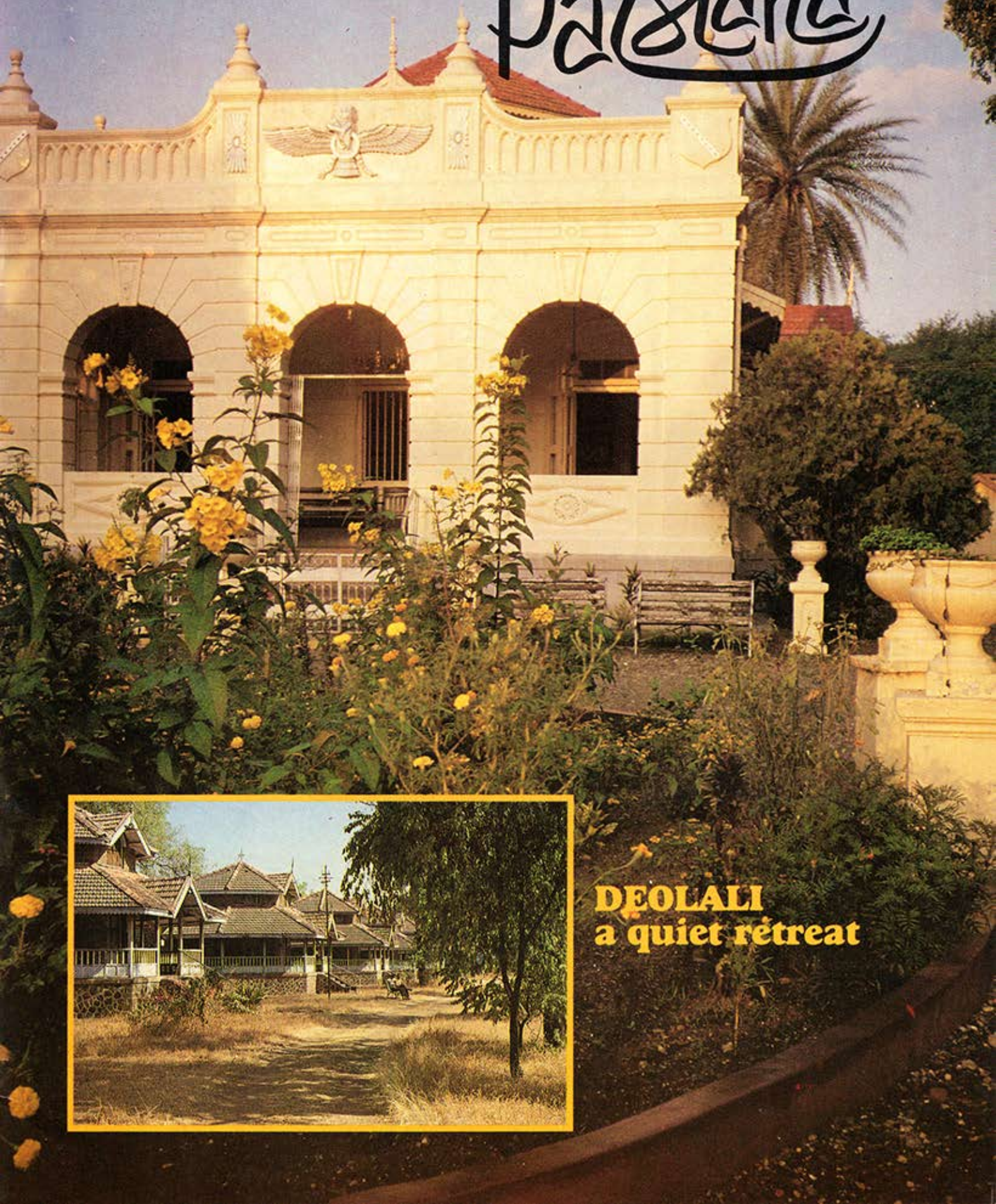


NOVEMBER 1992
Rs 12

ପଞ୍ଚାଙ୍ଗ



DEOLALI
a quiet retreat

NEW

MOTI SANDAL SOAP

A woman with dark hair, adorned with traditional Indian jewelry including a large gold and red headpiece, a nose ring, and multiple bangles, is shown from the chest up. She is holding a bar of Moti Sandal Soap in her right hand, which is resting on a golden bowl filled with white pearls. The soap bar is wrapped in a brown paper with the text 'NEW TATA'S MOTI LUXURY BATH SOAP SANDAL'. The background is a solid yellow color, and the entire advertisement is framed by a decorative border.

B/T/47/244

Made for you.
To pamper your skin
with the goodness of sandal.
To surround you with
the fragrance of sandal.
Moti sandal soap.

**Reflects your
true beauty.**

A TATA PRODUCT

Parsiana

November 1992
Volume 15 Number 5

EDITOR Jehangir R. Patel
MANAGING EDITOR Arnavaz S. Mama
EXECUTIVE EDITOR Parinaz M. Gandhi
ASSISTANT EDITOR Roxana A. Mirza
DESIGN Kranti M. Shilotri,
Varghese Fernandez
MARKETING DIRECTOR Veera Patel
ADVERTISING MANAGER Zarin Mistry
ADVERTISING EXECUTIVE Cheryl Sequeira
CHIEF EXECUTIVE Rustom Thanavala
FINANCE B. L. Arora
EDP Rohinton E. Daroga
DTP Bakhtavar R. Batliwalla, U. Raghunathan
SUBSCRIPTION/CIRCULATION Behram
Umrigar, Khurshid Panthaki, Bindu Pillai
MANAGEMENT Jasmine Driver
OFFICE Nowzer Batliwalla,
OFFICE ASSISTANTS Umesh Poojary,
Selvan Mark, Sunil Sakhare, Pramod Patil

3 Readers' Forum

9 Events and Personalities

16 BPP elections: CER comeback by Gustasp Irani

20 Sixth All India Zoroastrian Youth Seminar by Jehangir Bisney

28 Seminar Stirring by Daraius Bharucha

30 Retiring to Deolali by Parinaz Gandhi

33 Speculations about the Sasanians by Farrokh Vajifdar

35 Books

38 Milestones

Cover: Chinoy Dar-e-Meher at Deolali Photograph: Parinaz Gandhi
Inset: Bahadurji Sanatorium Photograph: Varghese Fernandez

Parsiana is published by Jehangir R. Patel for Parsiana Publications Pvt Ltd, at C/o H.L. Roach, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street, Bombay 400001. Color processing, Comart Lithographers; and black and white processing, Samir Scantech Pvt Ltd. All rights reserved. Phone: 2048730 Fax: 2042922
For editorial enquiries: 2048183 Telex 11-85710 RABO IN. Annual inland subscription Rs 100 for one year (12 issues); Rs 180 for two years

(24 issues). Foreign subscription rates: Sea mail Rs 260/US \$ 12/UK £ 7 for one year, Rs 475/US \$ 20/UK £ 12 for two years (please allow six months or more from the time of publication); Air mail Rs 550/US \$ 24/UK £ 14 (for Pakistan, Indian Rs 290) for one year, Rs 1,050/US \$ 45/UK £ 26 (for Pakistan, Indian Rs 560) for two years. For Indian upcountry cheques add Rs 5 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3. Cheques and drafts are to be drawn in favor of Parsiana and posted to GPO Box 892, Bombay 400001



Setting the Pace of Change ...

.....TOWARDS THE GLOBALIZATION
OF INDUSTRIAL INDIA.

GRINDWELL NORTON LTD. India's No: 1, Pioneer & Leaders In World - Class Abrasive Products

Grindwell began as an idea. Rooted in the seed vision of two enterprising Parsi entrepreneurs and their inspired mission to make newly-awakening India a potent, self-reliant industrial force. Free to forge its own independent destiny. That was in 1941.

Today in 1992, Grindwell - with 50 years of intensive manufacturing and application engineering experience in its core business area of grinding wheel technology - is a well diversified multi-located, multi-product company with 4 distinct divisions and 6 separate industrial product lines.

Add to this heady-mix the fact of a dynamic marketing team of tested professionals, a field-network of over 17 branch offices staffed by experience-honed engineersand over 1200 highly motivated and trained stockist outlets.

You can just tell that Grindwell - with a strong market presence in Germany, France, Italy, the Middle East, Australia, Japan & the East European Countries - is a company poised for an evolutionary leap into a new dimension - The globalization of Industrial India.

NORTON

GRINDWELL NORTON LTD.

Army & Navy Building, 148, Mahatma Gandhi Road,
Bombay-400 023. Tel: (022) 244727 Tlx: 011-82840 GNO IN
Cable: "GRINDWELL" Fax: 022-2023711



Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

"Doors closed to Darius"

We refer to your report on the navjote of a non-Zoroastrian child which took place in Secunderabad ("Doors closed to Darius," *Parsiana*, August 1992).

We look upon this incident with great regret and consider the event wholly illegal.

We hope that the Parsi Zoroastrian community will now come to realize the danger imposed by intermarriage and its devastating effect on the survival of our race and religion.

J. F. SHROFF
President, Athman
Mandal

COWASJI NASSERWANJI
DINSHAW (ADENWALLA)
President, Jathosti Jashan Committee

Please refer to your article "Doors closed to Darius" (*Parsiana*, August 1992). I sincerely hope and pray that the doors of our sacred, consecrated places of worship will always remain closed for such non-Zoroastrians like Darius.

No one can truly blame the innocent child or his religiously ignorant family.

It is the Zoroastrian priest who should be castigated for this blasphemous act.

Persons who choose to marry outside our religion have no right to bring such disgrace and dishonor upon our noble community. Nor do they have any right to demand any communal or religious rights which they do not have, nor will they ever have — unless of course, if they go to Delhi, where it seems Zoroastrianism does not exist anymore.

RUSTOM KAIKHASHROO DISAWALLA

"The reenthroning of..."

Apropos "The reenthroning of the Banaji fires" (*Parsiana*, May 1992), it all began with two phobias: the phobia of a lady who found the environs very *bihamna* (frightening) and the phobia of a priest who feared that in the absence of a barrier, someone would defile the fire — a point which had not struck anyone in the 146-year existence of the Cawasjee Byramjee Banaji Atash Behram in Bombay.

Through the years, these two main phobias had a snowballing effect, finally resulting in the fire-temple trustees succumbing to their whims and the most ignoble dethronement of an atash behram padshah in recent years.

Despite a public protest meeting in October 1988 against the shifting of the padshah ("Don't dethrone the padshahs," *Parsiana*, January 1989), the refusal by two senior priests of the Atash Behram itself to shift the fire, and personal representation to all concerned to let Parsi workmen carry out the painting work, the three applicants decided to approach the charity commissioner (*Parsiana*, May 1992). The main arguments of the trustees were as under:

- the building of the Atash Behram was last repaired in 1958 and thereafter the walls had turned black and were in very bad shape;
- they were ready to follow the necessary procedure and ceremonies, rites, rituals while shifting the holy fire from one place to another in the same compound; it was necessary to repair the room in which the holy fire was burning; and

•there was fear of dust, debris and rubble extinguishing the holy fire. So, whoever carried out the repairs, the fire had to be shifted to retain its dignity and purity.

The joint charity commissioner, commenting on these points, stated in his judgement: "According to me, if the trustees are ready to perform the necessary ceremonies while shifting the holy fire, it cannot be said there is any damage or wastage of the trust property. Temporary injunction can be granted under Sec 41E (of the Bombay Public Trust Act) only if there is damage, wastage or improper alienation of the trust property."

The joint charity commissioner also referred to the certificate dated February 14, 1991 given by architect Pheroze Kudianavala. According to it, there was also work to be done in the form of strengthening of columns and rafters at the roof level. The dome also required repairs. It would have to be opened and inspection would have to be taken to ascertain whether repairs are necessary.

Even while the suit was on, the same architects stated in yet another certificate



Banaji Atash Behram: "The dome was hardly even touched"

dated May 18, that after further inspection it was found that the dome also required major repairs and the rafters and the beams would have to be changed after the plaster of the dome was broken!

In the first report, a case was made out that unless a scaffolding was erected, the dome couldn't be thoroughly inspected. And for that, the fire had to be shifted. Now, suddenly, without the fire being shifted and without any scaffolding, it was discovered that the rafters had to be changed! Did someone in the Kudianavala group develop X-ray eyes in the three months that had elapsed?

Classic Collections



Jhaveri Bros., stands for the ever-popular classic collection of silver-plated ware since 1914. Visit us today for quality and dependable silver-plated ware like Diva-nu-glass, Khumchi, Sopara, Gulabdani, Phigani, Chipio, Chamcho, Afargaliu, teasetts, trays, salvers, tumblers, bar accessories, cutlery etc. Also available is a wide range of sports cups, shields and medals.



JHAVERI BROS.

• 5, Metro House, Dhobitalao, Bombay 400 020.
Tel : 29 14 23, 29 70 26.

• 345, Abdul Rehman Street, Bombay 400 003.
Tel : 32 00 65, 32 61 96/97.

GUARANTEED
SILVER-PLATING AND
ENGRAVING
UNDERTAKEN.

ADMET 919411

Facts spoke otherwise. The applicants had initially attached the report of a famous architect firm of Bombay, R. M. J. Balsara, which had given a clean chit to the dome and the roof of the building. The opponents' architects, the Kudiana-vala group, had first referred the case for inspection to the structural engineer-cum-licensed architect, Mr Behram Unwalla. After a detailed inspection of the dome with another structural engineer, Mr Unwalla submitted a detailed report, which more than corroborated the report of R. M. J. Balsara. Among other things, he stated that the dome was in an absolutely sound condition, and paid rich tributes to the builders of yore. The opponents, of course, did not present this report! It was thereafter that the opponents presented the second report from another architect!

Events, six months later, after the Atash Behram fire was shifted to the adjoining building, fully vindicated the applicants' stand. The dome which was to be "opened" was hardly even touched! They wouldn't dare to! They had neither the men nor the material to match the caliber and competence of the craftsmen and artisans of the mid-nineteenth century. Thus, one untruth of the trustees of the C. B. Banaji Atash Behram Trust was laid to rest.

What then was the actual nature of the work carried out by the trustees? All the original glass panes of the doors and windows were removed, so that opaque glasses could be fitted; tiles that would be appropriate for a toilet or a bathroom were fitted on the walls of the sanctum sanctorum, and the old stone flooring therein, with which the padshah's magnetic circuits were connected, was redone with synthetic Spartex tiles. Since not even a piece of wood was found out of joint on and around the dome, six exhaust fans (and even perhaps tube lights?) were installed to make it at once the most unique and bizarre Atash Behram in the world! That too with a high priest as a trustee and a navar-ma-ratab athornan as a managing trustee! Two doors at the rear to prevent any outsider from going up the steps to the roof were constructed and a board put up, saying, 'No admission, except boywallas.' And what about *bumbawallas* (men of the fire-brigade), one may ask, what with those exhaust fans' electric wires criss-crossing above and around the padshah's head, to avoid the occurrence of a short circuit?

All this, of course, to help the fundraising lady overcome her phobia of the erstwhile *bihamna* (sic) atmosphere in the prayer hall! And what about the other phobia of the adarian fire, next door, being defiled in the absence of a barrier? Oh yes, this phobia of the priest, too, has gone, with a wall coming up on the eastern side of the adarian, with the floor of the adarian also being resurfaced in the process.

The other major untruth presented before the joint charity commissioner was that all the necessary ceremonies and the requisite procedures would be followed while shifting the padshah. This was just not done. Consider these facts. A non-practising priest, the son of the senior priest of the Atash Behram, who was instrumental in instigating the trustees to shift the fire, went through the farcical process of taking the *baresnum* on the first floor of the adjoining building, which is a hall occasionally given out on hire for different functions, while masons, electricians and carpenters worked on the ground floor of the same building! Worse still, only one *vendidad*, instead of the mandatory three, was performed, both while shifting the padshah to the adjoining building, and while re-installing him in his original place!

