 to 31: Ahmedabad
30 to 21: Secunderabad and Hyderabad
20 to 11: Baroda, Calcutta, Delhi and Nagpur
10 to 0: Bangalore, Bilimora, Dahanu, Daman-Vapi, Jabalpur, Jamshedpur, Jhansi, Lucknow, Madras, Mhow, Saronda, Thana, Vyara-Songadh and Zai Bordi
3 to 1 in two or three years: Agra, Allahabad and Vesu

Question 2: What is the mode of the disposal of the dead?

Dokhma/Aramgh/Cremation
Dokhma: Ahmedabad, Baroda, Bilimora, Bombay, Calcutta, Daman-Vapi, Mhow, Navsari, Poona, Saronda, Secunderabad

and Hyderabad, Surat, Thana, Vyara-Songadh and Zai Bordi

Aramgh: Agra, Allahabad, Dahanu, Delhi, Jabalpur, Jamshedpur, Jhansi, Lucknow, Madras and Nagpur
Dokhma and aramgh: Bangalore

Question 3: If the anjuman has more than one option,

a: What is the preference of its members?
b: Why do the members prefer this particular mode?

With the exception of Bangalore, none of the other respondent anjumans officially recognize the choice of disposing of the dead by any other method. The prevailing mode of disposal is hence the only option available to such members which they pursue because of traditional, religious, scientific or sentimental reasons. And in Bangalore, where dokhmenashini or burial can be opted for, the preference is for dokhmenashini because the system is "traditional and ancient."

In other anjumans, persons may, out of personal preference opt for a particular mode of disposal (like the public crematorium in Calcutta) but the practice recognized by the anjuman and which is in vogue for a long time is the one which is largely followed. Calcutta however has shown discontentment with the prevailing dokhmenashini system: "A very (large) number now want some other form instead of dokhma. No birds come at present and the bodies are left to rot in the open to be destroyed only by sun's rays, etc which takes months."

Question 4: Does your anjuman have any professional nassessalors/khandhias?

Yes: Ahmedabad, Baroda, Bombay, Calcutta, Mhow, Navsari, Poona, Secunderabad and Hyderabad, and Surat (Even where nassessalors/khandhias are available, in some anjumans their efforts need to be supplemented with the services of volunteers.)

No: Allahabad, Bangalore, Bilimora, Daman-Vapi, Delhi, Jabalpur, Jamshedpur ("Thank God," they say), Jhansi, Lucknow, Madras, Nagpur, Saronda, Thana, Vyara-Songadh and Zai Bordi

a: If yes, are their numbers growing/declining/steady?

Steady: Baroda, Mhow, Navsari, Poona, Secunderabad and Hyderabad, and Surat
Declining: Bombay ("But there is enough

number of vultures is insufficient.

When it comes to allowing non-Parsis to pay their last respects to a deceased Parsi, six anjumans said that they do not permit this practice at all. One anjuman permitted the face to be viewed from a different room and 11 anjumans said that non-Parsis would be allowed to view the dead, but only before the *sachkar* (prayers recited after giving the body a ceremonial bath and readying it for the funeral) ceremony. Eight anjumans had no objections to the presence of non-Parsis in their midst until the body was lowered into the ground, so long as the family concerned did not mind.

The cost of a funeral varies from Rs 500 to Rs 4,000.

Outside India, the system of dokhmenashini is followed only in Pakistan where there is also a clamor for a burial ground. In Iran, where dokhmas exist, they are reportedly not being used as the preference is for burial. Elsewhere, Zoroastrians opt for burial or cremation.

According to the Government of Iran's census figures, the Zoroastrian population in Iran is 90,891. If this figure is correct, then the method of disposal of the dead by burial is the one most favored by Zoroastrians internationally.

The name of the anjuman and the



strength available to execute the work satisfactorily") and Calcutta

Ahmedabad: The anjuman has a sufficient number of khandhias.

b: If the numbers of professional khandhias/nassessalars are declining, does the anjuman have a strategy for the future?

Ahmedabad: The anjuman is very lucky in having a body of volunteers who have given free and unconditional services for the last several years and are going to give for many years to come.

Bombay: All attempts at recruiting more man power are made.

Calcutta: We are doing our best to procure the services of suitable nassessalars/khandhias from Bombay, Navsari, Udwarda, Surat but our endeavors have not met with any success.

c: If the anjuman does not have khandhias/nassessalars, who carries the corpses?

"Volunteers" seems to be the unanimous answer of Allahabad, Bangalore, Daman-Vapi, Jabalpur, Jhansi, Madras, Saronda, Thana, Vyara-Songadh and Zai Bordi. Some anjumans have been more explicit:

Bilimora: Volunteers from Bilimora as well as paid khandhias from nearby places such as Navsari and Gandevi.

Calcutta: Volunteers. But in view of the putrid state of dokhmas due to decom-

posed bodies, the number of volunteers is gradually declining.

Delhi: Members of the anjuman; friends of the deceased.

Jamshedpur: Members of the Jamshedpur Parsee Association help. The system of having professional khandhias/nassessalars is crude and smacks of 'apartheid' in an

The method of disposal of the dead by burial is the one most favored by Zoroastrians internationally

otherwise enlightened community.

Lucknow: Volunteers who are members of the anjuman in the younger age-group (generally up to the age of 45).

Nagpur: Way back in 1979, the president and the honorary secretary took the initiative in carrying corpses and also helping in *sachkar*, etc which is now taken over by willing volunteers.

Question 5a: Is there a sufficient number of vultures in the area to sustain a dokhma?

Yes: Ahmedabad, Bombay, Daman-Vapi, Navsari, Poona, Surat and Vyara-Songadh

No: Bangalore, Bilimora, Calcutta, Saronda and Zai Bordi

Baroda: Yes, but not in good number.

Mhow: Yes and no. Sometimes they come and sometimes they do not on account of 'firing' exercises going on around the doongerwadi by the army.

Secunderabad and Hyderabad: Very small number.

Thana: Can't say.

b: If your anjuman does not have sufficient number of vultures, do you continue with the dokhma system?

Yes: Bangalore, Baroda, Bilimora, Calcutta, Mhow, Saronda, Secunderabad and Hyderabad, Thana and Zai Bordi

Ahmedabad: There is no question of wanting to know whether we continue with the dokhma system; it is to be continued and will be continued.

c: If your anjuman does not have a sufficient number of vultures and yet continues with the dokhma system, what happens to the uneaten body?

Decays by the natural elements of nature: Bangalore, Calcutta, Mhow, Saronda, Secunderabad and Hyderabad, and Zai Bordi

Ahmedabad: Statistics show that no uneaten body remains in the dokhma when such a dokhma is properly maintained.

JNM SYSTEMS & SERVICES (PVT) LTD

a member of the JNM GROUP

Representatives for:

FAIRCHILD WESTON SYSTEMS INC. U.S.A.

Aerospace Telemetry Systems

LINK ANALYTICAL LTD. U.K.

X-Ray Fluorescence Analysis Systems

Energy Dispersive X-Ray Microanalysis System

CAMBRIDGE INSTRUMENTS LTD. U.K.

Scanning Electron Microscopes, Image Analysers, Crystal Pullers &
Electron Beam Microfabricators

FEEDBACK INSTRUMENTS LTD. U.K.

Educational Aids For Technical Institutions

MALVERN INSTRUMENTS LTD. U.K.

Cutting & Polishing Machines For Ceramics & Electro-optical material

POLYMETRON LTD. SWITZERLAND

Online Analysers For Water & Waste Water Monitoring

INGOLD MESSTECHNIK

Laboratory & Industrial pH Electrodes

MOORE PRODUCTS CO. LTD. U.K.

Electronic & Pneumatic Process Control Instrumentation Systems
Digital Distributed Control Systems

ARCA REGLER W. GERMANY

Control Valves, Steam Conditioning Valves, Desuperheaters,
Actuators & Positioners

KROHNE MESSTECHNIK W. GERMANY

Instrumentation For Measurement Of Flow, Level & Density

SEMPELL W. GERMANY

High Pressure & Temperature Gate, Globe, Check Valves, Safety Valves
& Special Valves For Nuclear Power Plants

For Your Requirements Contact



JNM SYSTEMS & SERVICES (PVT) LTD

P.B. No 29, BOMBAY-PUNE ROAD, KASARWADI, PUNE 411018
TEL: 0212-83495/6/7/8 TLX: 0146-265 JNMP IN GRAMS: ELEKTRON

Thana: Sun, nature and other birds take care of the disposal.

Question 6: If your anjuman manages a dokhma, what measures are taken to keep it clean?

Periodic cleaning: clearing of vegetation, sprinkling acid and sweeping bones is undertaken by all anjumans. But since the number of deaths within an anjuman and the personnel available to do the work may differ, the periodicity of the cleaning may also differ. While Bombay spares its nassessalars for dokhmas at Bangalore, Mhow, Thana and Zai Bordi to assist in their cleaning work, Surat helps the neighboring anjumans of Baroda, Bharuch, Bilimora, Navsari and Udwada by lending its nassessalars. Anjumans which are dependent on volunteers from their own members are Daman-Vapi, Vyara-Songadh and Zai Bordi.

Ahmedabad: Twice a year the dokhma is cleaned in the presence of some member of the Parsi Panchayat and, after cleaning it, lime is sprinkled in sufficient quantity to make sure that the bones also get dissolved in quick time.

Calcutta: It is very difficult (to keep the dokhma clean). Nassessalars and volunteers go every couple of months to clear the trees and bushes but the job is strenuous and we are unable to keep the dokhma clean.

Poona: Visits by trustees and a full-time caretaker (to supervise the dokhma cleaning).

Question 7: Does your anjuman permit non-Parsis to see the face of the dead?

Question 8: If yes, what method do you adopt to permit them to do so?

a: View from a different room?

b: View before the sachkar is done?

c: View just outside the dokhma?

d: Any other method?

No: Bilimora, Navsari, Saronda, Surat and Vyara-Songadh

View from a different room: Jabalpur

View before the sachkar is done: Ahmedabad, Bangalore, Baroda (depending on the wishes of the family), Bombay, Calcutta, Dahanu, Daman-Vapi, Mhow, Poona, Thana and Zai Bordi.

View until the coffin is shut or the body is lowered in the grave: Agra, Allahabad, Delhi, Jhansi and Madras

Jamshedpur: Yes. Any non-Parsi is welcome to see the face of the departed soul. How on earth can a friend, co-worker, citizen suddenly become a *harijan* (outcaste) who cannot be permitted to enter the house or offer his respects to the departed soul? Don't we see the faces of non-Parsis when they are dead?

Lucknow: Non-Parsis view the dead body like the Parsis after the *geh sarna* (funer-

al) ceremony has been performed and pay their last respects as other Parsis do at the place where the *ravaan* (corpse) has been kept at the *ravaangah* building or in one's own house. Although the anjuman has not passed any such resolution, this is an established practice which is in vogue for more than 27 years now.

Nagpur: After the *sachkar* and up to the *geh sarna* non-Parsis are not generally allowed. But just before the body is lowered at the *aramgah*, it is exposed to one and all for the last *darshan* (viewing).

Secunderabad and Hyderabad: Provided the family has no objection, non-Parsis are allowed to do *sezdo* (pay their last respects before the body) as do Parsis.

Question 9: What is the cost of a funeral (including four days' ceremonies) in your anjuman?

Rs 4,000-3,500: Daman-Vapi

About Rs 3,000: Jabalpur (including the cost of praying the Sarosh at Navsari, Udwada or Bombay as it is not prayed in Jabalpur), Jhansi and Navsari

Rs 3,000-2,000: Thana and Vyara-Songadh

About Rs 2,000: Ahmedabad, Bilimora, and Zai Bordi (for 10 days' ceremonies)

Rs 2,500-1,000: Baroda

About Rs 1,000: Agra, Allahabad, Calcutta, Dahanu, Lucknow, Madras, Mhow, Nagpur, Saronda and Secunderabad and Hyderabad

Rs 3,000-350: Poona

Bangalore: Exact amount not known.

Bombay: As per charges prescribed by the panthakies of the deceased. Free of cost for four days (i.e. at the cost of the Panchayat) for those really poor and indigent.

Surat: Hearse is free, *bungli* is free, nassessalars are free. People give as much as they can afford.

Question 10 a: Do your priests perform the funeral ceremonies for those opting for burial or cremation?

No: Ahmedabad, Bangalore, Baroda, Calcutta and Poona

Yes (for those anjumans where only the *aramgah* is in existence): Agra, Allahabad, Dahanu, Delhi, Jabalpur, Jamshedpur, Jhansi, Madras and Nagpur

Lucknow: For burial yes, but for cremation, no.

Mhow: This problem has not faced our anjuman. But according to our panthakysaheb, if there is only an *aramgah* then he would have no objection to performing the ceremonies for burial; but not for cremation.

Secunderabad and Hyderabad: No, not

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

for the first four days' ceremonies. Subsequent ceremonies, yes.

Zai Bordi: We have no burial ground but at Dahanu sometimes we have to send our priests (who) perform ceremonies at their own house.

b: If the priests refuse, how do the families manage?

Volunteers pray: Bangalore, Calcutta and Secunderabad and Hyderabad

Ahmedabad: Such families forego ... such funeral ceremonies in toto.

Poona: Private prayers

Question 11: What is the duration of prayers offered after death in your anjuman?

Since prayers are of a purely subjective nature, while one family may decide to discontinue with the prayers after four days, another family may want the after-death prayers to be recited for generations together. In anjumans like Agra, Allahabad, Jabalpur, Jhansi and Lucknow where there are no facilities to offer prayers, families have them recited in agiaries at other anjumans. But in other

anjumans it appears that often prayers are continued for more than a year. These anjumans are: Ahmedabad, Bangalore, Baroda, Bilimora, Calcutta, Dahanu, Daman-Vapi, Delhi, Madras, Mhow, Nagpur, Navsari, Poona, Saronda, Secunderabad and Hyderabad, Thana, Vesu, Vyara-Songadh and Zai Bordi.

Question 12: For how many years after death do the families continue with the muktad ceremonies?

The continuation of the muktad ceremonies too differs from family to family, depending on its wishes. Hence some anjumans like Baroda, Bombay, Jabalpur and Jamshedpur have not even chanced a guess. There are other anjumans that are more specific:

About 5 years: Dahanu and Delhi

5-10 years: Madras, Navsari, Poona and Thana

About 10 years: Bangalore

10-15 years: Secunderabad and Hyderabad, and Zai Bordi.

Other anjumans have given a range stretching from one to 12 years as in Mhow, 20 years as in Nagpur, 25 years as

in Vyara-Songadh and 50 years as in Calcutta and Vesu.

Question 13: For how many families are the muktads prayed for each year?

50-80 families: Dahanu and Secunderabad and Hyderabad

Secunderabad and Hyderabad

40-49 families: Ahmedabad

30-39 families: Bangalore, Madras and Vyara-Songadh

20-29 families: Saronda, Thana and Zai Bordi

10-19 families: Delhi, Jabalpur and Mhow

None: Allahabad

While the larger anjumans like Bombay and Surat are in no position to hazard a guess, other anjumans have tried to give an estimate on the basis of the count of the separate tables and vases (one vase per deceased) that go on the anjuman table during each muktad.

Bilimora: About 6 tables, about 350 vases

Calcutta: 55 vases

Daman-Vapi: 2 tables, 63 vases

Jamshedpur: 15 tables, 50 vases

Nagpur: About 120 vases

Vesu: 40 vases

With Best Wishes
From

STEELAGE INDUSTRIES
LIMITED

Allegations against the Madressa

Two Parsis have gone to court
charging that inmates at the Dadar Athornan Madressa
are being ill-treated

The Athornan Boarding Madressa at Dadar has always been held as a model community institution. At a time when most other Parsi institutions are facing crises of falling numbers and declining income, the Dadar seminary, situated adjacent to the renowned Five Gardens complex in the Mancherji Joshi Parsi Colony, recently constructed a three-storey annexe to house its priestly student body.

