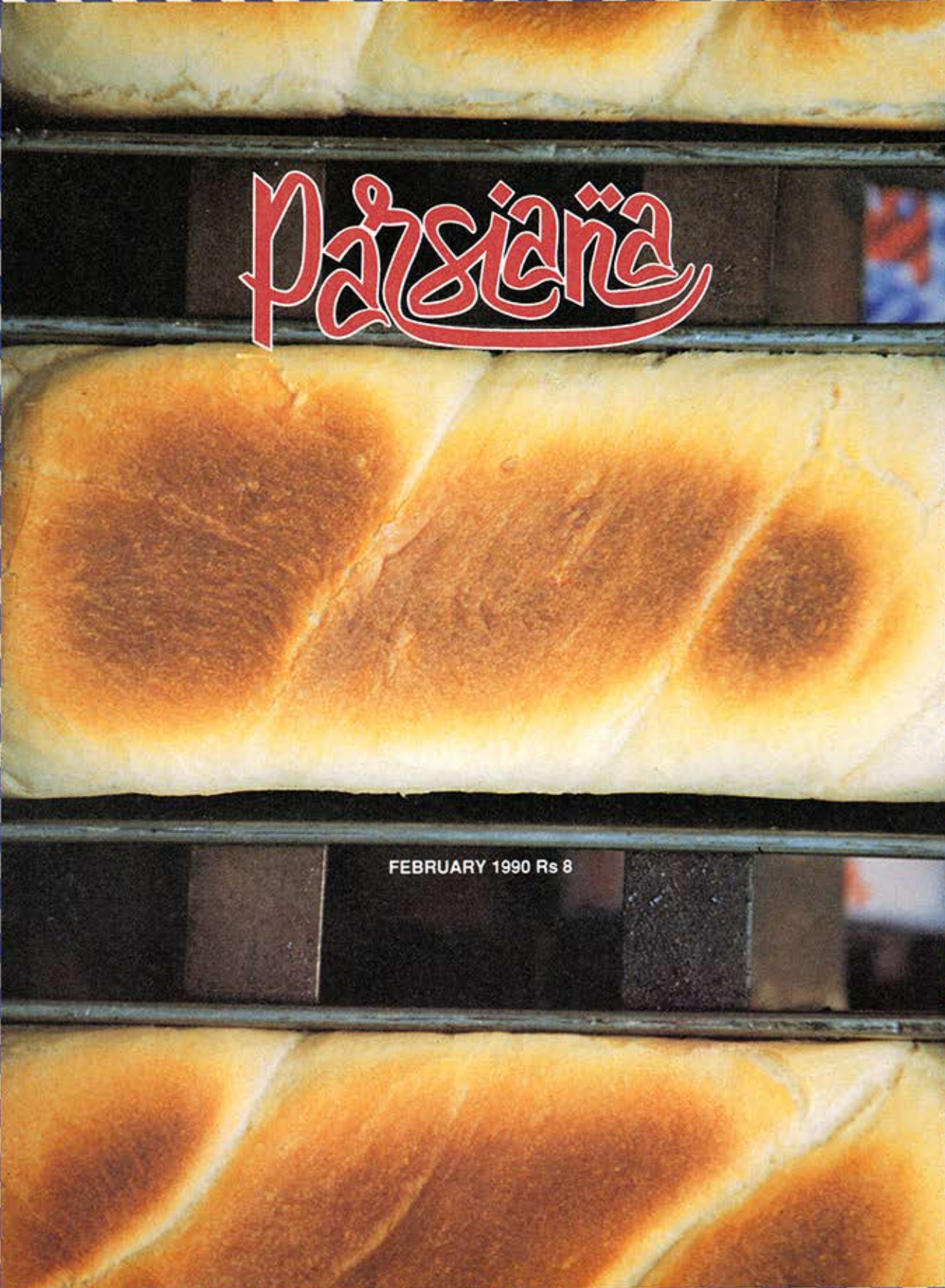




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Parsiana

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"Shirdi ké Homi Baba"

I was surprised to see the publicity given to "Shirdi ké Homi Baba" in your cover story (*Parsiana*, October 1989). It is bad enough that so many Parsis should take to the Baba cult, and that Parsi transport operators should arrange special buses for taking Parsi Baba devotees to Shirdi. However, as reported, when Homi Baba, who worships Lord Shankar and daily pours water over the lingam to keep it cool, is given this type of publicity, one wonders whether *Parsiana* is trying to extol the Baba cult or to denigrate it.

The question is, why are so many Parsis (so-called Zoroastrians) turning to Shirdi for their salvation? The specific question to be answered is that, when all over the world, specially in the UK, USA and Iran, Zoroastrians are doing their utmost to revive this great religion, what reasons make the Parsis in India seek solace in the various babas? Where have we failed?

Is the failing because of some gullible people who may have received favors, which they erroneously believe were through a baba, and hence spread the word around? Is it because our priests are not enlightened enough to exert their influence on the community like religious heads in other religions do? Or, is it because our anjuman trustees are too occupied with their local squabbles to make a concerted effort to prevent this exodus of faith?

It may not be strictly relevant, perhaps only coincidental, that, within a span of one month, six Parsi girls, from Pune alone, all pretty, all brilliant with a career, and all coming from good affluent homes, have married outside the community. The surprising part is that four out of the six families had leanings towards the Baba.

Brig N. B. GRANT (Retd)
Pune

The Editor replies

Parsiana is neither attempting to extol nor denigrate the Baba cult. The attraction for other religious orders and individuals is a pervasive reality and needs to be highlighted. In the same issue of *Parsiana* we also carried a write-up on a Parsi couple that brought Ganpati to their home. Several people commented adversely on the coverage given to this incident.

In both cases, we knew publishing the articles would cause offense to readers. But there was no doubt we had to carry the stories as they reflected what was happening in the community. The decision to put Homi Baba on the cover was taken because, of all the options available to us, it was the best visual we had.

Some readers have asked why we did not comment adversely on the Baba cult or the worship of Ganpati by Parsis. It is not for us to sit in judgement on other people's beliefs so long as those beliefs are not harmful to others. If people find solace outside their religion, we should not deny them that peace of mind.

The question we have to ask is where, why and how Zoroastrianism has failed to inspire its followers. In nearly every Parsi home, one member or the other looks to other religious orders or beliefs in addition to Zoroastrianism. In the community's concern — and sometimes obsession — to keep non-Parsis out of the religion (though there is hardly anybody who wants to come in to begin with —

how can a religion, which is unable to hold its own people, possibly attract others?) they have overlooked the fact that so many of their own have drifted away. And the community's predominant response has been to condemn those who stray instead of searching for ways to draw them back again.

"Navjote by Choice..."

This is in response to Ms Piloo N. Jungalwalla's remarks on the meaning of the word "*fravarane*" ("Readers' Forum," *Parsiana*, October 1989). I wish Mr Homi Rogers had had his review ("Navjote by Choice, not Chance," *Parsiana*, May 1989) of the books in question published in separate issues and saved me this response to a very old and dear friend of mine. However, here is what the word means:

Philologically *fravarane* (first person singular, present tense, reflexive verb) is derived from the root *fra-var*. Avesta *var*/Sanskrit *vr* has several meanings: (1) to cover, screen, hide, prevent, hinder; (2) to choose, select, choose for one's self, prefer; (3) to turn, twist; and (4) to impregnate, make pregnant. It may be pointed out that *var*, to choose, has been used more frequently in the extant Avesta than any other meaning. *Fra* as a prefix gives the verb a "forward, fore, forth" meaning. The root *fra-var* means "to choose, to choose forth, etc" and philologically it simply cannot mean "to declare, to proclaim, to affirm, to confess" (see *Altiranisches Worterbuch*, C. Bartholomae; *Worterbuch zum Rigveda*, Hermann Grassmann, Wiesbaden 1964; *The Practical Sanskrit-English Dictionary*, V. S. Apte; *Sanskrit-English Dictionary*, Sir M. Monier-Williams).

Fra-var occurs three times in the *Gathas* (Yasna 30.5; 31.10; 53.2), and all the three have been translated by Prof Irach Taraporewalla to mean "to choose." Prof Stanley Insler renders one as "choose" and the other two as an adverb from a separate form to mean "continuously." Prof Maneck Kanga is the only exception who, very likely under the earlier Christian translators of the *Avesta*, renders *fravarane* as "I confess" and yet translates Yasna 31.10 as "to choose" and has the other two instances as "putting faith in religion or any religious deed" in his dictionary — all derived from *fra-var*. But strangest of all, the late Dastur Framroze Bode and Ms

Jungalwalla have also rendered two as "chose," and one as "have faith in": "Of these two mentalities, the Evil One chose to perform the worst deeds" (30.5); "So from these two she chose for herself..." (31.10); having faith in the adoration and worship of Mazda" [(53.2) *Songs of Zarathustra*, Dastur Framroze Ardeshir Bode and Piloo Nanavutty, London 1952]. I wish Ms Jungalwalla had looked into her own rendering before making a sweeping statement. I have rendered all the forms of *var*, with or without prefixes, used in the Gathic dialect to mean "to choose religion for one's self," pointing to one's "ultimate conviction." That is what the word means. It is purposely avoided by some only because it speaks of a "thoughtful choice of religion" leading to acceptance of the person by those who have already made their choice.

I agree that "it is sad that very few Parsis study and know the ancient languages in which our prayers are written." Should most of them earnestly learn Avesta and understand their prayers, if fact the message in their prayers, then no one — scholar, layman, Parsi, or non-Parsi — will ever be able to fool them. But still we shall essentially need scholars of high caliber who know

enough of Avesta, Sanskrit, Pahlavi, Persian, linguistics, and Indo-Iranian studies to be able to firmly present the correct meaning, and not interpretation of the scriptures, especially with regards to key words, like *var* and its derivatives of *vairya*, *varana*, *fravareta*, *fravarti* and *fravashi*, on which the very foundation of the Good Religion "of Good Choice" was laid by Zarathushtra, the Divine Manthran.

Dr ALI A. JAFAREY
Buena Park, California

"The Touch of Tata"

The story of Naval Tata's adoption ("The Touch of Tata," *Parsiana*, September 1989) is very moving but hardly anything has been mentioned about Lady Navajbai Tata who adopted him.

Naval had the rare privilege of being brought up by this noble, aristocratic lady (née Sethna) who was a mother not only to Naval, but also to the entire Parsi community. The influence of her nobility in his formative years left a mark on his entire life and guided him in many ways. He referred to her as "*Maiji*" (respected mother) with great reverence. It was *Maiji* who groomed him for the high station in life which was to be his and ingrained in him from childhood that a

privileged status in life always carried with it high responsibility and concern for fellow-men — noblesse oblige.

Naval Tata's life bears ample testimony to this.

DINSHAH MALEGAMVALA

"Mushkil-e-Aasaan"

I am a staunch believer in Bahram Yazad "Mushkil-e-Aasaan" but, in the story, Pirkhun, the *kathiyara* (woodcutter), was assumed to be a Muslim. For that reason I was often questioned how we Parsis could accept the ritual, and I was unable to give any explanation.

Now, thanks to Ms Aban Minbati-vala's letter ("Mushkil-e-Aasaan," *Parsiana*, August 1989) my doubts have been cleared.

Ms SILLOO PARVEZ MAHAVALA

Fifth World Congress

There was a great deal of discussion at the Fifth World Zoroastrian Congress held in Bombay, January 3 to 7, 1990. Various speakers and delegates from all parts of the world exchanged views though only a few ideas were original. Will these views be implemented, or will they all end like soda fizz, forceful but temporary? We need more action than words. It is up to the organizers, the trustees of the Bombay Parsi Punchayet

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(BPP), and each one of us to see that this great and expensive Congress does not become just a wasteful expenditure without fruit.

There is not a single number one problem facing the community, but many; and each one is interlinked with the others. The main problem facing the community is that our girls, being more westernized and educated than boys, do not find suitable life partners within the community and wish either to remain unmarried or marry outside the community. Those who get married within the community, marry late in life, and do not wish to have more than one or two children. This gradually leads to a steady decline in the population which can be checked considerably by proper religious guidance, knowledge of our ancient religion and culture imparted from childhood and proper values inculcated, as was being done by our forefathers in the past.

Those girls who marry outside the community and maintain the Zoroastrian faith should not be allowed to drift away and should be permitted, if they so desire, to have the navjote ceremonies performed for their children. Those girls who have been converted into the religion of their husbands and are unable to have the navjotes performed, but reside

in charitable blocks and baugs, should be asked to vacate and give way to those Zoroastrians who are desperately in need of accommodation and hence unable to marry. Unless proper action is taken, my fear is that a grave situation may arise and we will find ourselves washed into the mainstream, and lose our identity completely.

It is heartening to find that our youths are now taking an active part in the welfare of our community and religion, and all encouragement must be given to them with special seats reserved for them on the advisory committee, and their views taken and considered. They are the future custodians of our faith and of the welfare of our community.

In conclusion, I applaud the gigantic work organized by the BPP under the auspices of the Federation of Parsi Zoroastrian Anjumans of India in staging the Fifth Congress and its chairman, Mr J. N. Guzder, in handling this great venture so deftly and smoothly and making it a big success.

D. F. GANDHI

Allahabad

The Fifth World Zoroastrian Congress which ended on January 7, 1990 had its highlights and a couple of incidents which left a bad taste in the mouth. On the whole the Congress was a great suc-

cess but the session which stood out the best was the Youth one and among them Ms Bapsy Dastur, Ms Fahriz Cooper and Ms Khursheed Khurody shone out to make the older generation really happy. The views expressed by them were not revolutionary except a certain statement made by Ms Khurody about our dokhmas which has no foundation in truth. Let some member of the dokhma subcommittee of the Bombay Parsi Punchayet take her near any of the dokhmas to ascertain the incorrectness of the statement made by her at the Congress. (Ms Khurody had mentioned that there was an unpleasant smell near the dokhmas.)

Among the other speakers, Mr Byram Avari of Pakistan made a great impression on the audience. It was a pity he was cut short. Dr (Ms) Rashna Writer of the UK was another outstanding speaker who knew what she was talking about as also Ms Ava Khullar and Prof Farrokh Mistree.

Now a word about the distasteful incidents. On the last day during the open discussions, BPP trustee Mr Eruch Desai was speaking on the question of acceptance of children of Parsi mothers and non-Parsi fathers. Dr Farhang Mehr, who was presiding over the session, had announced that five minutes would be al-

continued on page 44

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Events and Personalities

India's new AG

To make his office a guardian of public interest and not to "act as a hatchet-man of the government," is the commitment made by the newly appointed attorney general of India, Soli Sorabjee, notes *The Daily* of December 10, 1989. For a period of three years Sorabjee, an eminent constitutional lawyer and former solicitor general, will hold the esteemed law officer's post. The list of priorities of the 59-year-old attorney general will include checking the delays occasioned by the government in filing affidavits and appeals, reads *The Daily*. He is determined upon streamlining and speeding up the judicial process such that court time is optimally used.

Sorabjee is keen that the right to information be granted constitutional status and that the Official Secrets Act should not be misused to prevent exposure of the working of the Government. The Official Secrets Act must "be made precise and restricted to essential matters of defence and national security," the paper quotes Sorabjee.

"I am also anxious to see that proper traditions and standards are maintained and the legal profession is looked upon as a means of public service rather than an instrument for accumulating wealth," Sorabjee was quoted in *The Indian Post* of December 10, 1989. Vice president of the Bar Association of India and an honorary professor of the Bangalore-based National Law School, Sorabjee is of the opinion that lawyers should act as guardians of public interest, uphold the rule of law and promote human rights, particularly for the weaker sections of the society.

The supreme court lawyer has appeared in several landmark constitutional cases and has also authored two books titled *The Law of Press Censorship in India* and *The Emergency, Censorship and The Press in India 1975-77*, notes the *Sunday Mid-Day* of December 10, 1989.

Besides his interest in law, he is also a

music enthusiast and is the president of Jazz India, Delhi.

Mehta chairs Tata company

The chairmanship of the Tata Industrial Finance Corporation Limited (TIFCO), the comprehensive financial services company promoted by Tata Industries Limited, has been entrusted to Dr Freddie A. Mehta, vice chairman of Tata Precision Industries Private Limited and director of Tata Sons Limited, Tata Industries Limited and various other companies. The other Zoroastrians on the nine-member board of directors are N. A. Soonawala, J. K. Setna and Y. H. Malegam, notes the *Jam-e-Jamshed* of December 24, 1989.

The new company plans to offer cost effective packages in the area of industrial and consumer finance, merchant and investment banking, and hire purchase and leasing services to the corporate and retail sectors, adds the *Jamé*.

Akanksha at film fete

Akanksha, a film directed by Ms Firoza Wadia, was one of the films selected for the Indian Panorama at the Twenty-first International Film Festival of India which concluded in Calcutta in January.

Akanksha was one of the 11 short films screened from a total of 68 entries in the non feature film category, notes *The Times of India* of November 2, 1989. Produced by the Film and Television Institute of India (FTII), the bi-lingual (Hindi and English) film has a running time of 26.5 minutes and is made in 35 mm black and white. *Akanksha*, meaning ambition, is a story of a nine-year-old girl from a lower middle-class family whose parents insist on giving her the best of education at a posh Christian mis-

sionary school. The girl remains a misfit in school until she puts on a mask that may perhaps stay with her for the rest of her life. The locale for the film is the Queen Mary School, Wadia's alma mater.