Here, it may be argued that on account of the paucity of good Kadmi yaozathregars, three *vendidads* could not be performed; and that even Shehen-shahi atash behram fires, have been shifted in this manner. Dastur (Dr) Kotwal is on record (*Journal of the K. R. Cama Oriental Institute*, No 50) that during the 151st anniversary of the H. B. Wadia Atas Bahram, "only one *vendidad* was performed," although "doctrinally three *vendidad* ceremonies should have been conducted, paralleling each of the *yasnas*." This was because of "the scarcity of priests." But then neither Kotwal nor any trustee of the Wadia Atas Bahram had given any solemn assurance to any competent judicial authority, that all the necessary ceremonies would be performed while shifting the fire! It is very pertinent to re-emphasize that the joint charity commissioner's decision that section 41E, which empowers him to grant a temporary injunction, was based mainly on this point, that the trustees of the C. B. Banaji Atash Behram Trust would perform all the necessary ceremonies while shifting the fire. This, the trustees failed to carry out.

It, therefore, doesn't lie in the mouth

of managing trustee Burjor Antia to aver that, "the historic judgement closes the controversy" that a temporary shift in the fire is tantamount to diminishing the "spiritual power and sanctity of the holy fire." On the contrary, the Banaji Atash Behram case and its aftermath will provide ample ammunition to those faithfuls who, like the present applicants, would like to take up cudgels on behalf of an atash behram padshah! Nor will the outcome of this case "ward off disputes" in the future, as the author, Parinaz Gandhi, puts it.

The Banaji Atash Behram renovation case provides an abject instance of the criminal waste of nearly Rs 15 lakhs of the gullible donors of the community, just to please the fancy of a handful of worshippers who, mesmerized by the outward gloss and sheen of synthetic tiles and gaudy paints, glibly talk of the building looking like a *mahal* (palace). A thousand pities that they can't differentiate between *mahal* and *pavmahal*!

ADI DOCTOR

Banaji Atash Behram's managing trustee Burjor Antia replies:

It is common knowledge that the holy fire of eight atash behrams and other agiaris are shifted every five to 10 years for repairs to buildings housing them. I would like to know why Mr Doctor has remained silent on such occasions and why he has chosen to take up cudgels with the trustees of the Banaji Atash Behram when they wanted to repair the building after 40 years.

The trustees were not aware of the two phobias until they read Mr Doctor's rejoinder. The fire-temple was last repaired and painted in 1958 by non-Parsi workers. It is respectfully submitted that carrying out repair work after 40 years

does not require an architect's report in support. Commonsense and the prevailing condition of the premises on visible inspection demanded that the premises should be repaired and repainted immediately. Under the circumstances, the allegations contained in the above letter such as "... the trustees succumbing to their whims... (and) the most ignoble de-thronement of an atash behram padshah in recent years" is not only false, but also misleading and misguiding the members of our community.

It is pertinent to note that the trust deed prepared by the settlor more than 100 years ago has specifically included a clause that the trustees will be entitled to repair the building from time to time. It is further pertinent to note that the settlor has also provided a separate building in the same compound for keeping the holy fire during such repair work.

Mr Doctor has stated that all this was done despite a public protest meeting in October 1988 against the shifting of the padshah. In this context, it was argued before the learned charity commissioner that the Cama Hall can accommodate a maximum of about 200 persons. Against that, the trustees had received donations from more than 1,500 persons which indicates that against 200 persons objecting to the shifting of the holy fire, more than 1,500 persons wanted to shift the padshah and repair the building.

Regarding the alleged refusal by two senior priests of the Atash Behram to shift the holy fire, the fact is that all the priests including the said two senior priests cooperated with the trustees in shifting the holy fire and performing the necessary ceremonies.

Regarding the representation to allow only Parsi workmen to carry out the painting work, our community is fully

aware of the fact that what was required to be done was not only the painting work, but also plastering, masonry and roof repair work. During the repair work it was found that a certain portion of the roof was affected by white ants and the trustees had to fix new teakwood beams. Parsi workers could not have carried out tarfelt work and dammaring. Mr Doctor is fully aware of this fact, but all along he has misguided himself by writing that the building required painting only. It is to be borne in mind that the ceiling was about 30 feet high and that Parsi workmen would not be able to do the work at such a height. In any event, tenders were invited from the public i.e. from Parsi and non-Parsi contractors and our architect awarded the tender on its merits and on the credibility of the firm to Messrs Maneck Dinshaw and Company, who carried out the work satisfactorily within the stipulated period of four months.

It was found that some of the valley gutters in the roof of the main building were rusted and they were to be replaced. There are no Parsi workers who could do this type of work. It is significant to note that in 1958 the repair work was carried out by non-Parsi workers under the guidance of the late Mr Shapurji Mistry.

The three high priests of the community had given their certificates that there is no religious bar to shifting the holy fire temporarily, provided proper ceremonies are carried out. One of the high priests is a trustee of the Banaji Atash Behram and under his guidance and supervision the necessary ceremonies were performed for the purpose of temporary shifting of the holy fire. The learned charity commissioner perused not only the certificate of architect Mr Kudianavala but also other documents such as the trust deed and the certificates given by the three

Always remember



સ્ટીલમાં TATA

બુટમાં BATA

કેટરમાં KHAMBATA

Ketayun & Bomi

22/A, Wellington Terrace,
Wellington Street,
Bombay-400 002.
Tel. No. 2069636.

Gifts & Things

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

BOMBAY SWADESHI STORES LTD.
(Mezzanine Floor)
Sir P.M. Road, Bombay-400 001
PHONE: 287-3443/287-2730

high priests of the community to ensure that there is no religious bar to the shifting of the holy fire if the necessary ceremonies are performed.

Regarding repairs to the dome, Mr Kudianavala had stated that it would have to be opened and inspected for necessary repairs. The certificate given by him is in consonance with the prevailing condition of the building and the rafters. The rafters were to be changed in the main hall and not in the dome. So here again, Mr Doctor has misled himself and others. The insinuation against Mr Kudianavala is regrettable, when the highly qualified and widely known professional has given honorary service to the Trust. Instead of appreciating the same, Mr Doctor has tried to find fault with him on wrong presumptions.

It is a matter of regret that Mr Balsara, architect, made his report without the knowledge and consent of the trustees. In the first instance, he had no business to inspect the fire-temple building without giving notice to the trustees, and make a report without taking the permission of the trustees. Had he done so, the trustees could have been present to point out to him the portions of the building which required to be repaired. His report

is silent on the condition of the roof. Mr Balsara could not visualize the presence of white ants or rusting of galvanized valley gutters in the premises. Nor has Mr Doctor referred to these aspects.

As pointed out above, repair to a 40-year-old building does not require an architect's certificate. Because Mr Doctor and his supporters had first brought the certificate of Mr Balsara, the trustees were compelled to consult another architect and Mr Phiroze Kudianavala readily gave his valuable services to the Trust without charging any remuneration to the trustees.

The glass panes of the doors and windows were replaced by opaque glass, as our senior boywalla saheb had suggested, so that nobody could look in. It was also suggested by him that the old black stones of the sanctum sanctorum are rough and difficult to clean and therefore Spartex tiles were fitted on the old existing flooring. It may be mentioned that in the sanctum sanctorum of other atash behrams in India, similar types of tiles or marbles are fitted. It is difficult to understand why Mr Doctor is only after the trustees of the Banaji Atash Behram. I would also like to mention that the cost of buying and fitting the Spartex tiles in

the sanctum sanctorum was borne by our senior boywalla saheb personally and not by the trust.

Fixing exhaust fans on the four windows of the attic was suggested by our architect and experts of the General Electric Corporation for quick disposal of the smoke and dust. The boywalla sahebs of our Atash Behram, who have experienced the nuisance of smoke, agreed to the suggestion. It was done for their convenience, health and also for proper maintenance of the building.

The wire work of the exhaust fans was carried out by a well-known electrical contractor. The whole wiring is carried out in lead wire at the ground floor ceiling level and all control switches provided in the boywallas' area. Only head wires, two feet in length, have been provided near exhaust fans in the attic. Thus there is no crisscross wiring in the attic as alleged. To avoid the occurrence of short circuit near the exhaust fans, the contractor has fixed 10-foot aluminum sheets all around, covering the windows from floor to ceiling. The point which I want to emphasize to Mr Doctor and the general public is that the trustees have taken abundant precaution while fixing the exhaust fans.

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

**Your Favourite
'The Gourmet'**
Restaurant
offers

Executive Buffet Lunch

• 16 delicious courses • From 12.30 p.m. to 3 p.m. every day. Including Sundays.
Restaurant open from 8 a.m. to 11.30 p.m.

West End's Conference Plan

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

A LA CARTE

in the soothing comfort of
'The Gourmet'
or

TAKE AWAY

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



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

Celebrate them at West End Hotel, in the beautiful setting of terrace Hall which is covered during monsoon.

West End Hotel

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



**VEGETARIAN dishes prepared
in a separate vegetarian kitchen.**

**FORBES FORBES
CAMPBELL & CO. LTD.**

The Manufacturers of

***High Quality
Prescription
lenses***

Resilens

- A TATA PRODUCT -



FORBES GOKAK LTD

FORBES DIVISION - OPTICS

Forbes Building, Charanjit Rai Marg, Bombay-400 001.

Tel. 2045914, 2046916, 2046021, 2047378, 2048081

MATRIMONIAL

Alliance invited for fair, good-looking, medium-built, Parsi girl, aged 24, 5'6", honours graduate. Please reply with photograph (returnable) to:

The Advertiser
Parsiana
Matrimonial (Nov/45-92)
GPO Box 892, Bombay 400001

MATRIMONIAL

Affluent parents of a 20-year-old, home-loving and good-natured Manglic girl invite correspondence from decent, equal status parents of groom up to 26 years. Write with details and photograph (returnable) to:

The Advertiser
Parsiana
Matrimonial (Nov/46-92)
GPO Box 892
Bombay 400001

MATRIMONIAL

Alliance invited from parents of educated, good-natured, working girls for well-settled Parsi boy, aged 31, well-educated, with very decent income, in good service. Boy has slight defect in right leg. Matchmakers invited. Please reply giving full details and recent photograph (returnable) to:

The Advertiser
Parsiana
Matrimonial (Nov/49-92)
GPO Box 892, Bombay 400001

MATRIMONIAL

Cultured Zoroastrian engineer, well-settled in Germany, 55 years, invites correspondence from attractive, well-educated ladies, preferably settled abroad. Apply with full details to:

The Advertiser
Parsiana
Matrimonial (Nov/50-92)
GPO Box 892, Bombay 400001

Mr Doctor's allegation that the necessary ceremonies and the requisite procedure for shifting the padshah were not followed is incorrect. The trustees categorically state that in the given circumstances, the requisite ceremonies and rituals were performed by the priests with full responsibility and to the best of their ability.

I reiterate that the charity commissioner's order in the Banaji Atash Behram case is a historic judgement because it decided once and for all the right of the trustees to repair the building where the holy fire is housed. If the trustees had not carried out the repairs, the charity commissioner would have held them guilty of negligence and dereliction of duty.

With reference to Mr Doctor's statement that the "present applicants would like to take up cudgels on behalf of an atash behram padshah" I would like to say that the proper course for the applicants was to go in appeal to the higher authorities against the order of the charity commissioner. This they failed to do and therefore any honorable person would treat the chapter as closed and would not pursue it further either through the Press or by any other means.

It is emphatically denied that the repair work carried out to the building of the Banaji Atash Behram is an abject instance of a criminal waste of nearly Rs 15 lakhs as alleged. It is also denied that the renovation of the Banaji Atash Behram is "just to please the fancy of a handful of worshippers who, mesmerized by the outward gloss and sheen of synthetic tiles and gaudy paints, glibly talk of the building looking like a *mahal*," as alleged. It may be noted that the color of the paint was selected by experts considering the conditions in which the building is to continue to exist in future. I may add that after the renovation of the Atash Behram building, the trustees have received several bouquets from the devoted worshippers and at the same time they have expected to receive some brickbats and Mr Doctor's letter is a sample of the same. However, the trustees leave the matter to the general public to judge the issue.

In our community there are certain persons who want to thrive on non-issues. The repair work of the Banaji Atash Behram building is a non-issue and since we have to concentrate on more pressing problems of the community, I appeal to Mr Doctor to devote his

time and energy to them rather than to a closed chapter of the repair work, which is already completed. The illogical and irrational stand of persons like Mr Doctor gives a bad name to our religion and scares away our younger generation from our religion and religious institutions. May the holy fire of our Atash Behram illuminate the minds of our coreligionists so that they can understand and interpret the principles of our religion in a logical and rational manner.

Searching for roots

Dr Homi Henry Mehta was born in Rangoon in Burma (Myanmar) on January 29, 1887. He had his basic education



there and then came to Malaysia where he had his higher education. He settled in Penang where he passed away on January 28, 1963 at the age of 76.

He had also worked on a ship as a doctor for some time and later took up a government job. Since our community is so very small, there can't be many Parsis who have worked as doctors on ships.

I understand that he did not have many friends but used to write and send money quite regularly to a sister in India (name unknown). This sister used to reside in a place called Green View in Tardeo, Bombay.

The two sons William and Jack are trying to get more information about their late father. Readers in the know may kindly write to the undersigned at 1534, Jalan Bulbul, Taman Ulu Klang, 68000 Ampang, Malaysia.

Dr S. J. TATA

Malaysia

ADDENDUM

Subsequent to the reproduction of the stained glass Zarathushtra on the cover of *Parsiana*, August 1992, Ms Frey Ashburner (née Alpawalla) has provided the following information:

The portrait was brought from Paris by R. D. Sethna and placed in Tata Palace where he then lived. After his demise Lady Navajbai Tata had it transferred to the Tata Aghary where the family's prayers are said.

Ms Ashburner, now 90 years old, is the daughter of R. D. Sethna's nephew.

Events and Personalities

Divorce matters

After a seven-month interval divorce petitions will be heard by the Parsi Chief Matrimonial Court (PCMC). The next session, to be presided over by Justice M. S. Rane, is to commence on February 22, 1993, according to a communique from PCMC registrar U. G. Mukadam.

"No adjournments will be granted for the purpose of filing written statements of defence, affidavits of documents and/or for discovery and inspection," the registrar has warned the "advocates and parties appearing in person." Once the proceedings commence they will be taken up "from day-to-day till they are heard and finally disposed of."

Formalities like filing of legal papers as also procedures like inspection should be completed in advance, the registrar has urged. The petitions which will be considered are "suits and matters as separately notified on the notice board of the PCMC Bombay in the High Court, as also (those) filed with the registrar on or before Friday, February 19, 1993."

With the exception of Parsis, the Bombay High Court does not hear the divorce proceedings of any other community (it is the lower courts that deal with them). Also it is only under the Parsi Marriage and Divorce Act that the jury system still continues in India. While the presiding judge rules on matters of law, the five-member jury (of the 30 delegates on the PCMC, five are assigned to hear each case) decides on matters of fact, according to the amended Act. Divorce by mutual consent has been introduced in the revised law and certain other grounds like cruelty, desertion and unsoundness of mind been made more rational.

The marriage and divorce figures from 1961-1992 (see box alongside) both show a decline. However, they indicate

a consistent divorce rate: around seven to nine percent of the marriages performed in that year. To obtain a more accurate percentage figure one would have to examine the year in which the couple were married as versus the year they were divorced for the determination of a reliable trend regarding the community's marital success.