Thus it came as a shock when newspaper headlines bannered the allegation made by two Parsis that the Madressa children were being maltreated. Dr Minoo R. Bambot, a medical practitioner, and Kekobad Savaksha Pavri, a former inspector of police in Gujarat and president of the Ahmedabad Parsi Punchayet, moved a writ petition in the Bombay High Court alleging "malpractice in nature of torture and ill-treatment and child abuse which has become prevalent..." The two claimed that they approached the court "as a matter of last resort after all attempts...for a better deal for helpless child inmates of the said Madressa...failed to evoke any response at all."

In reply, Farrokh Sidhwa, trustee and honorary secretary of the Athornan Mandal which runs the Madressa, denied the allegations and stated that the Madressa's resident principal Ervad Rustom Panthaki is "a man of unimpeachable character and his integrity, sincerity and dedication to the cause he is serving has been of great use to the Parsi community in general and the students of the Madressa in particular and has also been

widely appreciated and admired." Sidhwa also stated that the principal's wife, Jalamai, "is also employed as a supervisor and both of them take parental care of the children day and night." Sidhwa alleged that Bambot had visited the Madressa only once and that too only for five minutes while Pavri had never visited the Madressa nor come in personal contact with its management. Sidhwa further stated that had the petitioners been interested in the functioning of the Madressa they could "certainly have met the trustees as also the principal...and could have personally looked into the conduct, management

*Madressa students recite prayers
in unison (circa 1975)*



and functioning of the Madressa instead of rushing to...court."

To show their bonafides, the trustees of the Madressa proposed "that an independent committee be appointed which will look into the working of the institution and in particular into the complaints which are made." The committee appointed by the court on December 21, 1988, from names nominated by both parties consists of Dastur (Dr) Firoze Kotwal, High Priest of the H. B. Wadia Atash Bahram, Dr (Ms) Nelie Noble, a social worker and former trustee of the Bombay Parsi Punchayet, Jal Contractor, a former deputy commissioner of police, and noted lawyers Sohrab Morris, Dara Zaiwalla and Firoze Damania (since deceased). Bambot was subsequently appointed.

The charge

Bambot and Pavri alleged that the inmates of the Madressa "are subject to severe beatings with use of hard wooden rod and in fact one child by name of Mehernosh Erach Gooleshtan...suffered bone injury on the hand." The petitioners alleged that a seven-year-old child, Dara Jehangir Bharda was "badly beaten up as a result of which the said child had to suffer profuse bleeding from upper and lower lip." The petitioners alleged that the Madressa sought to victimize Dara's elder brother, Kobad, and the Madressa "began to search for ways and means to vent retribution and either dismiss the said Kobad or compel his parents to remove him from the school."

What it would mean to own a plot in

MAZDA
Gardenia

50,000 people will get to know.
But only 50 families will enjoy
MAZDA GARDENIA forever.

Ask for a FREE folder on MAZDA GARDENIA now.
Rush before it's too late!



To
MAZDA REALSTATE DEVELOPERS
(A Division of Mazda Industries & Leasing Limited)
24, Kamruddin Industrial Estate,
721, Sir Mathuradas Vasanji Road,
Safed Pul, Andheri (East), Bombay 400 072.
Tel: 5113491, 5134498, 5139274, 5139277

Please rush me your folder on MAZDA GARDENIA, free-of-cost.

NAME: _____ (BLOCK LETTERS, PLEASE)

ADDRESS: _____

PIN: _____

TEL: _____ (OFFICE) _____ (RES.)

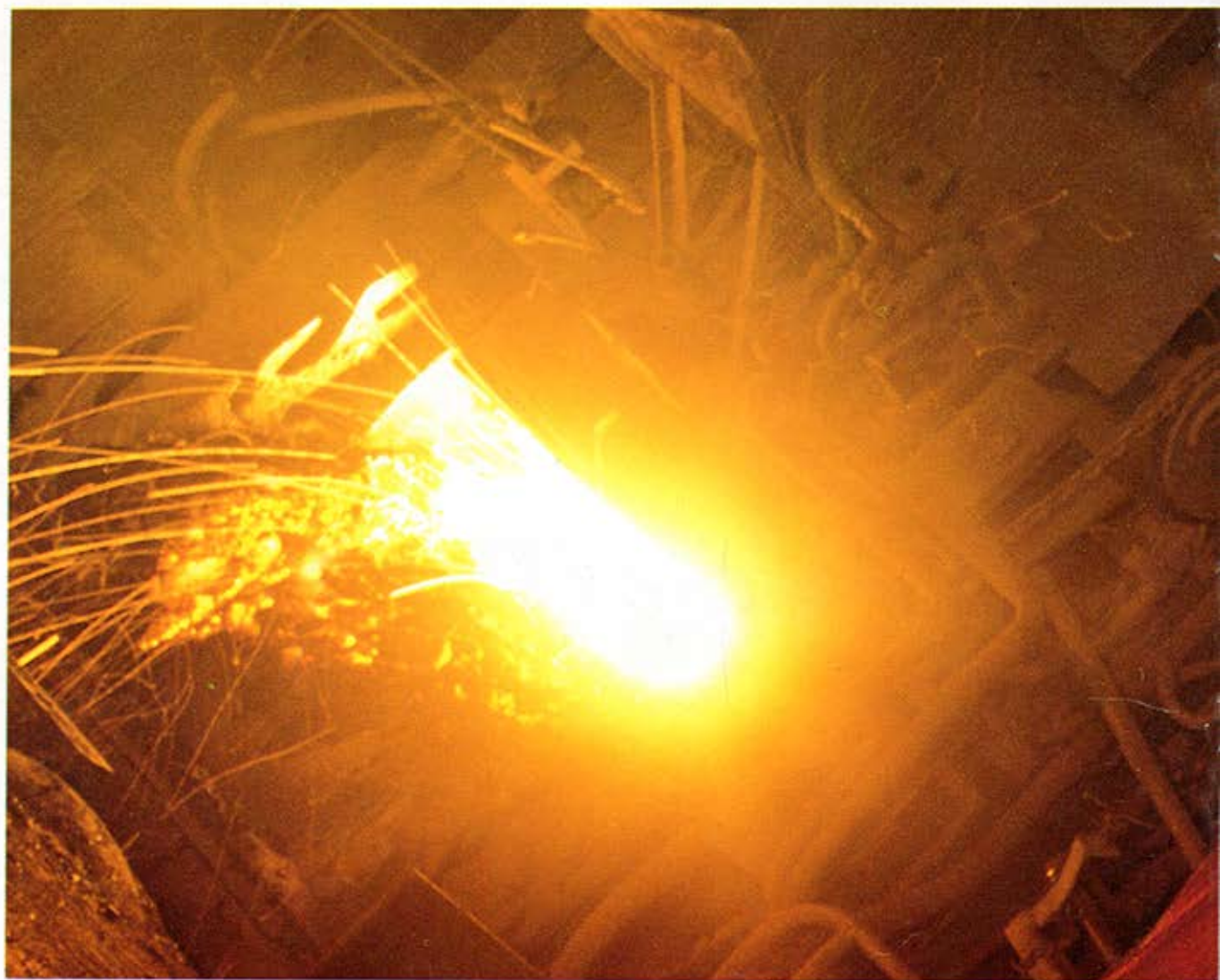


Ideal for a taste of the country.

For further details, contact: MAZDA REALSTATE DEVELOPERS, City Office: KIRITCO, 2nd Floor, PNB House,
Sir P.M. Road, Bombay 400 001. Tel: 292307, 292322 or Sanjan Office: MAZDA TRADE CENTRE, Sanjan-Udhwa Road, Sanjan.



“A Company that wants
should be ready to



S H I P P I N G □ C O N S T R U C T I O N □ O F F S H O R E

a backbone of steel
prove its mettle."



ESSAR

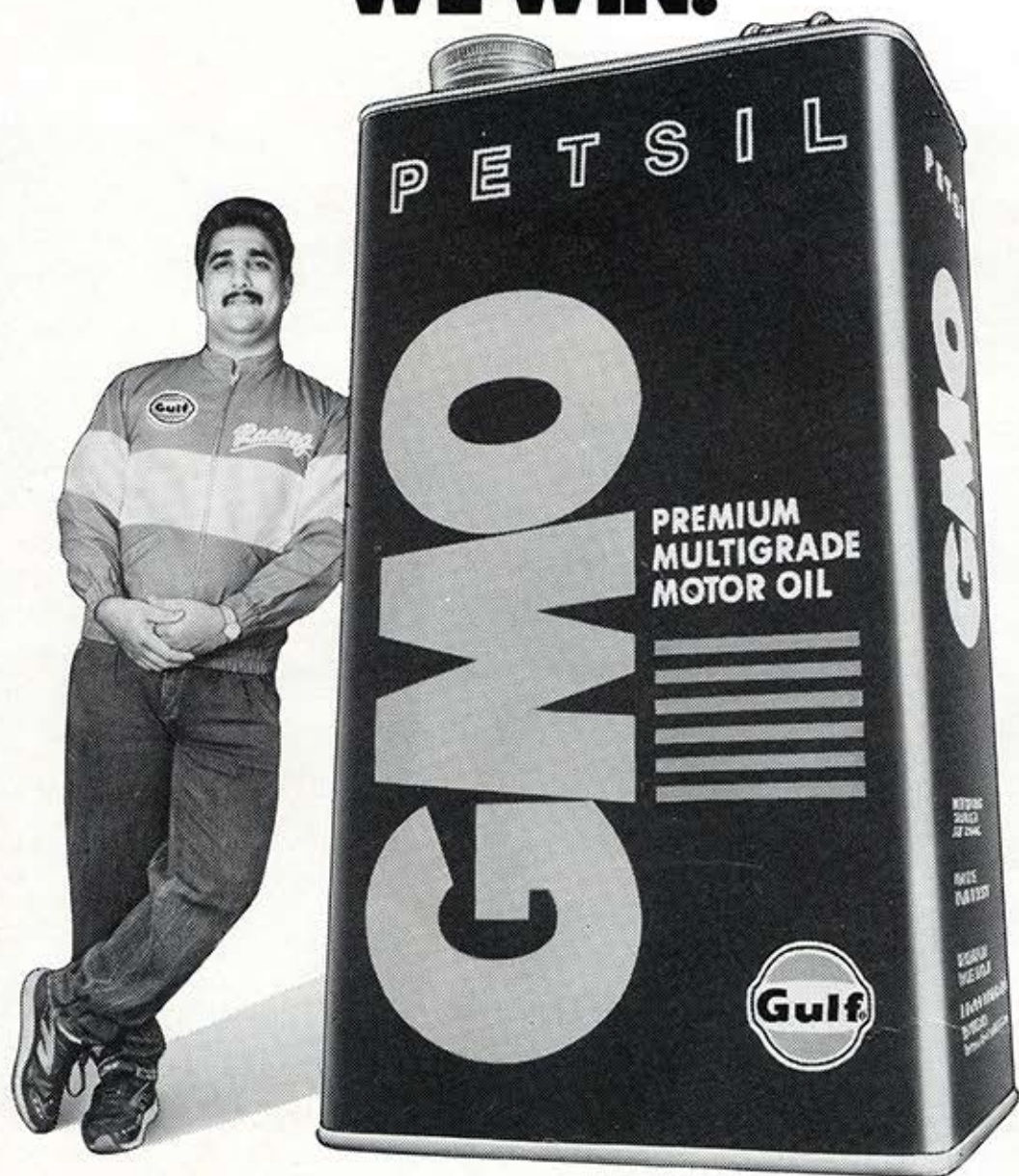
What the core sector is all about.

□ ENERGY □ STEEL

CLEA



EVERY TIME FARAD BHATHENA WINS, WE WIN.



We congratulate Farad Bhathena on being crowned the 'Champion Car Rally Driver of 1988'. Farad doesn't ride on his luck. He knows how demanding rally routes are. He insists on **Petsil GMO** for his **Maruti**. Because GMO has the highest performance rating amongst engine oils. You too should insist on **Petsil GMO**. After all, driving in the city isn't any less demanding.

Petrosil Oil Co. Ltd.

Associates of Gulf Oil International Co., U.S.A.

Apeejay House, 3, Dinsha Wacha Road,
Bombay 400 020. Tel: 220818.



**World's First Choice.
Make it yours.**



Sidhwa stated that the complaints referred to two instances of boys, one of whom left the Madressa on account of differences between his parents and the other who was "asked to leave on account of misconduct." The father of the first student, Erach Goolestan, had received his training at the Madressa and was keen his son Mehernosh also attend the same institution. "The mother on the other hand, was not so inclined on account of her motherly attachment to the child and she herself being a school teacher. Consequently, from the date the boy was admitted he was not interested in staying at the Madressa. Mehernosh completed his training for navar, that is, to become a priest, within four years of his stay at the Madressa. Once the purpose of training their son for navar was served, the mother insisted...the boy...be removed. The father was still not agreeable. As a result, the boy adopted a negative and defiant attitude and started neglecting his studies and disobeying at every stage. He used to make false complaints to his parents with a view to win over their sympathy so that he (could) be taken away from the Madressa as early as possible, and unfortunately, relying on his allegations, the parents unnecessarily entered into correspondence with the principal. When the father met the principal and matters were clarified, he himself apologized and thanked the principal for taking care of his son during his stay at the Madressa," notes Sidhwa's affidavit.

The other student Kobad Jehangir Bharda, according to Sidhwa, was dismissed from the Dadar Parsi Youth Assembly (DPYA) High School for "misconduct." The Madressa students attend the DPYA School for their secular studies. Kobad was first asked to leave the DPYA School by April 1988 but was permitted to continue in the School after "great persuasion." Regrettably, "Kobad's misconduct continued" and the boy was dismissed in September 1988. At this juncture the boy's father, Jehangir Bharda began to make allegations against the Madressa. The Madressa denied the allegations and called for a joint meeting of the father, the trustees of the Madressa and the managing committee on October 10, 1988. The father could not attend the meeting but on his behalf, Noble, K. R. Zaiwalla, a lawyer, and Kersi Makihatina, the uncle and guardian of Kobad, were present. At the meeting, Noble reportedly stated that "Kobad needed psychiatric treatment." The Madressa representatives

stated it was not possible to give such medical treatment at the institution and that the boy's parents should do the needful. Finally Kobad was dismissed from the Madressa "as a last resort" when no improvement was noticed in his behavior.

A few months prior in February 1988, as Sidhwa noted in his brief, Jehangir Bharda had written to the Madressa's principal stating, "Since you have been



A pupil at the Madressa

Right: New annexe constructed



having good feelings for him (Kobad), he would listen to you if you would persuade him... Please send me an application form for admission of my younger son Dara in the Madressa... Please continue to have the same sympathetic and kind feelings for my son Kobad and if you would persuade him, then he would surely listen to you. Kindly excuse me for the trouble."

"The said Dara was accordingly admitted in the Madressa in June 1988," continued Sidhwa. "After the students had taken their dinner on October 13, 1988 they were getting assembled in the Study Hall to go to their respective dormitories. At that time a senior college student, who looks after the boys during their evening studies, had playfully flung a wooden duster in the direction of another senior boy standing in the other corner. The said Dara came in between and his lip was accidentally injured. He was immediately sent to a doctor for treatment. The allegation that the said Dara was beaten up or that his upper lip was badly injured, as alleged, is false and baseless. Thereafter, Dara's father...Jehangir, came to the

Madressa to discuss the matter about his other son Kobad and met Dara also. He then brought (Dr Bambot) to the Madressa to see...Dara on October 15, 1988 and after examining Dara's lip, (Bambot) applied some medicine and requested him to keep a small wad of cotton for 10 to 15 minutes and then to remove it. It was in such circumstances that the first petitioner had come to the Madressa for the first time..."

The committee appointed by Justice Sujata Manohar has held four to five meetings at the Framji Cowasji Hall at Dhobitalao, the next one being slated for June 11, 1989. The committee is required to submit its report to the Bombay High Court by the end of June, though an extension may be sought.