A first-class student throughout her academic life, Wadia graduated in arts from the St Xavier's College before she took up a three-year diploma course in film direction at the FTII. In fact this film was her final project that qualified her for a diploma.

Recently married, Firoza (now Khan) plans to gain further experience in the field of film direction. Next on her cards is working with director-producer Ramesh Sippy on his ensuing feature films, *Zameen* and *Akela*.

Another Zoroastrian to feature in the Film Festival was Pervez Merwanji whose film *Percy* was among the 18 of a total of 93 feature films selected for viewing. *Percy* is the story of a young man who fails to develop a balanced perspective on life due to the constant friction between his parents. It is reportedly the first film to be made in Parsi-Gujarati featuring an all-Parsi star cast.

Bank advances

"The Bank continues to give priority to the safety of the depositors with a certain amount of conservative approach in giving advances. But we must also keep in mind the role which our Bank must play to assist entrepreneurs as also individuals in their daily needs," said Noshir S.



(From left) Sorabjee: guardian of public interest (Photo: Varghese Fernandez)
Wadia: making memorable films
Dadrawala: studying non-profit bodies
Karanjia: into corporate planning
Irani: follow-up on fertility

Pochkhanawala, chairman of The Zoroastrian Co-operative Bank Limited, at the annual general meeting of the Bank on October 20, 1989.

Acting on these guidelines the Bank's advances increased from Rs 19,45,000 in 1988 to Rs 49,53,000 in '89. The accounts also showed an increase in deposits from Rs 4,58,00,000 to Rs 5,63,00,000 indicating a growth rate of 23 percent. The Business Development Fund and the Building Fund approximately stand at Rs 1,75,000 and Rs 20,00,000 respectively, both of which will be used for furthering the Bank's objectives. In the final analysis, the net profits of the Bank stood at Rs 9,22,885 as compared to Rs 6,67,665 of the previous year, notes a brochure featuring the annual report and accounts.

The total number of shareholders of the Bank increased from 4,193 as on June '88 to 4,259 as on June '89. A 12 percent dividend was declared by the directors.

With the rapid progress in communication technology, the Bank is preparing itself to meet the possible impact on industry and trade as also the repercussions on the financial world that are expected with the unification of Europe in 1992, further noted the chairman.

New base for exports

The Poonawalla group of companies set up Span Overseas Private Limited (SOP), an export trading house, in October last, notes *The Economic Times* of January 1, 1990. The new company will concentrate on exporting products manufactured by medium and small-scale units in the Pune-Bombay industrial belt. Initially most of the goods will be exported to the Soviet Union and thereafter to other countries as well.

The decision to start this company was made by Dr Cyrus Poonawalla, chairman of the Serum Institute of India

and other associate companies like Sealol Hindustan Limited, Poona Stud Farm, Greenfield Farms, etc. He believes that the potential for exporting a wide variety of engineering and consumer goods are not being tapped because of the limitations of the small and medium units in setting up offices in the USSR, the paper reads. The group's past experience of five years has given them the confidence to deal with foreign markets.

Dadrawala selected fellow

The US-based Center for the Study of Philanthropy selected Noshir Dadrawala as one of its three international fellows for 1990.

During his four-month period of appointment beginning February, Dadrawala, secretary of the Centre for Advancement of Philanthropy and freelance correspondent, will be involved in studying operations and management of a wide variety of non-profit organizations, and learning about the workings of key organizations in the United States, reads a letter of appointment from the Center. He will also be expected to complete a research project and participate in the activities of the Center at the Graduate School of the City University of New York. In addition to bearing his boarding costs the Center will pay him a stipend of \$ 1,000 per month.

Also on the international circuit will be Dadrawala's paper titled "The Role of Philanthropy in India" which has been selected for presentation by the Washington-based Independent Sector Research Selection Committee, at the 1990 Spring Research Forum scheduled for March in Boston, Massachusetts, notes a letter from the Independent Sector.

Top count

Ms Zarin Rustam Karanjia topped the list of successful students at the final exami-

nation held by the Institute of Company Secretaries of India in June last. The distinction brought in its wake several awards including the President's Gold Medal, according to an intimation sent by the deputy director of examinations.

It was on an all-India basis that she secured the highest percentage of marks in the aggregate at the examination in June 1989 from amongst successful candidates who had appeared and passed all the nine papers of the final examination under old and new syllabi, at the first attempt and in one sitting, without claiming any exemption, it was further detailed.

Karanjia was also a rank holder at the intermediate company secretaryship exam and the intermediate and final examinations in chartered accountancy.

Twenty-five-year-old Karanjia is presently working as a trainee officer in the resources and corporate planning department of the Industrial Credit and Investment Corporation of India, notes her bio data. A distinction student throughout school and college, Karanjia completed her schooling from the J. B. Vachha High School and her commerce graduation from the R. A. Podar College of Commerce and Economics.

Planning to utilize her qualifications "to venture further in the field of finance," she is also keen to gain an in-depth knowledge of computers, further reads her curriculum vitae.

To Germany, to study

Accepting an invitation from the medical department of the Kiel University, Dr (Ms) Shirin A. Irani left for Germany to study operative laparoscopy for a year beginning August/September 1989, notes a press release. The finance for the entire cost of boarding and lodging which approximated 12,000 DM (approximately Rs 1,01,160) was made possible with donations from several community and cosmopolitan trusts, acknowledges her father Adi.

Twenty-seven-year-old Irani was working as senior resident medical officer at the Dr R. N. Cooper Municipal Hospital before she left for Kiel, states her bio data. It was in January '89 that she passed her MD examination in obstetrics and gynecology from the Bombay University. The topic chosen by the young gynecologist for her dissertation was: "Selection of patients of infertility for in vitro fertilization."

A first-class student throughout her



academic career, Irani passed her Diploma in Obstetrics and Gynaecology examination in April 1988. The MBBS examinations she cleared with a first class, getting a distinction in the subject of obstetrics and gynecology at the third MBBS examination. Her medical training was at the Seth G. S. Medical College. Prior to that she had studied at St Xavier's College and Queen Mary's School.

Many clinical papers have been authored by her and to many journals has she contributed on the subject of gynecology and obstetrics. The Dr L. M. Shah Prize for the best scientific paper at the Seventeenth Annual Bombay Conference of Obstetrics and Gynaecology was presented to Irani in 1988.

Equally good in sports, the obstetrician has participated in chess, basketball, throwball and athletic tournaments at the interscholastic and intercollegiate levels. She has also been involved in dramatics, participating in shows for the past 11 years, the bio data further informs.

Dadar workers honored

Eight distinguished residents of the Mancherji Joshi Colony, Dadar, were felicitated by the FKS Foundation on November 29, 1989 at a public function held at the Sohrab Palamkote Hall, Bombay. Justice Dinshaw Mehta who was the chief guest at the function, commended the eight selfless workers who were rendering yeoman service, noted a press release issued by the Foundation.

In its seven years of existence, the FKS Foundation has devoted itself to public welfare and social activities in the community. Promotion of sports, music,

educational activities, medical assistance and communal harmony are the chief objectives of this organization. It is in these very fields that the services of the eight award winners were recognized.

Of the three ladies, Ms Ratan Bana, former vice principal of the J. B. Vachha High School, has been known for giving financial and educational assistance to children from poor homes besides molding the careers of innumerable youths with whom she comes into contact. Freelance writer and author Ms Perin Hormusjee has used the proceeds from her literary skills to benefit the poor and the needy. Ms Sheroo Bilimoria is associated with several local Dadar-based bodies involved in community and social work, raising funds for different charitable causes.

Among the male recipients, Kershasp Tata has been active in educational and social institutions and the helping of poor students. Ratan Kakalia has been involved with Parviz Hall, the industrial section of the Dadar Parsi Youths Assembly High School, chiefly in providing self-employment to women and assisting the underprivileged. Dr Adil Batliwala renders medical and financial aid, devoting himself to family planning work amongst mill workers. He is also a keen environmentalist. Internationally acclaimed athletic coach Jal Pardivala has raised the standard of sports in the community. Ervad Rustom Panthaki, principal of the Dadar Athornan Madressa has succeeded in improving the educational and financial status of the Madressa and in imparting religious knowledge to various students.

The felicitation function included a musical performance by Farokh Bardoliwala and his troupe who regaled the audience with popular musical hits, the release further adds.

Keeping up the good work

To this day Zoroastrians in Iran are respected. But the cost of living in Iran is very high, informed Cowasjee Dinshaw (Adenwalla) at the annual day function of the Iran League at Albless Baug on October 28, 1989, reads a press release issued by the League.

Referring to the *Shah Namah* recital, elocution, essay writing and music competitions regularly organized by the Iran League, Jamshed Guzder, trustee of the Bombay Parsi Punchayet, appreciated the enthusiasm the League managed to evoke in the younger generation. He also commended the League's honorary secretary Ervad Fali Master for his commitment.

The winners and participants of different competitions held in the months of June and July '89 were honored at the function and invited to a free dinner. Among the participants who deserved special mention were six-year-old Ms Jerjadaity Homavazir of the J. B. Vachha High School who delivered a spirited speech and Khushad Bamji, barely three-and-a-half-years-old, further adds the release.

AMA completes 25

In the course of its 25 years, the Academy of Martial Arts (AMA) founded by Sensei Pervez B. Mistry has grown from "a mere base for teaching judo and karate" at a small place in Colaba into an institution with "an infrastructure providing training in judo and karate in the country," notes a write-up in *The Afternoon Despatch and Courier* of December 6, 1989. Presently the Academy is housed at the Byramjee Jeejeebhoy Parsee Charitable Institution at Charni Road.

At the silver jubilee function held on the lawns of the United Services Club at Colaba, different speakers and colleagues of Mistry highlighted the Sensei's involvement with judo and karate. Besides being the moving force of the AMA, Mistry is also one of the founder members of the All India Karate Federation (AIKF), the nation's only government recognized body for the con-

Organizers, prize winners and invitees at the Iran League function



Three words of good advice for walls and floors.

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Trikaya Grey HRJ.1.89

trol of karate, notes the write-up.

He also holds the distinction of being the only Indian to have completed the instructor's course conducted by the Japan Karate Federation which has made him eligible to teach in that country. Besides, he is one of only two Indians to hold a certificate to judge international tournaments, further adds *The Afternoon*.

Reportedly the only instructor in the country to have a senior dan in judo (fourth) as well as in karate (sixth), Mistry informs that he started learning judo at the age of 13 because he was not very good at studies. Today, the karate expert is so much in demand that in addition to teaching karate himself, he has delegated responsibilities to his deputies who assist him in conducting different classes. Students include personnel from the Border Security Force, the naval command and the army, whenever they are down in Bombay, it is further reported.

Wrestling to fame

The Valsad District Wrestling Association adjudged Dali Firoz Baria as the "Most Outstanding Wrestler of the Year," notes the *Jam-e-Jamshed* of October 8, 1989. This is the fourth consecutive year when Baria has been designated the Gujarat State Wrestling Champion. At the national level he has won silver medals.

It was at the Kanga Gymnasium that Baria received his training at the hands of Firoz Jokhi. A student of the Tata Boys High School in Navsari, Baria was also selected to attend the training camp for the All India Handball Tournament slated to be held in Andhra Pradesh in October '89.

Doomasia sets records

Cyrus Doomasia of St Mary's School (ISC), Byculla who set meet records in the 400 m hurdles and the javelin throw events, emerged the joint champion in the boys' seniors group at the Inter-School Athletic Meet at the University Stadium, Bombay, in mid-January.

In the 400 m hurdles, Doomasia "combined power and grace to glide to a new mark of 63 seconds," informs *The Daily* of January 19. He further set a record in the javelin throw event (39.24 m). Besides, the athlete came second in the 400 m sprint, the discus throw and the 110 m hurdles, and third in the shot put, *The Daily* highlights. Cyrus' elder brother Viraf too was reportedly an ace

athlete who had in the past set records in the hurdles events.

In the girls' intermediate group, Perinaz Printer of St Agnes School and Firoozi Dastur of the J. B. Vachha School bagged the first and third prize respectively in the 100 m hurdles event, reports *The Daily*.

Dental student excels

The first prize for the best scientific paper at the All India Dental Students Convention held in Bombay, November 3-5, 1989, was awarded to Ms Saiesha K.



(From left)
Mistry: dental
bridges with
computers
Khory:
write to the
left Photo:
Varghese
Fernandez

Mistry, notes a write-up. Titled "Computers in Dentistry," the paper highlighted the cost effectiveness and the utility of computers to a general dental surgeon. A third year student at the Government Dental College and Hospital, Saiesha was selected as the first runner-up at the Smile Beautiful Contest organized by her College.

Daughter of eminent orthodontist Keki Mistry, Saiesha's brother Rushitum is studying for his masters in surgery in USA, specializing in orthodontics. At the close of his first semester he had won distinction in advanced anatomy and osteology, it was further reported.

The reverse writer

There is pin-drop silence as Jall Rustomji Khory concentrates on the sentence he is about to write. But why does the master's degree holder in English literature require such concentration? Simply because he will write the sentence backward from the last letter of the last word. And it is cursive writing that we see; not disjointed letters.

This way he has to memorize the spelling of each word in a reverse order. While writing backwards he says that he tries to picture the word or sentence in his mind and holds the image for 10 to 15 seconds before proceeding to write it

down. It is not just words and sentences that he is apt at. Short letters too, that are dictated to him, he will memorize before starting at the bottom with the last word and ending with the salutations. Half an hour of such intense concentration is sufficient to tax Khory. There are certain words like 'Czechoslovakia' and alliterations that he finds particularly perplexing. But with experience and skill he has learnt to cross these hurdles.

Khory has given many performances on stage and television in India and abroad in countries like England, It-

aly, USA and Canada, notes his bio data. Many government officials and top company executives have lauded his unique skill. While on a holiday in Canada in 1978, Khory was asked to perform for the city TV. His feat was featured in a popular Sunday morning serial *Sounds of the East*. In Srinagar too he was invited to perform for the TV. His first break on the TV was made possible by the late Adi Marzban who featured him in *Avo Mari Sathe*, says Khory. Prior to that he featured in Marzban's variety entertainment programs on the Bombay stage.

Khory, whose roots are in Kanpur, came to Bombay 35 years ago when he joined the Indian Navy. Previously he served the Army Ordnance Corps as assistant commandant and was stationed at Agra, the bio data notes.

His foray into backward writing was accidental. One day when thinking of his late father, he had a pen in hand. And before he knew it he had started writing backwards. Today with old age and failing eyesight he finds it difficult to concentrate. Yet he is keen to display his ability around the world if sponsorship is available.

Khodaiji champion

The senior girls' title at the Inter-School
continued on page 33

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Gathas into Persian

A project to render the *Gathas* into easily understandable Persian is being spearheaded by Dr Keikhosrow Harvesf of Florida, Dr Rostam Sarfeh of California and Dr Mehraban Shahrivini of Vancouver, British Columbia. The Zoroastrian Association of Metropolitan Chicago (ZAC) — whose membership has reached an all-time high of 142 family units, as jubilates its February 1990 newsletter — has been requested to function as custodian of funds, as per a report in its January issue.

Harvesf contacted ZAC president Kayomars Mehta for assistance and involvement, and according to the details worked out for the establishment and accounting of the *Gatha* Translation Fund, Mehta and Ervad Pesi Vazifdar will be the ZAC committee members in charge of the project. Harvesf and Sarfeh have already donated \$ 1,000 each to the Fund. Further donations will be acknowledged in the ZAC newsletter, followed by quarterly reports on receipts and disbursements.

Thanking Mehta and the ZAC board for their support, Harvesf writes, "(The *Gathas* are) a divine message or gift from Ahura Mazda brought to us by Zarathushtra, our great Aryan prophet, belonging not only to us but to all mankind. Therefore, it is everyone's duty and responsibility to do all they can, financially and spiritually, to help spread this divine message to the whole world, so we can benefit from it and make this world a better place to live in and in the process prove that we all are the Saoshyants of our times."

Ervad Kersey Antia, carrying a divo and chanting Gathic verses, led 38 Zoroastrians at the opening celebrations of the Parliament of the World's Religions, informs the ZAC newsletter of December 1989. The venue was the Rockefeller Memorial Chapel at the University of Chicago where 20 different religious groups participated in the procession and the gathering. The Zoroastrians, chanting *Ashem Vohu* and *Yatha Ahu Vairyo*, comprised one of the largest delegations. The procession was followed by a program of hymns and lectures and was well received, informs the newsletter.

It is one of ZAC's aims to acquaint the general host population with the theme and spirit of Zoroastrianism in order to establish the community's identity in North America.

In pursuit of the same goal ZAC president Kayomars Mehta presented the basics of Zoroastrian philosophy, religion and history to a group of students of comparative religion from the College of St Francis of Joliet. In the audience was reporter Mike Nichols of the *Chicago Tribune* whose report appeared on December 1, 1989. Notes Nichols, "It is the irony of Mehta's predicament, the visitors soon realize, that in the process of telling a little bit about the development of his religion he cannot help but tell them almost as much about the development of theirs..."

"The short life of the small six-year-old center, the only one in the Midwest, is almost invisible on a historical calendar of Zoroastrianism that dates back 3,000 to 4,000 years to the preachings of the prophet Zarathushtra."