Marriage and divorce figures

Year	Marriages	Divorces
1961	505	36
1962	497	40
1963	508	36
1964	450	47
1965	523	47
1966	436	40
1967	527	49
1968	419	47
1969	487	42
1970	411	36
1971	466	58
1972	503	24
1973	465	37
1974	467	20
1975	464	33
1976	434	34
1977	405	20
1978	471	28
1979	427	28
1980	327	44
1981	443	31
1982	366	27
1983	388	37
1984	358	33
1985	350	27
1986	360	—
1987	371	30
1988	283	25
1989	366	7
1990	270	33
1991	343	37
1992	260	18

"Sacred soil of Sanjan"

"Sanjan Day offers a unique opportunity to all of us staying in different places and different countries to meet on the sacred soil of Sanjan and remember with reverence...Ahura Mazda, our ancestors and also that noble king Jadi Rana who provided refuge to our ancestors." So read the invitation from the Sanjan Memorial Column Local Committee (SMCLC) soliciting the attendance of all Zoroastrians to the annual celebrations on November 22, 1992.

In response to this invite, 1,600 Zoroastrians from South Gujarat, Bombay and other areas came by trains, buses and private transport, as notes a write-up by Dara Kadva detailing the highlights of the day. For the convenience of Parsis, three up and down trains made special halts at Sanjan that day. With the ghambar luncheon through five sittings extending until 4 p.m., many Bombay Zoroastrians were reportedly unable to return by the scheduled Janata Express.

Since 1920 when the Sanjan stambh was erected to commemorate the landing of Parsis, the occasion has been annually celebrated with a jashan cum ghambar, informed Rohinton Daviervala, president of the SMCLC. In the early days, the organizing of the function was made possible by the athornans and behdins of Udvarda as Sanjan then had hardly any Parsis, no dharamshala and no agiary. Even during the World War II years the jashan parampara (tradition) was not interrupted by the Udvarda priests who would bring with them their own afarganiu, sandalwood and even the food, added Daviervala. The former practice of ghambar cum jashan has been revived since 1981.

During the last nearly 10 years Sanjan has witnessed many new developments:

a new dar-e-meher as also some 400 flats for Parsis. But their dharamshala has only two rooms with no attached bath facilities. Daviervalva therefore appealed to the Bombay Parsi Punchayet (BPP) to build more rooms at the dharamshala to accommodate Zoroastrian families coming to Sanjan on a pilgrim tour.

In the course of his speech BPP trustee Jamshed Guzder remarked, "I find it quite amazing that on the one hand we are faced with the problem of decreasing population, while on the other hand we have a greatly increasing demand for flats and there is simply no end to it." He referred to the BPP's hunt for land in Bombay following the receipt of substantial monies from a Canadian donor towards construction of housing for Parsis.

"Parsis, don't ask what the punchayet is doing for you, but ask what you have done for the punchayet," admonished Dastur Kaikobad Dastoor of Udvada. He regretted the prevailing attitude among Parsis of criticizing the punchayet, the anjuman, the government for lapses instead of attempting to improve on them.

Chief guest Homi J. H. Taleyarkhan drew the audience's attention to little known facts about Dadabhai Naoroji: that he was three times the president of the Congress party; that he holds the distinction of being the only Indian in whose memory the government has issued two postage stamps; that he finally died in extreme poverty at the age of 93 in his spacious bungalow at Versova; and that the father of the nation, Mahatma Gandhi, regarded Naoroji as his guru.

"The YCZA must lead"

To bridge "a vital gap in educational and personal development of its members which the normal family or educational institutions are... not able to cater to effectively," The Young Collegians' Zoroastrian Association has undertaken manifold activities during its 40 years of existence, notes a press release sent by vice chairman Prof Khurshed Sheriar.

"Within the chosen field the YCZA must lead, not follow," has been the motto of this organization spurring its nearly 500 members to broaden their ho-



At the Sanjan stumbh celebrations (from left): Fali Master, Taleyarkhan, Guzder, Naval Nariman and Shirin Daviervalva (standing)

rizons. Since its foundation in November 1952 by a group of Zoroastrian professors and students of Jai Hind College, over the years nearly 18,000 Zoroastrians from different colleges must have associated themselves with the YCZA weekly meetings and activities like debates, religious discourses, picnics, socials and annual pilgrim tours, according to a press release. All young Zoroastrians are invited to participate in the weekly meetings held every Saturday evening at 6.30 at Modi Lodge, 13, Vachha Gandhi Road, Gamdevi, Bombay 400007.

The YCZA Book Fund, started in 1955, today caters to the needs of nearly 900 Zoroastrian and non-Zoroastrian collegians. The YCZA Educational and Charitable Fund, established in 1977, provides scholarships and freeships for higher education to deserving students, notes the write-up.

To finance its varied activities the Association had planned a fund raising program on December 12 as part of its anniversary celebrations. The recent political upheavals led the Dinyar Contractor play *Prasnath* to be postponed to February 21, informs Sheriar.

Surty's striking pose

On Christmas eve he was to entertain audiences at Fantasy Land, the new recreational park in north Bombay. On New Year's eve he was scheduled to perform at the United Services' Club in south Bombay. Whether he teams up with singer Baba Sehgal or Remo Fernandes, Zoobin Surty has been warmly received by jazz dance buffs in India.

Barely six months old, his troupe already has a string of engagements: His choreography will be witnessed on Bachchan's TV Asia where his troupe will be performing the *Chalo Ud Chalé* number to be rendered by Sehgal. By January his fans can also hope to see him on MTV where he has choreographed a composition for Fernandes. Audiences in Pune, Goa, Bangalore, Delhi and Calcutta too

will get a chance to see Surty's 14-member troupe in action in the near future, he informs.

Realizing the "need to be different," Surty acknowledges in an interview with the *Indian Express*, "My choreography draws heavily from my initial years of Odissi. In this sense even my jazz dancing cannot help but be influenced by Indian dance form. This makes my choreography different from the hoi polloi... I do acknowledge the importance of inspiration, but even the best of inspiration should flag the personal touch of the choreographer so much so that the final outcome is perceived as an original form," maintains Surty who first trained at the Gurukul Dance Academy and was thereafter groomed by Shiamak Davar. In Alyque Padamsee's *Kabaret* Surty performed jazz dancing on stage for the first time. Since then there has been *Last Tango in Heaven*, *Carry on Bombay* and *Eva Mumbai Maa Chaal Jaiyé* in the last of which he is serving as chief assistant choreographer. Among the innumerable dance shows in which Surty has partici-

THE NEW FLEXIBLE REFRIGERATOR



The Godrej COLD GOLD with exciting new flexible features. It's like having so many refrigerators. In one.

Unique, fully automatic defrost

At the press of a button, the freezer defrosts. The water drains and evaporates on its own.

Colour matched interiors

Available in 7 exclusive colour co-ordinated combinations.

All this, backed by the powers of Puf.

There's no refrigerator quite like it.

Adjustable Roomaker shelves
3 full and one half-shelf, extra-wide and deep.

Easystore vegetable crisper
Largest vegetable crisper with a unique separator tray.

Convenient overflow tray



165 lt.

Twin dairy cabin
For butter and cheese. Remove one cabin and use the extra height in the lower shelf.

Removable twin egg rack
Fits 14 eggs. Remove the egg rack and use the shelf for small items.

Choice of left or right opening doors

Extra-wide bottle racks
Make room for 10 large extra-wide bottles or 14 soft drink bottles.

YOU CAN CHANGE ITS DESIGN TO SUIT YOUR NEEDS

Godrej
with **Puf**®

COLD GOLD

THE PREMIUM REFRIGERATOR



The leading steam engineering and process control instrumentation organisation providing services to optimise efficiency, control, measurement and safety for all process industries

*Spirax
Cambridge*



KROHNE



Sempell

**NEI
COCHRAN**

*Forbesons
Feedback*

An expertise in steam usage for process.

Unrivalled specialisation in the field of pH & conductivity for process industry.

Control and desuperheating valves to conserve energy and improve processes.

Expertise in flow, level & density with Massflow Control of process.

Integrated digital controllers and pneumatic transducers.

Ultra-high pressure, check, safety, preheater protection valves for Nuclear and Power sector.

High efficiency package boilers, a Rolls Royce class in steam generation.

Controlling parameters in temperature, pressure, gas analysers with sophisticated recorders.

Quality teaching aids for engineering laboratories, institutes, industrial training centres and defence organisations.

Besides serving customers and making pioneering contributions to Indian technology, we have always been concerned about meeting our obligation to society by being an economic, intellectual and social asset to the nation and the community in which we operate. We have several vocational skills training facilities and community development programmes to improve the quality of life of the people living in our neighbourhood.

J.N.Marshall Limited

Bombay-Poona Road, Kasarwadi, Poona 411034 Tel: 0212-773495-8 Tlx: 0146-265 JNMP IN, 0146-221 JNMS IN, 0146-323 FSON IN, Fax: 91-212-777413 TGM: 'ELEKTRON'

You can measure our contribution by your benefits



Surty: "the need to be different"

pated the prominent have been the Encounter Show as part of the Festival of France, the Asian Track and Field Show, the Mother Teresa Show... Additionally he has done shows as also commercials for numerous corporate houses.

The first major musical which Surty choreographed was the *Kid Parade*. Prior to that it was at smaller shows that Surty was asked to take charge: the Malhar show for Nirmala Niketan College, the fashion-cum-dance show for Don Bosco Fair, the WIAA Club as also some discos in Bombay. Community institutions with which Surty has been associated have also benefitted from his talent. A resident of Nowroz Baug, he has taken charge of several of their annual cultural programs. When the Byramjee Jeejeebhoy Parsi Charitable Institution was in its centenary year, he choreographed a fashion cum dance show for his alma mater.

A student of third year BCom, 23-year-old Surty's dance engagements have never left him time to attend a regular college so he is completing his formal education through a correspondence course, he says. In addition to his public performances he also runs classes in aerobics workouts and jazz dance for different age-groups at the J. B. Vachha High School for Girls, the Ranina Day Nursery and the Bengalee School. Explaining the current interest in jazz danc-

ing, Surty elaborated in an article in *Upbeat*, August 1992, "Jazz is not for disco but for stage performances. And since the entertainment world has opened up, a lot of youngsters want to do shows and they come for jazz ballet classes to become tight dancers. Jazz dancing helps to strengthen muscles and the workouts keep you in proper shape. You need technique and strength for dancing..."



Surefire success

Other than attempted burglaries, fire is the single largest hazard in India, points out Pheroze Engineer, chairman and managing director of Real Value Appliances Limited. "The real challenge

lay in confronting the complacent and sanguine approach that the lay Indian had about fire hazards," he notes on behalf of his company which, after the success of its Cease Fire fire extinguisher, is planning an ambitious diversification and expansion program, as reports an article in the *Dalal Street Journal* of November 16-29, 1992. Part of the finances were raised in end November when the company announced a public issue of shares, offering 59,30,000 equity shares of Rs 10 each at a premium of Rs 20 per share.

In just three years since it was launched, Cease Fire has reportedly sold over 8,50,000 pieces nationwide and is available at around 60,000 retail outlets, informs the article. The 500 gm Cease Fire, which is "extremely light weight and easy to use," is no doubt more convenient as compared to the "conventional, heavy and often difficult to use metallic fire extinguishers." What was needed in order to succeed was to educate the people about the hazards of fire. The company went in for an ad blitz on both national TV and

Engineer and his fire-fighting products: "light-weight and easy to use"



cable TV while its sales force actively monitored user needs, notes the article.

To gain an additional competitive edge by reaching a larger consumer base — defence, banks, hotels, industrial units, etc — Real Value will also be manufacturing 1 kg, 2 kg, 5 kg and 10 kg fire safety products. The diversification program envisages the launch of electronic safes for both household and commercial use, and a sophisticated food preservation system. Constant adaption to consumer needs along with its ethos of innovation and new market creations has helped Real Value Appliances become the success it has, informs the article.

The driving force

Errant drivers beware! Working as inspector of police (prosecution) in the city traffic police department is Naval Driver with "a lot of drive," as acknowledged in the Tailpiece of the Bombay Notebook Column in the *Indian Express* of September 14, 1992. From the increasing number of traffic offenders apprehended every month it appears that Driver is literally living up to his name as also gaining fame.

Man on a mission

This time round, 69-year-old Dady Cowasha Patell is on a 4,500 km goodwill mission from the west coast of India to the Burma border. His journey on his TVS Champ moped started in Jamnagar and was to end in Pang Sau.

Intended as a tribute to the Indian Air Force (IAF), the sponsors of his drive, this odyssey is meant "to inculcate a spirit of adventure among the youth of our country and to inspire them. He also wishes to establish that at the age of 69 the flesh may be weak but if the spirit is willing nothing can stop you from obtaining your goal," notes a write-up in





*Dady Patell on his TVS Champ moped
Mandolin player Dorab Patel
Jamshed Besania with his table tennis trophies*

the *Fed Newsletter* of July 1992.

His earlier trips, from Secunderabad to Pune, and from Kanyakumari to Delhi gave him the confidence to venture out again. The difference this time is that he "makes a point to stop at schools, and deliver a homily on the role of the IAF to young men and women," as notes a report in *The Times of India* of November 21, 1992. "And having delivered the lecture, he returns to his moped and flies off..."

Rotary role

"Problems will be there — but these are welcome. Because with every little problem comes a tiny little opportunity to improve our work practices." This message came from Manek Byram Medora who was installed president of the Rotary Club of Bombay Mid City at a ceremony held at Hotel Holiday Inn on July 14, 1992.

He has been a member of the government of India's regional advisory committee on central excise, as also of the advisory board of civil defence, government of Maharashtra, states his bio data.

Having served as senior manager in the overseas procurement division of Godrej and Boyce Manufacturing Company Limited, since his retirement in April 1992 Medora has been busy with Medora Enterprise. He has also been a member of the Indian Merchants' Chamber and the Indo Vietnamese Chamber of Commerce and Industry, as well as of the International Marketing Mart of Singapore, further notes his bio data. In addition to being convener of the Citizens Action Group of Byculla, Medora's other interest is freemasonry.

On the community front Medora was, for a decade, a delegate of the Parsi Chief Matrimonial Court of Bombay and a trustee of the Bilimora Parsi Anjuman for seven years.

Into criminal law

Criminal law is the subject Ms Zenia Boman Cooper plans to specialize in while pursuing advanced studies for a doctorate degree. Practising as an advocate at the Bombay High Court since 1989, she also proposes to teach law.

Cooper scored the highest marks in the jurisprudence group in her second year LLM examinations and stood first in the legal theory group in the same examinations held in May 1992, informs a family source.

At the diploma course in labor law conducted by the National Institute of Law, Cooper reportedly passed all the papers with distinction. She is also an active participant in moot court seminars and legal workshops. Her schooling was at the J. B. Vacha High School, Dadar and thereafter she graduated in commerce and law from the Dr Ambedkar College. She enjoyed the challenges of sports, elocution and

*Rotarian Medora:
"an opportunity
to improve"
Cooper: pursuing
a doctorate in
criminal law*

essay writing competitions, Cooper's father further elaborates.

TT tourney

Deemed the best upcoming and impressive winner at the Fourth Malcolm Baug Parsee Gymkhana Open Table Tennis Tournament for all-Parsis was Jamshed Aspi Besania, a student of the Sir J. J. Fort Boys High School. He won the boys' singles crown beating Vispi Sukeswalla in the finals. Besania, who took up table tennis just last year, has participated in all the major ranking tournaments organized by the Bombay District Table Tennis Association, inter-district as also state-wide, notes a family source.