Rohit Kapadia and Aspi Chinoy, instructed by Messrs Little and Company, solicitors, appeared for the Madressa trustees. The complainants were represented at different times by advocate S. B. Nadkarni and by Khushroo Zaiwalla instructed by Messrs Desai, Bergis and Chinoy, solicitors.

SCHOLARSHIP

With an unparalleled burst of enthusiasm, the K. R. Cama Oriental Institute (KRCOI) brought all its latent energies to play when for four full days in early 1989, from January 5 to 8, its premises reverberated to scholarly discourse. Conceived as a reappraisal of Indo-Iranian historical and cultural studies, the International Congress was the first ever organized on such a large scale by the KRCOI, as pointed out with a justifiable glint of pride by its president, the ageing Jehangir Shroff, who inaugurated the meet. "Rarely," to quote Dastur (Dr) Kaikhusroo JamaspAsa, High Priest of the Anjuman Atash Bahram and chairman of the K. R. Cama Oriental Institute International Congress, "has there been a gathering of so many distinguished scholars." Some 25 scholars from India and abroad presented papers on subjects ranging through history, art and architecture, archaeology, religion, philosophy, mythology and numismatics, from earliest times up to 1800 AD.

The effort put in by the Institute's indefatigable joint honorary secretary, Ms Homai Modi, and the four different committees (organizing, subjects, fund raising and hospitality) was sustained by the erudition of Dastur (Dr) Hormazdyar Mirza, High Priest of Udwarda, JamaspAsa and Prof S. A. Upadhyaya, director of the Bharatiya Vidya Bhavan, Bombay and vice chairman of the organizing committee. The generous financial patronage of the Tata Group, who from their various companies and trusts contributed Rs 40,000, the Indian Council of Historical Research (Rs 35,000) and the Bombay Parsi Punchayet (Rs 25,000) lent material stamina.

Backing the inputs of the KRCOI was the activated citizenry of Bombay. Over 173 people registered, according to the organizers: 69 as delegates and 104 as observers, the former being entitled to a lunch with a soft drink and dessert, the latter being content with the back rows in the hall (though with diminishing attendance over the days the distinction ceased to exist) and a cup of tea or coffee with biscuits in the two, much deserved breaks between sessions.



In keeping with the Congress' purpose, two speakers traced the various links between the heritage and history of the two countries which have been the cradle of some of the most ancient civilizations of the world. Homi Taleyarkhan, member of the Minorities Commission, kindled a five-wick lamp to inaugurate the Congress and recapitulated the outstanding events and trends in the heritage of the two nations.

Taleyarkhan's views were echoed in papers put forth by Prof G. D. Shukla of Sardar Patel University, Gujarat, and Dr N. S. Gorekar of the Heras Institute, Bombay. Shukla traced the link between the two civilizations in various fields, elucidating how each country influenced or was influenced by the other. Gorekar brought to light some lesser-known vignettes about the interest taken by the Persians in Indian literature. The *Panchatantra*, a book of animal fables, was translated from Sanskrit to Persian during Sassanian times. A book on the legends of Buddha reached European countries through Iran and Syria. Even under Moslem rule in India, work continued on translating Sanskrit texts to Persian, including treatises on medicine, music, astronomy, astrology, mathematics, legends... Gorekar's paper led Pramod Pathak, a persistently questioning 'observer,' to enquire whether there was any return traffic. Gorekar affirmed that there were many works translated from Persian to Indian languages, and stated that there



would be enough fodder for another paper on this subject.

The Indo-Iranian links in cultural history, by way of manifestations in art and architecture, were explored by three speakers. Dr (Ms) Meena Talim, head of the department of Pali and ancient Indian culture at Bombay's St Xavier's College, traced the early influence of the Achaemenians on Buddhist scriptures and paintings in India. Talim is confident that the Achaemenians migrated to India, and the Pali texts refer to Lichavis who were originally Persians. *The Jataka Tales* too refer to people with a love for food and wine who exposed their dead to be devoured by wild animals. And the friezes at Bhaja Caves, some 100 km southeast of Bombay, depict a relief of Surya driv-

WHEN SCHOLARS DELIB

The K. R. Cama Oriental Institute provided a platform for 25 scholars of eminence to share their knowledge of Indo-Iranian history and culture

Homi J. Rogers



ing a four-horsed chariot – an extension of Mithraism which suffered a setback in the coming of Zoroastrianism, and whose followers could have migrated to India.

Dr Karl Khandalawala, a director of Bombay's Prince of Wales Museum (POWM) and a fabled lover of arts, brought to his presentation the combined skills of a man passionately involved with culture, and a lawyer putting forth his case with scarcely a loophole. Now well in his 80s, Khandalawala expressed his views on the Perso-Greco influence on the Mauryas in India, and the Ashokan pillars in particular. With accompanying slides to illustrate his case, Khandalawala pointed to the absence of stone architecture and sculpture in India prior to Mauryan times, when unfavorable politi-

cal conditions in Persia must have forced migration of skilled Persian artisans to the Mauryan kingdom. The affinity to Persian art in the pillars, the animals portrayed, the designs shown, confirm that it was the art of Persia that influenced India. Khandalawala, a criminal lawyer of repute, let the case rest to a round of thunderous applause. The prosecution sought no clarifications, asked no questions. For once, a session wound up early.

Dr Kalpana Desai, a longtime associate of Khandalawala on the Lalit Kala Akademi and at the POWM, effected a last minute change, and instead of reading a paper on the two Pahlavi inscriptions at Kanheri Caves (near Borivli, 40 km north

the predominantly Parsi audience gathered, was on the Iranian aspects. The entire evening session on day one, for example, was on Avestan studies, with papers read by Prof James Boyd and Prof Stanley Insler. Boyd, a professor of philosophy at the Colorado State University, USA presented a paper put together by him and Ron G. Williams on "The noetic function of ritual repetition." Boyd explored the topic of ritual knowledge vis-a-vis the *Afringan* (the Zoroastrian ritual of blessing) prayer. "Rituals are ways of dramatizing ideology. When one dances, one doesn't think and perform the steps; one's feet discover the rhythm. In the same way, ritual knowledge is gained

of Bombay) chose to put forth a paper on an illustrated manuscript of *Arda Viraf*, in possession of the POWM. Written in Parsi-Gujarati, with 102 illustrations, some of which were presented on a projector screen, the *Arda Viraf* dates back to 1660-70 when it was translated by a poet from Surat, Ervad Rustomji Pestonji, and illustrated around mid-eighteenth century by an artist from North Deccan, judging by the style, motifs and colors used. The *Arda Viraf* (*Namah*) is a record of life in heaven and hell as witnessed by a mobed of the Sassanian times who was sent for this explicit purpose to the other worlds by Ardeshir Babakhan, the founder king of the Sassanian empire. The manuscript in the POWM is believed to be the first illustrated Parsi-Gujarati manuscript that has come to light.

Though most of the papers presented traced the links between the two civilizations, a few papers sought to concentrate only on one country. A heavier slant, though it may have been appreciated by

At the inaugural (from left): Shroff, Taleyarkhan, JamaspAsa, Upadhyaya and Mirza

Top row (from left): Yarshater, Talim, Palkhivala, Gorekar, Schwartz, Gignoux, Humbach and Modi

Second row (from left): Insler, Khandalawala, Lazard, Boyd, Havewalla, Irani, Junglawala and Kashikar

not by detachment, but by action. The action is not corporeal but cerebral." Boyd's conclusion – original in its thought – was that rituals are a necessary performance. What is necessary does not change.

Insler, a professor of Sanskrit and Ancient Iranian Studies at Yale University, Connecticut was also concerned with Zoroastrian rituals with reference to the Prophet himself. "Helmut Humbach," Insler stated, referring to the German professor from the University of Mainz present amidst the gathering, "has confected a view of Zarathushtra and his works in terms of the Vedic texts of India,

ERATE

and has arrived at an interpretation of the Prophet which makes him to be merely a ritualist occupied with nothing more than the correct enactment of the prescribed cult rituals." Humbach was upset at Insler's interpretation of how he viewed Zarathushtra. But what Insler wished to stress, though unintelligible for many in the audience due to the extremely fast pace at which he read his paper, was that though the *Gathas* (the songs said to have been composed by Zarathushtra himself) abound in frequent references to rituals, a



Top: Dalal (left)
and Desai
Below: Shaked



careful examination of the terminology reveals that they are works of theological importance, not empty ritualistic litanies. Insler's conclusion stressed that Zarathushtra raised the worship of God from a mechanically ritual realm to a fully spiritual and developed realm.

If Zoroastrian rituals occupied at least two scholars, Iranian linguistics formed the subject of three papers. Prof Gilbert Lazard of L'Ecole Pratique des Hautes Etudes, Sorbonne University, Paris sought to answer "What kind of language is reflected in the so-called Pazand?" From the data gathered by him, Lazard suggested the hypothesis that in the first Islamic centuries the Iranians used to pronounce Pahlavi just like their usual colloquial language, and in this way a traditional reading of Pahlavi texts was established which was continued by the Mazdians in India, and reflected in Pazand transcriptions. Rev Dr Gikyo Ito of the University of Kyoto, Japan, contributed a paper on the Pahlavi Hndlg, which was read in his absence by Ervad Ramiyar Karanjia, while JamaspAsa made an equally short contribution on middle-Persian *pesobay*, arguing, on what may seem rather inconsequential to a layman, that the word did not mean

"guarding in front, vanguard" but "one occupying front position."

Prof Martin Schwartz, a professor at the Department of Iranian Studies, University of Berkeley, California, presented a highly complex and original paper on two methodological approaches to the study of the structure and meaning of Zarathushtra's *Gathas*. Schwartz's study pointed out the correlations that exist between every radially equidistant set of stanzas, and the relationship of the central to the first and/or last stanza. Schwartz, who had xeroxed explanatory sheets for distribution, bounded with enthusiasm as he put to use the blackboard to prove that every Gathic Yasna has a concentric ring composition. His paper concluded amidst a general round of applause, with Dr (Ms) Meher Master-Moos, founder of the Mazdayasnie Monasterie, rushing armed with her books to further illustrate Schwartz's claims, which she indicated were also the basis for studies in healing by Avestan prayers.

Humbach's treatise on *Herbedestan* was heard with equal attention. Humbach is held in great esteem by many Zoroastrians for his translations of the *Gathas* undertaken some 35 years ago. Well into his 70s and with a marked German accent making comprehension a bit more difficult than otherwise, Humbach had undertaken work on the Avesta-Pahlavi text of *Herbedestan* which deals with the religious duties of athravans, members of the Mazdayasnan (Zoroastrian) priest families. On the basis of facsimiles published in 1980 by Boyd and Dastur (Dr) Firoze Kotwal (High Priest of Bombay's H. B. Wadia Atash Bahram), Humbach has taken up the text for critical review. The 18 chapters of the

society. "Yet in our times, considering the change of cultural conditions as the religion is defending itself, these guidelines are no longer valid," clarified Humbach.

One more paper delineating life in the Sassanian times was read by the octogenarian Mirza. The subject was: "Ecclesiastical testament and royal edict of Sassanian times." In "Sassanian times, there were two groups of official functionaries," informed Mirza. One group, confirmed Mirza, citing texts and inscriptions, was in charge of priestly and religious affairs, while another was in charge of royal and state affairs, and the two groups maintained separate official records.

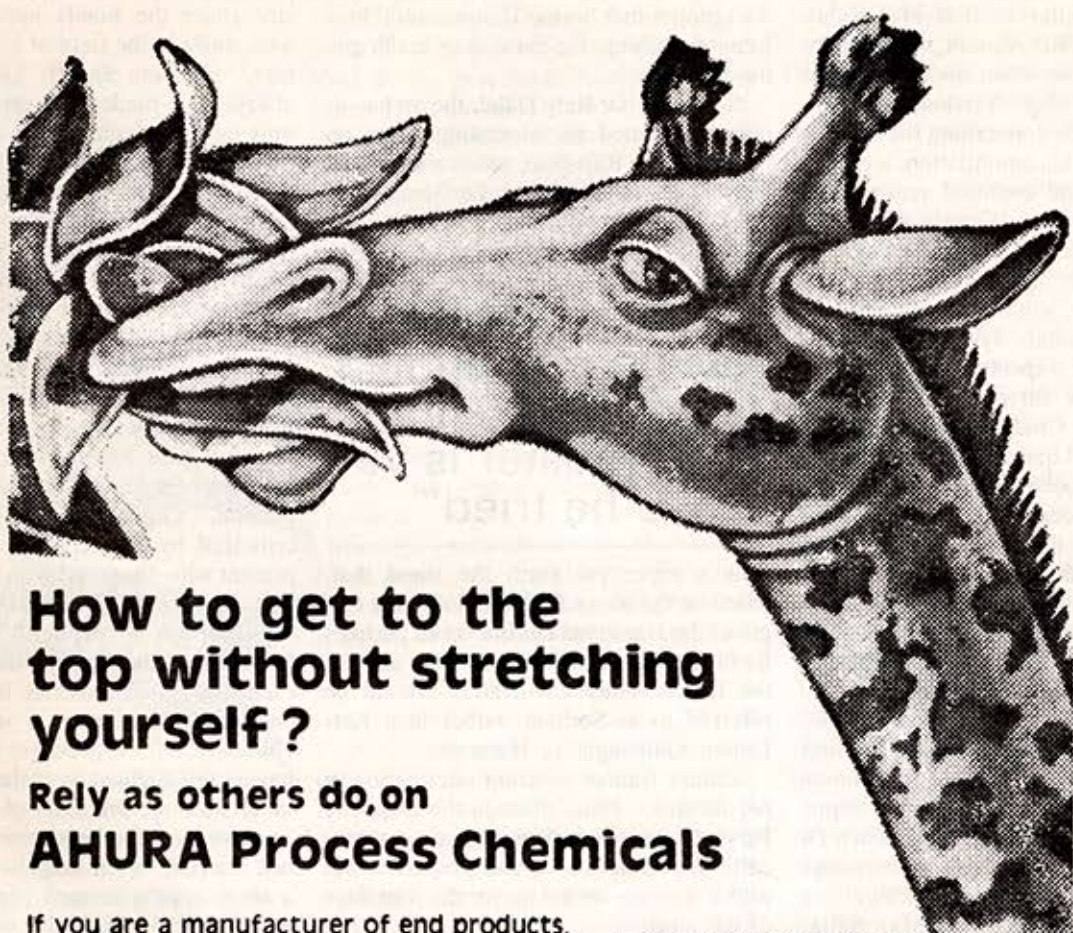
If Mirza's studies and the *Herbedestan* shed light on conditions of the different classes in the Sassanian times, Prof Shaul Shaked's paper was a mine of information on aspects of Iranian religion in the earlier Achaemenian period. Shaked, dean at the Hebrew University of Jerusalem, Israel, and whose entry in India had to be specially cleared by the organizers as a visit for scholastic purposes only, discussed a subject which has occupied generations of scholars. Shaked concluded that the Achaemenians were Zoroastrians, though they did not conform to Zoroastrian proscriptions as known to us today. Their method of disposal of dead by burial in stone, and not in the ground so as not to defile the earth, had within it the concept of the religion, though not the practice. The Achaemenian kings did not observe Zoroastrian rules, or, probably, argued Shaked, they were not in force then. Also, there is the possibility that though the religious laws did exist, kings and nobility would have been considered outside this parameter.

The stand of Prof Philippe Gignoux of Sorbonne University that the troika of good thoughts, good words and good deeds has been lent by Semetic religions around the beginning of our era, namely for the ritual of confession of sins, was met with indignation. Management consultant Aspi Moddie, chairman of the KRCOI's hospitality committee and member of the organizing committee, questioned the links between precept and practice. And Prof Kaikhosrov Irani of City College, New York, wondered how in the kusti prayers, the Zoroastrian could ask for forgiveness for sins yet to be committed.