The full page article concludes with the words, "Though talks to students such as the ones from Joliet are common, the purpose is only to increase awareness and encourage acceptance, to show Americans of all religions that Zoroastrianism is not a cult or even a religion very far removed from Western religious traditions."

While the Seventh North American Zoroastrian Congress, slated from August 31 to September 3, 1990 at Hyatt Regency Hotel, Houston, Texas will look at the future, as notes the ZAC's February newsletter quoting Congress chairman Dr Meherwan Boyce, the *Chicago Youth News* is seeking history oriented researchers who would ferret out interesting information regarding the community at the Lincoln Library at Springfield or from other local sources. The excitement focuses on a report that "two Parsis had approached President Abraham Lincoln and offered to fight in the Civil War. They even asked Lincoln to bring more Parsis from Bombay in order to win the battle, provided that they were allowed to settle permanently in the US!"

FEZANA scholars

Nine nominations have been made so far

to the Zoroastrian Scholarly Society of North America, established under the auspices of the Federation of Zoroastrian Associations of North America (FEZANA). Expected to represent Zoroastrian interests in religious academic institutions like the American Academy of Religion, the ZAC newsletter of January 1990 names Adi Davar, Dinshaw Joshi, Nariman Hasheimian, Prof Kaikhosrov Irani, Ervad (Dr) Jehan Bagli, Dr Ali Jafarey, Dr Mehraban Khodavandi, Kayomars Mehta and Ervad (Dr) Kersey Antia as having been nominated by the member associations of FEZANA on the basis of their demonstrated and acclaimed scholarship in the Zoroastrian religion.

Patel takes ZAC's helm

The promotion of greater unity and harmony among the members of the Zoroastrian Association of California (ZAC) and focus on youth activities are the primary aims of Cowas Patel who leads the new executive committee into the first two years of the nineties as per the Association's newsletter of January 1990. The elections were held at the California Zoroastrian Center, Westminster, on December 17, 1989 with the professional help of election officer Nawzer Tavaria, informs the newsletter. The incumbents include vice president Nadir Camay, treasurer Viraf Bodhanwalla, joint secretaries Ms Aban Commissariat and Khushroo Machhi, youth coordinator Ms Shehnaz Patel and program chairperson Khushroo Lakdawala.

Outgoing president Ms Roshan Motivala placed ZAC's current strength at 200 members, in the course of her valedictory address reproduced in the newsletter. Motivala reviewed past successes as well as the backlash of religious strife that finally led to the establishment of a separate body by the orthodox group. She then referred to the normal parental hope that the youth will "preserve the traditions and uphold Zoroastrian beliefs," adding, "So it is imperative that we encourage them by providing activities which bring them harmoniously together in diverse events, and most of all, by setting an example ourselves in our behavior towards each other."

In a brief encounter with *Parsiana* in Bombay, Motivala had estimated the

strength of the largely Iranian California Zoroastrian Center at about 3,000 members and of the Traditional Mazdayasnie Zarathosti Anjuman at about 80 members. She spoke of the need for all Zoroastrians, irrespective of their country of origin, to pull together so as not to alienate the youth: "We cannot be abusive in our outlook. Then we lose (them)." One indicator she offered of the increasing interest that youths were taking in community affairs was the presence of three on the new executive committee.

Dar-e-meher's face-lift

The new executive committee of the Zarathoshti Anjuman of Northern California (ZANC) for 1990-91 as listed by its January newsletter is led by Erach Tarapore. He will be aided by vice president Shazad Contractor, secretary Perviz Malbari, treasurer Zareer Bhathena and members at large Ms Katy Doctor, Ms Perin Marawala and Ms Parvin Wadia.

Tarapore's update on the dar-e-meher informs that it has been spruced up with a new roof and fresh paint. The non-load-bearing walls have been demolished

to provide additional accommodation for more than 100 people and a well equipped kitchen will soon be installed. A new well has been drilled on the property and three tanks installed to store nearly 30,000 gallons of water. Though the driveway has been rebuilt and the barn demolished, "much work remains to be done," adds the report.

"A well-bred young lady, a leader, an inspirational and versatile player and an encouragement to her teammates," is how *The San Ramon Valley Times* of January 24, 1990 describes Roxanne (Rocky) Balsara. As quoted by ZANC newsletter, Balsara has been playing since the age of six, helping win trophies for her home team, including the Wedgewood-Keele Classic Tournament in England. In the recent event Balsara is said to have performed to her usual high standard despite a sore ankle.

Stay and fight

The Australian Zoroastrian Association (AZA) of New South Wales has voted to retain AZA House on Annangrove, informs its newsletter *Manashni*, Novem-

ber-December 1989. The property has been hamstrung by litigation ever since the Association sought permission to rebuild and renovate the property in tune with its requirements. The Baulkham Hills Shire Council has upheld the objection of neighbors on grounds of noise and sanitation and excess traffic in a residential locality and refused to pass the AZA's plans for restructuring.

Though the majority recommendation of the management committee as well as the House subcommittee was to sell out and relocate, the general body voted 126 to 99 in favor of retaining the property. A further 175 to 40 voted to appeal to the land and environmental court against the present restraint. The verdict of the extraordinary general meeting held on November 12, 1989 "proved one point. We care," notes *Manashni* editor Kersi Meher-Homji.

In the meanwhile, the address for all correspondence of the AZA is in care of its honorary secretary Ms Villie Meher-Homji, 3 Dallas Place, St Ives, NSW 2075, Australia.

Compiled by Arnavaz S. Mama



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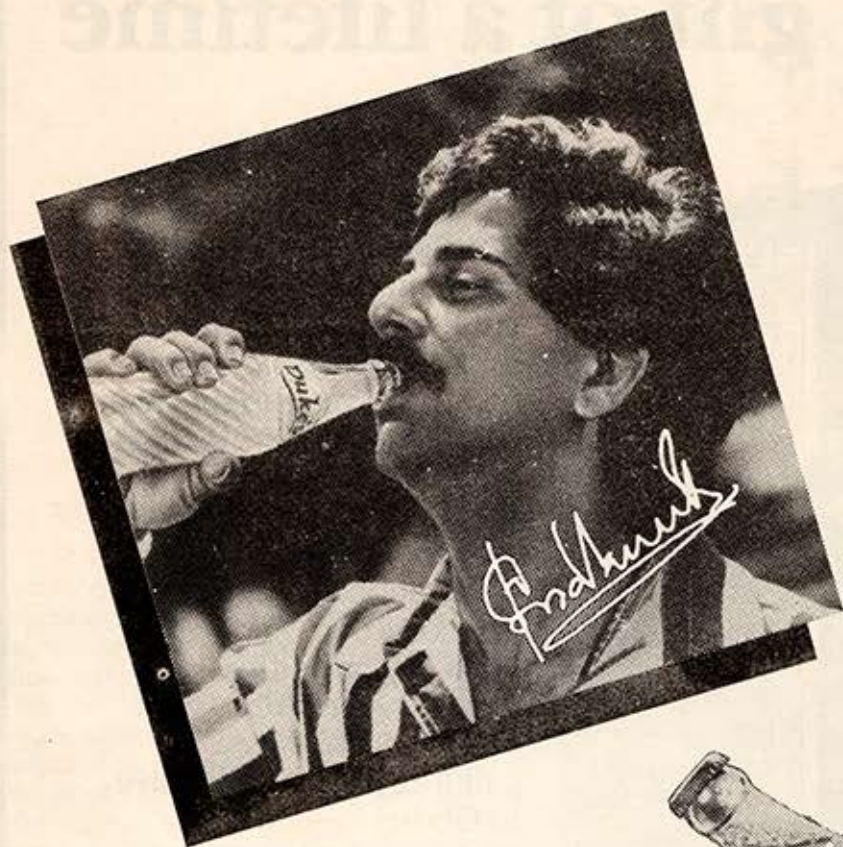
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THE PLIGHT OF THE ELDERLY

Parinaz Gandhi

The Federation explored ways of providing quality care to the aging community and inducing the youth to work harmoniously within their anjuman set-up

The awards for excellence for the years 1988 and 1989, instituted by the Federation of Parsi Zoroastrian Anjumans of India, may be presented on the occasion of the Federation meeting scheduled for September 1990 in Delhi. The Delhi Parsi Anjuman (DPA) will also be organizing a function, to recognize the gallantry of Zoroastrian ex-servicemen, as also those currently in the armed forces, in September to coincide with the twenty-fifth death anniversary of Lt Col Adi Tarapore who was posthumously awarded the Param Veer Chakra, India's highest wartime gallantry award. This announcement was made by Lt Gen Adi Sethna, president of the DPA and vice president of the Federation at the executive council meeting of the Federation at the Connemara Hotel in Madras on September 16 and 17, 1989.

To the delegates who had assembled from different corners of India, Minoo Belgamvala, president of the Madras Parsi Zarhosti Anjuman, accorded a

warm welcome saying, "We have looked forward to this meeting after so many years (the last time the Federation met at Madras was in 1985)." In the absence of Federation president and Bombay Parsi Punchayet (BPP) chairman Dr Aspi Golwalla, Bazun Dittia, vice president of the south zone, chaired the deliberations.

During the two days the discussions ranged from the welfare of the elderly in the community, the need for youth and senior members of an anjuman to work with mutual respect, the motivation for the Bombay youth to move to other regions where better openings are available, to the support to be offered to Zoroastrians living in the rural areas so that they are not tempted to relocate in congested areas like Bombay.

Just as premature death is a matter of concern to a dwindling community, when the life span increases, resulting in a higher proportion of elderly dependents who need to be supported, priorities need

to be reviewed. There is no need to set up more homes for the aged until optimum use is made of institutions like the Nariman Home in Surat and the Parukh Dharamshalla in Bombay, was the consensual decision. Surat has sufficient bed space to accommodate 30 or 40 more inmates, said Dr Sam Bhacca, president of the Surat Parsi Punchayet (SPP) and vice president of the Federation. But the Surat authorities wish to correct the attitude of the relatives of many an old person who just dump the family member in the Home and do not even acknowledge correspondence from the SPP until notified of the death in which case they make a request for a death certificate.

BPP's chief executive Rustom Ankersaria brought to light some instances in Bombay where family members are willing to make an initial donation of a lakh of rupees for admission into a home for the aged, even pay a monthly contribution, but are not willing to house the old family member under their own roof.

When the elders are left in a home, they miss not the material needs, but the love and companionship and hence was pointed out the need to establish voluntary service where the youth could step in and show their care and concern. At the initiative taken at the BPP's Holiday Youth Programme, three youngsters have adopted grandparents, informed Anklesaria. Such a step substitutes for the love they miss out from their natural family.

But what should an individual do when confronted with moral and ethical issues on one side and practical demands on the other? BPP trustee Jamsheed Kanga gave instances when he felt it would be appropriate to use an institution: if, with the arrival of grandchildren, there is genuinely no space in the house, or when there is no one to look after the elderly in a mofussil area, or when the children have settled abroad and there is no one to look after the parents, or when there is no compatibility between family members. "If my son were to tell me that he wanted to get married and have children and therefore I should leave our home for him and stay in an old people's home, I would rather commit suicide," was the emotional reply of Keki Gandhi, joint honorary secretary of the Federation. "I want to enjoy my grandchildren... (Forget) demographic issues... If you can't support your father and mother, don't have children." Ms Mani Clubwala of Madras offered another alternative to Gandhi, "Don't commit suicide! Tell your son, 'It is my house. You get out if you want more comforts for your wife and children.'" BPP trustee Minoo Shroff suggested that counselling should be initiated to create a harmonious atmosphere and better adaptability among members of the family. With modernization and loss of *Parsipanu*, we have started imitating the life-style of the West, adopting the nuclear family norm, pointed out Sethna. With the result, obligations and duties are being forgotten, he continued before citing the phenomenon in the West 'where conscience money' is collected and distributed to the elderly.

This problem of neglecting the aged is witnessed largely in Bombay and Poona. The other anjumans have a practice of members visiting the old periodically in their own houses or admitting them into institutions only if the old so desire. While both Bombay and Poona provide doles and medical assistance to the deserving, in Bombay they are considering the introduction of a system whereby

young roofless couples could be accommodated with the old staying alone in spacious homes and thereby serving a mutually beneficial purpose, reported BPP trustee Jamsheed Guzder.

When old people take to beggary it is not necessarily out of desperation, informed Anklesaria. As shown by experience, while some may be deserving, many take to beggary because it is more lucrative or because they do not want to be confined by the discipline of institutional homes. Such cases were reported in Bombay as also in Poona.

The presence of elders in the house may be perceived as increasing the financial and work load but if there are children to look after and no creches in the vicinity, that is when the value of elders is most realized. And instead of going by the usual premise that the population of

*Top (from left): Kanga, Guzder, Dittia, Gandhi and Bhacca
Middle row (from left): Ervad Hoshang Bhandara, Sethna, Shroff and Kanga
Middle row (right): Invitees at the Federation meeting
Bottom (from left): Mistry, Clubwala, Belgamwala and K. Ravindran*



the community is not increasing because of shortage of housing, Shroff suggested that a survey of the community be conducted to ascertain whether the size of the family is rising, and if not, why not. Seeing the trend of declining numbers even in anjumans that have no housing problem, Shroff felt that the small size of the family indicates a sociological and motivational problem. Housing would only serve as an upgrading and motivating factor. Anklesaria proposed that a survey be delegated to Ms Roda Pardiwalla, the family counsellor appointed by the BPP, who could determine whether there has been an increase in the family size in the 200 flats recently allotted by the Panchayet. Estimating an expenditure of Rs 20,000, he requested the Federation and the BPP to contribute in equal amounts towards its cost. Sociolo-





gist Ms Ava Khullar of Delhi is reportedly conducting a quick survey to gauge the trend of the community's numbers. Joint treasurer of the Federation, Peshotan Nargolwala was in favor of holding an all-India demographic conference to discuss the issue threadbare. Only one country, East Germany, has succeeded in reversing the declining trend so far, he cited.

Nargolwala was also keen that the Federation excellence awards introduce one new category for a "large happy family." He undertook to provide the guidelines on how 'happiness' is to be determined and to get the necessary finances, Rs 10,000, for the award. Federation vice president Homi Bodhanwalla was to finalize the adjudicatory guidelines for the different categories of awards by end November

tive who would convey the viewpoints of the anjuman. The WZC organizers merely suggested the names of those who they felt would make useful contributions.

DPA representative Dadi Mistry persistently requested that just as the other organizations were approached, the WZO (World Zoroastrian Organisation) be extended an invitation too. His plea was supported by Clubwalla who said, "This is only a courtesy we are asking for." Said Mistry, "When the theme of the Congress is Zoroastrian unity worldwide, why not extend it to the WZO?" According to Guzder, chairman of the Congress, only the apex bodies in each country were sent letters. "From the platform we say we don't recognize them (WZO). How can we then invite them?" asked Guzder. He was however willing to send



"Age differences are bound to be there but it is not becoming to sort out differences on the floor of the Federation"



and Gandhi was to announce them in advance so that "no heartburning would be caused later." It was suggested that February 28, 1990 be the cut-off date after which no entries be qualified for the 1988-89 awards.

Kanga, chairman of the subjects committee of the Fifth World Zoroastrian Congress (WZC) scheduled from January 3-7, 1990 in Bombay, briefed the Council on an innovation in the Congress program. For the first time there were to be two workshops progressing concurrently — one to deal with the elderly and the poor, and the second with the youth. In addition, one half day of the plenary sessions was scheduled for issues concerning the youth. Rather than have individuals voice their personal views as in the earlier Congresses, this time anjumans-associations were asked to send a representa-

letters in his personal capacity inviting office bearers of the WZO like Shahpur Captain to the Congress. "We have to take a dispassionate view," asserted Bodhanwalla. "What is wrong? We have to invite them. We want to enrich Zoroastrian unity. We are teaching youngsters unity."

Youth organizations per se are busy working on sports events, religious classes, cooking competitions, social welfare activities, cultural programs and assisting their respective anjumans in the tasks undertaken by them. While in Secunderabad they perceive the youth involvement as "breathing life into Parsi institutions," most of Jamshedpur Parsi Anjuman's activities were conducted by the youth last year, as reported Eruch Surti. In Lucknow they blend "experience and youth" to maximum advan-

tage, mentioned Jal Khodaiji, just as in Delhi "the youth work side by side with the trustees," as noted Farokh Rustomji.

The situation is not as cordial in Poona as evinced through sporadic outbursts — charges and counter-charges — between the senior trustees and the youth representative at the Federation meeting. Eruch Irani complained that the youth were not conveyed the messages forwarded by the Federation and questioned as to who should have the right to depute a youth representative to the Federation meetings. Gandhi clarified that the Federation's recommendation that a youth representative be included on the Federation delegation was "not binding on any anjuman... This is a Federation of anjuman and punchayets and not youth bodies and you can expect the Federation to support its members. This is not a forum for local differences." "Age differences are bound to be there but it is not becoming to sort out differences on the floor of the Federation," Kanga advised.

It was the Zoroastrian Youth Association of Poona which was to host the third all-India Youth Festival in November '89 and provide a forum for the youth to deliberate on topics slated for the Fifth World Zoroastrian Congress. "Making Zoroastrian religion more meaningful to the youth of today, and involvement and participation of youth in community activities" was the topic of the plenary session devoted to youth at the WZC. Instead of one youth submitting a comprehensive paper, three youths representing

different regions of India were to summarize their views at the Congress. India having a large Zoroastrian population, Kanga expected "divergent views among the youth too." Mistry however

With modernization and loss of Parsipanu, obligations and duties are being forgotten

felt that, "It is possible that the youth of today may be more united than the elders."