Zubin Panthaki won both the men's singles and mixed doubles titles at the Malcolm Baug meet in November 1992, according to an article in the *Jam-e-Jamshed* of November 22, 1992. Panthaki, who defeated Savak Bharda in the singles and paired with Ms Toranj Desai to win the mixed doubles finals against

continued on page 37



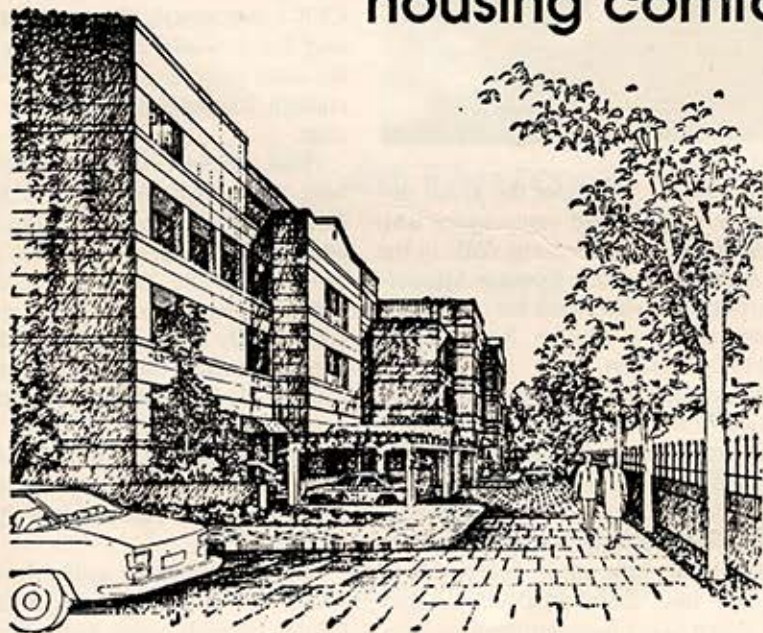
Public listed multinational company

is looking for good professional people (finance, accounts, EDP, engineers, sales, marketing) to work in its offices in Bombay, Singapore and London.

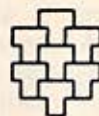
Please apply in strictest confidence with your bio data to:

The Advertiser (Multi), Parsiana, GPO Box 892
Bombay 400001

Tata Housing. Building magnificent new ideas in housing comfort.



In keeping with their spirit of innovation, Tata Housing has designed a wholly different concept in living — a concept that represents comfort at its most luxurious, spacious apartments, splendid views, peaceful surroundings and excellent amenities. Beautifying and enhancing the quality of living — the guiding philosophy of Tata Housing.



**Tata Housing
Development
Co. Ltd.**

D-20, Dhanraj Mahal 2nd Floor
Ch. Shivaji Marg
Apollo Bunder Bombay 400039
Tel: 2026607 2026427 2026556
Tlx: 011-3234 TAIN IN

CER comeback

The CER and its allies secured 754 of the 802 seats at the recent Bombay Parsi Punchayet Anjuman Committee elections

Gustasp Irani

Even before the official results of the Bombay Parsi Punchayet (BPP) Anjuman Committee (AC) elections were announced, it was an open secret that the Committee for Economic Revival (CER) and its allies, notably the orthodox Anjuman Pax, had secured a landslide victory by winning 754 of the 802 seats at stake. The Zoroastrian Cultural Welfare Association (ZCWA), which at one stage seemed poised to sweep the elections, was routed and managed to take only 15 seats and the Adi Doctor group which it supported won another 29. Foul, cried Dr Syrus Irani, president of the ZCWA, who failed to win his seat. "The entire election was rigged," he protested. "We plan to challenge the results in court on seven grounds."

Irani's frustration is understandable for at one point it seemed that he had all but won the elections by default. As of September 1, 1992, the original closing date for filing nominations, of the 1,111 candidates 802 were the ZCWA-Adi Doctor combine. In light of this, the CER's comeback and its alliance's eventual comfortable margin of victory was even more remarkable: an exercise in brinkmanship. [In 1974 the Anjuman Pax had, like the CER, withheld filing their nominations for the Anjuman Committee elections and chosen instead to ask the Bombay High Court for the elections to be postponed. The High Court refused and the Boman Boman-Behram-Nelie Noble combine swept the elections (see "The orthodox victory," *Parsiana*, March 1974).] It was a victory for their organizational skills and their ability to pull together when the chips were down. It was also a personal victory for Dinshaw Mehta who, more than any other individual, rallied the CER, cajoled election alliances, moved the courts to get the

election dates rescheduled and frustrated the efforts of the ZCWA.

But the ever smiling Mehta has shied away from the limelight and has shrugged off his contribution to the CER effort: "Don't quote me," has been his



constant refrain. Yet under the jovial demeanor lurks a shrewd campaigner who has honed his electioneering skills in the rough and tumble of the Bombay Municipal Corporation where first his late father Rusi and now his brother Noshir have served as councillors.

Mehta's efforts aside, the CER alliance victory may be attributed to a number of factors. The first was the CER's ability to get the election dates postponed (See "A matter of trust," *Parsiana*, September 1992) and buy time as a result. In this borrowed time they managed to crank life into their organization and buckle down to serious campaigning. No-

table contributions were made by Kersi Limathwalla in the constituency of Byculla/Worli and Nariman Mehta in the constituency of Lalbaug, while stalwarts of the party like Fali Poncha and Ms Silloo Kavarana were geared to the grim reality of the task that lay ahead. Needless to say the support of three BPP trustees sympathetic to the CER — Jamsheed Kanga, Minoo Shroff and Jamshed Guzder — also brought reassurance for the party.

The masterstroke, however, was the election alliance the party was able to work out with the orthodox Anjuman Pax party, the political arm of the Jashan Committee (JC). At the cost of supporting JC candidates, they roped in a large chunk of the orthodox segment of the community which otherwise might not have voted for a party reputed to be leaning on the liberal side of moderate. Though the alliance rattled some of CER's supporters, the party has little to lose for it would have anyway forfeited the seats since it was unable to scrape up enough candidates to fill the full AC slate.

That the election was a game of numbers was illustrated in the Khareghat Colony (J) constituency. Here the CER endorsed the Paeterasp Patel group of candidates. The Khareghat Colony and Aderbad Group had originally planned to contest only 25 seats, but later decided to field candidates for all the 79 seats. "We had to," Patel explained, "otherwise we would have wasted our votes. Not only that, people voting for us would have cast their balance votes for candidates standing against us." The Patel group won all 79 seats.

The number game aside, the CER followed up with a mail order campaign. Printed appeals were hand delivered or

posted to over 18,000 Parsis listed on the BPP General Register — the mailing cost was reportedly around Rs 5,000.

In the appeal the party observed: "One party has fielded candidates for all the 802 seats... The president of this party has clarified that if the High Court had not extended the date of elections, his candidates would have been elected uncontested in nine out of 11 constituencies. Thereby this particular group would have obtained a stranglehold majority on the Anjuman Committee if elections had been held on October 3, 1992. Thank Ahura Mazda for the High Court's wisdom and decision... It is of vital importance that no single group or party gets a stranglehold majority on the Anjuman Committee. The BPP has crores of rupees in invested funds, UTI, bank deposits, etc and owns large estates and properties worth hundreds of crores all over India and also owns nearly 4,000 flats in Bombay..."

Though the question of the CER appeal being the knock-out punch to the ZCWA hopes is debatable, it underscores the emphasis of the ZCWA strategy which was to eventually prove its undoing. The main thrust of their efforts was to capitalize on the intricacies of the new election system and adhere to them better than its opponents. It was a strategy that almost worked, but once this advantage was nullified the party appeared to flounder when fighting the election on issues concerning the community.

There was talk of issues relat-

ing to reservation of seats for Parsis in jobs and educational institutions, of trustee bias in flat allotments and allegations of the BPP's mishandling of religious matters. But the campaign failed to focus sharply enough on any of these or other issues to be effective. Instead, their focus shifted to personalities, in particular on Irani and his "in all probability" candidature for trusteeship. Strangely enough, the "definite" trustee candidate Dr Viraf Kapadia was not taken seriously by the community, which equated ZCWA with Irani.

Irani, however, had chinks in his armour: his family was the recipient of five BPP flats; he had upset the orthodox when he had insisted on leaving the face of his dead father Darvish (longtime, dedicated caretaker at Doongerwadi) uncovered after the *geh sarna* ceremony; and then rattled the moderates by organizing a morcha to protest against the

BPP's handling of the Roxan Shah case (the young Parsi lady married outside the community had perished in a road accident and her body denied interment at Doongerwadi). When his credentials were examined, as those of anyone seeking an elected office must be (and *The Bombay Samachar* was his severest critic), Irani appeared to be hurt and confused. Instead of addressing the issues from the ZCWA's point of view he lashed out from a personal and individual level. For instance, at one stage a thinly veiled pamphlet, issued by a ZCWA well-wisher, protested against the vilification campaign against Irani and called for the resignation of all superannuated staff at the BPP.

Probably the other failing of ZCWA and Irani (the two had become almost synonymous) was their refusal to accommodate the JC in any electoral understanding when they seemed to have the AC election in the bag. A large segment of the orthodox might have voted differently had there been a JC-ZCWA election pact.

The most crushing blow to the ZCWA's AC election results was that both Irani and Kapadia failed to win. Kapadia insists that he will "definitely stand for trusteeship regardless," while Irani keeps a low

On the polling days:

(Above) Ankiesaria (left) and Gool Tata. Below (from left) Poncha with Berjis Desai and Dinshaw Mehta with Syrus Irani

Photos: Gustasp Irani



Fine-tuned to customer needs.



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

Kelvinator ***of India Limited***

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

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



Voters exercise their franchise on day one of elections

profile. "I personally don't want to (stand for the trustee election) but my party is insisting I do."

Another well-known Parsi, Marazban Patrawala, MLA, Maharashtra also failed to win a seat on the new AC. In fact, of the 40 candidates he had recommended in the A constituency of Colaba, only five secured seats. One of these went to Homi Chibber who, in spotless dagli and pugree, campaigned tirelessly through all the six election days, spread over five centers. "If I decide to do something, I give it my best shot," Chibber explains his effort.

Chibber's determination aside, the election venues, to non-Parsis, must have appeared to wear a festive air. But under the banners the community bickered. "See, he is smoking." "See, he is campaigning in a no-campaigning area." "Why was he allowed in?"... There were lighter moments too, like when a CER member, accepting a ZCWA offer of a batata wada, quipped: "I hope you have not put poison in this."

Presiding over the seeming chaos with a velvet glove was Rustom Hormuzdiyar, retired manager and company secretary of Ahura Chemical Industries Limited, whose firm and impartial handling of the proceedings was exemplary. Aiding him in his task were the scrutineers and the staff of the BPP. And masterminding the election operations was the BPP chief executive Rustom Anklesaria whose past experience as administrator and municipal commissioner of Ahmedabad enabled

the BPP staff to handle the unwieldy task, sacrificing their weekends with a smile to see the ordeal through. An ordeal it was. Right from the announcement of the new scheme it was plagued by a series of snags, delays and disputes. The poor voter turnout did not do justice to the effort. Of the 3,541 who cast their votes, the ballot papers of 286 were rejected for faulty markings which in real terms meant that the candidates (total 1,632)

constituted about 50 percent of all valid voters.

Even when the voting got underway there was a small hiccup: With the riots that followed the destruction of the Babri Masjid at Ayodhya,

the two election days of December 12 and 13 were rescheduled for December 27 and 28. The counting of votes started the following day, December 29... And another hiccup: The official announcement of the final results was delayed by a week because there was a three-way tie for the last seat of the G (Dadar) constituency, which had to be decided by the drawing of lots.

Even as the dust of the AC elections settles, the election for two trustee seats (the terms of BPP chairman Dr Aspi Golwalla and Jamsheed Kanga have already expired and they continue serving at the discretion of the Bombay High Court) hovers in the mist. Whatever the outcome of that contest, the incoming trustees will have to reassess the new AC election scheme which appears to be riddled with problems.

With borrowed time the CER cranked life into their organization

MATRIMONIAL

Parents of a 38-year-old Parsi lady good-looking, well-qualified (CPA), well-placed, pleasant natured, well-versed in household pursuits invite matrimonial correspondence from an equally matched, educated, good-looking Parsi gent willing to settle in USA. Please write giving full details to:

**The Advertiser
Parsiana
Matrimonial (Nov/47-92)
GPO Box 892
Bombay 400001**

MATRIMONIAL

Handsome, fair, tall, Parsi boy, 27 years, double graduate (MBA), working for a multi-crore international company in Switzerland seeks matrimonial alliance with highly educated, good-looking Parsi girl from a respectable family, in the age-group of 20-25 years.

Write in confidence with photograph (returnable) to:

**The Advertiser
Parsiana
Matrimonial (Nov/48-92)
GPO Box 892
Bombay 400001**

Seminar strains: accord and discord

Differing perceptions were aired when 300 Zoroastrian youth converged at the Sixth All India Zoroastrian Youth Seminar

Jehangir R. Bisney

"We the youth pledge that we will always be the torch bearers of Parsi Zoroastrianism from generation to generation. *Atha zamyat, yatha afrinami* (As I wish, so may it be fulfilled)." The 300 strong youth contingent and 100 plus local delegates gathered at Ahmedabad from October 24 to 26 took this pledge at the glittering valedictory function of the Sixth All India Zoroastrian Youth Seminar.

Organized by the Parsee Youth League of Ahmedabad (PYLA), the agenda for the Seminar promised serious discussion as well as entertainment. A jashan ceremony performed by eminent dasturs on the evening of Friday, October 23, set the mood for religious discussion the following day.

Dastur Kaikobad Dastoor of Udvada lit the inaugural lamp in the presence of the senior citizens of Ahmedabad and delegates from 20 towns and cities who had assembled at the outdoor venue located within the St Xavier's College campus.

In his welcome address PYLA president Jamshed Pardiwalla spoke on the importance of persistence and determination. The guiding force behind this Seminar, Porus Karanjawalla, vice president cum public relations officer, who was later at the valedictory function declared to be the best male worker (Ms Niloufer Commessariat was declared the best female worker), stated that seminars of this type yielded many benefits, one of which

was, "togetherness amongst boys and girls, and a lifetime relationship for a few." He also spoke on the formation of the Federation of Zoroastrian Youth Associations (FOZYA). Describing how

prayers and urged the youth to have deep-rooted faith in our religion which was the oldest religion of all. Stressing on the difficulties of modern life, Khambatta emphasized, "the need to excel (as) the need of the hour," and hoped that some concrete results accrue from this Seminar. Proposing that a vocational guidance bureau for youth be set up in the form of a welfare trust, he offered a sum of five lakh rupees if an equal amount was raised from other sources.

The day's guest of honor, Justice B. J. Diwan, retired Chief Justice of Gujarat, praised the community: "No task was considered too low by a Parsi, be it that of a taxi driver, mechanic or shoemaker." He advised the youth on hard work, perseverance and integrity.

Dastur Kaikobad Dastoor of Udvada in his short but inspiring talk asked the youth to follow four principles in life:

- "Stick to your religion as you are born a Parsi."
- "Select your life partner from your own community. You will have to repent for your mistake later if you marry outside."
- "Be far away from drugs and AIDS."
- "Do not be an unwed father/mother."

An advocate of the High Court of Bombay, ex-legal adviser and general manager of the Bank of Baroda, Kaikhushroo Dastoor spoke on identity problems — the first subject of the day. Giving the example of the Amish community in the USA, who were originally



At the inauguration (from left): Kapadia, Khambatta, Dastur K. Dastoor, Pardiwalla and Karanjawalla

PYLA was formed in 1979, Karanjawalla informed the audience about its various activities which included tree planting, cleaning of the agiary and the compilation of a Zoroastrian directory four years ago.