Director of the Center of Iranian Studies at Columbia University, New York, Prof Ehsan Yarshater presented a paper titled "The feared child in Iranian mythology." Stringing together a number

It is the mystics who have generally seen the future more clearly than the intellectuals

text discuss the problems of voluntary and compulsory conversion, having been written in late Sassanian times. Last translated in 1915 by Sohrab Bulsara, Humbach's study and probable translation of this work could provide the community with answers to a priest's duties, his conduct and his association with all facets of



How to get to the top without stretching yourself ?

Rely as others do, on
AHURA Process Chemicals

If you are a manufacturer of end products, getting your sales graph up and going would mean relying basically on quality. This brings Process Chemicals into sharp focus, without which the battle for a major segment of the market is already a losing one.

As experienced manufacturers do, you too should rely on Ahura quality. Ahura lets you enjoy your share without the need for you to stretch yourself.

Rely as others do for growth, rely on Ahura Process Chemicals,



AHURA CHEMICAL PRODUCTS PRIVATE LIMITED

82, Mahakali Road, Andheri (East), Bombay 400 093

Phone: 6348365/6349752/6327481/6329753/6324483

Grams: AHURACHEM Telex: 011-79022 ACPL

Graphic A-182

of myths in various parts of the world, Yarshater spoke of the fate of a child who was assumed or predicted to be a threat to the future of the ruler. The tale of Romulus, founder of Rome, reared by a she-wolf, is similar to that of Faridun who, as per the *Shah Namah*, was brought up by a white cow when his mother fled persecution by Zohak. Yarshater narrated a string of legends concerning the birth of a 'feared' child, his annihilation, a miraculous escape, and eventual return as a sovereign or paladin. Witness: Cyrus the Great; Faridun, founder of the Peshadian dynasty; Zal, son of Sam, brought up by an eagle; Shapur, son of Ardeshir, founder of the Sassanian dynasty. Yarshater could not have expected a barrage of questions to his survey, with delegates enquiring on the Cinderellaesque element of the myths, and questioning the Freudian concept, or the socialistic relevance of such tales. Yarshater concluded, in view of the many questions, that the tales were more folkloric than mythic, and the motifs adapted themselves to the needs of society.

Paucity of time was one main stumbling block in the Congress' proceedings. Though the organizers had allowed 100 minutes, divided mostly between two speakers, per session for each of the four sessions in a day, it was not uncommon for one speaker to exceed his time despite the vigilance of a chairman. So, when Dr C. G. Kashikar of the Tilak Maharashtra Vidyapeeth in Pune spoke longer on "Soma and Haoma," Dr (Ms) Sabar Havewala of Delhi had to condense her paper on "Gayamaretan (Gayomard) and Manu" and to present only a synopsis of her study to conclude that the Iranian Gayamaretan and Indian Manu were one and the same person.

Thus, Prof Kaikhosrov Irani of City College, New York, had to answer a quiver of questions on the controversial and much-debated topic of "Good and Evil in Myth and Philosophy in the Traditions of Iran and India" so that Shaked was unable to elucidate the diverse Zoroastrian customs of Sassanian times. Irani, a professor to Schwartz who chaired the session, discussed the emergence of the philosophic notions of good and evil, and the ethical requirements of religious life in the traditions of Iran and India. "Zoroaster grasped this fundamental moral notion of good and evil, and made morality the basis of religious striving and justification."

Sometimes one aspect of the subject predominated. For example, Kashikar's presentation on "Soma and Haoma," spent more than nine-tenth of the time on

Soma, concluding that the nectar-like drink used by Indian and Iranian priests in their rituals was not a mushroom, but a plant, belonging to the Ephedra species. Recent researchers have however expressed the opinion that Soma-Haoma could be a form of Jinsheng, the miraculous health giving herb.

Similarly, Dr Katy Dalal, the archaeologist, presented an interesting paper on Sothi, a site in Rajasthan, which she had visited along with her mentor, Dr Amalananda Ghosh, the director-general of the Archaeological Survey of India in the early '50s.

"Zoroastrianism has been tried and failed. The religion of Zoroaster is yet to be tried"

Dalal's paper put forth the stand that, based on the wares found in Sothi, the origin of the Harappan culture could perhaps lie in sites like at Sothi, and these sites of the Indus Valley Civilization should be referred to as Sothian, rather than Kot-Dujian Kalibangan or Harappan.

Dalal's Iranian contribution – amiss in her lecture – came through the exquisite Parsi cuisine, complete with *sev* (vermicelli) and *rawa* (a sooji like preparation in milk), that she served up for the four days of the meet.

The lunches became progressively heavier from a comparatively spartan no-rice lunch on day one, to the Parsi favorite of dhansak with *kachumber* (onion salad) and a choice of two desserts by the last day – reportedly due to the efforts of Prof Meher Pavri of the Zoroastrian College. Consumed every afternoon in the most exotic of places – the KRCOI's Library – the aroma of *far-chas* (fried chicken with a coating of egg) downed the mustiness of the volumes locked away securely amidst glass show-cased cupboards. It must be truly to the speakers' credit that despite the heavy repasts, an afternoon session was heard with just as much attention.

The array of scholars suffered from the absence of Prof John Hinnells of Manchester University who did not attend and Dr James Russell (associate professor of Iranian Studies, Columbia University) and Khojeste Mistree (founder of Zoroastrian Studies) who were not invited. Particularly noticeable was the absence of Kotwal whose scholarly cre-

dentials have international standing.

Yet, despite the wranglings and personality clashes, the Congress was a big step taken by the KRCOI to "provide a platform for introspection, and to strengthen the bonds between scholars who study in the field of history and culture," to quote Shroff. That it was not always a tie-binder between scholars was only incidental: men of wisdom have their own egos, and it was very discernible throughout the proceedings that some were being trampled upon.

For example, a paper, by Prof Paul du Breuil, of the Columbia Pacific University's School of Arts and Sciences, on "A study of some Zoroastrian and Buddhist eschatological features" which was read out in his absence by author Ms Piloo Jungalwalla was criticized by Gignoux as a paper "which did not say anything new, and was just a general compilation." Gignoux, himself, was much criticized by the scholars and delegates present who disagreed with his contention that the triad of *manashni-gavashni-kunashni* was not explicitly attested in the *Gathas*, and the formula does not belong exclusively to Zoroastrian Iran. Similarly, on the same evening a very disturbed Humbach left the premises in a huff after having felt slighted by Insler on his translation and interpretation of the *Gathas*.

A lot more feathers were ruffled on the last morning when Jungalwalla presented a short unprogrammed paper on "Some reappraisals" where she criticized Western scholars for their translations of the word Zarathushtra to mean "he who drives camels," or "possessor of golden camels," instead of "golden light." A visibly distraught Insler replied that it was the message of Zarathushtra, propounded by Western scholars through their studies, that should merit attention, and not their translations of the Prophet's name.

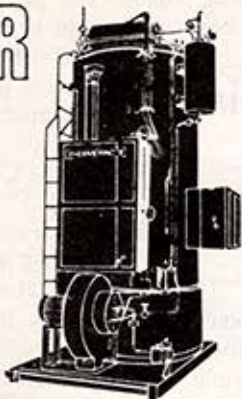
Jungalwalla also lamented on distortions of translations in English of the simplest phrases. She cited *Ushta-te*, the phrase popularized by Zoroastrian Studies, as an example. "The full significance of the phrase *Ushta-te*," argued Jungalwalla, a Cambridge scholar in English, "would be 'May you be blissfully happy,'" and not 'May happiness be to you' as is being currently translated. "Is this how English is spoken: May happy birthday be to you?" queried Jungalwalla.

On the whole, the four-day meet provided for stimulating fare. Nariman Bagwadia, a chartered accountant by profession, was glad he attended, as "at least something would register." Ms Homai

Whatever your Energy problem

Thermax has the answer

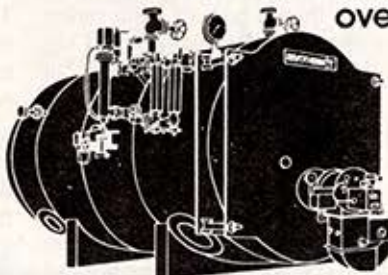
POWER CUT?



Get a **THERMOPAC**
Thermic fluid heater.
The economical
alternative to electrical
heating systems.

- Uses only 5% of the power consumed by an electrical heating system
- Thermal efficiency of 82% (GVC) on oil and 67% (GVC) on coal
- Fully automatic
- Gives temperatures up to 300°C at near atmospheric pressure
- No explosion hazard.
- Virtually no maintenance
- Outside the purview of Indian Boiler Regulations
- Available in heat outputs ranging from 1,00,000 to 10,00,000 kcal/hr.

RISING FUEL COSTS?



REVOTHERM is the answer.
Its thermal efficiency is
over 82%.

- Its reverse flue design assures complete combustion saving fuel and minimising maintenance
- Compact design saves valuable floor space
- Quick start up from cold
- Specially tailored burner ensures trouble free operation
- Specially designed access door renders maintenance instantaneous
- Available in capacities from 1500 to 10,000 kg/hr F & A 100°C

UNCERTAIN FUEL SITUATION?



Install a **MULTITHERM**, the
multifuel boiler specially
designed to operate on
solid, liquid or gaseous
fuels.

- High thermal efficiencies on coal, lignite, bagasse, husk, woodchips, biomass, oil or gas.
- Rugged water-tube design for quick steaming
- Quick response to fluctuating loads—so no fuel wastage
- Mechanical stoker can be provided
- Available in capacities from 1000 to 6000 kgs/hr F & A 100°C

Whatever your specific process heat problem, chances are THERMAX can solve it. With their know-how experience, expertise — and equipment that is backed by prompt after-sales-service anywhere in India. If you have a process heat problem, get in touch with THERMAX



THERMAX PRIVATE LIMITED

PROCESS HEAT DIVISION
4 BOMBAY-PUNE ROAD, SHIVAJINAGAR
PUNE 411005 TEL:(0212) 51125
TELEX:O145-545TMXS IN CABLE:THERMAX HO

PROCESS HEAT & WASTE HEAT RECOVERY • INDUSTRIAL & CHEMICAL WASTE INCINERATION • AIR & EFFLUENT POLLUTION CONTROL
• ION EXCHANGE RESINS • WATER TREATMENT • SURFACE COATING • AGRICULTURE POST-HARVEST PROCESSING

Bode, wife of the late Dastur (Dr) Framroze Bode (he was ailing at the time of the meet) found the proceedings, which she attended in part, interesting. Ms Almut Hintze, who is in India to research manuscripts on the *Zamyad Yasht*, felt the opportunity was God-sent for her to learn more about Zoroastrianism. Sam Doctor, a teacher at the Cama Athornan Madressa at Andheri, renewed his ties with scholars under whom, or with whom, he had studied during his sojourns abroad.

Typical Bombay flavor was provided by Peshotan Nargolwala, a contestant trustee for the Bombay Parsi Punchayet, calling upon the gathering at the end of Mirza's speech to confer upon the Dastur the honorific title of Dasturan-e-Dastur, which Mirza humbly refused... Master-Moos who lost no opportunity to propagate the cause of her Zoroastrian College or her beliefs... Mobed Paurusasp Magol from Karachi who used the opportunity to promote his newly-found Zoroastrian Religious Trust for Udwada Mobeds, being at pains to point out its differences from the controversial Athravan Education Trust (AET) to which it invariably invited comparison...

As Aspi Moddie, acknowledged as one of the guiding spirits behind the meet, thought aloud: "Where do we go from

here?" The KRCOI is not for any branch of oriental studies, but for a fusion of branches of art, architecture, numismatics, scriptures, etc. It hence falls upon its shoulders to develop fragmental studies into holistic. "When the past is no longer relevant to the present, it becomes antiquarian," said Moddie; but history is not

Ritual knowledge is gained not by detachment, but by action

of the dead; it concerns the living of today and tomorrow. Moddie recommended that a study of the Zoroastrian religion from the *Gathas* to the Sassanian times be undertaken with an integrated approach, and that a more objective understanding of the Graeco-Asian world be developed, as Greece was then a part of Asia rather than of Europe. Moddie also pointed out that no papers had broached subjects of civic and military skills, or science and technology which, unfortunately, are deemed to be separate from the arts but should not, in modern times, be treated so.

As the evening shadows lengthened on Sunday, January 8, eminent jurist and Tata director, Nani Palkhivala, put the wraps on a scholarly meet, remarking that it is the mystics who have generally seen the future more clearly than the intellectuals. The gathering, suffused with the wisdom of ages packaged in four days, made no effort to disagree, and the scholars continued to enjoy the bonhomie that they had shared with one another, barring a few cases. An elated Yarshater described the Congress as "the happiest I have attended." An exhausted but exulted Homai Modi accepted with gratefulness a well-deserved memento presented to her by the KRCOI trustees for her efforts, and proceeded with equal graciousness to thank all – including her staff members – who had made the event a success.

Amidst the back-slapping, a line from Palkhivala's speech lingered: "Zoroastrianism has been tried and failed. The religion of Zoroaster is yet to be tried." The publication of the proceedings, in a book form, by the KRCOI should help the rest of the community to gather knowledge of the religion as has been researched by the scholars, all of whom maintain that the essence of the religion is more important than the trappings. The reappraisal would then be truly complete.

With the compliments of

P. S. KUKA
Chairman

GOODWILL THEATRES PVT LTD

OWNERS

NOVELTY CINEMA (THEATRE MAGNIFICENT)

Rendezvous of the Elite

NAVJOTE by Choice, not Chance

Homi J. Rogers

Fravarane: I Choose For Myself The Zoroastrian Religion by Ali A. Jafarey. Published in 1988 by the California Zoroastrian Center, Rustam Guiv Dar-e-Mehr, 8952 Hazard Avenue, Westminster, California 92683, USA. Pp: 100 + photographs.

Our Religion Book II: The Navjote by Pilo Nanavutty. Illustrated by Mehroo J. Wadia. Reprinted in 1988. Pp: 20. Price: Rs 10. *Our Religion - Activity Book II: The Navjote And Me* by Preen Lalkaka. Illustrated by Tenaz Irani, 1988. Pp: 24. Price: Rs 10. Both the above books published by the Delhi Parsi Anjuman, Bahadur Shah Zafar Marg, New Delhi 110002.

For most Zoroastrian parents in India, navjote is a beholden duty to their children that must be completed before the child is nine. And for the child, it is a ritual of reciting prayers learnt by heart in three different and forgotten languages (Gathic, Avesta and Pazand), which are barely understood by him or her, and, in many cases, by even the parents. Yet, it is this now compulsory ceremony for anyone born into a Zoroastrian household that the Prophet called the turning point in one's life: the day of choice when the person embraced the religion of good thoughts, good words and good deeds. The initiation into the Zoroastrian fellowship was celebrated by proclaiming the *Fravarane* (*Jasa me avenghe Mazda*) prayer. "I, with my appreciation and convictions, choose for myself to be a worshipper of the Wise One and a Zoroastrian."

The operative word as Ali Jafarey puts forth in his book under review is "*fravarane*" - "choice." Jafarey's guide for the initiation ceremony and Nanavutty's new book for children, *The Navjote*, the second in her *Our Religion* series, should help in enlightening the community.

Jafarey's work in particular should go a long way in rekindling knowledge about the relevant philosophy of the ceremony, its description in original form and subsequent institutionalization, and the

meaning of the prayers uttered.

Divided into six simple chapters, *Fravarane* elucidates the salient features of the Zoroastrian religion, the evolution of navjote, and the manner in which it is performed today both amongst the Parsis and the Iranis. Until recently, Jafarey informs, the Iranis performed the sadreh-pooshi (as navjote is referred to by them) ceremony up to the age of 15 years, and "nowadays, the age limit has disappeared and even pregnant women and elderly persons have been initiated." The age limit of 15 may shock the conservative Zoroastrian community in India where even the navar (initiation into priesthood) ceremony is performed before puberty. However, Nanavutty, attributes the elasticity of seven to 15 years to Zarathushtra

**Among the Iranis,
the age limit for the
sadreh-pooshi
ceremony has
disappeared and
even pregnant
women have been
initiated**

himself who prescribed this ceremony "be held after the person has learnt the meaning of the kusti prayers, and can recite them by heart. The *Tir* (Sirius) *Yasht* says that 15 is the age to be invested with a girdle, though the *Venidad*, a later Avestan book, warns "that a man or woman of 15 years walking without the sacred girdle and the shirt would fall an easy prey to demons..."