While discussions were proceeding on how best to arrive at a representative view of the youth that could summarize the points raised at the Youth Festival, Meher Anklesaria, president of the Poona Parsi Panchayat, queried: "I'd like to know whether the youth festival is under the auspices of the Federation or the youth body in Poona... The Poona Panchayat is not aware of any festival." Answered Gandhi, "The Federation is only acting as a conduit and communication link between the host youth anjuman and youth groups in other locations."

The suggestion that religious literature printed in India be distributed abroad or our speakers be sent to impart

training to youngsters in the West was noted. But it was pointed out that most of the associations abroad run their own religious classes imparting religious and historical knowledge, and sending them literature could either lead to duplication or be construed as "forcing your views on our youth." Ultimately it was decided to sound out the overseas youths coming for the Congress before sending them any material.

Once again an appeal was made to the youth to join the armed services. The decision-makers of the community constantly beseech the youngsters to pursue careers in the services through which they can help the community. But "what are we going to do to make the jobs more lucrative? In case of accidental deaths, what provisions can we offer to widows and families? Are we as a community going to offer any additional incentives or will the recommendations remain only on paper?" Gandhi addressed his questions to the members of the Federation.

The lack of enthusiasm shown by the youth today as compared to the involvement of Zoroastrians of yesteryears indicates a difference in attitudes towards the services, pointed out Sethna. He mentioned how our enthusiastic coreligionists had even formed a Parsi Auxiliary Battalion in 1805 to defend Bombay against a possible invasion by Napoleon and highlighted the achievement of Second Lieutenant Cyrus Pithawalla who had been conferred the Ashok Chakra, the nation's prestigious gallantry award for heroism displayed during peace time.

The announcement that two enterprising Parsis from Madras and one from Dehra Dun had joined the armed services was well received but it was regretted that many still stayed away because of parental and peer pressures. The emphasis should be changed from offering them a choice, to pushing the youngsters to join the services, recommended Kanga. He further reported that when it comes to seeking information on entrance qualifications to the banking sector, knowledge is easily available but that is not the case with information on the armed services. At the last Holiday Youth Programme organized by the BPP, six youths have shown an interest in joining the services, informed Anklesaria. In addition to notable ex-servicemen talking to the youth, let the wives and mothers convey their impressions also, suggested Ms Homai Mehta representing Zai Bordi. The fear

(From left) Rustom Anklesaria, Katpitia, Nargolwala, Dinshaw Anklesaria, Meher Anklesaria and Surti





From left: Bisney, Eruch Irani and Mehta

that a valuable Zoroastrian life (in light of the dwindling numbers of the community) would be lost when serving the armed forces is not justified, it was argued, because though an airforce job is viewed as dangerous, people don't view an airline job with the same caution. Besides, as pointed out Bodhanwalla, the chances of dying when walking on the road are just the same.

The firing line is one issue of concern; the other is the fires in the fire-temples. Zoroastrian associations overseas, it was reported, find it difficult to procure a steady supply of sandalwood. Individuals going abroad were urged to carry with them five kilos of sandalwood, the maximum permissible under the present export laws.

In India, there is no dearth of sandalwood; it is the maintenance of the fire-temples and priests' quarters that is a problem to some anjumans. Dahanu is collecting funds for its fire-temple and Madras for its priests' quarters on the occasion of its Dar-e-Meher's eightieth anniversary. Dumas manages to continue with its fire-temple largely from the support of visiting Zoroastrians, there being barely two Zoroastrian families residing there. In Sanjan, Homai Mehta announced the proposal to inaugurate a new agiary in 1990 and sought funds. When Dittia asked, "But is there a need for an agiary?" Mehta explained that when the Sanjan township was planned the intention was to encourage migration from Bombay. And an agiary, it was felt would be an added attraction for the new

settlers. She further added, people may talk of charity but "whenever there is a religious cause...25 paisa boi ma nathi mukta (will not offer a paltry sum in the tray by the fireside along with the sandalwood offering)." The Allahabad Anjuman was awaiting the arrival of a paramobed who would attend to the Dar-e-Meher and the religious needs of the local populace. In addition to the paramobed deputed to Allahabad, the paramobed subcommittee with the assistance of Ervad Behram Vimadlal has also succeeded in training one more paramobed whose services would be made available to an anjuman in need.

The Secunderabad and the Ahmedabad anjumans are presently involved with their housing projects where they are striving to provide accommodation to deserving families. Ahmedabad was happy with Homi Taleyarkhan's assistance: the Gujarat Express train will now be making a halt at Udwa on weekends. Jamshedpur, Visakhapatnam and Calicut have invited Zoroastrians to settle in their area. "No one in the last 10 years has come to settle down in Jamshedpur," said Bodhanwalla. Calicut's Darius Marshall offered to subsidize housing for those couples wishing to settle in Calicut and on behalf of the 15-strong community there even offered to host a Federation meeting.

Lucknow is faced with an exodus and there are barely 125 Zoroastrians now remaining there. In Allahabad's 36-

They had even formed a Parsi Auxiliary Battalion in 1805 to defend Bombay against a possible invasion by Napoleon

member community, every person who crosses the 18-year age limit automatically becomes a member of the anjuman. In Poona where members are enrolled, only one-tenth of the community is registered as members of the anjuman, according to Kanga's estimate. As reported by Meher Anklesaria, on an average every year Rs 80,000 are spent on education, Rs 65,000 to uplift the economi-

cally distressed and Rs 40,000 on medical aid. With the assistance of Tata Housing Development Co Ltd, the Poona Anjuman is progressing on its housing project on the dokhma lands available with the community. In Seychelles, as reported by Guzder, the government has requisitioned a portion of the cemetery land belonging to the Parsis and the BPP's help has been sought.

Surat too is faced with depleting numbers. As against 103 deaths, there are believed to be only 22 births in a year. The community's main resources, according to Bhacca, are utilized in daily feeding 400 inmates of the institutions run by the Surat Punchayet - the orphanages, the hospital, the maternity home and the Nariman home for the aged. The newly established club house is well patronized by the community. Suggested Nargolwala, "Make Nariman Home attractive so as to reduce the pressure on Bombay's Parukh Dharamshala." Bhacca was open to modifications: "Come and tell us where we can change."

Presently Surat is concentrating on the rural amelioration program under the directives of a rural subcommittee constituted by the Federation. Those assisting Bhacca on the subcommittee are Dara Deboo of Navsari, and Rustom Anklesaria of Bombay. Further co-opted are Rohinton Davierwalla of Sanjan, H. Homawalla of Bharuch and J. F. Chavda of Valsad. With the SPP and the BPP promising a two lakh rupee donation each and an additional Rs 20,000 promised from the estate of the late Maneck Gheyara, former president of the SPP, the subcommittee will start relief work in the Surat and Bharuch districts.

The survey report of the rural Parsis in south Gujarat indicated that the farmers needed help of Rs 75 lakhs from the community. While an appeal was made to all the anjumans to pay a minimum Rs 500-1,000, until the sums materialize the subcommittee will give priority to those families whose houses have collapsed, provide well water facilities, pay off the debts on behalf of those who are genuine and encourage self-employment training, be it in diamond polishing, tailoring or plying rickshaws. The idea is to make them self-reliant. Reportedly there are about 100 Parsi boys in Navsari who are making a decent living from plying rickshaws. The subcommittee has indicated the need for two full-time investigators who could constantly monitor the field

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work as also the necessity for local anjumans to keep a surveillance over the project work in the area.

When it was proposed that the ghambar funds, lying idle, be utilized for this project, Anklesaria explained that the doctrine of cy pres applies whereby funds which have fallen into disuse can only be redirected towards an objective which is most akin to the settlor's original intention. He cited a recent court directive that the ghambar funds be used for medical aid if necessary but not for housing. Another request was made that instead of dispersing the funds among Zoroastrians in different regions, one village at a time be concentrated upon until it can stand on its own feet. Whether the WZO (which had jointly commissioned the survey work) should be invited to participate in the rural welfare program was discussed at some length and the views voiced indicated that their financial assistance or participation on the committee should be accepted. Said Kanga: "Somehow the impression is being created that we are treating the WZO as a pariah. We can agree to disagree. When we cooperate we do so because of ideas, suggestions, money. There is nothing wrong with that."

The Thana trustees were able to obtain a stay order in the High Court of Bombay preventing further construction activity by the non-Parsi builders on land belonging to the Divecha Trust. In Nanded, the charity commissioner's intervention has been sought to prevent community property going into the hands of non-Parsis. In Nizamabad, Chandrapur, Harda and Bhopal the Federation has not been able to retrieve the property occupied by encroachers. Since neighboring anjumans too are usually not in a position to safeguard the land interests of the community, it was proposed that anjumans numbering less than 50 include a Federation representative on their trust boards. SPP's chief executive Sorab Katpitia reminded the gathering that a similar proposal had been put forth two years ago and when Gheyara wrote to the different anjumans, there was not a single reply. The Federation's success in getting its name included on the land records in Junagadh and Surendranagar made Gandhi stress on the need "to safeguard it now." But Katpitia had his doubts whether a *chowkidar* (watchman) could serve any purpose especially since the Federation's intention was to liquidate the assets. In the meanwhile the

records stand in the name of the office bearers of the Federation.

At the annual general meeting of the Federation on September 17, the following were reelected as vice presidents: Lt Gen Sethna for north zone, Homi Bodhanwalla for east zone, Bazun Dittia for south zone, Dr Sam Bhacca for west zone A, Meher Anklesaria of Poona for

Funds which have fallen into disuse can only be redirected towards an objective which is most akin to the settlor's original intention

west zone B. As per the Federation constitution, there is never an election for the Federation president as the chairman of the BPP becomes the ex officio president of the Federation. Eruch Desai and Keki Gandhi will continue as joint honorary secretaries and Jamshed Guzder and Peshotan Nargolwala as joint honorary treasurers. On the executive committee, the following anjumans will have a permanent representation: Agra, Allahabad, Delhi, Lucknow and Mhow (north zone), Calcutta (east zone), Madras (south zone), Ahmednagar and Nagpur (west zone A), and Baroda and Bhavnagar (west zone B). When Calcutta's inclusion was questioned in light of their continued absence, Kanga suggested writing to the permanent members asking them whether they are interested in attending the meetings. "That will wake them up from their lethargy," he explained. At the meeting special reference was made to the late Ardeshtir Batliwala, a stalwart of Calcutta who had made significant contribution to the Federation in its early days.

In many areas outside Bombay, for one reason or another, marriages between Zoroastrians are registered under the Civil Marriage Act instead of the Parsi Marriage and Divorce Act. Only if a marriage is registered under the Parsi Marriage and Divorce Act would the couple be governed by the laws of succession as applicable to Parsis, it was reiterated. The need to have a Parsi Adop-

tion Act was also expressed and the BPP urged to consider its repercussions soon so that illegal adoption and transfer of flats to non-Parsis could be checked in community institutions.

In his concluding remarks Bodhanwalla, who took the chair after Dittia excused himself from the meeting a short while before closing time, was all praise for the Madras Anjuman which "has done a wonderful job in hosting this Federation meeting." He was equally appreciative of the Federation's success in involving the youth of the community and its work on the defunct anjumans' front. The recognition by the Minorities Commission in various ways is largely due to Taleyarkhan's help, he acknowledged. He had a few recommendations though: there should be a better form of agenda presentation instead of jumping from one point to another; issues affecting Bombay should be solved by them and the rest of the anjumans need only listen and help; there should be introduced a system of an evaluation sheet wherein at the end of each meeting the strengths, weaknesses and suggestions for improvement can be offered by each member.

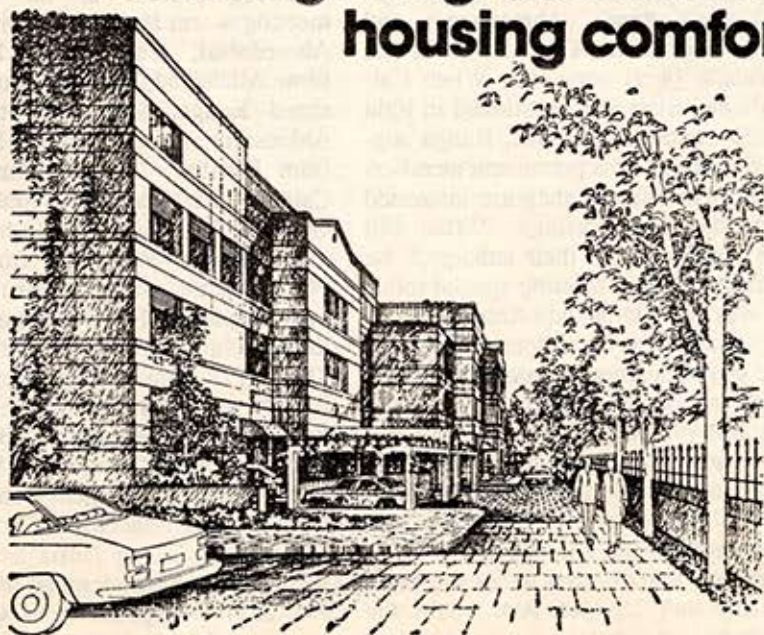
The Ahmedabad Punchayet had originally offered to host the first meeting of 1990. That venue however would become too hot and sultry by March/April. Hence it was decided that the next meeting would be held in Bombay and the winter meeting in Ahmedabad.

Those present at the Federation meeting were: Porus Karanjawalla from Ahmedabad; Capt Homi Dandiwalla from Allahabad; Jamshed Guzder, Jamshed Kanga, Minoo Shroff, Rustom Anklesaria and Peshotan Nargolwala from Bombay; Darius Marshall from Calicut; Lt Gen Adi Sethna, Keki Gandhi, Dadi Mistry, Noshir Captain and Farokh Rustomji from Delhi; Pervez Irani from Iranian Zoroastrian Anjuman; Homi Bodhanwalla and Eruch Surti from Jamshedpur; Jal Khodaiji from Lucknow; Minoo Belgamwala from Madras; Meher Anklesaria, Dinshaw Anklesaria, Brig Noshir Grant and Eruch Irani from Poona; Ms Mani Clubwala, co-opted member, south zone; Dr Sam Bhacca and Sorab Katpitia from Surat; Bazun Dittia and Jehangir Bisney from Secunderabad and Hyderabad; J. P. Engineer from Visakhapatnam and Ms Homai Mehta from Zai Bordi. The press was represented by *Parsiana*.

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"ANJUMAN OF THE GODS!"

Arnavaz S. Mama

Philosopher-policeman K. Ravindran emphasizes the common factors that run through all religions



faith, says Ravindran. "If a learned man does not live his religion, fashion (his life) with purity, truth and character, he creates *akshara* (imbalance) which produces *rakshasha* (demons)." In other words, misused education produces demons.

Referring to the two ultimate goals in life — the short term goal to reduce sorrow and the long term goal to increase happiness — Ravindran noted how extreme unhappiness can lead to a higher level of thought when the individual consciously abjures possessiveness, ceases to brood or think of himself. "These solutions are offered by all religions... The color of the skin does not matter. The color of blood is the same everywhere. Any blood saves life," says the man who has been associated with the Golden Hour project which alleviates the sufferings of accident victims. "But the realization is not practised in day-to-day life, only in moments of crisis," he adds.

"Emphasize that all gods are one. If

really there were so many gods, there would be civil war in heaven or wherever they live! Call it an anjuman of the Gods! Ram Janmabhoomi, Babri Masjid and Zoroastrian temples are all the same. Politicians choose to ignore this basic fact!"

In response to Secunderabad-Hyderabad Anjuman president Bazun Dittia's question on the need for rituals and gurus for the evolution of human beings according to the Zoroastrian and Hindu concepts, Ravindran notes, "Rituals help the common man to concentrate on religion at some point in time. The rush of life and human weakness may not permit religious thought easily. The pantheon of gods helps to concentrate on some particular aspect of life, e.g. Saraswati on learning. If one can keep asking 'Who am I?' such rituals are not necessary... A good student can go through a correspondence course; one not so good needs a guru, needs to be made to work."

Requested by Keki Gandhi, joint honorary secretary of the Federation of Parsi Zoroastrian Anjumans of India, to explain the paradox of the good man who suffers while the evil one prospers, Ravindran replied, "Most of us see only a small section of each life. We do not see a man's full fate. What do we mean by 'good time?' Girlfriends, money...? There are other parameters: does he have peace, contentment, can he look another in the eye? These are examinations in life (and there is a) sense of achievement when we overcome obstacles. Activities must be pursued for their own excellence." An excellent job done in hope of a promotion can lead to frustration when the promotion is denied and thence to heart trouble, illustrated Ravindran. "But when a person does a job for its own sake, his productivity is unaffected."

In his vote of thanks for the "colorful mosaic of all the religions," Federation vice president Homi Bodhanwalla noted, "All religions teach us to be good. (Only) those who know very little religion — the fundamentalists — insist upon the disparities."