For Parsi youth, Ahmedabad is synonymous with Areez Khambatta, 'The Rasna Man.' Recipient of several awards including the National Citizens' Award and trustee of the Ahmedabad Anjuman, Khambatta spoke in his capacity as the chief guest. According to Khambatta, "In youth we gain experience, in old age we use it." Advising youth to engage in the right activity, Khambatta stated that he never left home without saying his

Christians from Germany, Kaikhushroo Dastoor explained that they had their own lifestyle. They dressed differently, did not use electricity, did not travel by cars but instead had their own horse buggies and used horses for farming instead of tractors. Each Amish was a 'JOY' child which stood for Jesus, Others and You. Originally the Amish were only about 60,000 but due to marriage within their own community and no divorces, they are now around 1,50,000. He explained that the main reason they had survived was because they had maintained their identity. He circulated amongst the delegates his seven propositions titled "Parsis, Identity or Extinction?" Emphasizing that "We do not have to go to other religions," Kaikhushroo Dastoor said, "Our religion has treasures which we ourselves do not know." Mentioning that dokhmenashini was important to preserve our identity, Kaikhushroo Dastoor pleaded to the youth to "marry amongst yourselves."

Unlike Kaikhushroo Dastoor, Noshirwan Daboo, co-editor of *Parsika*, failed to hold the attention of the audience. Speaking in Gujarati, much to the dismay of most delegates, Daboo's topic was "Religion and science." He asked the audience why the gap between the old and the young was increasing. "What is old is not outdated," advised Daboo and added, "An antique has more value." He cautioned the reformists that they should make sure that the changes they wished to bring about did not make things worse — which in his opinion they did. Lamenting the fact that computers and robots are "heartless," Daboo regretted that these gadgets were replacing humans, leading to unemployment. "Science can invent the telegram, telephone, telex, etc but it cannot understand telepathy," said Daboo. He explained the advantages of using *loban* (incense), chalk patterns, etc. Questioned Daboo, "If solar energy is so modern, isn't dokhmenashini also very modern" in that it caused no pollution when we exposed the body to the sun?

The third and last speaker for the day, Ervad (Dr) Rooyintan Peer, a religious scholar and principal of the M. F. Cama Athornan Madressa, spoke on the significance of Zoroastrian tenets. He, too, spoke in Gujarati which meant that the patience level of the delegates was being tested to its full. "Tenets and laws are universal and must not be doubted easily," said Peer. According to Peer, "Bad

customs get eradicated after some time." Mazdayasni was the religion before Zoroastrianism; religion and community are one. Said Peer: "Fifty percent of religion consists of faith," and advised that "If something is going on for ages, determine why it is going on before rejecting it." Giving the example of Sir Jamsetji Jejeebhoy, First Baronet, Peer mentioned that on Jejeebhoy's death the British

from the audience. Many present even chose to show off their *sudreh* and *kusti*.

These questions were just the lull before the expected storm. Farokh Dastoor of Bombay challenged the speakers to prove that the Parsi population was actually decreasing. He mentioned that there was no proper survey which prompted Noshir Dadrawala from the audience to cite statistics which indicated that the



Top (from left): Kapadia, Pardiwalla, Anklesaria, Gandhi, Karanjawalla and Sabavala
Below: a section of the audience at the inauguration

wanted to give him a state funeral, but his family refused and instead followed the traditional Parsi way.

The much awaited open forum now followed. Edul Nakra of Visakhapatnam questioned Kaikhushroo Dastoor whether the Amish community was progressive in spite of adopting such primitive methods. Kaikhushroo Dastur answered that indeed they were progressing in industry, and that the children and parents/elders had very cordial relationships. Ms Maharukh Karanjia, the dynamic delegate from Surat, said, "So many over here are not wearing their *sudreh* *kusti*. Why don't you speakers compel them to wear them at least for these three days?" This led to a lot of applause as well as booing

Parsi population was diminishing since 1941. He mentioned that maybe migration was not taken into account. This did not satisfy Farokh Dastoor. A city lawyer Percy Kavina persisted in asking the speakers their opinion on mixed marriages. With Daboo giving a vague answer and Peer not inclined to answer, Kavina threatened that the proceedings would not be allowed to go further till he got a satisfactory answer from Peer. This irritated Kaikhushroo Dastoor who sought an indirect apology from Kavina.

Fearing that the deliberations would go out of hand, Jehangir Bisney of Secunderabad, a veteran of such seminars, intervened. Reminding the delegates of what Dr Shrikant Jichkar had mentioned

during the last conference at Nagpur, Bisney advised the delegates to pose questions in the form of *jigyansa* which would enable them to enhance their learning as against questions in the form of *pariksha*, which sought to test the speakers' intelligence. This seemed to have a restraining effect on the delegates. With the proceedings already encroaching late into the scheduled close, the organizers were forced to bring the open forum to an end.

The delegates now needed a break which was provided by the organizers who had arranged a sightseeing trip to the Sabarmati Gandhi Ashram and Kan-kariya lake.

The morning schedule for October 25 went haywire as the session could commence only at 10.30 a.m. instead of the scheduled 9.30 a.m. It was a daunting task for the organizers to wake up the delegates from their sleep and persuade them to attend the sessions! The first speaker Dr Dinyar Pestonjee, doctor of psychology and professor at the prestigious Indian Institute of Management in Ahmedabad, spoke on "Entrepreneur skills." He said that poverty, disease and mental health, subjects not discussed the previous day, had a direct bearing on entrepreneurship. "We cannot always fall back on the organization and services provided by our community," observed Pestonjee. People who ventured out in unknown territories have earned a reputation for their community.

He emphasized that it is the spirit of enterprise that makes a man an entrepreneur. Describing an entrepreneur as a catalyst of progress who initiates, organizes, manages and controls a business unit of any type, Pestonjee explained that the word entrepreneur was coined by the French in 1600 AD. The definition of entrepreneur has changed since then and now applies to a person who has judgement, perseverance and other special qualities. "If self-help is the best help, then self-employment is the best employment," stressed Pestonjee. An entrepreneur sets his own goals and achieves them to his satisfaction. It is not a matter of heritage. Early training is not necessary and even a grown-up person could be groomed for entrepreneurship through counselling and motivation. Highlighting the qualities of an entrepreneur, Pestonjee enumerated them as: a driving desire to achieve; high levels of perseverance; calculated risk-taking; utilization of opportunities; the analytical abi-



"In youth we gain experience, in old age we use it"

lity; the ability to use feedback; the ability to face uncertainty; good levels of interpersonal skills as he has to sell his product; the ability to motivate others; the ability to withstand stress; a positive self-concept; and an orientation for the future.

Pestonjee then explained a new concept of 1992, the term "intrapreneur." He described an intrapreneur as an internal entrepreneur who is employed in a corporate job but is allowed to use his own ideas and concepts. Describing today's environment as dynamic and turbulent, Pestonjee concluded by defining entrepreneurs as "dreamers who do."

In the question-answer period that followed, Farokh Dastoor asked, "Why does our community not help its youngsters?" To this Pestonjee strongly stressed that we must not depend upon our community but on personal efforts for success and satisfaction.

It was now the turn of 'The Rasna Man,' Khambatta, to speak on "The making of an entrepreneur." Citing the examples of Tatas, Wadias, Godrejs, etc., Khambatta noted that the key qualities of the successful entrepreneur were action, determination and a sixth sense. "Nowadays entrepreneurs have to be all-

Khambatta: "be a master of all"

rounders," asserted Khambatta and added that creative and innovative risk-taking and organizing ability were the important factors. He told the audience how he had coined the name PIOMA Industries (Rasna is the brand name); PIO stands for Pioneering and MA for Manufacturer. Speaking from personal experience, Khambatta said that entrepreneurship comes down from father to son. You imbibe business in the house, it is in the air. "Whatever you learn when you are young, you learn it forever," said Khambatta. He noted that it was not necessary to be a management graduate to be an entrepreneur. Explaining the success story of Rasna which now manufactures three lakh packets a day, each of which make 40 glasses, i.e. one crore glasses a day, he cautioned against the duplication of products which often follows success. "I had decided in college to do something new," noted Khambatta whose father was in the line of aerated waters. Khambatta was interested in making flavors. Even if he met with only one success from 20,000 experiments, Khambatta was content and proud that Rasna obtained the ISI (Indian Standard Institute) mark within three months.

Asked Rohinton Elavia of Bombay: "Do you feel that in modern times we should start a business?" Khambatta replied, "I am disheartened to hear this from a Parsi." When Elavia mentioned that in a business one has to face various aspects like financing, sales tax, selling, competition, etc., Khambatta replied, "Be a jack of all trades and also a master of all." Khambatta then offered the delegates that if 10 to 30 of them were willing, he would organize (free if possible) for them a 10/20/30-day course in entrepreneurship.

Banking expert and retired executive director of the Industrial Development Bank of India (IDBI), Sam Palia spoke on "Management of finance and entrepreneurship." "Each one of us has the spark of entrepreneurship," claimed Palia. He added, "An entrepreneur is not born, he is made... We must stand on our own feet and not depend on others." He then explained the various schemes of banks and financial institutions. Quoting the classic example of Nirma which has overtaken a giant like Hindustan Lever, Palia mentioned, "You will never get the same satisfaction working for others as you get working for yourself."

Reaching for the Sky



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

Both built by Shapoorji Pallonji of course!



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

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

The last speaker of the day, Rumi Davar spoke on "Entrepreneurship — a risky step." An engineer by profession, Davar defined entrepreneurship thus: "To go where no man has gone before, to do what others had not thought of before." He advised youth to brave risks and quote the deeds of our forefathers as examples to our children. Contradicting the earlier speaker, Davar claimed that, "An entrepreneur is born, not made." However, he added that training, environment and luck were important factors. Giving the example of Christopher Columbus, Davar said that an entrepreneur could be anyone — a scientist, conqueror, sportsman, engineer, aviator, philosopher. Even a politician!

A hearty lunch was followed by the FOZYA meeting. (A separate report will be carried in a forthcoming issue of *Parsiana*.) The evening variety entertainment and camp fire were held at the sprawling school compound of Kekobad Pavri, president of the Ahmedabad Parsi Panchayat. For many of the delegates this was the evening they looked forward to and they were not disappointed — especially with the superb mimicry performance by Nauzer Kazad of Surat.

The final day, October 26, could begin only at 11 a.m. The delegates were too tired to wake up early. Ms Homai Modi spoke on "Participation of youth in community organizations and decision-making systems." Modi, a recipient of the Federation of Parsi Zoroastrian Anjuman's Shrivastav Nargolwala Memorial Award in 1989 for excellence in social and community service, lamented, "Conference after conference, the same points are being discussed." She mentioned that the topics of the Fifth World Zoroastrian Congress should be studied. "Unfortunately in our culture money is important and values are broken down," she regretted. Adding that "Ends have become more important than means," Modi described the scams at various levels of society and in all fields. The youth have to face corruption everywhere. "You are the promise of your land," Modi exhorted them.

Modi then went on to explain in detail the requirements of our community. Firstly, religious knowledge is very important. Having a dig at what the politicians are doing in the name of religion, Modi mentioned that a truly religious man attains wisdom. According to Modi, "The youth should promote right religious training by living it and not just



Diwan: no task was too low for a Parsi

reading it or attending classes." She advised them not to be bigoted about their religion but advised them to make a comparative study of religions. On the topic of priests, Modi said that priests should be looked up to and respected. They should be highly educated. Their precepts should be wise and unbiased. Today we have no recourse to sage advice, she lamented.

Sports and group training were important to acquire a healthy mind. "We Indians eat too much, work too little, have *bandhs*, tea breaks, etc.," noted a distressed Modi questioning the youth, "Then how can we progress?" Self-help is the best help and self-respect must not be propped up by charity, believed Modi elaborating on the virtue of honesty.

Ending her talk, Modi said she was skeptical of youth participation in anjuman and punchayats. "Decision-making is a very responsible job and experience comes through living," stressed Modi.

Noshir Dadrawala, editor of *Philanthropy*, the newsletter of the Centre for Advancement of Philanthropy, and writer of various books and articles spoke on "Parsi trusts and their role in the development of the community." Describing philanthropy as "love for man," Dadrawala explained, "You give a man a fish it is charity, you teach him how to fish it is philanthropy." Dadrawala mentioned that the communication gap and administration difficulties are the main problems faced by trusts. He advised how donations could be raised for higher education.

All along the youth had been listening

to elder speakers and it was now the turn of their representatives to speak on "Youth and community." The organizers had given certain guidelines and the response elicited from the audience showed that the youth speakers had done their homework well. All of them were brief and to the point and voiced concern over the present state of affairs.

Jehangir Bisney of Secunderabad spoke from his personal experience. He felt that youth should avoid conflicts with their anjuman and instead get their support. He mentioned that young views are being seriously heard by the elders of our community. "But what is of vital importance is the way we present ourselves to our elders, the tone in which we talk and the manner in which we behave," concluded Bisney.

Jehan Panthaki of Delhi mentioned that his anjuman encourages the youth to meet. He gave a list of their activities and regretted the lack of religious knowledge.

Ms Hoofrith Patel of Poona was of the opinion that these youth seminars serve no purpose as there is a generation gap between the speakers and the youth delegates. She thought that leadership was required at the local level.

Representing the single largest delegation from Bombay, Ms Binokshi Billimoria felt that mismanagement and indifference had a part to play in our community organizations. "Most Parsis like an easy way of life," regretted Billimoria. "We lack the ability to work hard and the killer instinct," she lamented.

Attending a seminar for the first time, Karanjia from Surat felt that we were more interested in the vices of our society than in its virtues. "Our elders are responsible for the state we are in," commented Karanjia. She thought that the pro and anti-punchayet lobbies in many punchayats were a waste of energy. "We must talk and solve our problems through an unbiased arbitrator," suggested Karanjia, adding "It should be community first and me next." She ended her talk with a very apt anecdote that brought peals of laughter from the audience. "Four passengers, a Russian, a Frenchman and two Parsis were travelling in an aircraft. One of the Parsis was always grumbling, whereas the other was an optimist. During the journey the Russian had a few sips of a very expensive vodka, then threw the bottle away remarking that his country had no shortage of it. The Frenchman sprayed some extremely

Steamship agents — master stevedores
dubashes — lighterage contractors

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

Darabshaw House, Ballard Road, Bombay 400038
Grams: DEADWEIGHT Telex: 5824 DBCB IN
Phone: 2610021 (4 lines) (Dock Office: 2612230)

Also associates at
Calcutta, Vishakhapatnam, Kakinada, Mangalore,
Bhavnagar, Bedi-port, Navlakhi, Veraval, Porbunder & Kandla

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

SERSON

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

Manufacturers:

Serson Industries Pvt. Ltd.

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

Cable: Etchfoil Poona-18. Phone: 82379

costly perfume and threw the nearly full bottle away remarking that his country had no shortage of it. Seeing this, the Parsi optimist threw the pessimist out and when asked why he did it, he remarked: "We have plenty of such people in our community. There is no shortage of them!"

Speaking for the Ahmedabad hosts, Firdose Kapadia lamented, "We do not want to accept change as it involves risk." He felt that experienced Parsis should donate their time and expertise to the community.

An open forum was held at the fag end of the Seminar. Many delegates expressed their unhappiness that in spite of the organizers spending so much money, the delegates did not take an active interest in the sessions and discussions. This was recurring at every seminar. Daraius Bharucha of Bombay felt that at the very beginning a distinction should be made as to whether the meet is a festival, seminar or congress. He felt that the organizers of the next seminar should seek the advice and suggestions of youth of other cities as regards the topics, entertainment, etc.