Jafarey's documentation on the open-ended age of initiation, when an individual could judge for himself and

make his own decisions, strengthens his claim that Zoroastrianism is a religion of choice, and not chance. Like many Zoroastrians in America, Jafarey argues that Zoroastrianism is the first missionary religion known to mankind which for various reasons, not stated by him in the book, "has become almost a hereditary religion." *Fravarane* hence welcomes into the religion all those who, of their own free will, choose the good religion of Mazda-worship "and want to have their initiation performed so that they are formally accepted as full-fledged members of the community." To that extent, the book may be anathema to the tradition-bound Parsi.

If, however, the steeped-in-orthodoxy Zoroastrian is prepared to pardon Jafarey, *Fravarane* has a lot of fresh insights to offer on a ceremony that dated back to pre-Zoroastrian times. Its presentation and matter is excellent. Jafarey has brought to the reader's notice the 11 stanzas of the *Fravarti* prayer (Yasna 11.17 to 12.9), which along with the *Haptanhaiti*, *Fshusho-Manthra*, and *Hadhaoktha*, are next in antiquity and importance to the *Gathas*, having been composed by the Prophet's immediate successors. The *Fravarti* is a collection of common and personal declarations made by initiates to the faith, and contains a gist of the religion's true beliefs and credos.

The guide also traces the historical development of the languages of the prayers. The need for including Pazand prayers was felt by a religious authority "who did not approve of the faithful praying (in Avesta) without understanding." He comments sardonically that "in recent times no authority has thought of continuing the tradition by either substituting or adding to the Pazand part of the prayers... in one of the languages the praying person understands best - English, modern Persian or Gujarati."

To meet this purpose halfway, Jafarey has transliterated and explained in simple yet true-to-original prose the Iranian and Parsi kusti prayers, and the *Din-no-Kalmo* (Formula of Faith) in the five appendices that constitute more than half the book.

Twenty-nine photographs – taken by the author – add to the value of the book. A dozen of these photos are of artefacts preserved at various museums all over the world. The other photographs show the right way to girdle the kusti, as practised by Iranis and Parsis.

Fravarane recreates the navjote ceremony as an impressive gateway to the Zoroastrian religion. Whether the community at home will be as open as the Council of Mobeds in Tehran, where, the author states, all qualified persons desirous of accepting the Zoroastrian religion are accepted, is a moot point. But, if at any point of time, it becomes so, Jafarey's work would qualify as a primer.

In contrast, Nanavutty's little book – though primarily aimed at the Zoroastrian child – offers little by way of furthering an appreciation of the navjote ceremony. Narrated in first person, it recreates the navjote day of a boy appropriately called Dinyar, "friend of the religion." Nanavutty, unfortunately, decides to concentrate more on rites than religiosity: "The mobed now gives me a sacred bath... After my bath, I wear a white pyjama... A large shawl is wrapped round my shoulders... My mummy and my aunts make a ring around me to put on my new clothes..." Children like to hear a tale where they can visualize themselves as the hero or heroine, but Nanavutty has, strangely, underplayed the relevance of the ceremony and the meaning of the prayers, in favor of the action involved in the ceremony. Dinyar, she states, recites a part of the *Fravarane* prayer before putting on the sudreh. The prayer recited first is the *Din-no-Kalmo* while the *Fravarane* prayer (*Jasa me avenghe Mazda*) is recited after tying the kusti. The two prayers are not the same.

The *Fravarane* prayer, so pivotal to Jafarey's work, is described by Nanavutty simply as a prayer "telling everyone that from now on I belong to Ahura Mazda for ever," sans the appreciation and conviction that lie harbored in this prayer. The wistfulness is even greater because Nanavutty had written 30 years ago a little booklet, *Fravarane*, offering to the children information about the religion, the navjote ceremony, and a simple translation of the kusti prayers.

There are some other concepts too

which need correct definitions. The *kisseh-i-kerfeh* on the sudreh, meaning the pocket of good deeds, is held by Dinyar, writes Nanavutty, "offering Ahura Mazda all the little good deeds I tried to do during the day." The *kisseh-i-kerfeh* is not a receptacle for endeavors at good deeds, but good actions actually performed. And the prayers have either not been meaningfully explained, or, as in the case of *Doa Tandarusti*, been wrongly interpreted as a prayer recited by Dinyar "blessing my mummy and daddy and all people all over the world." The *Tandarusti* is not a prayer where the reciter blesses, but one in which he invokes the Lord's blessings for one's parents, one's kinship, and the Universe.

Nanavutty's second work is hence a trifle disappointing though the visuals are an improvement on her earlier book. In the absence of a comprehensive guide for the Zoroastrian child, Jafarey's work could be

read and explained to give a proper interpretation.

Pareen Lalkaka's workbook, *The Navjote and Me*, a companion piece to her sister Nanavutty's book, could also be improved upon. Fill in the blanks, spot the odd man out, connect words to visuals, describe the pictures, and place in sequential order is all that Lalkaka's workbook offers. There should be many more ways to involve a child and test his or her comprehension of the facts learnt from the reader than offered by Lalkaka, herself a trained psychologist and vocational guidance advisor.

The stress in Lalkaka's workbook is sadly on verbal activity. A 'do it yourself' approach might have been more appreciated by the child: ideas on how to use the reef knot (tied twice during the kusti) in daily activities, etc. A workbook should strive to give physical shape to the written word; make book knowledge practical.

Profits Maketh a Man(agement)

Gustasp Irani

Understanding Management by C. Northcote Parkinson and M. K. Rustomji, illustrated by R. K. Laxman. Published by Vision Books Private Limited, 36-C, Connaught Place, New Delhi 110001. Pp: 198. Price: Rs 45.

Unlike some of the laws of management – Murphy's Law, Parkinson's Law, Peter's Principle, to name a few – C. Northcote Parkinson and M. K. Rustomji's book *Understanding Management* defies easy, crystal-like definition. The scope of the book is vast, seeping into all the various aspects of managing an organization. Yet, if one must reduce it to some concise statement, then probably it could be said to be dealing with management by common sense.

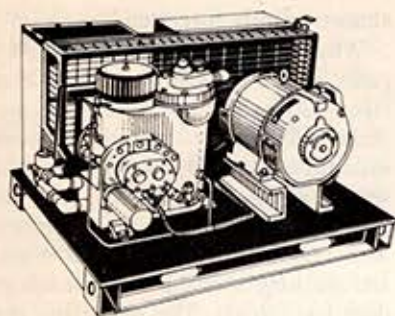
The first principle of common sense is profits. "Profits are not just something nice to have or a goal to be aimed at. Profits are a necessity. Without profits, an organization will wither and die."

The second principle of common sense is human resources. "What are the most important assets? Factory building?

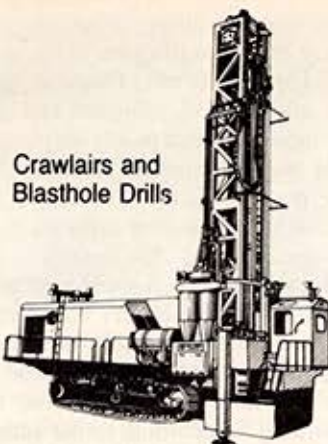
Expensive plant? Up-to-date equipment? There is no question about it – the most important assets of any business are its human assets. It is true, a manager has to deal with machinery, buildings and inventories. But it is even more true that he can only deal with these assets through people."

The third principle of common sense is that the first principle is more important than the second. "The welfare of the employee is important, but not as important as the profits, without which the enterprise will fail, throwing everyone out of work."

The undercurrent that flows through the 198 pages of the paperback indicates how to deal with people and make profits. The cover illustration by R. K. Laxman shows the manager as a puppeteer, manipulating his workers. But manipulation can be dangerous, even disastrous. "A manager's main task is to ensure that his men do a good job... 'To lead people, walk behind them.' That's what wise old



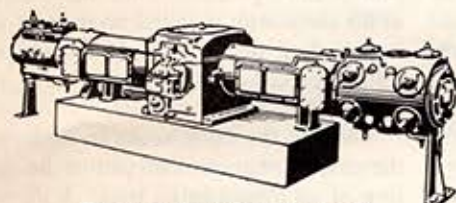
Rotary Screw Air Compressors



Crawlers and
Blasthole Drills



Water Well Drills



Process Gas Compressors

Portable Compressors



Air and Gas Compressors • Construction & Mining Equipment

IR INGERSOLL-RAND

Ingersoll-Rand (India) Ltd., Maybaker House, S.K. Ahire Marg, Bombay 400 025

IR.191.88

Steamship agents — master stevedores
dubashes — lighterage contractors
**Darabshaw B. Cursetjee's
Sons (Bombay) Pvt. Ltd.**

Darabshaw House, Ballard Road, Bombay - 400 038.

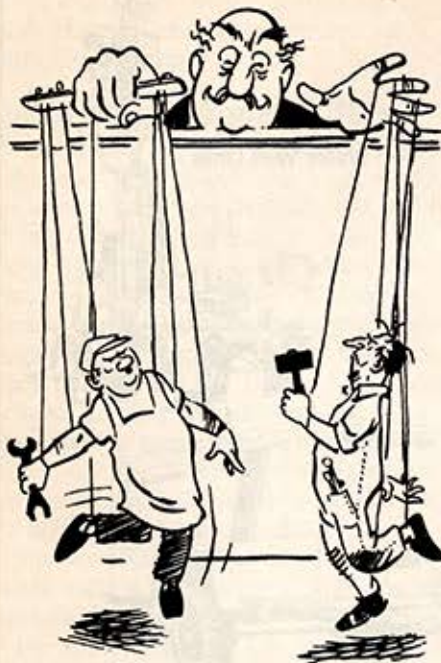
Grams: 'DEADWEIGHT' Telex: 5824 DBCB IN

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.



Lao-Tzu said many centuries ago. He went on to say: 'People don't notice the existence of the best leaders. The next best, people honor and praise. The next, people fear, and the next, people hate. When the best leader's work is done, his people will say, 'We did it ourselves.'"

In 15 chapters, the authors show how this task of leadership can be achieved effectively. The chapters cover almost every department and aspect of an organization. Some of the topics included are authority and leadership, hierarchy, delegation, the structure of an organization, paperwork and red tape, human relations and advance planning. There are no easy $x + y - z = \text{successful manager formulas}$. What you find are gems of commonsense insights.

Open any page at random and you encounter simple but relevant truths, as "direct as a kick in the pants," Sir Peter Parker, chairman, British Airways, is quoted, in the back cover blurb. For example, page 35: "Who comes to whom? You will be amazed at the amount of heat generated by an apparently simple matter such as this. A thinks B should come to him... but B thinks he is the man who is higher up (in the hierarchy). The good leader has a wonderful way of getting over this. He just doesn't bother about protocol. He goes right over to see people in their own offices. Not only does this give him a better idea of what is going on, but, more importantly, it gives an enormous boost to the ego of the person whom he visits. Moreover, it keeps him on his toes because he never knows when the boss

may decide to drop in."

The book is full of these insights – 172 in all – direct, compact and devoid of pomposity which makes for pleasant reading and is also easy to relate to. But do not be deceived. Commonsense, to use a tired and exhausted expression, is not a common thing. For instance, the chief executive who is flooded with papers and with work: "He is very busy. But what is he contributing? Hardly anything. He has no time to think and plan ahead. No time to innovate. He is much too busy just working." According to the authors, "Far better results would be produced if managers concentrate on the areas which produce results rather than doing things just because they have been done previously...The other important step for effectiveness is to do first things first and other things, if possible, not at all. Or let someone else do them...Things which are really worth doing require adequate time."

The example of Harry Hopkins, President Roosevelt's adviser during World War II, illustrates the point made above. "(He) was a very sick man, he was dying. But he did enormously valuable work because he was too sick to attend to anything except to the core of a problem... the basic essentials."

One area where an organization can benefit is by investing in management and leadership training of its executives. "An enormous amount of time and money is spent training executives in specialized subjects such as chemistry, physics, law and accounting, but supervision is perhaps the most important part of their work. And training for that seems to be

almost entirely forgotten."

When an organization loses sight of its goals, it can get snared in a mesh of red tape. "Collecting documents for the records is all very well but business does not exist for the records. It exists to perform a service and to make a profit." The authors point out that "people start a procedure with very little hesitation and it goes on and on...long after the need for this procedure has passed. The surprising thing is that it is far easier to start a procedure than to stop it." They give the instance of Marks and Spencers: when they decided to do away with detailed records of each item in their stores, they also got rid of 30 million pieces of paper forms, cards, queries, etc.

Overall, the book seeks to understand the role of management within the structure of an organization itself. It does not reach out to explain how a manager can function when dealing with the larger environment within which he operates – other organizations and institutions, private and government. How does one, for instance, deal with the labor unions, government bodies and their red tape, and of course corruption which is part of the Indian system? The answer is simple – a matter of common sense. But, then again, we need a Parkinson and Rustomji to spell it out for us before we appreciate how simple it really is. Unfortunately, Rustomji is not around to do that. He died last September. The answer probably is in one of his many other books which are being translated into various languages and reaching out to a greater audience: though the languages may differ, Rustomji's message is universal.

The Spirit Lingers

Messages from and Knowledge about the Spirit World by Ervad Hormazd M. E. Pavri. Published in 1989 by the author, Salpekar Bldg, Jhansi Rani Square, Nagpur 440012. Pp: 147. Price: Rs 25.

For quite some time now, the matter of reincarnation amongst Zoroastrians has been a subject of active discussion. In its August 1988 issue, *Parsiana* ran a survey amongst 29 scholars from India and abroad, 25 of whom opined that the reli-

gion does not teach reincarnation.

So, what then happens to the soul of a Zoroastrian after the three days' prayers have been said to wish it bon voyage on its journey into the unknown? Ervad Hormazd Pavri, an ex-panthaky of the Hirabai Noshirwan Mulla Dar-e-meher at Nagpur, aims to put forth the replies as received by him and his family members straight from the mouths of the deceased.

It is hence, by its very nature, a work that could well open the floodgates to yet another controversy within the community.

Now, the Pavris of Nagpur proclaim in their 147-page book that they have been in constant touch with the deceased, and have received assurances from them: "In this (spiritual) world, we are doing our duties without fail. So we get the permission to visit our dear ones. If it is not good for us, how could we have come?" According to Raymond, another publication on life after death quoted frequently

The Zoroastrian custom of laying out a repast for one's dead on their *baj rojgars* does not seem as wasteful

in the book, Raymond, the only son of Sir Oliver Lodge, the great scientist, told his father repeatedly: "If people only knew how we long to come, they would call us."

The Pavris first had to bear the loss of their 36-year-old sister who succumbed to a brain hemorrhage, then their eldest sister became a victim of breast cancer, and, within eight months, yet another sister, Coomi, died of brain cancer. She was just 36, "the first Indian and Parsi lady to get into the Indian Revenue Service," and her death cut short a brilliant career in the Indian Civil Service and created a void in the family. "Prayers, rituals, religious ceremonies did not give any solace... Something tangible was needed." Enter the Ouija board.

On July 2, 1967, the Pavris having received a message from Coomi that she did not want to speak to them at a commercial spiritual center (there is one at Opera House in Bombay, in line with Allbless Baug), had the first sitting in their home. Today, some 600 sittings later, and with free conversations with their departed sisters, their brothers-in-law, and from 1978 onwards, their mother, the Pavris have gained a fair picture of life amongst the spirits. This they have put forth in a book, not with any intention of creating a controversy, but with a view to bring awareness to the readers, "specially members of my community who labor under misguided beliefs and dogmas."