Jocularly introducing himself as "a young 61-year-old happy with four feeds a day and hoping to be adopted by some wealthy Parsi couple," K. Ravindran, Tamil Nadu's retired director general of police, in his talk on "Zoroastrianism and other religions," placed Zoroastrianism on par with Taoism, Shintoism, Buddhism and Hinduism. Zoroastrianism's main advantage, according to Ravindran was that, unlike the other religions, Zoroastrianism had experienced "no major split (but) only very minor cracks based on the matter of your calendars (which) could be papered over."

The ex-policeman described his first seven years of life with the Theosophical Society in Adyar where the multireligious approach had been instilled from the first day. The Parsi temple there had fascinated him and he later acquired a number of Parsi friends, notably the late Ms Mary Clubwala-Jadav, an outstanding social worker of Madras. Throughout his civil service career Ravindran never lost touch with Sanskrit and philosophy despite acquiring other interests like management training (he was instrumental in establishing the Anna Institute of Management in Tamil Nadu) and social service through the Rotary, as noted Madras Anjuman president Minoo Belgamvala. Indeed, a successful lecture stint in Canada and the USA had led to fresh invitations from the universities of North America, added Belgamvala.

Every religion teaches that to maintain the quality of life "the golden strand which links the environment, the individual and the Supreme Being" must be maintained, says Ravindran. But Zoroastrianism has two major principles that distinguish it from the others: the maintenance of life, which frowns on celibacy and asceticism, and the fight against evil. "Other religions place high value on (celibacy and asceticism) and place enough temptations to break the rules!" he adds. In certain schools of Hinduism, "corrupt and immoral people (can) do anything in life" and atone for it by rolling in the temple; or by confessing their sins as in the Roman Catholic

Wibs

a well-bred bread

Gustasp Irani

After establishing a niche for themselves in the Bombay bread market, Wibs plans to diversify into cakes, confectionery, noodles and more

The octroi clerk scratched his head; he was placed in a tricky situation — the reason, bread. As far as he could recall, the commodity always moved out of Bombay; this was the first time he had heard of anyone transporting it into the city. He rechecked his octroi charts. No, bread was not listed. So he classified it under 'all other unlisted items' and slapped the highest slab of tax applicable — seven percent. The incident occurred in 1974, a year after Western India Bakers' Private Limited (Wibs) had been established by the three Irani brothers Khodadad, Hoshang and Sheriar at Turba, New Bombay. "Even we did not visualize the problem," says Khodadad, the eldest of the brothers. "Till today we are still paying seven percent octroi on bread which is supposed to be a poor man's meal and mind you, on biscuits the rate is only four percent."

It is the price the Irani brothers had to pay for breaking the mold. It is a price they were willing to pay. "The major market for bread is Bombay. To expand we had to bring it to the city or we would have had to restrict our sales to the Thana-Belapur belt," observes Khodadad. Facing established giants like Britannia and Modern Bread did not deter the Irani brothers for soon they were carving out for themselves a slice of the Bombay bread market. Today, Khodadad claims, Wibs accounts for 30 percent



Loaves of bread being packed and readied for the market at the Wibs bakery in Turba, New Bombay

Photos: Varghese Fernandez

of all sliced packaged bread sold in the city. Keeping pace with the growth in their market share is the production capacity. Presently the Irani brothers own and operate four bakeries, one each at New Bombay, Andheri, Prabhadevi and Dockyard Road.

"The secret of our success?" Khoda-

dad's robust face, its features unmistakably Irani Zoroastrian, breaks into a smile, his crisp moustache twitching. "Let's say it's tight personal control, timely delivery schedules, quality inputs and of course, keeping abreast with the latest in baking technology."

Personal control, according to Khodadad, is crucial: "We have our shoulders to the wheel all the time. We are marketing, production, purchase, all kinds of managers rolled into one." Khodadad is



a science graduate and Hoshang holds a diploma in baking technology from the Institute of Catering, Dadar. In the case of Sheriar, knowledge of the bread business was picked up on the job itself for immediately after school he was involved in the family's baking project. And yes, they are distribution and transport managers too. Prompt supplies to 36 distributors, spread across the city from Colaba to Dahisar, involves operating a fleet of six vans. "It's like running a transport business too. It's part of the game," says Khodadad. "Our bakeries work around the clock to meet our commitments: early morning deliveries to Colaba, morning and evening deliveries to Andheri... We monitor everything personally; even the purchasing of flour. We buy only the best; from Delhi and Punjab. After all, Punjab is the wheat bowl of India."

However, if there is one area in which the Irani brothers have a distinct advantage over their competitors it is in the application of technological knowhow. Khodadad claims that theirs was the very first bakery in India to introduce the Chorleywood Process in 1985 and are still the only ones in Bombay who use it. The process was developed by the Flour Mills and Bakeries Research Association (FMBRA) located in Chorleywood, a suburb of London. It uses, in Khodadad's words, "a heavy energy input machine of 25 Horse Power (HP) to knead a batch of 50 kilos of flour as against the conventional 2 HP units. Basically it is a high-speed mixing process." The bread you get as a result is white with smaller



From left: Khodadad, Hoshang and Sheriar Irani: slice in the bread market

holes, is softer and has a longer shelf life. Wibs' slogan, "Wibs — the soft-hearted bread," sums it up, says Khodadad.

Keeping pace with the latest in baking technology is crucial in Khodadad's success equation. "If a new and better process is developed, we'll get it." Then what of the present equipment that he had to go to great lengths to develop indigenously to meet the specifications set by FMBRA? "We'll scrap it... No, not sell it. Scrap it," he clarifies. In fact, Khodadad, president of the local bakers' federation, sees his associate membership on FMBRA as an important link in the Wibs success story. "It's our Mecca/Medina — our Udwada. Whenever we go abroad, we make it a point to visit them. Any problem and we write to them and they suggest solutions." In India, the Central Food Research and Technological Institute comes closest to FMBRA, but then the scope of the Indian counterpart is wider than the British institute which confines itself to research in baking

related areas alone.

At Wibs the philosophy of keeping pace with the latest in technology has moved from the baking floor to administrative levels too. A new computer department has been installed in the centrally air-conditioned offices located at Dockyard Road. However, Khodadad's cabin is modestly furnished, almost spartan. In fact, we first find him among the hot furnaces of the bakery floor instead of the cool comfort of his air-conditioned office where the administrative support systems are centralized.

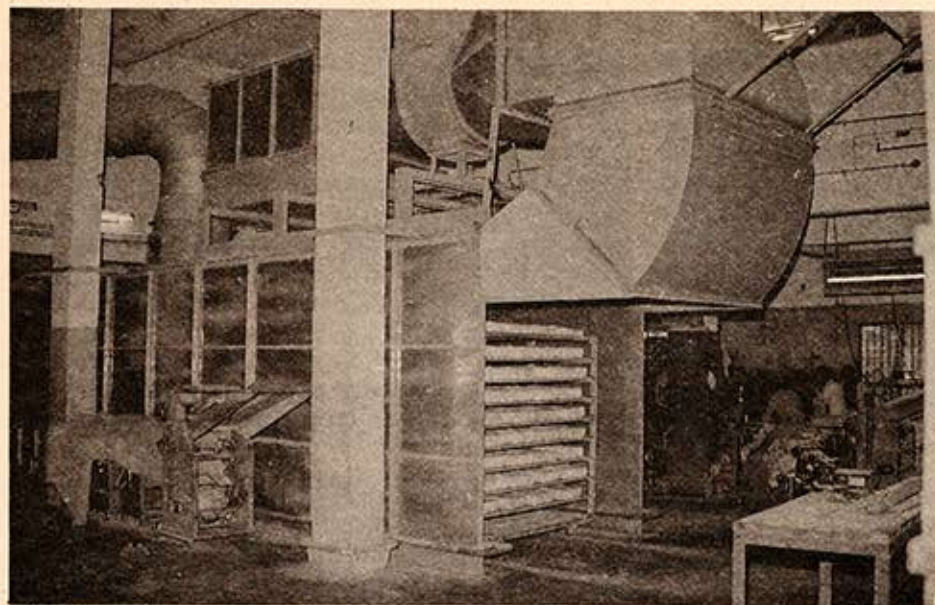
At the operational level, however, work is segmented. Only one product is produced at each of the four bakeries. Packaged sliced bread at the New Bombay and Andheri bakeries, packed, sweet fruit buns at the one in Prabhadevi and ladi bread (loaves) at the Dockyard Road bakery. The rationale? "Flour, sugar, ghee...raw materials attract pilferage. It is easier to keep control over supplies if only one product is produced at one



"It is easier to keep control over supplies if only one product is produced at one place"

place," explains Khodadad.

The Wibs story has had its share of hiccups. In 1979, labor problems hit the New Bombay bakery forcing it to close down. It took another four years (1983) before the Wibs label reappeared on the market, this time produced in a new bakery at Marole, Andheri and operated by the Irani brothers under a new company name: Irani Foods and Investment Company Private Limited. Being well inside



Advanced technology employed by Wibs

the octroi limits, the company was spared the seven percent levy on bread entering the city. The respite was temporary though for, as business grew, the Irani brothers re-opened their New Bombay bakery. After meeting the demand for loaves in the Thana-New Bombay area, the surplus was transported to the city. Meanwhile, in 1980, the Irani brothers acquired Model Bakery located at Prabhadevi. Rather than run it as a bakery for assorted eats, the success of the Wibs brand name made them concentrate on the exclusive production of packed fruit buns.

The story of the bakery at Dockyard Road can be traced back to their grandfather Khodadad who shares a common name with his grandfather as also one of his grandsons (it's not uncommon among Irani Zoroastrians to name their eldest son after the grandfather even while the man is alive). When Khodadad as a young immigrant from Iran landed in Bombay, the Dockyard Road bakery also had a restaurant section and it was here that he worked as a table boy. With time he became part owner and then full owner of the establishment. In 1942 his son Phirojsha sold the bakery but in 1969 the family bought it back. In the meanwhile, the name of the establishment changed from Cafe Khodadad Stores and Bakery to Hygiene Bakery and the restaurant section had closed down.

The expansion plans in the immediate future center around the Dockyard Road bakery. Here under the Wibs name, the Irani brothers plan to produce and market packed hamburger buns and hot dog

rolls. When that is on stream they plan to buy out another bakery where cakes and confectionery will be produced and sold under the Wibs label. And then it will be noodles and...

And *broon* (crisp) bread? "It's difficult to market broons on a large scale," explains Khodadad. "They get soft in Bombay's climatic conditions. *Broons* need to breathe and perforations in the packing will only let the moisture get in." Making good *broon* bread, according to Khodadad, is a tedious process — there are no short cuts. That *broons* are associated with Irani bakeries only reflects the fact that Iranis have not shied away from tedious jobs, or so Khodadad believes.

For instance, Khodadad points out that in the past while liquor shops were largely Parsi owned, bakeries were largely Irani run. Both the trades were originally established to cater to the British rulers' tastes — Indians preferred fresh, hot chapatties and cheap, locally brewed hock — and the more tedious job fell upon the the Irani brethren. Not that there were no Parsi bakers or Irani liquor shop owners; it was a question of proportions.

Khodadad believes that Zoroastrian entrepreneurship is still vibrant. "We still have it in us, only now our efforts are not noticed because of the other big businesses around us. Earlier when the Indian economy was just developing even a small enterprise stood out." According to Khodadad, the Iranis today are more adventurous than their Parsi cousins who, as a rule, prefer white-collar jobs.

This spirit of adventure, or lack of it,

is reflected in the different attitudes of Iranis and Parsis towards having children. "A Parsi is in no hurry to have children. He wants to get well-settled first, save money and then probably have a child six years after he is married. An Irani will marry and have children right away; everything else will follow later — hopefully." These attitudes filter down to the size of the family too. As far as Khodadad is aware, Iranis have more children than do their Parsi counterparts.

Khodadad has also noticed that inter-community marriages are on the rise. One of his neighbors has married a Christian, another a Maharashtrian. "It is a reality our community has to face and come to terms with. It probably might happen to my sons too." An astrologer, he informs us, has predicted that one of his children will marry out of the community. "It hangs like a sword over our heads."

Till such an eventuality, the Irani family may fret and hope that the community as a whole will view the situation in a rational and unemotional manner. Meanwhile, more productive energies will be devoted to baking, in Khodadad's words: "bread for the breadwinners."

CORRECTION

It was mistakenly reported in "An encounter between *Friends*" (*Parsiana*, October 1989) that Astad Deboo and his troupe performed at the inauguration of the Festival of France in India. Deboo was not involved in that presentation. The error is regretted.

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

Sd. (Jehangir R. Patel)

1 March 1990

Reaching for the Sky



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Dr Taraporvala's mending ways

Gustasp Irani

As president of the Indian Orthopaedic Association
Dr Jamsheed Taraporvala
has to ensure that the standards of research
and practice are upgraded

The scar that once ran down the patient's left arm is barely visible. Even Dr Jamsheed C. Taraporvala who performed the operation had to dig between the hair to find the relic of his incision. In a way, he was paying himself a compliment — it was a job well done. In fact, all along during the interview, he refused to be drawn into singling out any special case or instance. "Every case is important, be it a simple fracture or a complex joint replacement operation," maintained Taraporvala.

In recognition of his skill, dedication and service to the medical profession, Taraporvala was elected president of the Indian Orthopaedic Association (IOA) for 1989-90 at the thirty-fourth annual conference of the Association at Ahmedabad. He is reportedly the second Parsi to be elected to this post, the only other Parsi president of the Association being Dr Keki Masalawalla who held the office 12 years ago. The designation is more than merely ornamental. It involves travel to all the state chapters of the Association to see that the standards of postgraduate research and general practice are maintained. Taraporvala has the qualifications, experience and authority to do the job well. A senior practicing orthopedic surgeon of Bombay, he is honorary professor of orthopedics at the Grant Medical College connected with the J. J. Group of Hospitals and honorary orthopedic surgeon at the B. D. Petit Parsee General Hospital and the Bombay

Hospital. He has also published 60 scientific papers and lectured in India and abroad.

"There is more to orthopedics than just bones. It's to do with muscles, skeleton structure, tuberculosis of the bones, leprosy, tumors... Of all the specialities, including general surgery, the scope of orthopedic surgery is the largest," Taraporvala clarifies. "That's why doctors are now going into sub-specialities of orthopedics. Reconstruction surgery, joint replacement surgery, spine surgery... My special affinity is for re-

constructive hand surgery and bone tumors.

"In the old days you chopped off a limb on the slightest excuse. Now limb-saving surgery is the pattern of the day," and Taraporvala assures you that it is a much more satisfying task. "You struggle all the time with hopeless cases. Some you win, some you lose. That's something you've got to face — you can't win them all."

The key word according to the orthopedic surgeon is dedication. "Don't go into the speciality if you are not totally dedicated," he advises aspiring young doctors, "otherwise you will end up making a mess of your career." He also cautions those who seek a medical profession for economic reasons. "Medicine is not as big a money-making profession as it is made out to be — there's more money in business — but the satisfaction is tremendous."

Working in India involves a distinctive set of experiences. The pattern of diseases in this country remains quite different from that in western countries, observes Taraporvala. Tuberculosis of the bones, polio and viral disorders, for example, have been largely eradicated in the advanced countries but not here. "So for better or for worse, we have expert knowledge in these fields which does not exist in the west." Our doctors, we are informed, match up to international standards. "Where we fall short is in very refined, expensive operations that

Taraporvala, decorated with jewel when he took over as head of the Indian Orthopaedic Association, with wife Armaity holding another memento



involve very sophisticated equipment which is beyond the resources of developing nations like ours." However in a city like Bombay — at Bombay, Jaslok and Hinduja Hospitals — these facilities are available, but at a price.

The Parsee General Hospital? For general care, general surgery and ENT it matches up to the very best and where service to the Parsi community is concerned it remains unparalleled, says Taraporvala. "We can't expect to compete with Bombay Hospital or the Jaslok because of the lack of funds and I'm talking about equipment here," he clarifies.

What about the suggestion one often hears about building a Parsi Medical College? "Absurd," shoots back the doctor. "It's a whole lot of wishful thinking. The Indian Medical Council lays down stipulations and while a whole lot of teaching hospitals are being de-recognized because they can't match up, to expect the Parsee General to match up is most unlikely." Taraporvala explains that there are only four medical colleges in Bombay — the KEM, Nair and Sion run by the municipality and the Grant Medical at J. J. Hospital run by the state government. All are affiliated to Bombay University and have to meet the requirements set by the body. Viewing the suggestion of a Parsi Medical College from another angle, Taraporvala observes: "If every community wants a medical college of its own, we would have at least 15 different colleges in Bombay — an absurd situation."

"I've come across Parsis who talk about establishing a Parsi nation on one of the Andaman Islands; educated people who you would not imagine could talk such nonsense." Taraporvala is not amused. He is agitated and perturbed that members from his community can think along these lines. It is an extension of this thinking, he observes, that makes Parsis believe that when Parsis cannot compete, a special medical college should be set up for them.

But Parsis are doing well, at least where admissions to medical college are concerned, he believes. At the Grant Medical, where Taraporvala studied in the early 1950s, there were five to six Parsis in every batch of 120 students. Even now, there is always a Parsi in every batch. "That has not changed. Maybe there are fewer now than there were before, but the Parsis who do get in are pretty bright, I might add. We are

doing as well as we were doing in the past and today the standards are rising. A student has to get 94 to 95 percent marks to get admission."

A factor that the young medicos have to contend with in the case of Parsi patients is the formality regarding amputated limbs: they are supposed to be sent to the Doongerwadi. Though Taraporvala is not aware whether all hospitals observe this requirement, he is fairly sure that the Parsee General Hospital follows this prescription.