Ms Roxanne Kavarana of Baroda questioned, "What is the marketability of

a festival? How long can our community spend so much? Is it bigger the better, or is small beautiful?" She felt that the lectures were too long, and as there were no workshops the interest of delegates could not be sustained. She thought that some

"So many over here are not wearing their sudreh kusti"

speakers spoke directly out of a text book. Ms Maharukh Minocherhomji of Poona felt that the topics should be clearly defined, there should be more workshops and the lunch should not be very heavy.

The delegates then parted to meet later in the evening for the valedictory function at the Zoroastrian Hall. Chief guest Dr Burjor Anklesaria, a gynecologist, described by Ms Pearl Sabavala, master of ceremonies as, "The envy of all men of Ahmedabad," spoke forcefully on the need of unity within our community. He called the seminar a great success. Keki Gandhi, joint honorary secre-

tary of the Federation and a father figure for many of the youth, was deservedly given a place on the dais and he too spoke a few words. Later delegates from different locations expressed their thanks to the organizers. This was followed by the customary dinner and dance.

The Sixth All India Zoroastrian Youth Seminar working committee members included president Pardiwalla, vice president Karanjawalla, general secretary Kapadia, joint secretaries Commessariat and Cyrus Dastur, and the favorite of all, committee member, Ms Perizad Davar. A considerable amount of their efforts went into the compilation of the souvenir that carried many advertisements and messages.

Was the Seminar a success? Were the delegates able to benefit from it? Did they make new friends? Did they widen their thinking? Were their expectations fulfilled? Did they interact? These questions will have to be answered by all the delegates who attended the Seminar and only a positive answer would mean that a year's effort and tons of money spent by the organizers were not in vain. But at least the pledge taken by the youth will enable them to walk with their heads held high.

M. PALLONJI CO PVT LTD

87, Abdul Rehman Street, Bombay 400003
Tel: 3424150/3436607 Tlx: 011-75871 MPEL IN
Fax: 91-22-3423035 Cable: "PALLONJIM"

Leading Contractors for Industrial Painting and
Coatings, Anti-Corrosion, Waterproofing,
Construction, Diving & Offshore Contractors

Principal Contractors/Jobs Undertaken
for all types of Epoxy/Polyurethane/on
Structures/Flooring/Waterproofing
Concrete Surfaces

AN ACTUAL CONSUMER EXPERIENCE WITH THE FRIENDLY MAN FROM EUREKA FORBES.

"We saw the friendly man from Eureka Forbes on TV. We called him and he demonstrated his wonderful cleaning system."



Everyday, the friendly man from Eureka Forbes is helping families discover the benefits of modern cleanliness and hygiene.

You too, could welcome him in. In the comfort of your home, he will demonstrate the Euroclean Mitey Vac all-purpose cleaning system. And introduce you to effortless ways of keeping your home spotless — free from dust and dirt you didn't even know existed.

He will also show you the convenient way to clean, safe drinking water at the flick of a switch — the Aquaguard on-line, water filter-cum-purifier.

The friendly man from Eureka Forbes inspires confidence — which is only natural. Because he is a member of the largest, most successful sales organisation of its kind in India, backed by dependable after-sales service.

Once he rings your doorbell, he needs just 30 minutes to help change your life.

But you need not wait — you can contact him now. For your family's sake.

Write to Eureka Forbes Limited, P.O. Box 936, G.P.O., Bombay 400 001.

Euroclean

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

Aquaguard

On-line water filter-cum-purifier.



EUREKA FORBES LIMITED

Leaders in modern cleanliness and hygiene.



TRITON/91/EFU/160

The Sixth All India Zoroastrian Youth Seminar was held in Ahmedabad from October 24 to 26, 1992 and was organized by the Parsee Youth League of Ahmedabad (PYLA). The three-day Seminar was attended by about 350 delegates from all over India.

A jashan ceremony on the 23rd evening was presided over by the high priest of the Udvada Atash Behram, Vada Dastur Kaikobad Dastoor. It was a moving ceremony in which priests from all over India, who were among the attending delegates, as well as the senior priest of Ahmedabad, participated. The jashan was well attended by delegates as well as members of the Zoroastrian community of Ahmedabad. In his short address after the ceremony, the Vada Dastur remarked that he was pleased that members of the laity had attended the jashan with their heads covered, demonstrating their belief in and respect for the good religion and its practices.

The main part of the Seminar commenced with inaugural speeches by chief guest Areez Khambatta, the guest of honor, ex-Chief Justice B. J. Diwan, and with the lighting of a *divo* by the Vada Dastur whose brief and simple address to the delegates evoked the greatest response. He cautioned them against being led astray by the impetuosity of youth and highlighted some of the pitfalls along the path.

The topic for the first day was religion. Various aspects, such as identity problems, religion and science, and the significance of Zoroastrian tenets were tackled in speeches by Ervad Kaikhushroo N. Dastoor, Noshirvan Daboo and Ervad (Dr) Rooyintan Peer respectively.

Kaikhushroo Dastoor presented a seven-point formula for resolving the identity crisis amongst the youth, which he entitled "Identity or Extinction?" Unfortunately, he was unable to present his material in a manner that appealed to the delegates or in any way convinced them, for he often digressed into pseudo mysticism and got sidetracked from the issue of identity. He raised the question of declining numbers which was challenged from the floor by one of the delegates who pointed out that no proper census of

Seminar Stirring

The choice of speakers, topics and flexible time frames disenchanting some delegates at the Youth Seminar

Darius Bharucha

Zoroastrians the world over has been carried out in recent years, and that the question of migration had not been considered. If such a study were to be undertaken, it would surely go to show that the Zoroastrian community, small though it may be, is not by any means declining in numbers. This argument was further backed by a delegate reading out census figures indicating that a decline in numbers from the 1940s was commensurate with the beginning of Parsi migration to other parts of the world.

The speeches of Daboo and Peer were largely ineffectual in impressing the delegates as they were delivered in *shuddh* (academically perfect) Gujarati which most of the audience could not follow. Coupled with this was the fact that the speeches were weak in content.

The open forum which followed generated a heated exchange between the delegates and speakers, as well as among the delegates themselves. Many felt that questions put to the speakers had been inappropriately or inadequately answered; and at one stage there was much shunting of the microphone between the

speakers on the panel when contentious questions were raised.

Towards the end of the open forum, emotions and tempers were running high among the delegates who felt a deep sense of frustration at the inadequacy of the speakers to give convincing answers, causing the organizers to intervene and discontinue the session. Had the open forum been better controlled, such a volatile display of emotions, and some of the unpleasant exchanges which marred the occasion, could have been avoided. A continuation of the discussion was scheduled for later the same night but, due to organizational reasons, it did not materialize. The evening was given to sightseeing in Ahmedabad followed by a slide show organized by the World Zoroastrian Organisation on its Gujarat project.

The second day was devoted to entrepreneurship and Dr Dinyar Pestonjee, Khambatta, Sam Palia and Rumi Davar addressed the audience on various aspects of entrepreneurship.

The speeches of Pestonjee and Davar were lucid and well presented. Aimed at the young audience, they were well received by the delegates at large. Pestonjee stressed the need for the pursuit of excellence and enumerated the qualities that made a good entrepreneur, while Davar elaborated on these qualities, giving analogous examples that impressed the delegates.

Once again this morning, due to an unstructured time frame and the question-answer sessions not being well coordinated, the program did not run on schedule.

The afternoon session was reserved for the annual general meeting of the Federation of Zoroastrian Youth Associations (FOZYA) which is supposed to be the body representing the Zoroastrian youth of India at large. But this claim was put under much strain when it turned out that most of the delegates from Bombay, which has the largest Zoroastrian youth population, were not members of this association; and their request to join FOZYA under the various organizations/active youth forums to which they belong, was rejected by the managing committee. The latter insisted that the youth

of Bombay could join only along the lines dictated by them. This position caused great disenchantment amongst the Bombay youth as they felt that representation according to geographical locations and baugs which FOZYA insisted upon would serve to fragment the youth of Bombay rather than unite them under one umbrella, which is what they wanted. The managing committee's stand is counter to the aims of FOZYA, which is supposed to encourage unity and cooperation amongst the youth.

After repeated requests and pleas by the Bombay delegation to let them join under one banner, a concession was grudgingly made to the effect that if such an application was filed, it would be considered.

Support from the floor during the proceedings of the AGM was thin at best, and the managing committee had to prompt a few of its own key members into proposing and seconding motions amongst themselves. When questioned as to whether the public deliberations between the committee and the Bombay delegates would be recorded, the committee stated that these were beyond the scope of the meeting and as such would remain unrecorded. Presumably, then, the invitation for an application for a unified Bombay youth association would also not feature in the recorded minutes.

That night, the variety entertainment and camp fire organized on the premises of the Pavri School were enjoyed by all, with delegations from various cities presenting items of entertainment.

On the third day, Ms Homai Modi gave a talk on the participation of youth in community organizations and decision-making systems. This was a talk from the heart. Modi suggested various points the youth could focus on, such as religious education, promotion and organization of sports activities, putting back into the community pot what one has taken out, self-help and the dignity of labor, fighting drug addiction, the declining demographic trend and the need to build up an educated priestly class, for which she felt some work was being done by organizations such as the Cama Athornan Institute and the Athavan Educational Trust.

This was followed by Noshir Dadra-wala's talk on "Parsi trusts and their role in the development of the community." He emphasized that patchwork philanthropy would not go far and one must teach people to earn their livelihood. He

further stated that in his experience there was a communication gap between the beneficiaries and trustees, and that the trusts should take steps to advertize their role and objectives so that a larger body of people could claim their benefits.

This session ended with young representatives from Hyderabad, Delhi, Poona, Surat, Bombay and Ahmedabad speaking on youth and community. Ms Mahrukh Karanjia of Surat felt that the youth were often used as tools by older corrupt people to further their own ends, and that Parsis were being split up into factions to highlight controversies which

There was a marked lack of seriousness amongst a large number of the delegates

tended to spoil the community image. Ms Binokshi Billimoria of Bombay felt that there was a lot of "mismanagement" among organizations which resulted in them losing track of their main goals. Ms Hufresh Patel of Poona opined that in a large sense the youth did not seem to know what it wanted, as in conference after conference the same topics came up, again and again. The youth, she claimed, had lost interest as there seemed to be no answer to these questions after all these years. She felt that strong leadership was needed not just at regional levels but at the national level too. She also felt that organizations were shutting their doors to outsiders and that people should have open minds.

The last part of the program was an open youth forum in which attending elders were invited to participate and give their opinions and comments. The handful of delegates who attended this session criticized the Seminar as being unfocussed in approach and goal. Various suggestions were offered to make future seminars more attractive and purposeful. Ms Roxanne Kavarana of Baroda felt that at such seminars, "youth should be the only speakers, and not elders four or five times our age." Other suggestions pertained to the raising of funds, and the agenda and structure of

the next seminar. It was regarded as unfortunate that no city had as yet volunteered to host the next youth seminar. Bombay was mooted as a venue by delegates from other parts of the country; but the Bombay delegates expressed their inability to host such a seminar until such time as a united Bombay youth association was formed and gained recognition from FOZYA.

The grand finale to the Seminar was a valedictory function which was well organized, and in which glowing tributes were paid to PYLA and the managing committee of the Sixth All India Zoroastrian Youth Seminar. On the organizational front, PYLA had taken great pains to see that all the delegates were housed and fed and that each day's program was conducted as best they could. It took months of hard work and rallying around on the part of these youths to organize a seminar such as this, and they deserved to be lauded for it.

It was noted that there was a marked lack of seriousness amongst a large number of the delegates. The serious ones were by and large dissatisfied with the selection of speakers and what they heard. It brought into question the entire purpose behind organizing such seminars and the thrust of what was sought to be achieved. It was felt that one positive outcome was that young Zoroastrians from all over India had congregated for interaction in a common forum. This could not have been achieved otherwise. It was an opportunity for the youth to unite and work towards the common goal of spreading harmony and revitalizing the community. But at the same time there was a lot of frivolous activity, discord and ambiguity of aims and objectives. Many felt that they were being manipulated by unseen elders into taking positions over which they had no control.

If the future of Zoroastrianism lies firmly in the hands of its youth, it is essential that they are not only equipped with the knowledge with which to make decisions, but are also motivated with an all-encompassing desire to rejuvenate the community in order to establish a coherent identity in a changing, cosmopolitan world. Young Zoroastrians must serve as beacons of light, forming a united community flame that creates happiness around it.

A member of Zoroastrian Studies, Daraius Bharucha has had more than one exposure to all-India Zoroastrian youth seminars. He is working for the Merchant Navy.

Retiring to Deolali

Parinaz Gandhi

For vehicular traffic, the entry and exit route to and from Deolali is Lam Road. Named after Bapuji Lam, a magistrate and one-time vice chairman of the Deolali Cantonment Board, this road bears testimony to the efforts of Parsis in shaping up this semi hill station and contributing to its prosperity. Down the same road stands the distinctive Chinoy agiary and the adjacent Netarvala Rest House, a popular meeting ground for Zoroastrians on festive occasions.

On either side of this busy thoroughfare are lined rows of sanatoria, provided by different communities for their members. It is either as a health resort or as a military base that Deolali has been promoted. The tranquility permeating this place and its salubrious climate has led to many, including Zoroastrians, spending their retirement years in this haven.

Of Deolali's estimated Zoroastrian population of 250, "most would be above 50," informs Col Zal Penty who decided to set up base in Deolali after having travelled through different parts of the country in the course of his military assignments. "It is close and yet away from Bombay," Penty explains the rationale for Deolali's appeal to "upcountry people used to a quiet life." From Calcutta, Delhi and Jabalpur he has seen Parsis migrating here. Many from the railways are also inclined to spend their retirement years in this resort. He knows of some people overseas who want to start life afresh in Deolali.

When it is peace and serenity they are seeking, it is invariably the cantonment area that Zoroastrians choose to reside in. The tree-lined avenues, the open space and tranquility unmistakably describe the cantonment section of the town which was developed by the British as a recuperating station for their soldiers. Predominant in the civilian section of the town is the marketplace where we find the Cooperative Stores founded

by Maneckji Cawasji Netarvala in 1916. "It is the oldest among the existing establishments," we are informed by the present proprietor Bomi Netarvala who has spent more than 60 years in this resort, combining his commitment to the shop with his responsibility as secretary of the trust that manages the agiary and the doongerwadi property in Deolali. The Netarvala Rest House, built in memory of his mother Shirinbai, is his family's gift to the community.

Institutions like the agiary and the dokhma, as also the nearly half a dozen Parsi sanatoria in Deolali served to bind the community which numbered nearly 1,000 in the days prior to World War II. Yet the members never opted to constitute a separate anjuman of their own, preferring instead to join hands with their neighbors to collectively form the Deolali and Nasik Parsi Anjuman. There are only occasional flashes of news from this area as was conveyed last year when the agiary was renovated at a cost of Rs 2.71 lakhs donated by Rusi and Aloo Lakdavalva. Their low-profile Anjuman, although a member, is not represented at the meetings of the Federation of Parsi Zoroastrian Anjumans of India. However, the informal ties they have forged with Zoroastrians near and far constantly bring in a stream of visitors.

The occasions when Deolali is brimming with Parsi fervor is at the time of the agiary anniversary celebrations in October, and the periodic ghambars when about 300 to 400 persons converge there. "Originally there used to be a free *jaman* (meal) sponsored by Shiavaksha Shroff which about 400 Zoroastrians partook of. This time when there were meal coupons sold at Rs 30 per head, the number of participants reduced by half," observed Namdar Khoramshahi who with his wife Frenny manages the Netarvala Rest House.