Pavri's recording of messages con-

firms that there is a *Chinvat Pul* - "a long straight road across from you, a sort of highway." The soul of the departed is guided over the bridge by its spouse, regardless of the number of years they have been separated from each other mortally. There are seven planes in the other world: the first three being hell; the fourth, a kind of purgatory where "existence is dark, cold and unpleasant;" and the top three being heaven, the seventh plane being the divine realm of the great gods of heaven (hence: seventh heaven?). The spirits contacted are normally in the fifth and sixth planes where there is an atmosphere of warmth, brightness, purity and music. As time advances, they move into the seventh plane, become one with God and cannot be spoken to.

We learn that spirits do not have any shape, or form, or color. They cannot be touched or felt, though they can touch, see, feel and hear us. They have very sensitive taste buds, and enjoy 'eating' the same dishes as when they were alive. The spirits, Pavri avers, can smell and eat, not in the physical sense, as they do not have stomachs, but by their senses, which give them the pleasures of eating. Hence, the Zoroastrian custom of laying out a repast for one's dead on their *baj rojgars* (death anniversary days), or remembering them with scented roses on *muktads* (the last 10 days of the year) does not seem as wasteful as many reformists would argue.

Through nine chapters, Pavri informs us of the daily life of spirits, spent mainly in prayer, talking and being with angels, and in pursuit of betterment to reach a higher plane. Spirits have certain characteristics like recognizing relatives and friends, and commenting on them, their dresses, just like living mortals. They are, Pavri informs, just as possessive about their belongings as living beings. Coomi, for example, refused to have a plot of land purchased by her sold to anyone, emphasizing that it was meant only for her brother.

If many of these incidents sound too personal, and even a figment of one's imagination, probably to serve one's own end in certain cases, Pavri supplements the observations within his own family with those reported by others in similar circumstances. To some extent, spirits have the power of prediction, and Pavri quotes a few examples which, he claims, have saved him and his relatives from tension.

One may scoff and not accept the very concept of another world, or the existence

of life after death. Pavri, however, anticipating the scepticism, has quoted from scientific authorities like Albert Einstein, Oliver Lodge and Shaw Desmond, and has appended a bibliography of 33 books to support his theory that death is only a gateway (or get-away) from the material to the astral and celestial worlds.

What is, however, of particular interest and importance to a Zoroastrian reader is the interpretation of the theory of reincarnation. According to Coomi, "God will send back a soul if it wants to be reborn, to suffer." This is in keeping with the *Minokherd*, where we are told God gives the option to the spirit to stay near Him and progress, or return to earth, experience sorrow or happiness again, and return.

Barring the experiences put down by the Bhavnagari family in 1981 (published by the Godrej Printing Press) of their seances with their sons who perished in a motorcar accident, there are few such books recently published by Zoroastrians. Dastur Jal Pavri's work *The Zoroastrian Doctrine of a Future Life* was published way back in 1926; and Dastur Sanjana's *Spiritualism Through Zoroastrian Eyes*, in 1929. Much water has flowed under the *Chinvat Pul* since then.

Pavri's work is a trifle too personal, and the sittings for over two decades have been quoted at the expense of being repetitive. Tighter editing could have made the

What happens to the soul after the three days' prayers have been said to wish it bon voyage on its journey into the unknown?

book more readable. A little more attention to proofreading could have eliminated typographical errors. Despite some of its shortcomings, including the rather unwieldy title, said to have been dictated by Coomi herself, and readers' scepticism, the book is recommended, to quote Russy Karanjia, editor-in-chief of *Blitz*, who contributes a foreword, "to all seeking the meaning of life, the significance of death, and consolation for the separation of the living from the dead."

Homi J. Rogers

MILESTONES

The data on births, marriages and deaths has been compiled from information provided by various newsletters and anjuman in India and abroad, courts and hospitals. It must be pointed out that this information is not always complete or consistent.

Of the 78 who died in Bombay, 21 succumbed to heart disease, brain disease claimed nine and cancer and old age claimed eight victims each. The other killers were lung disease (six), kidney failure and pneumonia (five each), hypertension (three), and burns and septicemia (two each). There were isolated cases of Parkinson's disease, nervous disorder, blood disease, suffocation, jaundice, diabetes, accident, bronchitis and liver disease. A four-year-old and a stillborn child were also lost to the community.

In the breakup of deaths according to illnesses, it must be noted that in some cases, especially in those of the very old, death is often due to a combination of several diseases.

If readers have any information they would like published, some proof to ensure the veracity of the report would be required. We are sure our readers would appreciate this requirement and cooperate with us.

BOMBAY

Born

A girl to *Afreen and Zersis Daruwalla* on March 23, 1989
A boy to *Kamal and Homi Surti*; March 28
A boy, *Farhad*, to *Amy and Yazdi Aibara*; March 29
A girl to *Mini and Pesi Pandole*; April 3
A boy to *Parvin and Shapur Javanmardi*; April 6
A boy to *Tannaz and Hoshang Nikorawala*; April 6
A boy to *Khurshid and Aspi Antia*; April 7
A boy to *Daizy and Adil Crawford*; April 10
A boy to *Zenobia and Rohinton Bhangara*; April 11
A girl to *Homai and Ardaviraf Zaveri*; April 13
A boy to *Yasmin and Cyrus Billimoria*; April 14

A boy to *Farida and Sarosh Aibara*; April 15
A girl to *Prochi and Mehli Bhada*; April 15
A boy, *Jamsheed*, to *Rashna and Hoshang Tata*; April 15
A girl to *Kaizad and Mhelly Bhumgara*; April 19
A boy to *Jasmine and Kersi Palsetia*; April 21
A girl to *Shahnaz and Farsheed Irani*; April 25
A girl to *Tanaz and Adil Katrak*; April 25
A girl to *Purnoor and Burzis Taraporewala*; April 27

Married

Shareen Shiavux Vakil and Marbin Rustom Colah; March 9
Sunnu Jangoo Godrej and Firdosh Cawas Nogama of South Africa; March 23
Rashna Noshirwan Variava and Meherdad Noshirwan Dastoor; March 24
Pervin Hormusji Wadiwalla and Kaizad Rustom Inspector; April 1
Shenaz Kavas Buchia and Daran Kooverji Rajwadewala of Bulsar, Gujarat; April 7
Kamal Fardoonji Merchant and Shavaksha Jamshedji Katila; April 8
Mahrugh Minoo Rana and Rohinton Ardeskar Zaiwala; April 8
Farzana Shiavux Poonawala and Neville Faramroze Dumasia; April 10
Farida Dhunjishaw Balsara and Khushroo Minoo Master of Poona; April 11
Soonoo Jamshed Parbhoo and Hoshang Minocher Netarwala; April 14
Avaan Pheroze Karanjia and Jamshed Rustomji Vakharia; April 14
Mahrugh Framroze Batliwalla and Viraf Pesi Chinoy; April 15
Pervin Rustomji Amrolia and Keki Jal Bulsara; April 16
Mahdjabin Kamran Rahatbadi and Sohail Mohabatullah Mohabat; April 16
Kashmira Naval Santok and Jal Rusi Olia; April 16
Jasmine Hosang Debara and Jimmy Dady Patel; April 16
Dinaz Kersi Rana and Kerfegar Jamshed Cooper; April 17
Mahrugh Manchershaw Fulwadiwala and Navroze Godrej Wadia; April 18

Firuz Hoshang Pastakia and Homiyar Tehmuras Mistry; April 20
Farida Rusi Adajania and Neville Jal Balsara; April 22
Shenaz Murzban Unwala and Dinshaw Faramroz Variava; April 23
Pinky Keki Patel and Khurshed Minocher Daruwalla; April 25
Doelat Pulad Puladi and Bahram Hormezdiar Bastani (Allahabadi); April 28
Aban Behram Havewala and Karl Pesi Kerawalla; April 28
Shiraz Aspiandiar Irani and Darius Rustom Shroff; April 28
Shehnaz Hormuz Chubb and Adil Jamshed Patuck; April 29
Mahrugh Darabshaw Gubba of Surat and *Rohinton Rustomji Mistry*; April 30
Shiraz Rustom Khorshedi and Jehangir Nariman Morris; April 30
Niloufer Jehangir Khambatta and Hormazdiar Pirosha Rustomjee of Victoria, Australia; April 30

Died

Parvez Ardeskar Motawara (54), residing at 12, Khareghat Clny, Hughes Rd, 400007; March 21
Ardeskar Meheraban Beruzi (75), 4/31, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; March 31
Dhun Jamshedji Bhesania (73), Kasinath Bldg, Kasinath St, Tardeo, 400034; March 31
Siloo Rumi Umrigar (46), B/32, Shakti Sadan, Lamington Rd, 400004; March 31
Goshesp Homi Colah (84), C/o R. D. Wadia, 124-B, Twin Towers, Veer Savarkar Marg, Prabhadevi, 400025; April 1
Dhun Motabhai Contractor (65), 804-C, Rati Lodge, Parsi Clny, Dadar, 400014; April 1
Gulan Minoo Dubash (65), Flat 2, Shirbanu Bldg, A-111, M. Karve Rd, 400020; April 2
Shiavax Dorabji Pavri (80), 44/B, Batliwalla Villa, Sleater Rd, 400007; April 2
Hoshang Munchershaw Doctor (76), Windsor Chmbs, Cawasji Patel St, Fort, 400001; April 3
Homi Munchershaw Malu (82), 66, Great Western Bldg, 37, Maharashtra Chmb of Commerce Lane, Museum, 400001; April 3
Dinshaw Hormusji Kutar (75),

Khorshed Abad, 658, Parsi Clny, Dadar, 400014; April 4
Ratamai Pestonji Dastoor (85), Flat 2, Mehta Bldg, Panthaki Baug, Andheri (E), 400069; April 6
Mani Manek Mehta (80), D/8, Rustom Baug, Victoria Rd, Byculla, 400027; April 6
Nariman Cawasji Panthaki (83), Daruwalla Hse, Parsi Clny, Dadar, 400014; April 6
Framroze Jehangir Patel (89), No 3, Azad Ngr, 46/962, Veer Desai Rd, Andheri (W), 400058; April 6
Aaban Farokh Soonawalla (45), 22, Mehta Mhl, Dadar, 400014; April 6
Hiraji Maneksha Boatwalla (54), 18-A, Jal Darshan, 51, Nepean Sea Rd, 400036; April 7
Perin Rustomji Hilloo (73), 2, Gamadia Clny, Tardeo, 400007; April 7
Daulat Navroji Ichchaporla (90), 739, Cama Bldg, Parsi Clny, Dadar, 400014; April 7
Khorshed Kaikhushru Irani (73), 31/32, Shanhvile, Malcolm Baug, S.V. Rd, Jogeshwari (W), 400102; April 7
Eruchshaw Merwanji Khara (86), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; April 7
Kersasp Sorabji Meherhomji (48), R. Jaijibhai Bldg, 28, Forjett St, 400007; April 7
Jerbai Phiroze Pundol (82), 27/A, Sleater Rd, 400007; April 7
Homi Jeevanji Wadia (78), 114/G, Dattani Park, Western Express Highway, Borivli (E), 400066; April 7
Jal Rustomji Desai (67), Balaram St, Grant Rd, 400007; April 8
Soli Cawasjee Mama (64), Albless Bldg, 691, Parsi Clny, Dadar, 400014; April 8
Rumi Manchershaw Umrigar (48), Shivila, Girish Talao, Vasai 401201; April 8
Jaloo Navel Kanga (69), 12/B, Band View, 665, Parsi Clny, Dadar, 400014; April 9
Avabai Dadabhoy Motiwalla (91), Landsend, Dongersey Rd, Malabar Hill, 400006; April 9
Behram Sorabji Mowdawalla (67), Pervez Lodge, 16th Khar Rd, 400052; April 10
Dinabai Pestonji Deboo (73), 29, Dadachanji Bldg, Marzban Clny, Dr A. Naik Rd, 400011; April 11
Dhunmai Gustaspa Karkaria

(91), B-5, Rustom Baug, Victoria Rd, Byculla, 400027; April 11
Seroo Darabsha Avasia (72), 3/6, B. S. Panthaki Baug, Andheri (E), 400069; April 12
Boman Jamshed Irani (69), 275-0, Umrigar Bldg, Zoroastrian Clny, Tardeo Rd, 400007; April 12
Tehmina Mahiyar Irani (75), Meher Mans, Jamshedji Petit St, Grant Rd, 400007; April 12
Phiroze Framroze Tavadia (68), 13, Ratan Tata Clny, Bldg No 3, Ratan Tata Marg, Tardeo, 400034; April 12
Keki Ardeshir Vesuna (76), 14, Krishna Nivas, Roshan Ngr, Borivli (W), 400092; April 12
Mani Jehanbux Cooper (71), 511-C, Davur Bldg, Adenwalla Rd, Matunga, 400019; April 13
Piroja Phirojshaw Irani (78), 598, Wadia Bldg, Girgaon Rd, 400002; April 14
Tehmas Shavaksha Tata (80), C/o Ms Frey Crawford, Dhun Villa, 615, Parsi Clny, Dadar, 400014; April 14
Tehmina Shapurji Hansotia (63), 4, Shroff Bldg, Gamadia Clny, Tardeo, 400007; April 15
Katy Jal Rivetna (52), 32, Kashinath Bldg, 7th Khetwadi Lane, 400004; April 15
Dhunmai Jehangirji Siganporia (86), 'C,' Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 15
Tehmina Dinshawji Surty (78), 220/B, The Reward, Tardeo, 400007; April 15
Dolly (Dorabji) Sorabji Battiwalla (83), Ghatalia Mans, 803-D, Parsi Clny, Dadar, 400014; April 16
Kersasp Maneksha Katrak (69), Dinu Villa, 631-B, Parsi Clny, Dadar, 400014; April 16
Dosabhai Jivanji Shroff (76), 27, Old Khareghat Clny, Hughes Rd, 400007; April 16
Alan Dara Vandrewalla (65), 73, West View, Lam Rd, Deolali Dist, Nasik, 422001; April 18
Dhunjisha Dinshaji Elavia (70), Boman Hse, 2, Homji St, Fort, 400001; April 19
Mervan Khodadad Irani (47), Mackawee Mans, 7, Rustom Sidhwa Marg, Fort, 400001; April 19
Aloo Khurshedji Patel (70), 7-C/13, Tata Blocks, Tardeo, 400034; April 19
Bachamai Sorabji Sodawaterwala (79), 22, United

Chmbs, 347-A, Grant Rd, 400007; April 19
Darabshaw Framji Bharucha (70), Jeevan Complex, Khetwadi Main Rd, 400004; April 21
Jimmy K. B. Tavaria (47), 1/7, Tomco Officers Qrts, Tata Hsg Soc, Wadala, 400031; April 21
Armeity Aflatoon Irani (42), 27, Khareghat Clny, Hughes Rd, 400007; April 23
Tehmina Behramji Irani (72), Nawab Manzil, Wadia St, 400064; April 23
Daulat Rustom Rubux (71), Dahanu Darshan, Dahanu Rd, 401602, April 23
Gulbanoo Pirojsha Sethna (93), Roshan Mans, 664, Parsi Clny, Dadar, 400014; April 23
Dadi Cursetjee Driver (76), 689, Parsi Clny, Dadar, 400014; April 24
Shirin Savak Banaji (78), Prabhakar Sadan, Khetwadi, 12th Lane, 400004; April 25
Meherbano Ardeshir Medjekar (78), 73, Vijay Chmbs, Tribavan Rd, 400001; April 25
Jasmine Homi Jokhi (4), 29-A, Godrej Baug, Off Nepean Sea Rd, 400006; April 26
Homi Navroji Kanga (74), 'V,' Cusrow Baug, S. B. Rd, 400039; April 26
Temulji Eruchsha Khambatta (77), 5, Ajanta, Chimbai Rd, Bandra, 400050; April 26
Coomi Eruch Contractor (74), 285, Chaturbhuj Bldg, Samaldas Gandhi Marg, 400002; April 27
Kaikobhai Jehangir Engineer (85), Dwarka Bldg, 13th Rd, Khar, 400052; April 27
Mehroo Dhunjishaw Mistry (68), 66, Blue Heaven, Mt Pleasant Rd, Malabar Hill, 400006; April 27
Nariman Sorabji Golwalla (85), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; April 28
Mehra Temurasp Govadia (70), 23/12, Prafulla Hsg Soc, Dutta Mandir Rd, Deshkunar Wadi, Kandivli (W), 400067; April 28
Noshir Kekobad Mobedjina (73), 2/5, A. H. Wadia Baug, Parel Tank Rd, 400033; April 28
Hirabai Bomanji Tijoriwalla (84), Nawab Bldg, Wadia St, Tardeo, 400034; April 28
Bomi Burjorji Basla (48), D-16, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; April 29
Dinamai Ratansha Desai (97), Pandole Bldg, Opp Mithaiwalla