The young doctors of tomorrow, according to Taraporvala, will probably find that there is nothing characteristically wrong with the bones of the community. What they will find is that there is a high tendency for diabetes in the community. They will also find that years of inbreeding has taken a toll. Taraporvala gives the medical and his personal point of view on the intermarriage issue: "From the medical point of view we will not propagate better physical and mental progeny unless we breed out. There is no doubt about that. But religious and social issues are a different matter. I hold no strong views here." He clarifies, however, that he sees no harm in accepting children of mixed marriages into the religion, be they the children of Parsi males or females.

It is past the sunset hour and the doctor has still more commitments to keep. We talk briefly about other eminent Parsi orthopedic surgeons, particularly Dr Rustom Katrak, India's first practising orthopedic surgeon who, though never the president of the IOA, hovered over the organization like a godfather.

Taraporvala's family consists of his wife Armaity, son Farhad, also an orthopedic surgeon, and a married daughter Erzaan. Though Taraporvala is quietly articulate, you sense that he is not very comfortable talking about himself; he prefers being himself — a doctor. He examines a patient's hand that he had set five years ago. He recalls having inserted a pin but does not recall removing it. It is still there the patient confesses. In that case, it must come out. He reassures the person that it is a simple job, there is nothing to worry about.

One is aware of being in the comforting presence of a medical man with a bedside manner that is associated with the old-world family doctor. The patient is confident — his limbs are in the care of Taraporvala's skillful hands.

EVENTS AND PERSONALITIES

continued from page 12

Table Tennis Tournament was won by Parveen Farrokh Khodaiji of the Alexandra Girls' English Institution, notes *The Daily* of December 21, 1989. At the meet held at the University Stadium on December 20, "small built" Khodaiji overcame opposition from Spenta Patel, also of Alexandra, to score an easy win.

Though she lost in the first round (19-21), in the next three games she beat Patel (21-12, 21-14, 21-16) to win the title, the paper notes.

SPOTLIGHT

Ms Benafsheh J. Kotwal is the recipient of the Sir Cusrow Wadia Gold Medal for the year 1989. She secured a first rank in geography at the third (final) year Bachelor of Arts examination conducted by the Pune University, notes a write-up.

Compiled by Roxana H. Kaka

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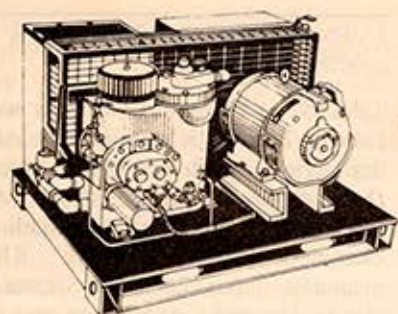
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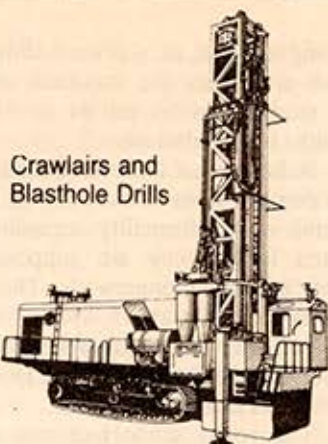
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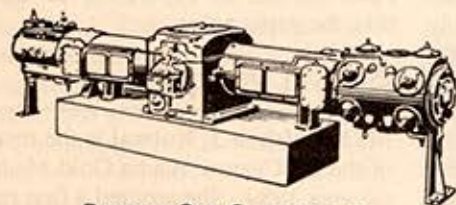
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Not by numbers alone

Homi J. Rogers

Zarthushtian — A Cross-Section of the Zoroastrian People in the Mid-Nineteen Eighties. Published by: The Zoroastrian Community Development Institute of The Havrashta Foundation, Bombay, 1989. Hard-bound; Pp: 217, Price: Rs 150.

It was exactly half a century ago in 1939 that Hormusji Dhunjishaw Darukhanawala brought out *Parsi Lustre on Indian Soil*, the popular who's who of the community. Fifty years of solitude have at last given place to an equally welcome publication of a similar nature.

Zarthushtian, published by the Zoroastrian Community Development Institute, impressive in print (though unfortunately with a few proofing errors), aims to present, as its subtitle indicates "a cross-section of the Zoroastrian people in the mid-nineteen eighties." Though anachronistic in its title, having seen the light of day only in 1989 (we will be in the nineties when this review appears), the work reflects the sincerity of the publishers. It has brought to fore the many sterling examples the community has thrown forth in a cross-section of careers during the last 50 years. Through over 400 bio datas occupying 212 pages, set in double column, *Zarthushtian* charts out the wide variety of vocations and avocations that the Zoroastrian has earned a name for himself in: be it adventure or advertising, ballet or Bharata Natyam or business, the study of ancient *Avesta* or the advent of astrophysics. It provides, as the trustees state in their 'foreward' (the perils of proof-reading!)

ample source material "to strengthen the feeling of kinship within the community, and outside the community...create a new and deeper awareness."

Yet, missing from the directory are some bright stars in the Zoroastrian firmament. Eminent jurists like Homi Seervai and the new Attorney General Soli Sorabjee are conspicuous by their absence. A bio data on Justice Bakhtawar Lentin without a mention of his two shattering verdicts delivered in the mid-1980s (on the former chief minister of Maharashtra A. R. Antulay, and the Parsi-founded J. J. Hospital drug probe) is like serving dhansak without kababs. Also missing are corporate czars like the Godrejs and the Tatas.

Anticipating the critics' barbs, *Zarthushtian* explains the lapse as an intentional one. "It was not our intention to devote the entire volume to distinguished bio datas only. For one thing, we wanted the cross-section; and for another, we wanted to avoid all the controversies that might follow upon some eminent people not being included..." A laudable rationale indeed, but not consistently observed.

The theater family of Patel merits two mentions: father Burjor and daughter Shernaz. Both Karl and his wife Rita Mehta, editor of *Cine Blitz* are listed, but

Gone are the
pictures of Parsi
sethias and ladies
dressed in garas
and tanchois. The
facts are now only
in cold print

her more illustrious and hono'ed father Rusky Karanjia is not.

Whatever may have been the criterion for selection, the directory, with its apparent sins of omission and commission remains a veritable goldmine of information. Once you have separated the chaff (and there's plenty of it, as the resumes do tend to get verbose with laudatory adjectives and inconsequential details) *Zarthushtian* contains enough material to warm the cockles of the poet's heart who

sang of great lives inspiring others to make their lives sublime. Some Zoroastrians, as it happens with a community known for its affluence, were born to riches; yet others, with a tint of luck and a dint of labor worked their way to it. Dara Acidwala led an existence almost similar to David Ogilvy, the guru of advertising men all over the world, having worked as a waiter (and later, as petrol station attendant) before scaling the rungs to head an advertising agency. Or, Rusi Daruwala, *Zarthushtian* informs us, who retired as vice president of the Taj group of hotels after 36 years of service there and who as a child used to assist his father to augment the family income at their mechanical shop in Navsari, the place where he was born and bred.

What has, however, deprived *Zarthushtian* of a fair amount of its charm, is its belated publication. Facts, and especially figures, where quoted, seem dated. At least two Parsis personally known to the reviewer have left the country and migrated. And, as in the case of Minoo Rustomji, the present tense used in the bio data becomes a chilling reminder of those that the icy hand of death claimed from amidst us during the '80s.

For all its shortcomings, including that which its editors are aware of, namely, the absence of adequate representation of the overseas Zoroastrians, the volume under review is a most welcome addition to the library of any Parsi institution or individual. It is, in its size, as well as its scope, vastly different from Darukhanawala's epoch-making work in the same direction published five decades ago. Gone are the pictures of Parsi sethias, and portraits of ladies dressed to their feet in garas and tanchois. The times have taken their toll: the facts are now only in cold print. For that matter, gone are the sirs and baronets who studded Darukhanawala's work. And, reflecting the changing times, gone too are the dasturs and mobeds, renowned for their wisdom and knowledge of the religion and linguistics. *Zarthushtian* becomes a pointer to this 'evolution.' The Zoroastrian of today is of a different breed from his ancestor in the not-so-distant past. The regret is that the same cannot be viewed visually. One hopes that if *Zarthushtian* is updated, it would include, at least, thumbnail size photographs.

Yahoo Zarathustra

Khusro F. Rustamji

Zarathustra — A god that can dance by Bhagwan Shree Rajneesh. Published by The Rebel Publishing House GmbH, Cologne, West Germany. Available at The Sadhna Foundation, 17, Koregaon Park, Pune. Price: Rs 220.

I must confess I took up Bhagwan Rajneesh's book *Zarathustra* with a prejudice against the author who has been expelled from many countries for his doctrines, is debarred entry into 21 countries and about whose ashrams and communes there have been stories of sexual license which have made cities shiver with disgust. Yet, as I went deeper into the book, my wonder grew at his scholarship and undoubted ability to expound Friedrich Nietzsche's *Thus Spake Zarathustra*. And when I closed the book it could be said literally that "Those who came to scoff remained to pray." And what was more, it made me accept that the Zoroastrian faith was radiant because it was so simple and pure, and yet so deeply philosophical and transcendental without a single trace of fanaticism or overbearing bigotry. I may not have learnt much about faith from parroted prayers or from the lectures or the books I had read. I did not even grasp the basic principles when I read *Thus Spake Zarathustra* for the first time, but I discerned a deeper meaning from the discourses of Rajneesh and I began to glimpse why this faith, perhaps the oldest of them all, has endured for centuries, and endured in such a way that it gives commitment to anyone who approaches it with an open mind.

Perhaps Nietzsche may have given more in the shape of philosophical content to Zarathustra than is accurately known. Zoroastrianism is a faith that for a millenium and more was propagated by word of mouth. But has that not happened in the case of all the religions? It was centuries after Confucius, Buddha and Christ that the wise men sat down to compose their doings and sayings, and to put them in notes that have endured.

From the few fragmentary glimpses of

Zarathustra that have come down to us from hymns, texts and inscriptions, Nietzsche has built up a man with the deepest philosophical insights. What is known is that Zarathustra spent some years in the mountains and then came down to preach a way of life which enables man to live in radiant happiness. His first sermon was received with indifference, recounts Nietzsche, so he decided to speak to only those who were prepared to receive his word. "I will put company with creators, with harvesters, with rejoicers. I will show them the rainbow and the stairway to the superman."

Zarathustra loves life. "He is the only mystic," Rajneesh says, "with immense affirmation of life. There is no place for renouncing anything. Life is a fight for existence. Learn to enjoy it! Relish it! Dance with the trees, dance with the stars. Love without jealousy. Live without competition. Accept everybody

**Zoroastrianism is
the faith for the
warrior, the rebel,
ever ready to fight
for what he
considers right**

without judgement. And then there is no need for any god. And there is no need for any paradise... We can transform this very earth into a divine existence. Our very life can become the expression of godliness." Rajneesh continues, "Zarathustra's religion should be the only religion. All other religions should be buried in the cemeteries, because except for life there is no god, and except for love there is no prayer." Zarathustra is particularly harsh on those who speak of super-terrestrial hopes. And he says,

"Beware of the poisonous in society." And one wonders why the kings of Persia did not take notice of his admonition because rule after rule was destroyed by the poisonous priests and self-seekers who misled even the warriors by their talk of omens and superstitious rites.

All religions have produced commentaries from time to time. In fact, hundreds of faiths have faded away after the one charismatic figure that founded it was no more, because there was no one after him to affirm it. Those faiths endured or survived which had basic truths, preached harmony and brought people together and taught them how to live. Nietzsche's Zarathustra may be part fictional; but how are we to divide what is fact and what is fiction in the life of a man who lived 25 centuries ago? His theme is: do not say yes to dead traditions, dead conventions, dead gods. You have to create new values for yourself; which means that the discovery of what you are and want to be has to be made by yourself. He continues, "There are a thousand paths that have never yet been trodden, a thousand forms of health and hidden islands of life. Man and man's earth are still unexhausted and undiscovered."

Zarathustra feels that each man can explore life, relish it, rejoice in it, judge it separately, action by action. There may be so much hidden from us which has to be explored and discovered. Instead of claiming to be perfect, Zarathustra asks his companions not to accept blindly what he says: "Truly I advise you to go away from me and guard yourself against Zarathustra... Perhaps he has deceived you... Now I bid you leave me and find yourself." This is the essence of the Zoroastrian faith: find yourself, develop yourself, depend on yourself and rely on your developed virtue.

You do not need to be an admirer of the Zoroastrians to say that among the best that the community has produced, among the men and women like Homi Bhabha, Zubin Mehta, Bakhtawar Lentin, Astad Gorwala, the Tatas, the Petits, the Wadias and all the others, all these qualities are uppermost, as they were in the political warriors that came up in the British regime and were the forerunners of Indian independence. One can go a little further and ask, "Were our forefathers and ancestors more happy, more full of life and spirits, more creative because they were closer to the Zoroastrian faith?" They were

certainly more generous, more caring of the sick and the weak, more solicitous to all, including relatives and staff, more courageous in their industrial entrepreneurship, more forthright in politics, more venturesome in trade and travel, even going as far as China in sailing vessels, more close to education, scoring first after first in women's education, and finally more confident in all that makes life joyous and complete. Yet they suffered from one serious defect. They stood by helplessly when the bigoted prevented conversions and mixed marriages. In consequence, in later years we became so narrow in vision and so weakened by other causes that we began to lose the élan and zest which had marked us out in earlier years.

I must mention that this is not the type of book meant for the orthodox, for the high priests of superstition and fanatical belief in heaven and hell. It is not meant for those who want to make out Zoroastrianism to be a faith in which there are "chinwad pools" and rewards in other worlds, superstitions of various types and all sorts of fetishes about death.

Zoroastrianism is a faith for the thinker, for the modern, for the scientist ("Religion without science is lame, science without religion is blind" — Einstein had said). It is for youths wanting to know what faith they should hold on to, be proud of, propound in argument, and be able to live up to. It is cer-

tainly for those who worship truth, for those who believe that they have the right to decide what is right and what is wrong — the ultimate reality — the *brahm* of the *Upanishads*. It is for those who cherish the desire to create values, who do not discriminate among human beings — just being human is enough. It is for those who see beauty in whatever way it is projected, in person, in stone, in ceramic, in the other arts, even in the *gorpapi* (a sweet dish) of Goam (in Iran) and the rosebuds of Shiraz (in Iran). It is the faith for the warrior, the rebel, ever ready to fight for what he considers right. In the words of Nietzsche, it is for those who believe, "May your work be a battle, your peace be a victory."

This is not a book meant for the diehard who bars a girl, who has married outside the faith, from the agiary, from the uthamna, from the dokhma and the cemetery; from introducing her sons into the faith; even from gambhars and social occasions. The men and women who propagate such rancid doctrines, ruined court after court in the Persian empire, prevented the faith from spreading in India in the British period, and to this day hold out in the citadels of orthodoxy which may make the very faith that they cherish fade out from the world.

Nor is Zoroastrianism the faith for those who idly stand by and see orthodoxy dictate because they are too complacent to fight it. They love to applaud

the hypocritical savants in *dagli* and *pheta* (traditional jacket and head gear) who reap rich rewards in elections and meetings of the faith. They are supposed to be incorruptibles, who corrupt the faith itself.

Zoroastrianism ought to be a faith as relaxing as the old style easychair, as full of fun as an *Adi Marzban* play, as sharp as a mother's slap when you told a lie, as disarming as *bapaji's* (paternal grandmother) smile, as clean as the marble-top table in every home, as totally Parsi as a reeking *boomla-no-patio* (highly spiced Bombay ducks) and as casual as the symbolic gestures (suggestive of antics) of nassessalars at the funeral which make it difficult for the young to suppress their laughter, and make the old smile that even in death there can be some sheepish relief. That is Zoroastrianism. Let us rejoice in it.

There are many, many statements in the book that one could ponder over for hours on end:

- The man of knowledge must be able not only to love his enemies but to hate his friends.
- A new man will arise who will be religious but without religions.
- The highest virtue is bestowing virtue.
- "Why," said the saint, "did I go into the forest and the desert? Was it not because I loved mankind all too much?"
- What is the greatest thing you can experience? It is the hour of the great contempt. The hour in which even your happiness grows loathsome to you and your reason and your virtue also.
- Zarathustra says I can see only one virtue — the longing not to remain man, but to go beyond man to become god.
- One must have chaos in one, to give birth to a dancing star.
- An authentic reasoning man is always in search of truth.
- Praised be a moderate poverty.

Rajneesh sums up the Zoroastrian faith in the following words: "It is almost impossible in the long history of mankind to find another man with so many dimensions, so many insights, so wise and yet so human as Zarathustra. His ordinariness is absolutely extraordinary, his humanness is so pure that one can say it is even superior to any divineness."

This review was written prior to Rajneesh's death on January 19, 1990. Another volume in Rajneesh's Zarathustra series includes The Laughing Prophet, price Rs 220.

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MILESTONES

The marriage list this month comprises marriages — both religious and civil — between Zoroastrians as well as inter-community marriages contracted by Zoroastrians over the eight-month period, May to December 1989. Names which could not be wholly identified as Zoroastrian have been omitted from the list.