"When there were only tongas as the mode of transport, get-togethers were

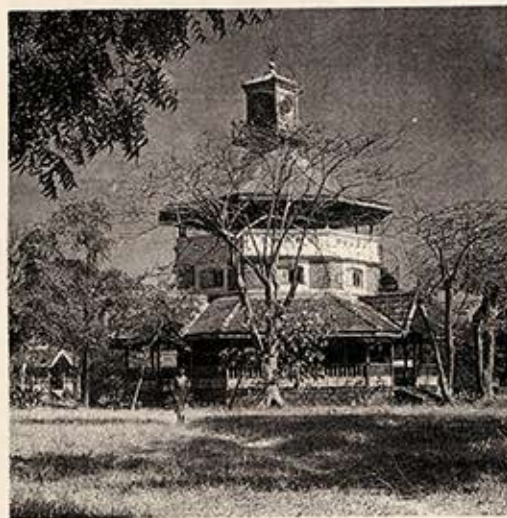
difficult," notes Penty. The convenience of the autorickshaws now encourages Zoroastrians to socialize at least two or three times each year. The functions assume a more festive look on occasions like the platinum jubilee of the Deolali agiary which was celebrated last year.

According to the trust deed of the Dar-e-Meher, gifted by Bai Ratanbai Jamshedji Edulji Chinoy, the panthak of this fire-temple is in the jurisdiction of Sardar Dastur Kaikobad Aderbad of Poona and of his successors. Currently they have one priest Erach Dastur working at the agiary who, as his assistant Pesi Mirza jocularly remarks, "has to change his duties depending on the *gah* in progress—*mithaiwala* (make sweet-meats), *boiwala* (tend the agiary fire), *bhanwawala* (recite prayers), *randhwawala* (cook)."

No details are left unattended at the agiary. In fact, in the enclosure assigned for kusti prayers, the devotee is faced with specifically framed instructions directing how the kusti should be held/tied and the prayers recited for maximum effectiveness.

The agiary is a common meeting ground for the Zoroastrians in Deolali. The towers of silence are not as frequented. We expected to glimpse a dokhma on one of the several knolls dotting the landscape but were disappointed when our plea for directions evoked only a blank look from passersby. Usually Deolali does not see more than one Zoroastrian death a year. But one tragedy it has still not overcome is the murder in 1991 of Burjor Paymaster, a long-time resident living on Dhondy Road.

"In most cases the relatives of the deceased prefer to inter the body at a dokhma in Bombay as Deolali is left with no vultures," informs Ms Manicher Asundaria who since her husband's illness has been singlehandedly managing the responsibilities as caretaker of the



From top: Residential blocks and library building within the Bahadurji Sanatorium complex; Netarvala Rest House; and Orient Guest House

Since the early part of this century Zoroastrians have participated in Deolali's progress, promoting it as a health resort and an investment avenue

doongerwadi property. "The routine firing of gunshots (from the cantonment area in the vicinity) has scared away the vultures," she adds.

The doongerwadi property admeasuring 39 acres and 14 gunthas comes within the jurisdiction of the Deolali Religious Properties and Ceremonial Fund, as per the trust deed. Besides two dokhmas and a sagri, there is also situated thereon a building for performing religious ceremonies, quarters for khandhias and chowkidars (watchmen), a nassakhana and a shed to accommodate a carriage. From her isolated lodgings on the doongerwadi property, Asundaria willingly undertakes the climb each day to keep alight the fire at the sagri. However she is not as comfortable when confronting strangers, visualizing her own helplessness in the eventuality of an encroachment.

Whether along the stone-step pathway, around the sagri or the dokhmas, the wanton growth of grass testifies that there are few visitors to this site. When we try getting closer to the Bai Rutanbai Bamji Tower of Silence, Asundaria has no objection but she cautions us against moving nearer the Behramjee Mistry Tower of Silence, built earlier, and which is now reserved for suspect cases of death, like suicide.

Now, only the Asundaria couple reside on the vast expanse of the doongerwadi property. To make optimum use of the surplus land for community benefit, the trustees are considering whether the proviso in the trust deed "to erect and provide quarters for priests, khandhias, servants or poor Parsis on the said trust lands" can be interpreted such that a housing complex for deserving Parsis can be planned here.

It is not only the doongerwadi land that lies idle. The Parsi sanatoria too, managed by their respective trusts, stand deserted and dilapidated. The largest

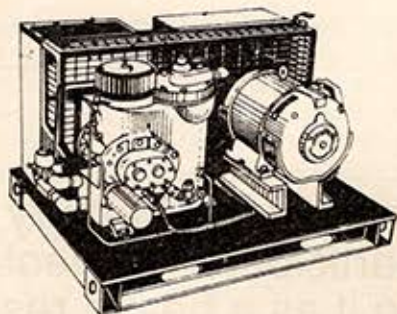
among these must be the Dr K. N. Bahadurji Memorial Sanatorium that was started in 1902. A witness to "all 40 cottages being occupied in the earlier years" is Jehangir Irani, the manager there. Formerly the use of the sanatorium was granted only when one member of the family suffered from tuberculosis. Subsequently "any health ground, debility and old age qualified for an allotment," he elaborates. Even though the spacious two room cottages are available for Rs 400 per month, there are few takers for every application has to be accompanied by a medical certificate, rent receipt, ration card and an obligation abiding to conform to the 50 terms and conditions stipulated by the trust.

Its location is ideal, situated as it is on Lam Road. But when just across the road, the popular, Irani-managed Netarvala Rest House and Orient Guest House offer better amenities at a reasonable price, there are few willing to undergo the hardships at Bahadurji's. (On an average, the per head boarding and lodging rates at Netarvala work out to Rs 100 per day, while at the Orient it is Rs 130.) The community's non-interest in sanatoria facilities have led the Bahadurji Sanatorium trustees to plan a home for the aged on their premises, starting out with "14 cottages on a trial run," reports Irani.

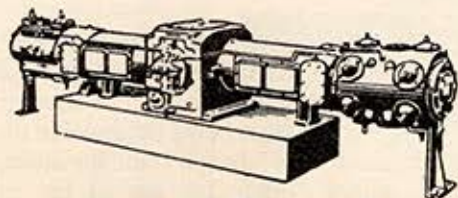
There also continue to exist the Dubash, the Daruwalla and the Sodawalla Sanatoriums in the cantonment area of Deolali, all going to waste. Our rickshaw driver even takes us to the supposed Toddywalla Sanatorium where after a brief chat with the current occupants we learn that the sanatorium must have been discontinued several years prior.

The popular Parsi hotels of yore too have given way to more profitable ventures. Edward and Rugby are no more in existence; Coronation is now being man-

continued on page 37

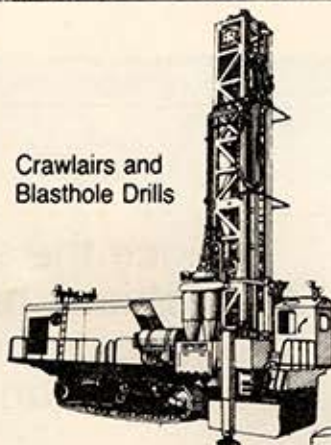


Rotary Screw Air Compressors



Process Gas Compressors

Crawlaers and
Blasthole Drills



Water Well Drills



Portable Compressors



Air and Gas Compressors • Construction & Mining Equipment



INGERSOLL-RAND

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

IR.191.88

Best Wishes From

RUSY & PURVIZ SHROFF

Speculations about the Sasanians

Prof Shaul Shaked's lecture series
casts a new light on Zoroastrian beliefs

Farrokh Vajifdar

Historical events and dilution of the spiritual heritage of Zarathushtra had led to a diversity of beliefs within the Zoroastrianism of Sasanian Iran. Together with the introduction of non-Iranian religious ideas and practices after the infamous Alexander's incursions into the homeland of Zoroastrianism came a change of complexion over the strong ethico-religious system of the Iranian Prophet. Fatalism entered, to play a major interfering role in those early beliefs of individual responsibility, progress and salvation. An orthodoxy became founded on this Zurvanite, or time-speculating, tendency which by turns contributed to a certain disintegration and then a consolidation of the faith.

It is at this juncture that Prof Shaul Shaked took up the story at his memorable three-day seminar at the School of Oriental and African Studies, affectionately known here as SOAS for short and pronounced "So-ass!" The Israeli professor of Iranian studies and comparative religions at the Hebrew University of Jerusalem was in London last December to deliver the Louis H. Jordan Bequest Lectures on "Dualism in transformation: varieties of religion in Sasanian Iran." An introductory, "Cosmogony and dualism," was given as a public lecture. Thereafter the remaining four, delivered "in camera," were on "Eschatology and vision," "Man and the divine," "A hierarchy of religious expressions" and the very substantial "The instruments of religion."

Reasons of space permit only a selective summary of the proceedings, advance-circulated, and then discussed in considerable depth among some 20 hard-nosed Pahlavisants and comparative religionists. Let it be said straightway that Shaked is a top expert on our Pahlavi language and literature to which he brings his additionally formidable knowledge of the Aramaic, Syriac and

Arabic sources. His credentials for these Jordan Lectures were therefore impeccable.

The everyday speculations of the thinking Sasanian Mazdayasnian took him through a variety of religious experiences which came together to shape the Zoroastrianism of his day. Problems of evil and its avoidance focussed his attention upon its origins and its ultimate fate. Zurvan, as godhead of time and destiny, satisfied his dualistic enquiry. Good, evil — the one pervading, the other finally

It was feared
that free access
to the *Zand*
would encourage
unorthodox
tampering with the
ancient truths

overcoming — was presented to him as the confrontation between Ohrmazd/Ahura Mazda and Ahriman/Angra Mainyu: a scheme far removed from Zarathushtra, but one safely in the hands of the priesthood who claimed full knowledge of these and their effective intervention in the affairs of men.

The original *Avesta* had to be explained through the *Zand*, or Pahlavi commentary. Where that interpretation proved cumbersome or unsatisfactory, it was further retailed through the *Pazand* or additional commentary. This *Zand* too was memorized until it became too bulky for that purpose. Its pliable character was regarded as dangerous by the clergy who had difficulty in keeping it in

check. Restrictive measures were thereupon placed over the dissemination of the faith. They may have been deemed necessary in view of the various non-Zoroastrian notions which threatened to engulf the accepted core beliefs. Resurrection, for example, was not universally accepted and was made into an article of faith, suggesting that it needed affirmation: "I am free from doubt concerning the resurrection!" The High Priest Kirdir, it will be remembered, alluded neither to the resurrection nor to the Apocalypse: i.e., neither to the raising of the dead, nor to the climactic end of the world.

There was, obviously, religious truth. Who could expound this, and how? Shaked, at his most persuasive, discussed the special kind of vision possessed by certain individuals who had the potential to partake of an especial consciousness through the use of hallucinogenic substances. This special vision, through the "eye of the soul (*chashm-i jan*)" was conferred upon those pious ones who trod the fearsome path of the dead by themselves becoming as dead. Most Zoroastrians are acquainted with the narrative of the extraterrestrial journeys of the saintly Arda-Viraf/Wiraz, and the procedure through which he traversed the *getig* (earthly) to the *menog* (spiritual). Shaked prefers the terms "visible" and "invisible" in these contexts.

To those privileged with this inner vision are revealed the mysteries of the universe, of the last things, of man's relationship to God and, importantly, the allegorical interpretation of the Zoroastrian scriptures. It was precisely to do with interpretation that interdicts were placed upon the transmission of our sacred texts. Whilst memorization of the by now little understood sacred words of the *Avesta* was inculcated, the commentary, or *Zand*, was restricted to those possessing a higher piety. Esoteric elements, denoted

MATRIMONIAL

If you are a 30 to 45-year-old woman, single/widowed/divorced preferably with no or one child, attractive, healthy, open-minded, unconventional, considerate, honest, intelligent enough to be progressive, educated enough to realize that religion, caste, color, position, title, family background or wealth are not important, and believe in equality and fairness, we have lot in common. I was born a Parsi, am "Young" 51 years, settled in USA for 30 years, never married with a very healthy body/mind/spirit. View matrimony. Please write with recent photo to:

The Advertiser
Parsiana
Matrimonial (Nov/51-92)
GPO Box 892
Bombay 400001

in the Pahlavi books by *raz* or secret, represented the arcana which, stressed Shaked, had nothing to do with occultism or mystery cults or with anything suggesting irrationality and ecstasy. The restrictions forbade dissemination among the commonalty. *Kamdin Shapur's Rivayat* enjoins: "A secret should be written in Avesta characters or *uzwarish!*"

What would those early defenders of our faith have thought of a much more recent unauthorized transmission of a certain secret message? The French Catholic scholar-priest Fr Jean-Pierre de Menasce urged the world-renowned Jewish Indo-Iranist, Emile Benveniste, to flee France during the Second World War (1939-45) to escape the Nazi menace and find a safe haven in neutral Switzerland. That message was encoded into Pahlavi!

To return to the Sasanian *Zand* — being the tool of interpretation, it was feared that free access would encourage unorthodox tampering with the ancient truths. And, in fact, it was well within the Sasanian epoch that two major heresies arose, those of Mani (the founder of Manichaeism — a synthesis of the teachings of Zarathushtra, Buddha and Jesus Christ) and Mazdak (the founder of Mazdakism — an extreme and primitive communism), bringing to an ugly realization the worst fears of the priesthood. The arch heretics were put to death and their followers driven underground or hounded out of the realm of Iranshahr. Nor should it be forgotten that Islamic mysticism and esotericism developed on the cultural ground of Iran, their proponents being Persians of Zoroastrian descent! Independent study of the *Zand* was therefore prohibited to all but a few of the elite priesthood. Although magical practices and the occasional demon-worship were condemned as *jadugih* and *dev-yasni*, their counterparts existed among the common, largely uneducated folk who did not conform to the prescriptions of the established religion.

Shaked regards the history of the transmission of our sacred texts from the fourth book of the *Denkard* (our Zoroastrian "encyclopaedia") as pseudo-historical. The post-Sasanian redactors had carefully screened the earlier official versions, doubtless with an eye on the

ever-watchful doctors of Islam. The lengthy passage, which includes Vistaspa's proselytizing activity and the saintly Adarbadh's public disputation with leaders of the other religions tolerated in Iran, reconstructs an ideal history of religion. The Sasanian kings were furtherers of the Zoroastrian religion inasmuch as they promoted the idea of interdependence between royalty and religion: a doctrine enabling them to keep in



Shaked: sharing valuable insights

check the religious tendencies of their times. The chief mobadh and chief herbadh at the court of the kings were there to tie management of the Mazdayasnians' religious affairs to the kings' will; the heads of the various religions remained closely supervised by them. Acceptance of honors and status at court resulted in their collaboration, the more spiritually inclined rural priests keeping aloof from the worldliness of

the court priests.

In his brilliant translation of the passage in question, Shaked provides an unusual aside: a copy of the *Avesta* was deposited in the *ganj*, or treasury, of *shapigan/shasapikan/sichikan/shayegan*, depending on one's reading of the notoriously multivalent Pahlavi. Basing himself on the biblical *Old Testament Book of Esther*, 6.1, Shaked prefers to tell us that it should be read *ganj-i shabigan*, or "treasury of the night-quarters." It could then be surmised that our care-burdened Shahenshahs of old, unable to sleep, would have the royal chronicles and/or the *Avesta* read off before them — a possible cure for the royal insomnia, made entirely probable through Shaked's new translation. Certainly a Sasanian alternative to counting sheep!

Three intense and glorious days during which we were exhilarated, refreshed and provoked into re-assessments of several features of Sasanian Zoroastrianism. Shaked, erudite and gentlemanly, bore up with us and our prolonged interrogations valiantly with patience, tact and full indulgence. We came away brimful with valuable insights and greater understanding of our present-day Zoroastrianism.