Agiary, Sleater Rd, 400007; April 29
Aloo Eruchshah Karanjia (67), Kotwal Hse, Sleater Rd, 400007; April 29
Banoobai Jamshedji Mistry (87), 13, Shiv-Neri Bldg, Old Bombay Agra Rd, Thane, 400602; April 29
Darabsha Jamshedji Noble (78), Noble Bldg, 151, Nanubhai Desai Rd, 400004; April 29
Baby girl of Parvez Darabsha Tadiwalla (stillborn), Multani Bldg, Khetwadi, 400004; April 29
Soona Jehangir Dastur (89), New Bhivandi Hse, Cumballa Hill, 400036; April 30

CALCUTTA

Born

A boy, *Khushrav*, to Dolly and Hosi Davar; April 2
 A girl to *Tehmina* and *Gautam Ghosh*; April 28

Died

Savak Hirji Ghadiali (58), husband of Mani and father of Farokh and Farhad; April 19

CHICAGO

Born

A girl, *Malisa*, to *Mahrukh* and *Bob Kravich*; April 5
 A girl, *Alysha*, to *Rashne* and *Rohinton Shroff*; April 20

KARACHI

Born

A boy to *Dinaz* and *Rohinton Irani*; February 14
 A girl to *Alla* and *Burjor Rustomji*; March 9

Married

Spenta Wania and *Faramarz Khambatta*; March 16
Pervin Sukhiya and *Daraius Rabadi*; March 26

Died

Tehmina Edulji Chowna (75); March 1
Noshir Sohrabji Sidhwa (81); March 2
Kaikhushru Sorabji Kotwal (84); March 7
Mahrukh Homi Irani (37); March 26
Sarosh Khodad Irani (83); March 27
Khorshed Bejanji Khajotia (96); March 30

MIDDLESEX, UK

Born

A boy, *Darius*, to *Stella* and *Gev Eduljee*; March 9

PENNSYLVANIA

Died

Dhunmai Gandhi, mother of Mani Rao; February 22

POONA

Died

Nariman Shavaksha Bextor (86), 9, Alexandra Rd, Ghorpadi, 411001; April 18
Keki Jamshedji Feniwalla (79), 920, Synagogue St, 411001; April 22
Fardoon Dinshaw Irani (82), 1981, Convent St, 411001; April 26
Mani Rumi Irani (48), 9, River View, Koregaon Park, 411001; April 30

Compiled by Roxana H. Kaka

THE PARSIANA BOOK OF IRANIAN NAMES

The Iranian names of boys and girls along with their meanings which originally appeared in Parsiana have now been reprinted in an attractive 24-page booklet.

The book, which is priced at Rs 15, is available on sale at:

Kaiser-E-Hind, 300 Perin Nariman Street, Behind Reserve Bank of India, Fort, Bombay 400 001.

Fareedoon and Burjor Sandalwood Shop, Princess Street.

Union Press, 13, Homji Street, Bombay 400001.



**Favored by the
liberals and frowned
upon by the
orthodox, Dastur
Framroze Bode tread
a revolutionary path**

His scholarship was progressive, yet profound. His oratory skills could hold the attention of the most listless listener. His chanting of prayers would gladden the hearts of the non-ritualists. But because he had chosen to follow the religion of Zarathushtra according to his interpretation and convictions which did not find favor with the prevailing beliefs and customs, Dastur Framroze Ardeshtir Bode's popularity was limited. His decision to be cremated, which he had conveyed in writing to his wife Homai nearly 15 years ago, further estranged him from the clergy, some of whom felt that as a priest he had no right to opt for this mode of disposal overruling the traditional dokhmenashini system. They wondered whether this would set a wrong precedent for the community.

As a result, at the Chandanwadi Electric Crematorium on February 1, 1989 there were barely a score and more friends and relatives who had come to pay their last respects to the former high priest of the Fasli Atash Kadeh. Probably, news about his death that same morning had not spread far. Yet, this scant attendance was in marked contrast to his heyday when gatherings would assemble in large numbers to hear his provocative talks even though there was a constant threat of the meeting being disrupted. Ervad Homi Turel, a trustee of the Cama Athoran Madressa, remembers one such meeting when, as a young boy, he had jumped over a wall to avoid confrontation.

But why was Bode hounded? Why did he evoke so much antagonism, so much controversy? At a time when the community was governed by customs and traditions, he incited members to question their relevance. When Zoroastrians considered themselves God's chosen people who alone were entitled to the Prophet's

declared that the traditional system should be replaced with an alternative mode of disposal. In the famous Bangalore Aramgah case, he lent support to those favoring the aramgah rather than the dokhma and, on the basis of his brief, the court decided that the aramgah should coexist with the dokhma.

In a period when sanctity and ceremonial purity were the norm, he chose to consecrate the Fasli Atash Kadeh in his own distinctive way. Further, when the trustees appointed him dastur of this fire-temple, his critics viewed this as simply sacrilegious. Also, in the forty-ninth year of his life when he chose to marry Homai who had left her first husband to join the rebel priest, the community thought that the act was not befitting a spiritual head. Till the end, some bitter critics refused to address him as 'Dastur' or 'Dr' Bode and insisted on referring to him as 'Mr' Bode.

But there were others like Esther Engler, an associate of Bode's at the Philosophical Research Society, Los Angeles, who wrote of the priest, "Statements he made years ago have assisted me along the way. They still surface and remind me of the direction to go." Ervad Kersey Antia of Chicago who also ranks among the liberals of the community ever since he performed the navjote of American engineer Joseph Peterson, acknowledged, "He was so ill and helpless for so long (Bode was suffering from Alzheimer's disease for the last eight years) but it was only with his passing away that I realized what a vacuum his passing away has created in the community among the progressives. It is so sad that we have no learned dastur of his caliber with the progressive views he braved half a century ago. At a time when we need many more like him, we have none."

French scholar Dr Paul du Breuil who

THE REBEL PRIEST

Parinaz Gandhi

message, he dared to perform, on a mass scale, navjote ceremonies of illegitimate children of Zoroastrian men and their non-Zoroastrian mistresses in the village of Vandsa. These navjotes which have since been labelled as the "Vandsa navjotes" received censure from the community. To the Zoroastrian lot who believed that offering dead bodies to the vultures was the ultimate good deed, he

describes himself as "a faithful follower of Dasturji Bode whom I do not hesitate to place among my masters," says, "The ill-informed people who (criticize) him have thus shown their complete ignorance of Avestic matters and, above all, of the true spirit of the Zoroastrian religion which he so remarkably incarnated."

In a paper contributed to *The Voice Universal* of Sussex, UK, Bode had writ-

ten in 1970, "Zarathushtra brings the message of freedom and liberation from darkness, ignorance, superstition, ritualism... He does not demand blind following... He says: give ear, listen, ponder with the light of your shining mind and with expanding awareness, decide, discriminate; each man must choose his faith for himself." According to him, Zarathushtra has declared his mission to be: giving "spiritual illumination to each and every living soul and to lead all living beings onto the path of faith in God."

Bode was condemned because he openly declared that he did not see anything wrong in performing the navjotes of children of Zoroastrian fathers and their non-Zoroastrian mistresses staying with them. On the appeal from the fathers of such children in Vansda, a village in Gujarat, social worker Burjorji Bharucha personally investigated each case history and was convinced that the would-be initiates were genuinely seeking to enter the

was due to the inspiration provided by Bode whom he used to meet regularly. In 1942, when Bode along with Dastur Minocher JamaspAsa and other priests performed 77 navjotes of people in the age-group of 7 to 77, there was an uproar in the community and a public meeting was convened to censure their action. From this group of 77, some, it is believed, later discarded their sudreh-kusti when they were anyway refused admission to fire-temples. According to another source, some of these new initiates subsequently even married into athornan families.

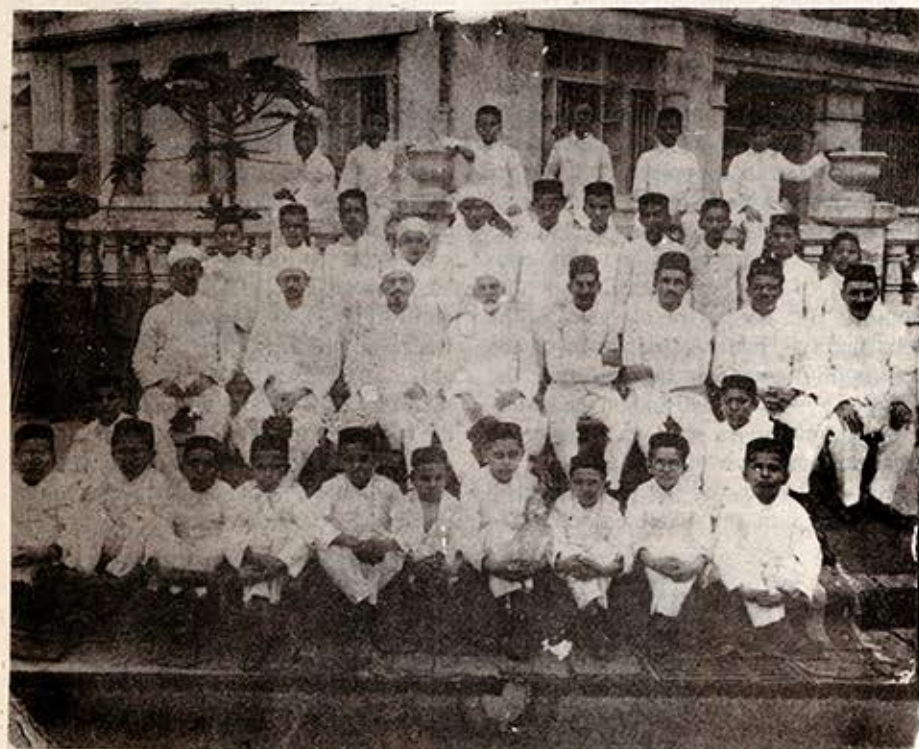
"No one condemns the Mazagaon navjotes (performed in 1882 by five dasturs and four priests, including Dastur Kookadaru) which were of a similar nature where, in fact, the mistresses were not even residing with the Zoroastrian men," points out Homai Bode. But according to Dastur (Dr) Firoze Kotwal, High Priest of the H. B. Wadia Atash

Subsequently, Bode performed the ashirvad ceremony for the couple at their request. During his 26-year stay in the United States, Bode performed the ashirvad for many Parsis who had married non-Parsis, including maestro Zubin Mehta. He was convinced that the ashirvad ceremony showered the couple with blessings which, according to the scriptures, cannot be denied to even a criminal. As an ordained minister, Bode was invited to perform the wedding ceremonies of many Christians and Jews who had heard his discourses at their Sunday prayer meets and were impressed by his philosophy. What is rare is that he was once invited to perform the wedding ceremony of a Christian priest and his Christian bride in the priest's own church in California, remembers Homai.

Even after Bode took up residence in the United States in 1954, on his tri-annual trips to India he would invariably pass on his message, through lectures, to audiences that were interested. Until 1980 he continued on the governing board of the K. R. Cama Oriental Institute whose condolence message described him as "a scholar of eminence, a progressive reformist, one who lived according to his understanding of the teachings of our Prophet."

Bode's talks were marked by eloquence of language and powerful delivery. He never needed to refer to his notes during his talks. Ungrudgingly, even high priests like Dastur Hormazdyar Mirza and Kotwal, who did not agree with his views, conceded that his oratory was exceptional. Said Mirza, "No doubt he was a learned man, but he did not listen to the views of the majority of the community." Since Mirza and Bode "could not see eye to eye in public," Mirza did not wish to comment further. Kotwal was more forthcoming. He complimented Bode as "a good man, helpful in every way, a teacher at Zoroastrian seminaries...He made good efforts to preserve the Zoroastrian tenets." Kotwal however did not hesitate to add, "He was bestowed with intelligence, had zeal, his prayers could win over your heart... but unfortunately he made false utilization of these endowments" without considering how his doctrines would offend the sentiments of the devout. Had he heeded the voice of the majority, he would have been venerated, would have left his name behind, Kotwal pointed out.

Supporting the same view, an editorial comment in *The Bombay Samachar* of February 19 notes, "Had he remained a



Bode (sitting on chair, third from left) with the staff and students of the Dadar Athornan Madressa including Master (rear row, extreme left) and Panthaky (rear row, third from left)

religion. Bode believed that there was no reason why the children should suffer for the acts of their fathers, remembers Ervad Fali Master, secretary of the Iran League. Master admits that his own involvement and participation in community activities

Bahram, the earlier navjotes were performed with due care and in keeping with the prescribed rituals for which they were accorded the sanction of the community.

Bode went a step further. As mentioned in his bio data, he even performed navjotes of an Iranian-Muslim and a Jew in Oregon, USA as also of a German lady – a Christian married to a Parsi – who, after studying the Zoroastrian scriptures, was keen to get her navjote performed on her first wedding anniversary.

conformist, practised and preached strict adherence to old, outdated customs and superfluous ceremonies, it would have been roses, roses all the way for him. But he would have none of it... He staked his career, his reputation, even accepted social ostracism for... he firmly believed that the great Zoroastrian religion was meant for the people of the whole world; that anybody who wanted to enter the fold should not be denied admission... Till the end of his days, he neither regretted, relented nor resiled from his stand."

No samast anjuman meeting was summoned to honor the late Dastur. There was fear that a requisition made by his supporters would result in a counter-resolution from his detractors causing embarrassment and disharmony within the community. His wife is indifferent: "Framroze is dead. It won't matter to him whether he is praised or cursed. Our thinking is all warped. We hold (condolence) meetings to lavish praise but when the person is living there are not even two good words for him."

The lone traveller was constantly "in search of truth and facts. He never thought of himself. He had the courage to express his views in written and oral form. If he felt that a statement is 'not the truth' or 'this is not religion' he would say so. But he would never say ill about anybody," Homai took pains to point out.

The system of disposal of the dead has to change with the times, Bode firmly recommended. Though he personally

believed that "Prayers are for the living, not for the dead," he opined that it was irreligious not to perform the death ceremonies of those who have opted for cremation. In fact, the priests who performed the afterdeath ceremonies for Bode were also reportedly ostracized for some time initially but with their convictions, they were able to ignore the criticisms. When the issue of the disposal of the dead bodies had become a heated controversy within the community at Bangalore, with one section opting for burial and another for dokhmenashini, it was Bode's knowledge of the scriptures that helped solicitor Rustom Gagrut win the celebrated case in favor of the aramgah proponents. Though pressure was brought upon the aramgah supporters by refusing them prayers in the agiary, the fact that the two systems of disposal coexist in Bangalore today is largely due to Bode's advice.

Just as some could not tolerate Bode's independent approach to religious issues, disregarding the voice of the majority, there were also others who strongly lobbied for him. And often, such support would come from affluent individuals which angered the populace even further and alienated him from the community. There were not many to appreciate the four months' efforts he put in for the consecration of the Fasli Atash Kadeh in Bombay. But, he had the blessings of the Petit family. Hamabai (daughter of the Petit family) appointed him dastur of the new fire-temple in 1940 and on the historic occasion he is said to have been presented with over 400 shawls.