According to figures available to *Parsiana* from four local hospitals, there were 14 births in Bombay, as compared to 78 deaths in the month of January 1990. Heart disease claimed 25 victims while seven victims fell prey to cancer and six to pneumonia. The other killers were 'old age' and general debility (five each), lung disease (four), brain disease and hypertension (three each), and blood disease, septicemia and kidney failure (two each). There were isolated cases of asthma, dehydration, arteriosclerosis (where the inner layers of the arteries are jammed by progressive deposits of fat and tissue), tumor, accident and inflammation of the pancreas. A premature male infant was stillborn, a three-month-old baby boy succumbed to pneumonia and a 26-year-old youth was killed in an accident. The highest age at death was 99 years.

It may be noted that death is often due to a combination of several diseases, especially in the case of the very old.

The data here has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent.

BOMBAY

Born

A girl to *Zenobia and Mino Framroze* on December 28, 1989
A boy to *Hira and Aspi Bhesania*; January 1, 1990
A girl to *Monaz and Aspi Wadia*; January 4
A girl to *Zinobia and Pervez Karanjia*; January 5
A boy to *Kashmira and Adil Moos*; January 6

A boy to *Mabrin and Rohinton Batliwalla*; January 7
A boy to *Nilofer and Khushroo Toorkey*; January 8
A boy to *Nazbanoo and Sarosh Radmanesh*; January 11
A boy to *Kashmira and Rumi Irani*; January 13
A boy to *Shiraz and Jehangir Morris*; January 13
A boy to *Farida and Dinyar Palsetia*; January 14
A girl to *Marukh and Sam Calagopi*; January 16
A boy to *Zenobia and Danesh Kermani*; January 17
A boy to *Bakhtavar and Adi Chindhy*; January 29

Married

Firoza Minoo Daruwala and John Michael Alercia of USA; May 30, 1989
Ameeta Subhash Pandit and Rohinton Kaiyos Marfatia; June 4
Dilber Rustom Dalal and Gurmeet Singh Malhotra; June 9
Marie Yvette Edwin D'Souza and Rohinton Pesi Damania; June 17
Caroline D'Souza and Kersee Homi Khara; June 18
Belmira Lousia D'Souza and Khushroo Dinshaw Bhadha; June 30
Bharati Narayan Pujari and Loveji Shavaksha Shaw; June 30
Dinaz Sohrab Kamdin of Mhow and Rajendra Kisanrao Shinde; July 9
Sharada Ramchandra Londe and Parvez Minocher Sethana; July 13
Meena Duduskar and Neville A. Screwvalla; July 25
Shahida Fazal Hussain Khan and Rohinton Shroff; August 3
Rani Monappa Jathan and Nariman Behram Irani; August 6
Kamal Rameshwarlal Rikhye and Keki Rustam Umrigar; August 24
Meher Manek Bamji and Ratnakar Chandrakant Salkar; September 1
Farida Dara Bhathena and Rai Shivananda Vasu; September 1
Vanita Jethalal Bhayani and Phiroze Ratansha Daruwala; September 11
Behroze Nariman Khumbatta

and *Kurush Jimmy Billimoria*; September 12
Kaushlya Khandu Pote and Adi Nusserwanji Batliwalla; September 14
Pearl M. Bengali and Kerman K. Billimoria; September 15
Dilshad Dalal and Indranil Palit; September 23
Hutoxi S. Ghorkhodoo and Fali D. Avari; September 26
Alka Bhagvatbhai Shah and Xerxes Darabshaw Wadia; October 3
Nanda Chandrabhan Shinde and Darius Jehangir Irani; October 9
Firoza Parvez Katrak and Razvi Syed Munawwar Ali; October 12
Helen D'Souza and Percy P. Daruwala; October 18
Anjali Sadashiv Ghanekar and Viraf Shavak Billimoria; October 19
Pervin Minocher Bhadha and Siva Prasad Dharendra Guha; November 2
Zarin Adi Haradwala and Nandkishore Vasantrao Pawaskar; November 7
Pheroza S. Sutaria and Ravi Arcot; November 9
Farzin Khushro Daruwala and Jamshed Jal Bulsara; November 23
Roopina J. Cama and Kai P. Nicholson; November 30
Shruti Nanda and Sarosh Tehmuras Shroff; November 30
Armity Tehmool Bulsara and Bimal Manohar Kanal; December 3
Darshini Jayandra Kothari and Porus Rustomji Tukina; December 7
Shehnaz Rustom Irani and Bemunali Mohamedali Hajati; December 9
Dinaz Bahadool Vazir and Keki Rustom Vazir; December 11
Kanta Babu Dhonga and Mehernosh Contractor; December 19
Geeta Vasudeo Jagwani and Aspi Homee Shapoorjee; December 21
Kharmeen Y. Ginwalla and Apu V. Sista; December 21
Sulbha S. Kadam and Phiroze J. Bharcha; December 22
Shernaz Bahadur Gandhi of Nagpur and Keku Rustomji Karanjia of Poona;

December 23
Firoza Noshir Wadia and Sharukh Adi Khan; December 23
Jasmine Rusi Kutar and Homi Jehangir Kotwal; December 23
Freny Keki Bunshah of New York and Burges Keki Jokhi of New York; December 24
Bakhtavar Kaikobad Majra and Sarosh Nozer Wadia; December 24
Anita Banerjee and Kersy T. Patel; December 25
Behroze Dara Shroff and Farokh Homi Bardoliwalla; December 26
Zarin Faramroze Dumasia and Keki Eruch Hilloo; December 26
Fanny Tehmuras Mistry and Kersi Rusi Khambatta; December 26
Shernaz Rustomji Mehta and Sarosh Dara Mehta; December 26
Yasmin Naval Dumasia and Tehmtan Kavasji Engineer; December 29
Rukshana Pesi Marfatia and Adil Soli Buhariwalla; December 31
Mahtab Merwan Irani of Dahanu and Neville Soli Buhariwalla; December 31
Niloufer Jamshed Irani and Kaikobad Aflatoon Khairabadi; December 31
Khorshed Minocher Patel and Rohinton Phiroze Pagdiwalla; December 31
Nilufer Keki Umrigar and Noshir Nariman Bhiwandiwala; January 1, 1990
Rakshande Framroze Chinwalla and Rohinton Naval Italia; January 1
Roshni Keki Bhagwagar and Piloo Pesi Ayem; January 4
Farzana Pervez Mistry and Shahrugh Behram Golwala; January 4
Simeen Porus Poonegar and Cyrus Dinyar Oshidar; January 5
Binaifer Keki Mody and Jimmy Fali Paymaster; January 5
Pauruchisty Baji Katrak and Hoshang Peshotan Tavadia; January 5
Khushnuma Bomansha Anklesaria and Cyrus Jalejar Bharcha; January 7
Ruby Hiraji Mistry and Rustom Eruch Kakalia; January 7

Zarin Cyrus Fozdar and Soli Manchershaw Desai; January 8
 Afrid Eruch Mody and Kerman Sam Patel; January 8
 Mehernaaz Porus Poonegar and Freddy Phiroze Elavia; January 9
 Hufrih Parvez Charna and Rohinton Cowas Patel; January 11
 Arnawaz Framroz Boga and Yazdi Dali Sadri of Dubai; January 11
 Rashna Byram Tarapore and Rusi Dhunjishaw Unvala; January 12
 Benaifer Jehangir Irani and Rustom Adi Sui; January 14
 Dinaz Pervez Tampal and Farokh Sam Mojia; January 15
 Hutoxi Kersi Anklesaria and Nozer Rusi Billimoria; January 16
 Shehnaaz Hormazd Dadachanji and Kaiwan Dossabhoy Kalyaniwalla; January 16
 Zareen Adil Daruvalla and Kaiyomarz Pesi Mohta; January 16
 Dilnavaz Behram Irani and Hormuz Merwan Gulestani; January 17
 Rashna Sorab Bhungara and Percy Noshir Gazder; January 18
 Rashna Pirojshaw Bilimoria of Valsad and Adil Pesi Suntoke; January 18
 Zenobia Baji Tavadia and Navil Rusi Edulkaka; January 19
 Veera Edi Vakharia of Deolali and Rohinton Sorab Mehta; January 22
 Dawlat Rohinton Khoramshai of Dahanu and Dinshaw Adi Waterwalla; January 22
 Zarin Nariman Zhawari and Noshir Eruch Patrawalla; January 22
 Hutoxi Naval Amroli and Freddy Rusi Dubash; January 23
 Khurshed Dinyar Aibara and Vispi Sorabji Engineer; January 23
 Delshad Burjor Karanjia and Dicky Jamshed Rutnagar; January 25

Died

Naja Noshir Baria (75), residing at Yusuf Manzil, Khetwadi, 12th Lane, 400004; January 1
 Sheryar Shapur Govadiya (72), 19, Godrej Bldg, Contractor Baug, Mahim, 400016; January 1

Homai Hormusji Kharas (80), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; January 1
 Sooma Burjor Master (75), Dadysett Bldg, Wadia St, Tardeo, 400034; January 1
 Darabshaw Ardeshir Nikorawala (85), A/3, Mehta Block, Captain Clny, Tardeo, 400034; January 2
 Sherinbai Shorabji Mistry (82), 66/E, Gowalia Tank, 400036; January 4
 Rustom Merwanji Batiwala (64), 14, Mistry Park, 77, B. Desai Rd, 400026; January 5
 Eruch Minocher Bhot (58), F/35, Cusrow Baug, S. B. Rd, 400039; January 5
 Goolbanoo Jal Engineer (88), A, Empire Ter, Grant Rd, 400007; January 5
 Minoo Kersi Kapadia (55), 65, Amin Villa, Malcolm Baug, Jogeshwari, 400102; January 5
 Shavak Kaikhusroo Kerawala (52), Kanga Bldg, Gowalia Tank, 400036; January 5
 Homai Khodamorad Mizan (66), Bana Bldg, Khetwadi, 11th Lane, 400004; January 6
 Ratansha Pestonji Morris (85), Bldg 11, Khareghat Clny, Hughes Rd, 400007; January 6
 Khorshed Minocher Umrigar (75), Nicholson Bldg, Wadia St, Tardeo, 400034; January 6
 Hormusji Phirojshaw Writer (78), Sayaji Nagoji Bldg, 5, Balaram St, Grant Rd, 400007; January 6
 Keki Hormusji Bharucha (75), 8/2, Rustom Baug, Victoria Rd, Byculla, 400027; January 7
 Coomie Eddie Billimoria (82), Keki Court, Cumballa Hill Rd, 400036; January 7
 Aloo Dinshawji Chinoy (85), 11/7, Rustom Baug, Victoria Rd, Byculla, 400027; January 7
 Perin Minocher Writer (83), 71, Lower Colaba, 400005; January 7
 Phiroza Nadersha Kotwal (78), A Block, Kuka Bldg, Corner of Grant Rd, 400007; January 8
 Behram Cooverji Lelinwalla (79), Adenwalla Bldg, Pavwalla St, 400004; January 8
 Dinbai Rustomji Denugara (80), Sawnta Bandar, Dahanu Rd, Dahanu, Dist Thane, 400601; January 9
 Jerbanu Nadirshaw Dubash (88), Cooper Bldg, 617, Girgaum Rd, 400002; January 9
 Hilla Faredoon Marchant (75), C Block, Bhiwandiwalla Ter,

Dhobitalao, 400002; January 9
 Jahangir Sorabji Driver (73), C/25, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 11
 Mehroo Maneckshaw Elavia (61), Jassawalla Wadi, Juhu, 400049; January 11
 Putlibai Sorabji Mithaiwala (82), 6, P. C. Shroff Bldg, Gamadia Clny, 400007; January 11
 Homai Rustomji Chhapkhanawala (80), 804-D, Jai-Bhagwati, Dadar, 400014; January 12
 Framroz Sorabji Daruwala (84), 13, Chaina Hse, Koliwada, Mazagaon, 400010; January 12
 Dhun Munchershaw Patel (77), 741-B, Patel Bldg, Parsi Clny, Dadar, 400014; January 12
 Cawas Dinshawji Patel (63), H Block, Tarachand Bldg, Captain Clny, 400034; January 13
 Edulji Sorabji Tantra (89), 13, Shahnaz Manzil, M. P. Agiary Lane, 400007; January 13
 Phirozshah Jamshedji Dubash (84), A Block, Mehta Bldg, Captain Clny, Tardeo, 400034; January 14
 Perin Aspi Dapoliwala (38), E/31, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; January 16
 Zerbano Behroz Kenyannagad (75), 11, Sir Shapurji Bharucha Baug, Andheri (W), 400058; January 16
 Jal Dinshaw Sarbhanwala (58), 2/11, Sir Ratan Tata Bldg, Tardeo, 400034; January 16
 Jehangir Navroji Shastri (59), 1, Pushpa Vihar, Colaba Post Office, 400005; January 16
 Sorab Pestonjee Patuck, husband of Mehroo and brother of Roshun, Faram and Dina; January 17 (cremated)
 Hirabai Jahangir Rabadi (90), Bldg 4, E. M. Est, 291, S. V. Rd, Bandra, 400050; January 17
 Khorshed Dinshaw Dalal (89), Dubash Bldg, Kashinath Rd, Tardeo, 400034; January 18
 Rustom Sorabji Daruwala (80), 88-13, Dady Ter, Cumballa Hill, 400036; January 18
 Dhunmai Pirojshaw Kohiyar (76), Presswalla Bldg, Lamington Rd, 400007; January 18
 Navroji Nadirshaw Patel (77), 139-A, Nazir Hse, Cumballa Hill, 400036; January 18
 Kaikushru Framroz Dubash (85), Beacon, 140, Madame

Cama Rd, 400021; January 19
 Shirin Nariman Olia (86), 14, Meher Behram Bldg, Khetwadi, 7th Lane, 400004; January 19
 Jehangir Dadabhoy Bharucha (82), 17, Rustomji Bldg, Lady Pochkhanawalla Rd, 400007; January 20
 Framroze Merwanji Khan (84), A/1, Flat 1, New Khareghat Clny, Hughes Rd, 400007; January 20
 Shera Bomanshaw Mody (82), C/o Ms N. H. Bharucha, R/4, Cusrow Baug, S. B. Rd, 400039; January 20
 Goola Darvish Irani (62), Lower Bungli, Doongerwadi, Kemps Corner, 400036; January 21
 Shavakshah Jehangirji Karkaria (74), Meherbai Wadia Bldg, Wadia St, Tardeo, 400034; January 21
 Homi Faramroze Nalladaru (74), G/25, Cusrow Baug, S. B. Rd, 400039; January 21
 Baby boy of Ms Feroza K. Patel (stillborn), Talati Bldg, Seven Bglw, Versova, 400061; January 22
 Farhan Mehnoz Bhagwagar (3 months), 96, Nibbana, Pali Hill, Bandra, 400050; January 23
 Noshir Ratansha Cooper (74), Dr Somnas Cottage, Lonavla, 410401; January 23
 Khorshed Kaikushru Firozi (79), Windsor Chmbs, Cawasji Patel St, Fort, 400001; January 23
 Shera Dinshaw Appoo (91), 12/10, Rustom Baug, Victoria Rd, Byculla, 400027; January 24
 Thrity Fali Mehta (57), Rele Chmbs, Raghavji Rd, Gowalia Tank, 400036; January 24
 Amy Kaikushru Rabadi (55), 2 Petit Chawl, Jamshedji Petit Rd, 400007; January 24
 Homai Phiroze Aga (77), Banu Khush, Malcolm Baug, Jogeshwari (W), 400102; January 25
 Ratanbai Framroze Gheesta (72), 84-A, Nawal Bldg, Noshir Bharucha Rd, Grant Rd, 400007; January 25
 Jehangir Nadirshaw Bamboat (75), B-15, Navroz Baug, Lalbaug, 400012; January 26
 Moti Sorab Irani (87), C Block, Bhiwandiwalla Ter, Dhobitalao, 400002; January 26
 Dhunjishaw Hoshangsha Nanavati (99), 38-A, Pali Hill, Bandra, 400050; January 26

Rustom Temoras Bhamgara (26), Dinbai Petit Bldg, Dinbai Petit St, Grant Rd, 400007; January 27
Soli Kaikhushroo Panthaki (77), Marine Chmbs, Marine Lines, 400020; January 27
Najamai Rustomji Udwadia (77), Dr Masina Hospital Comp, Victoria Rd, Byculla, 400027; January 27
Themurasp Manchershaw Daruwalla (61), 3/2, Rustom Baug, Victoria Rd, Byculla, 400027; January 28
Rustomji Hormusji Gandhi (78), Room 16, Irani Dharamshalla, Gamdevi, 400007; January 28
Rusi Kaikhushroo Marolia (30), Avabai Petit Bldg, Balaram St, Grant Rd, 400008; January 28
Bhikaji Nanabhai Mehta (91), B/2, Sonawalla Bldg, Tardeo, 400007; January 28
Peppy Rustomji Wallace (86), C/7, Ben Nevis, B. Desai Rd, 400026; January 28
Banoo Ratanji Colah (78), 61/G, Somerset Hse, B. Desai Rd, 400026; January 29
Sheran Soli Gandhi (69), C/5, Rustom Baug, Victoria Rd, Byculla, 400027; January 29

Peshotan Dinshawji Engineer (72), Banoo Mans, Cumballa Hill, 400036; January 30
Meherwan Kaikhushroo Falhazada (67), 24/K, W. H. Marg, Fort, 400001; January 30
Hoshang Jal Kapadia (67), Arsiwala Bldg, 59, Wodehouse Rd, Colaba, 400005; January 30
Freni Godrej Meherhomji (81), 33/1, Godrej Hill Side Clny, Vikhroli, 400079; January 30
Jehangir Naoroji Mehta (80), C Block, Navroze Mans, Tardeo, 400007; January 30

CALCUTTA

Born

A girl to *Persees* and *Baji Antia*; January 6
 A boy to *Kashmira* and *Pervez Liloonwala*; January 16

Married

Gulnar Manek Manekshana and *Cyrus Dastur*; January 2

GEORGIA

Born

A girl, *Neza*, to Mr and Ms *Neville Homi Sarkari*; November 24, 1989

ILFORD, UK

Born

A boy, *Cyrus*, to *Hutoxi* and *Filly Maravala*; December 28

KARACHI

Married

Jasmine Pesi Patel and *Piran Faramroze Karanjia*; September 8
Nilufer Homi Javat and *Kaikobad Behramji Aga*; October 8
Mailing Aspi Chinai and *Farshad Farokh Mavalwala*; December 7
Hutoxi Rustom Naoroz and *Polad Adi Irani*; December 11
Meher Jal Birdie and *Afshad Minu Mistry*; December 22
Gulnar Minu Patel and *Nadir Cyrus Cowasjee*; December 22
Spenta Minu Kharas and *Rustom Hoshang Mavalwala*; December 31
Nerges Jehangir Karanjia and *Cyrus Aspi Irani*; December 31

Died

Gulnar Framroze Marker (77); December 24
Framroze Kaikhushroo Navroji (70); December 25

Khorshed Peshotan Kotwal (88); December 26
Dadabhoy Adarji Tamboli (66); December 26
Kaikhushroo Rustomji Petigara (72); December 30

POONA

Died

Russi Cawassha Vakil (53), 38, Bhavani Peth, 411002; January 19, 1990
Rati Jal Panthaky (77), Mody Clny, Synagogue St, 411001; January 21
Eruchsha Sorabji Postwalla (87), 202, Sahajand Complex, East St, 411001; January 29

TOTALS

(for this issue)

Births

Boys 12, Girls 6

Marriages

Parsi 60

Intercommunal 35

(May-December 1989)

Deaths 86

Compiled by Roxana H. Kaka

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Gorwala's gospel

Parinaz Gandhi

While some may prefer to single him out as a spirited writer and others as an incorruptible administrator, all who knew Astad Dinshah Gorwala remember him as a ceaseless crusader. In his life span of 89 years he was committed to the cause of righteousness and inspired others to fight for the truth. For 23 years he was a member of the Indian Civil Service, until disillusionment with the functioning of the government prompted him to champion the cause of the oppressed and bring about public awareness through the columns of newspapers and his own weekly *Opinion* that he edited. His death on December 4, 1989 left a void in the hearts of many who appreciated the principles he embodied.

"In all Gorwala's writings there runs one common concept of the conflict between...what is morally correct and what is morally not correct," wrote H. M. Patel, a long-time friend and former finance minister, in the *Indian Express* of December 22, 1989, quoting from one of Gorwala's many articles: "Government is made good or bad not by words, but by the deeds — or misdeeds — of those in power... No amount of progress in technique or machinery can be of much benefit if the moral standard of those in charge of government is deplorable or the people as a whole are dishonest and self-seeking." Patel added, "For well nigh 25 years Gorwala rendered remarkable and indeed unique service through his weekly *Opinion*. Whether one agreed with him or not, what he had to say stimulated one's thinking..."

"True to form, Gorwala's language was often intemperate as his feelings were ever intense," commented noted lawyer and writer A. G. Noorani in the *Indian Express* of December 14. Noorani, who used to write regularly for *Opinion* over the years, said of Gorwala: "There were times when he was unjust. What none doubted was that the attacks were motivated entirely by deeply felt convictions on matters of public policy, never by personal considerations. Selfless to the core, he gave his affection and trust generously even as he won them

widely and easily. Reflective but ever cheerful, he had a penetrating insight... But never would he countenance abridgement of individual liberty even in the darkest moments of our recent history."

"It took the infamous emergency to make people truly appreciate the worth of the man," noted an editorial in the monthly *Kaiser-E-Hind*. While the government resorted to different means to thwart his attempts at publishing *Opinion*, Gorwala made every effort to see that not a single issue of *Opinion* would be missed. First it was the arbitrary censors that he had to encounter. Next, the government threatened the press that printed his issues so one press printed a particular issue without the imprint line, an offence which made him accountable in court. The post office also refused to deliver his copies but relented under the threat of legal action. The government finally invoked the dreaded Maintenance of Internal Security Act to close down *Opinion*. Not to be dissuaded, Gorwala propagated his message through cyclostyled 'letters' despatched from different post offices.

"He found it more than sufficient compensation that every week the jour-

nal reached 5,000 loyal readers ranging from small businessmen to eminent intellectuals," remembers Ashok Mahadevan, editor of the *Reader's Digest*. *Opinion*, priced at Rs 2 annually, "lost money most years, but Gorwala — a bachelor of modest habits — didn't mind," remembers Mahadevan. "It had an influence that extended right up to parliament and it was often quoted," recounted Behram Contractor in his 'Round and about' column in *The Afternoon Despatch and Courier* of December 5.

But it is not only as a critic that Gorwala was known to the government. During his 23 years of association with the Indian Civil Service, Gorwala held various posts from assistant collector and district magistrate to finance secretary to the government of Bombay and vice chairman of the First Foodgrains Policy Committee.

At the condolence meeting convened by the Freedom First Foundation, its founder, Minoo Masani, explained how the government functioned in those early days after Independence: "The Congress ministers wanted the civil servants to tender advice which they themselves desired and they threw back advice which did not suit them. Mr Gorwala was much



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enhance the quality of the services they provide to underprivileged children and impact the lives of many more.

But to build this Centre, we need your help. Your donation will help us build not just a Resource Centre, but a better future for many more deprived Indian children.

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CHILD RELIEF AND YOU

There's a child somewhere crying for help.

too honest a civil servant to accept this nonsense." His recommendations as supply commissioner to the government of Bombay and president of the Commodities Control Board were noteworthy but the government had no intentions of paying any heed to his advice. When he had proposed that the government retain full-scale control on foodgrains, Nehru's administration, reportedly under pressure from traders, rejected his advice. Gorwala resigned as a civil servant stating, "Ordinarily a civil servant must implement the government's policies even if he disagrees with them. But if you feel a policy will cause great harm, you are honor bound to protest and in the last resort, resign." Many of his friends remember his philosophy in life as enumerated in the *Bhagavad Gita*, "Find full reward of right in doing right; Let right deeds be thy motive, not the fruits thereof."

As a public servant Gorwala is known to have been strict in the implementation and the observance of laws. In those days after World War II when he was supply commissioner to the government of Bombay and there was a limited ration of milk and sugar available for the populace, he advised the citizens not to take sugar in their tea, and to set an example, he started taking black, sugarless tea himself. During the latter years of his life, he is known to have led an austere life, living alone, travelling by bus, drinking tea from an old lidless teapot. His staple food was *khakhra* (savory indigenous crackers), it was noted. There was a time though when "uncle G's (Gorwala) teas were the finest, most elegant, most peaceful and the ones I miss the most," reminisces author-playwright Ms Nisha da Cunha of her young days in Delhi in Gorwala's company. "Though he loved his liquor, when Morarji Desai introduced prohibition, as a government servant he refused to break the law of the land and stopped drinking. He would only drink when he went abroad, never in India..." remembers Contractor.

The disciplined Gorwala had no difficulty qualifying for the civil service. While studying law in Bombay the British government's announcement that the ICS examination would be conducted in India interested him. He applied, and was one of only nine candidates to be selected from India. After a two-year training at Cambridge he was posted at Sind, close to his hometown, Quetta. On his first appointment he is known to have

quashed the autocracy of the landed zamindars and to have gained a reputation for despatching 'Gorwala's justice.' He even had novel ways of bringing about law and order. Once when he was informed that communal riots were about to break out, he had the leaders of the rival factions locked in the same cell and promised to release them as soon as they sorted out their differences. The strategy paid off.

Before he started out with *Opinion*, Gorwala used to write a weekly column for *The Statesman* and *The Times of India* — "probably the most talked about articles those days," says columnist M. P. Narayana Pillai. But these columns which irked Nehru were made to stop. Then he wrote for *The Bombay Samachar*. That too was made to discontinue. So ultimately he launched *Opinion* in 1961. "It was Gorwala's *Opinion* and he expressed it, literally without fear or favor. He challenged the erring mood of a nation with a pen..." wrote Pillai. Until old age, arthritis and failing eyesight incapacitated him, Gorwala relentlessly used the columns of *Opinion*. Noted Arvind Deshpande of the Leslie Sawhney Programme, "His very presence was a source of strength and inspiration to those who worked in public life."

In Secunderabad, where Gorwala was taken to recuperate from a bad fall that had led to several days of coma, Gorwala maintained his grip on the nation's politics. He was happy that Rajiv Gandhi's government had been ousted from power. But on hearing that the south bloc had voted for Congress (I), Gorwala asked disbelievingly, "What's the matter with the South Indians? They claim they are intellectuals and then they vote for him?!" However he also had reservations about the opposition working unitedly. A few days later Gorwala breathed his last on December 4, 1989 in Secunderabad.

Towards the end "the BBC was his voice of the world, he would listen to it all the time and friends would take turns to drop in to read the papers, news, editorials... literature, poetry... He knew everything that was happening and he had a view on everything," recalls Contractor.

Nisha da Cunha, who used to regularly go and read to him reminisces of his favorite lines from Tennyson's *Ulysses*: "Tho we are not now that strength that in old days Moved earth and heaven; that which we are we are..."

"Things a conscientious person would do"

Died: Dr Cyrus R. Pangborn (73), scholar of Zoroastrianism and professor emeritus of religion at Rutgers University, in North Brunswick on November 18, 1989.

Pangborn had researched widely on Hinduism — specifically the Ramakrishna Mission — but was "best known for his critical study *Zoroastrianism: A Beleaguered Faith*, published in 1983," as notes an obituary clipping from a local publication of December 1, 1989 forwarded to *Parsiana* by Farok and Joan Contractor of New York.

The course of these studies brought Pangborn to India, initially as a Fulbright scholar in 1961 and on several occasions thereafter, a fact recorded in the dedication of his book to his family with the words, "for whom, as for me, a sojourn in India was an experience in learning that despite the poignant fragility of life, one can again and again be surprised by joy." Indeed, Pangborn's concern for higher values was balanced by human warmth and gentle, self-deprecating



humor.

"What is religion's real place in our lives? How should our religion shape our lives out in the world?" These were Pangborn's overriding concerns.

Zoroastrian scholar R. C. Zaehner's comment, "Of all the great religions of the world Zoroastrianism was the least well served," had registered strongly with Pangborn who tried to "remedy this deficiency," to make knowledge of the religion "accessible to collegians or other literate and inquiring minds."

Once the project was begun, "the inherent worth of many a tenet of Zoroastrianism, the intriguing uniqueness of certain of its beliefs and practices and the very fact that it has survived" almost precluded other interests. In "the hope that ... the religion of Zoroaster may be rescued from benign neglect and find acceptance as one deservedly included among the living religions of the world," Pangborn produced a thesis whose most avid students were Zoroastrians themselves.

Pangborn was concerned at the priestly preoccupation with ritual details rather than the task of reinterpreting the philosophy of the religion to deal with the problems of the twentieth century, of providing the community with ethical guidelines that would not only sustain them in their daily lives, but make Zoroastrianism more meaningful to younger minds. In an interview with *Parsiana* during his last visit to Bombay in 1985, Pangborn emphasized "duties in your home, community, temple — the things a conscientious person would do." He contrasted these with the search for "hidden meanings for a special elite" in which certain orthodox/mystical groups of Zoroastrians tend to lose themselves, resulting in "the avoidance of hard tasks and hard decisions that must be made in society."

Pangborn, named after his great grandfather who had been christened Cyrus after the reference to Cyrus the Great of Persia in the Bible, grew up in Kansas and was a graduate of the Kansas Wesleyan University and the Yale Divinity School. He was ordained to the ministry after serving three years as a Student Christian Movement staff member informs the obituary. Earning his doctorate from Columbia University in 1951, Pangborn taught at the University of Iowa for three years before coming to Rutgers University's Douglass College where he taught for 27 years until his re-

irement in 1981.

A memorial service was conducted at Voorhees Chapel on the Douglass College campus. A memorial fund has been instituted in his name — the Pangborn Student Loan Fund, at Kansas Wesleyan, Salina, Kansas. The obituary write-up indicated that contribution, in lieu of flowers, to this fund or to the Douglas Associate Alumnae, New Brunswick, New Jersey, would be appreciated.

Pangborn is survived by his daughter Wendy Littman and twin sons Robert and Richard.

Amavaz S. Mama

Aidun's endowment

Died: Mehrbanue (Morvarid) Bahman Aidun (85), the Zoroastrian benefactress who recently donated 15 cemetery plots in Alexandria, Virginia to the Zoroastrian Association of Metropolitan Washington (ZAMW), of heart failure in Manassas, Virginia on August 9, 1989.

A matriarch with 18 grandchildren and 10 great grandchildren, Aidun was well-known for her interest in the social and cultural activities of Zoroastrian associations, notes the obituary in the July-August 1989 issue of *Zoroastrian News*, the newsletter of the ZAMW. Her other interest lay in books on religion and history.

Born in Yazd to Khorshid Khodadad and Bahman Khodamorad Behriz, she married her cousin Khodamorad Bahram Aidun at the age of 18. The union was graced with six offspring and lasted 52 years, until Khodamorad's death in 1974, informs the newsletter. By that time the Aiduns had been resident in Tehran for 27 years. Then, in 1979, Aidun migrated to the US to live with her daughter Homa and son-in-law Dinshaw Sohrab in the Washington area, notes the newsletter. Only a few months ago she donated the cemetery plots where she now lies buried.

Aidun is survived by the families of Aidun, Anooshah, Mahrafashani, Sohrab and Sotudehnia, states the newsletter.

A.M.

READERS' FORUM

continued from page 7

lotted to each speaker. Hardly had Mr Desai spoken for three minutes to the effect that this could not be done in view of the High Court judgement when the chairman rang the bell. Naturally Mr Desai protested and there were shouts from the audience in protest but the chairman did not yield and Mr Desai had to leave without completing what he wanted to say. The conduct of the chairman was annoying.

It was also observed that more time was allotted to speakers who expressed reformist views and when protest was made about it, the persons on the stage shouted down the priest. However, there was a rousing and joyous end to the Congress with the youths singing together a special composition prepared within a short time, followed by the entire gathering joining in to sing, *Chhaiyé Hamé Zarthosti*.

JAL VAKIL

A playback of the tape revealed that Desai had spoken for four minutes and four seconds — Editor

Edited by Amavaz S. Mama



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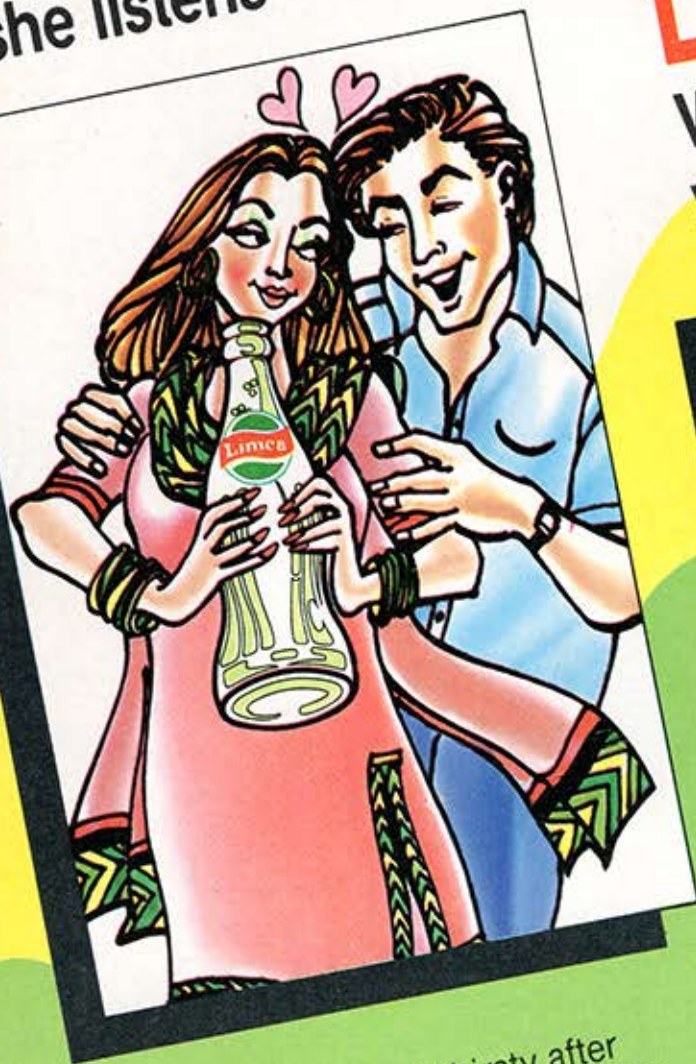
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