But his advocating the inclusion of a sixth Gatha in the Fasli calendar (to

account for the additional day in the leap year) or his claims that he had been able to create a new Fasli alat (liturgical apparatus used in religious services) were dismissed by other priests like Kotwal who insist that no one today knows how to make his own alat. Though the wealthy might have subscribed to this theory, Kotwal does not deem it possible. Bode "could have taken our alat, but he had that pride that he could do everything on his own," was Kotwal's main cause for complaint. The Fasli Dastur served the Atash Kadeh for 14 years without taking any remuneration. "We lived from the earnings of his ashodad and other investments," maintains Homai. Within a couple of years he had made the agiary self-supporting. A select clientele had been established. From the beginning, no panthaky system had been adopted and instead, qualified priests were engaged on monthly salaries. As Bode himself had mentioned in his bio data, "Essential ceremonies only, sincerely performed, was the rule." In one of his papers Bode had submitted, "The future of religion depends upon its ability to free itself from stagnant traditions and unessential accretions." In the consecration of the Rustomfaram Adaran at Dadar too, Bode had given a hand.

Another fire-temple with which Bode had developed strong ties was the Anjuman Atash Bahram in Bombay where he had first started his yozdathregari. Subsequently he even served as secretary of the institution and almost till the last years of his life continued as trustee in an otherwise orthodox bastion. In fact, Homai's offer to tender a resignation on Bode's behalf was accepted merely

(Left) Bode performing the ashirvad ceremony for Zubin and Nancy Mehta At the North American Zoroastrian Symposium: Bode expresses his views



because certain legal formalities so demanded, she explained.

It was only subsequent to joining the Anjuman Atash Bahram at the age of 19 that Bode got a chance to pursue secular education. His early years had been spent in Badnera where there was no school. After coming in contact with Sohrab Marshall, principal of the Imperial High School, Bode was able to complete the course of education of seven school standards in 20 months. The initial breakthrough achieved, Bode then went on to acquire a BA degree in Avesta from the Bombay University and a master's diploma and gold medal in Oriental and Ancient Iranian languages and literature. His PhD degree came much later in 1957, from the Sacramento University, California, informed Homai, for a thesis he had submitted on Aurobindo.

While the Surat-born Bode himself had received his yozdathregari training at the J. N. Petit Orphanage (his father was the panthaky of an agiary in Badnera), for several years he tutored at the M. F. Cama Athornan Institute, Andheri and was even the principal of the Athornan Madressa at Dadar. As remember some of his ex-students like Master, "He gave us wonderful training. His discipline and straightforwardness were remarkable." Though the present principal of the Madressa Rustom Panthaky was very young when Bode was the principal there, he still holds the impression that Bode could command respect and give respect. What is particularly imprinted on Panthaky's memory is Bode's early morning chanting of the *Gathas*, every day after his bath, in a mellifluous voice that was a "very good influence on us children." Bode's recitations of the *Gathas* used to be regularly aired over the All India Radio and he was also invited to join Gandhiji at prayer meets.

Bode was the honorary secretary of the Gatha Society and in the weekly classes that he conducted, he imparted the tenets of the Zoroastrian religion. When working for this cause he came in close association with Irach Taraporewala and Behramgore Anklesaria; the latter he considered his guru. Reviving the Rahnumae Mazdayasnan Sabha in 1930 (the oldest Zoroastrian association, founded by Dadabhoy Naoroji), and during his tenure as secretary until 1956, Bode had an opportunity to come in close contact with Sir Rustom Masani, industrialist Phirozeshah Mehta, and many others. During the Second World War, he took

the initiative of starting the Mazdasnan movement to benefit young Zoroastrians. The activities of this group were also frowned upon by the orthodox segment.

An educational institution in the framing of whose policies Bode was involved considerably was the Boys' Town Public School in Nasik where he was founder trustee till his demise. As noted by the School's trustee Keki Mehta, "He was a man of convictions and he stood by them against all odds. Very few dasturjis have done so and our community will surely miss him."

Among the books authored by Bode were *Man, Soul and Immortality* and *Songs of Zarathushtra* which he had coauthored with Piloo Nanavutty. His manuscript on *The Zoroastrian Doctrine of the Soul* was unfortunately not printed because he did not get a chance to revise the text before he was incapacitated.

When residing in the States, Bode was on the faculty of The Philosophical Research Society Inc, East-West Culture Society, Krotona School of Theosophy and the Cultural Integration Fellowship Ashram. He officiated as consultant or on the board of governors in institutions like the Beverly Hills High School and the California Institute of Asian Studies. He was also a founder member of the Union for the Study of Great Religions in Oxford, England.

Frequently participating in panel discussions on television in the USA where he was asked to impart his knowledge of Zoroastrianism, Bode had even had an opportunity to perform a jashan ceremony and a wedding ceremony in Bombay for the film *Altars of the East* by Lew Ayres.

He was a familiar figure at the International Oriental Congress meets whether in England or Germany or France or Russia. Conferences on the history of religions, Mithraic studies, humanistic psychology were all intellectual stimulants for the scholastic-minded Bode. He spent a year in Iran as the cultural counsellor of the Ancient Iranian Culture Society and had even been invited to Athens to speak at the 2500 years birth celebration of the philosopher Pythagoras.

He particularly looked forward to the informal discussion group meetings every month in the States where topics, usually concerning religion or life or science would preoccupy the group for hours in a post-dinner session, recollects his wife. At these meetings, "There was difference of opinion but never argument. Each speaker would assert his own point, yet

keep his mind open. In India we do not know what discussion is," was Homai's view. She remembered Bode despondently saying that he thought "The Parsi community is great but it is not enlightened. They close their minds. They don't want to see what facts are." Similarly Master remembers the savant's advice: "Listen to everybody and finally do what your conscience says."

The reformer realized that "if Zoroastrians want to maintain their identity and survive in the New World, they should move with the times."

An honorary member of the London Parsi Association, Bode was also instrumental in the setting up of an association in California. The first Zoroastrian association at California was conceived during the social exchanges that used to occur among the three Zoroastrian families residing there, informs Homai. The influx came later and soon there was not one, but three Zoroastrian groups asserting their strengths. In a condolence letter sent by the president of the California Zoroastrian Center, Bode was described as "a man who dedicated his life for the cause of promoting *asha* and despite all the opposition to his reformatory move, carried on the mission to the last."

Though Bode did enjoy an occasional game of cards and socializing, his life otherwise centered around his books. His grasp of religious subjects was in-depth. He was a vegetarian by choice and had in 1957 worked as joint honorary secretary of the International Vegetarian Conference. The secular scholar was also a member of the Tagore Society and in his prime went visiting Shantiniketan, Rabindranath Tagore's international university near Calcutta.

Born at the turn of this century, Bode died at the age of 88. In the last few years, he was not conscious of the happenings around him and had to be constantly attended to for performing the simplest physiological functions. But until he was 80 he was very active in pursuing his objectives. "He lived his life truthfully and usefully. I don't think anybody can do more than that," asserted Homai.

As Bode himself had once summarized the message of Zarathushtra, a man's purpose is to "Think creatively, constructively, rationally, originally and independently with your head; love fully, universally and joyously with your heart; and live dynamically by using your hands to serve mankind in the cause of unity and peace."

CER Blood Donor Contacts

Should anyone require a blood donor, the Committee for Economic Revival (CER) lists the people in the different zones of Bombay with whom the *Blood Donors Directory* is available.

ZONE I

Fort, Hutatma Chowk, Ballard Estate, Churchgate, Sachivalaya, Marine Drive

Maharukh S. Batliwalla, 92, Steel Hse, Flat 11, 'G' Rd, Marine Drive, 400002, Tel: 256447
Khurshed F. Madon, 5/17, Hassanali Bldg, Jeejibhoy Dadabhoy St, Fort, 400001, Tel: 265315
Daisy H. Mehta, Empress Court, 126, Backbay Recl, 400020, Tel: 221087

ZONE II

Dhobi Talao, Girgaon, Marine Lines

Yasmin R. Bhagat, Master Chmbs, Cinema Rd, 400020, Tel: 259063
Bomi E. Dadabhoy, 635, Mistry Bldg, J.S.S. Rd, Dhobi Talao, 400002, Tel: 314740
Gulshan T. Dalal, 21, Kala Niketan Bldg, 95, Queens Rd, 400020, Tel: 290940
Percy S. Wadia, Old Sitaram Bldg, 204, S. Gandhi Marg, 400002, Tel: 250731

ZONE III

Museum, Colaba, Cuffe Parade

Dilbur H. Daruwalla, 92, Hassa Mhl, Dalamal Park, 223, Cuffe Parade, 400005, Tel: 215033
Armaity C. Ghaswala, D/4, Amarchand Mans, Madame Cama Rd, 400039, Tel: 2020209
Silloo K. Kavarana, 59, Wodehouse Rd, Colaba, 400005, Tel: 215989
Rummy P. Khan, R/16, Cusrow Baug, S.B. Rd, 400039, Tel: 240610

ZONE IV

Hughes Road, Malabar Hill, Walkeshwar, Cumballa Hill, Warden Road, Peddar Road
Khurshed D. Doctor, B/6, Khar-eghat Clny, Hughes Rd, 400007, Tel: 8228161

Edil J. Katrak, 18/B, Sky Scraper, Bhulabhai Desai Rd, 400026, Tel: 8221717
Maki R. Majra, B/9, Godrej Baug, Off Nepean Sea Rd, 400006, Tel: 8124189

Navaz M. Mehta, G/2, Spenta, B.G. Kher Marg, 400006, Tel: 8115466
Jiji Nusserwanji, 27, Malbari Bldg New Khareghat Clny, Babulnath Rd, 400007, Tel: 8227560
Adi J. Shroff, 102, Aderbad, 34, Hughes Rd, 400007, Tel: 8227412

ZONE V

Grant Road, Tardeo, Gowalia Tank, Nana Chowk, Haji Ali

Nozer J. Buchia, Empress Bldg, N. P. Lane, Grant Rd, 400007, Tel: 377089
Percy B. Chhapgar, Sir Ratan Tata Clny, Bldg 8, Tardeo, 400034, Tel: 4949883
Freddy D. Tukina, 30, Kasinath Bldg, 7th Khetwadi Lane, 400004, Tel: 383349
Shyam A. Wadia, 326, Karim Bldg Grant Rd, 400007, Tel: 371394

ZONE VI

Lamington Road, Bombay Central, Jacob Circle, Delisle Road

Zarine M. Amalsadvala, C/3, Shapur Baug, V. P. Rd, 400004, Tel: 359756
Zarin H. Mistry, Hira Manzil, Gilder Lane, Opp Navjivan Soc, 400007, Tel: 375686

ZONE VII

Mazagaon, Dockyard, Byculla

Meher K. Gazdar, 7/2, Rustom Baug, Victoria Rd, Byculla, 400027, Tel: 8721916
Rustom S. Mehta, A/31, Jer Baug, Byculla, 400027, Tel: 8514346
Sam M. Pardiwala, 12/1, Rustom Baug, Victoria Rd, Byculla, 400027, Tel: 8726558
Rohinton E. Pithawala, 22/C, Nwab Tank Rd, Mazagaon, 400010, Tel: 867389

ZONE VIII

Sewri, Lalbaug, Parel

Jeroo B. Bharucha, Flat 20, 2B, Tata Mills Co-op Hsg Soc, J. Bhatankar Rd, Parel, 400012, Tel: 446106
Hoshie J. Deboo, 32, Parel Tank Rd, Tata Clny, Parel, 400012, Tel: 4130446
Zarin B. Kapadia, 'B,' Tata Mills Co-op Hsg Soc, J. Bhatankar Rd, Parel, 400012, Tel: 449302
Farokh B. Kasad, Flat 27, Bldg 3, A. H. Wadia Baug, Parel Tank Rd, 400033, Tel: 4133593
Nariman E. Mehta, P/2, Nowroz Baug, Lalbaug, 400012, Tel: 4134244

ZONE IX

Dadar, Matunga, Wadala, King Circle

Mahiyar G. Dastoor, 616, Jame Jamshed Rd, Parsi Clny, Dadar, 400014, Tel: 4138270
Pervina R. Doctor, 759, Rd No 7, Parsi Clny, Dadar 400014, Tel: 4121443
Mithoo J. Jesia, 797, Jame Jamshed Rd, Parsi Clny, Dadar, 400014, Tel: 4121571
Nariman Khursedji, 724, Dinshaw Master Rd, Parsi Clny, Dadar, 400014, Tel: 4121436

ZONE X

Sion, Mahim, Bandra, Khar, Santacruz

Nozer R. Balsara, Flat 6, Bldg 5, Khan Est, M. M. Chhotani Rd, Mahim, 400016, Tel: 462590
Hufrih S. Contractor, 4/11, Mehta Bldg, M. M. Chhotani Rd, Mahim, 400016, Tel: 455766
Zarin D. Malegam, Edwin, 189, Perry Rd, Bandra, 400050, Tel: 6407082
Maharukh M. Wadia, Flat 2, Bldg 5, Khan Est, M. M. Chhotani Rd, Mahim, 400016, Tel: 466072

ZONE XI

Worli, Prabhadevi

Dinyar M. Jivaasha, 401, Sibylle Apts, 65, Worli Hill Rd, 400018, Tel: 4931431
Kaiyos T. Marfatia, 10, Shiv Sgr, Worli Hill Rd, Worli, 400018, Tel: 4933538

Tel: 4933538

Adi M. Mistry, 204, Pradeep, Plot 32, Worli, 400018, Tel: 4935750

ZONE XII

Juhu, Vile Parle, Andheri, Versova, Sahar

Katty E. Engineer, Garda Bldg, Panthaki Clny, Andheri (E), 400069, Tel: 6342485
Jeemmy D. Khan, 0-1, J. Tata Hsg Centre, Lallubhai Park Rd, Andheri (W), 400058, Tel: 245070 Ext 14
Malcolm K. Patel, 3, Cama Bldg, Cama Rd, Andheri (W), 400058, Tel: 6281420

ZONE XIII

Jogeshwari, Goregaon, Malad, Kandivli, Borivli, Dahisar

Lily K. Aibada, A 6/6, Flat 3/8, Jeevan Bima Ngr, Opp Shanti Ashram Bus Depot, Borivli (W), 400103, Tel: 664676
Homi S. Talati, 17, Malcolm Baug, Jogeshwari (W), 400102, Tel: 6280394

ZONE XIV

Powai, Bhandup, Vikhroli, Mulund, Ghatkopar, Thane

Darayush S. Bamji, X-103/11 Godrej Stn Side Clny, Vikhroli, 400079, Tel: 589241 Ext 4377
Bomi R. Boyce, C/610, Usha Ngr, Village Rd, Bhandup, 400078, Tel: 5611685

In addition, the CER has also distributed copies of the *Blood Donors Directory* to the following:

- Blood Bank, B. D. Petit Parsee General Hospital, B. Petit Rd, A.K. Marg, 400036, Tel: 8223212-14
- Bombay Parsi Punchayet, 209, Dadabhai Naoroji Rd, Fort, 400001, Tel: 267421-23
- Indian Red Cross Society, Provincial Head Qtrs, Town Hall Comp, Fort, 400001, Tel: 2861524
- Lady Hirabai Cowasji Jehangir Health Unit, J. N. Gamadia Bldg, Gamadia Clny, Tardeo, 400007
- Tata Blood Bank and Transfusion Service, J. J. Group of Hospitals, Byculla, 400008, Tel: 830943

Add something special
to an ordinary day!



Tango

Making the most
of an orange



Naturally flavoured. Contains fruit-juice.

A **Duke's** product

Bring back the romance...



Tribhovandas Bhimji Zaveri
Zaveri Bazar, Bombay 400 002. Phone: 341010.

Where trust is a tradition.