The full revised text should shortly be available to us in book form. Diligent readers are urged patience: a rich reward awaits them.

Profile of a pious priest

Dr Peshotan Peer

Ruhshaad Dastur Khurshed Dabuni Jeevan Zalak by Noshir Khurshed Dabu. Published in 1991 by the Surat Parsi Punchayet, Dr Jamshedji Lashkari Marg, Shahpore, Surat 395003. Pp: X+179. Price: Rs 12.

This biography of Dastur Khurshed Shapurji Dabu is written in Gujarati by one who had the advantage of observing the various phases of Dabu's life at close quarters.

The biographer himself has made a fairly deep study of the Zoroastrian religion and is a gifted writer. As a result, we have a work of great authenticity, written in a graphic and forceful style, bearing upon an exceptional life.

Khurshed was born in Navsari on April 20, 1889, in a poor mobed family. He lost his father when he was eight. From his childhood he showed himself to be an intelligent boy with a promising future.

After his matriculation in Navsari, he joined the Wilson College and passed out from Bombay University with an MA degree and a gold medal in Avesta and Pahlavi. His first job was as professor of English at the Fergusson College in Poona, for a couple of years.

Thereafter he went to Adyar in Madras and came into contact with Dr Annie Besant and Bishop C. W. Leadbeater. There he studied theosophy, became a strict disciplinarian and learnt the value of service to others. In 1914 he went to Kanpur as the headmaster of the Dharma Samaj High School under Besant's supervision. For some time he was also headmaster of the Muslim High School at Aligarh. Then he returned to Gujarat to become the principal of the Seth Rustom Kuka Parsi Orphanage and Sir Jamshetji Jejeebhoy High School.

Before he accepted this posting in Surat, he was offered more remunerative positions in an era of financial depression, but he rejected these to serve destitute orphan boys. Dastur Khurshed had

told this reviewer once that during this period he refused offers of principalship at the P. D. Marker High School in Yezd in Iran and the post of professor of English at the Elphinstone College, Bombay.

Dabu's sincerity and integrity were unquestionable. He was so strict in

when he became the principal of the Institute.

During his tenure of office at the Cama Athornan Institute, an offer of dasturship was made to Khurshed by the trustees of Hormusji B. Wadia Atas Bahram in Bombay. Dabu accepted the

post with much reluctance in 1948, after some correspondence with the trustees and retired in 1977 due to old age. During this period of nearly three decades, he rendered yeoman service to the Parsi community by imparting religious knowledge, especially of its esoteric side, of which many Parsis were totally ignorant. This spiritual knowledge he attributed to his study of Zoroastrian scriptures and mystical problems in the light of theosophical teaching.

It is the opinion of this reviewer that in the last century, no other religious scholar imparted *manthra spenta* (the most sacred knowledge) in its true spirit as ably as Dabu did. Most of our Parsi scholars blindly follow Western savants whose Zoroastrian studies do not go beyond the letter of the scriptures and are merely a play upon words. But Dabu was a staunch follower of Zoroastrian *tariqat* (way of life). His explanation of age-old ceremonies was praiseworthy, especially the inner meaning of the Yasna ceremony, the philosophy of worshipping the sun, moon, fire and the other elements of nature, the mystic emblems of angels Aban, Hom, Bahram and of Barsam, etc.

Regarding the disposal of the dead, Dabu was in favour of dokhmenashini, and fervently criticized the methods of cremation and burial as un-Zoroastrian, giving scientific explanations and scriptural references.

In the matter of conversion Dabu expressed himself against it with references to the religion and history of Zoroastrianism. In 1942, an incident occurred that took the Parsi community by storm. A



Khurshed Dabu: unquestionable integrity

observing discipline that no one guilty of misconduct escaped punishment. The biographer has noted such examples in various places.

After rendering 27 years of service to the Seth Kuka Orphanage, Khurshed resigned at the insistence of the trustees of the Seth Mancherji Framji Cama Athornan Institute who wanted Khurshed in Greater Bombay in 1946. It was an agreement for three years. The progeny of the priestly class benefitted immensely in training and discipline

few Parsi priests performed the Vansda (juddin) navjotes in a group. The community was enraged and opposed this act. A huge Samast Anjuman Sabha was called at the Sir Cawasji Jehangir Hall under the able chairmanship of Sir Bahramji Jeejeebhoy, where many erudite scholars spoke against these navjotes. Dastur (then Ervad) Khurshed Dabu was the main speaker and carried the audience by his eloquence and profound scholarship.

Above all, Dabu always fought against intercommunal marriages and never performed a single navjote of a child born in such marriages. In his biography the author cites several quotations from the scriptures (pp. 113 to 118), which support the Dastur's stand.

In accordance with the tenets of Zoroastrianism, Dabu was a teetotaler. His daily food was purely vegetarian. Mostly he was dependent on fruits, dry fruits and milk. Though a borderline diabetic from his youth, by his willpower and control over diet he lived to the ripe old age of 91.

Dabu was loved and appreciated by both the orthodox and the reformists, because of his immense integrity and sincere guidance to his flock. He was free of all pretences. Even his opponents had respect for his piety. Only a few frustrated members of our community stooped to sling mud at him. Needless to say, no saint or prophet escapes such calumny.

Dabu's pious soul passed away peacefully in the early morning of October 30, 1979 (*Roz Aspandarmad*, Mah Khordad, 1349 A.Y.). The biographer has noted down some condolence messages from his students and from various institutions. Here are some excerpts:

"It is no exaggeration to say that in the death of revered Dasturji Khurshed Dabu we have lost a father and patron. He treated us all as his sons and molded our careers and future."

"It was he who through the moral influence of his spotless character steered our lives... The light that guided our community in a number of ways has at last been extinguished."

"Though born of humble origins, his behavior was kingly."

Dabu's services to the masonic world and to humanity at large were extraordinary. He was the beloved guru of young people. A rational thinker, he was yet a profound religious leader and a faithful servant of Lord Ahura Mazda.

Glimpses of dedicated lives

Hormazdyar S. Dalal

Poonitoni Parabdi, Parsi Kirtivanti Kahani by Noshir Khurshed Dabu. Published by Marzban J. Giara, Dhunmai Building, 667 Lady Jehangir Road, Dadar, Bombay 400014. Pp: 80. Price: Rs 15.

In 1991 Noshir Dabu published a book on the life and work of his father Dastur Khurshed Dabu who had lived a saintly life and left an indelible impression on his followers. The present work is a homage to men and women of our community who lived pious lives according to the teachings of the Prophet

Zarathushtra, and left their mark on society as a whole. Their belief in their religion, in simplicity, honesty and integrity was exemplary. They had dedicated their lives to their creator, Ahura Mazda.

Some of them were also scholars and seers, and are well-known: Dastur Meherji Rana, Azar Kaiwan, Dastur Jamshed Kookadaru, etc. Much has been written about them. Burjor Desai's book in Gujarati on Azar Kaiwan, for example, is well-known. It is a biography of the scholar-saint, a contemporary of Dastur Meherji Rana. Both lived in the times of Akbar, and both were invited by the Shahenshah to his court. Azar Kaiwan, however, could not accept the king's invitation and correspondence in 14 parts is said to have taken place between the two. Azar Kaiwan had a mixed following of Parsis as well as Muslims. He died in Patna in 1618 and his grave there is considered by many as a place of pilgrimage.

Similarly, Minoo Desai, writer, poet and ex-editor of *The Bombay Samachar*, was chiefly responsible for introducing Kookadaru Saheb to the community, through his book on this inspired soul. Kookadaru, a panthaky of the Kappawalla Agiary, Tardeo, Bombay, was a pious man and a seer. He could divine the past, present and future. He has left a very deep influence on his devotees.

Again, voluminous research has been done on the 17th century Parsi poets of Gujarat by Ms Perin Driver of Navsari. Her thesis for her doctorate was first published in brief in 1974. An enlarged volume came out in 1976. It is a tour de force in Gujarati literature. Rustom Peshoton, a 17th century Parsi poet, wrote in Gujarati the epic poem, *Arda Viraf-Nameh*, originally a 'divine comedy' written in Pahlavi in the third century. Nine handwritten copies of this great epic were found scattered all over

Gujarat and Bombay by Driver. The late Behramgore Ankle-saria, an eminent Persian scholar, had also done research on this masterpiece, editing and collating it.

All these earlier studies in no way devalue the present work by Noshir Dabu. The writer's efforts are praiseworthy in the sense

This book provides us with the essence of lives lived according to the path of Asha

that he has given here in brief the lifework of some admirable men for the benefit of the present generation. *Poonitoni Parabdi* (or "At the fountain of the pious ones") provides us with the essence of lives lived according to the path of Asha — or truth.

In two ways the story of Arda-Viraf in Dabu's book differs from the original source. In the Pahlavi work Arda-Viraf proved his infinite piety during the reign of Ardeshir Babegan or Bapekan. According to Dabu he was a contemporary of Babegan's father. Secondly, according to the original, Arda-Viraf accepted the king's challenge to visit the 'other world,' a hazardous journey of seven days and nights. According to Dabu's version, Aderbad-Marespand was selected for the mission by the king.

Poonitoni Parabdi is in two parts. Part one covers the lives of spiritual leaders. Part two deals with men like Jamshed Mehta, a selfless politician; Dr Homi Mehta, who served the Parsi General Hospital for several years; Prof Pheroze

Daver, an eminent teacher of English language and literature, and others. If the late Jamshed Mehta was an ideal politician, Prof Daver was a symbol of learning and piety. His lifestyle was a model for friends and students alike in its simplicity and ethical standards. Daver's works on Zoroastrianism and its practice are informative and lucidly written.

Some other names are too well-known to be mentioned here again. Dr Ratan Marshall, for instance, has immortalized Ardeshir Kotwal, the great son of Surat. Also, Jehangir Vimalalal, an untiring figure who with the Chiniwalla brothers spread the message of Ilm-e-Khshnoom, and Ustad Behramshah Shroff, an enlightened person, need no introduction.

On the whole this book should be recommended to our boys and girls conversant in Gujarati. The last few chapters, however, seem to be the writer's afterthought. They are but a catalogue of names from either the past history of our community or the *Shah Namah*. Pages 65 to 80 give very sketchy information on the subjects selected by the author.

Finally, while reading *Poonitoni Parabdi*, this reviewer was reminded of *Jarthosti-Jyotirdharo* compiled by Rusi Besania in 1979.

EVENTS AND PERSONALITIES

continued from page 14

Bharda and Ms Mehernaz Anklesaria, missed the chance of winning a triple crown when his partner failed to turn up for the men's doubles finals.

In the ladies singles, Ms Shiraz Sholapurwalla defeated Desai to win the title, reports the article.

Mandolin on the AIR

In the western music circuit, Dorab Phirozshaw Patel is a familiar name having for the last 35 years been invited to play the mandolin by the All India Radio. On September 14, 1992 he used the 25-minute time slot allotted to him to perform the works of Antonio Carlos Jobim, Lionel Bart, Xavier Cugat and others, he informs. His repertoire extends from classical to pop and jazz music.

Having learned the mandolin from Behram Irani, he was further groomed by guitarist friend Bismark Rodrigues. In his younger days, in film music renditions, he played the mandolin for guitarist Van Shipley, and also made some records for His Master's Voice (HMV) with pianist Kersi Mistry, according to the write-up.

RETIRING TO DEOLALI

continued from page 31

aged by Sindhi-Muslims; and the only link that remains with Grand Hotel is Dhondy Road, named after Rustom Dhondy, the hotelier of Grand Hotel fame. Another road in the cantonment area named after a Parsi is the Capt Dara Mistry Marg, as a tribute to the gallant warrior who was posthumously conferred the Mahavir Chakra.

Farzandibagh, Gustad Nursery and Marshall Pourtry Farm have been long-standing establishments. But not all commercial enterprises have the same element of permanency for several Zoroastrian families bored with Deolali's uneventful lifestyle chose to cash in on their properties and move away. Conversely some young Iranis have started investing in this area and with their natural flair for agriculture have succeeded in enhancing Deolali's environs. A few Iranis have opted for the bakery business like the owners of Empire Stores, and some are into hoteliering and catering like Viram and Moti Khoramshahi who have been managing the Orient Guest House for seven years, and Dinshaw Irani and Thrity Irani who only last year have introduced a Chinese cuisine at the Roof Garden restaurant.

If more Zoroastrians decide to settle in Deolali, the scenario would resemble the days prior to World War II when there were several Parsi business houses dealing in wines, provisions, pharmaceuticals and newspaper distribution. In times of ailment, it is to doctors Bahadurji and Fatakia that the local popu-

lace turned. Equally in demand were the services of Dinshaw Irani, better known as Dinshaw Baba, whose natural gift for bone alignment earned him respect not only from Deolali citizens but also from the neighboring areas, summarizes Pentey.

The prestige associated with the Barnes School in present times was then reserved for the Zoroastrian Boarding High School. Children from respected families were sent to this institution where Dhunjishaw Jal served as principal and Tehmurasp Dastoor as vice principal, recalls ex-student Kaderbhai Ebrahim who now runs a hardware shop. As popular in recent times is the nursery school run by the Contractor sisters—Khorshed and Roda—where since the last 25 years many a child has received his first exposure to formal education. The Leslie Sawhny Centre, a well-frequented meeting ground for seminars, conferences and training camps, is a comparatively young institution started in 1974 to perpetuate the memory of J. R. D. Tata's brother-in-law Sawhny who was committed to the principles of democracy and freedom.

The ratio of Zoroastrians to the total strength of the Deolali population would be in the region of 1:400. Yet they are a secure lot knowing that as a constituent unit of the Deolali and Nasik Parsi Anjuman they have a dual advantage. They can simultaneously enjoy their independence as also their dependence—maintain their distance and yet feel cocooned by their proximity to kindred souls.

Bamji dokhma (left) Mistry dokhma and gateway to the sagrildokhma area



MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 23 and 31 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 27 years. The corresponding figures for the grooms were 27 and 33 years, averaging at 30 years.

As per the data available to *Parsiana* from four hospitals there were 37 births as compared to 67 deaths in Bombay in October. The major killer — heart disease — claimed 17 victims of whom seven were 80 years and above. Old age and general debility took nine lives while eight Zoroastrians succumbed to pneumonia and lung disease. The other killers were diabetes (seven), cancer (six), brain disease (four), tuberculosis (three) and kidney failure and hypoproteinemia (deficient protein in the blood plasma) (two each). The isolated cases registered last month were: gastro-intestinal bleeding, Alzheimer's disease (a form of pre-senile dementia), anemia, dehy-

dration, bronchitis, liver disease, multiple organ failure, asthma, gangrene and hypertension.

The data on births, marriages and deaths 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. For example, the birth figures for Bombay are supplied by four hospitals; births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

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

A boy, *Sarosh*, to *Gitanjali* and *Sorab Sidhva*; October 20
A boy to *Kamalrukh* and *Farhad Colah*; October 22
A girl to *Tina* and *Sriram Padmanaban*; October 22
A girl to *Diana* and *Homeyar Goiporia*; October 26
A boy to *Pearl* and *Kerssie Wadia*; October 26
A boy to *Veera* and *Yezdi Engineer*; October 27
A girl to *Anahita* and *Kersy Mistry*; October 27
A boy to *Nina* and *Rustom Modi*; October 27
A girl to *Dinaz* and *Farhad Navdar*; October 29
A boy to *Dilnavaz* and *Vistasp Mehta*; October 30
A girl to *Nilufer* and *Kayomus Palia*; October 30
A boy, *Shaun*, to *Bakhtaver* and *Gev Ayrton*; October 31

Married

Daisy Purvez Dholoo and *Rohinton Ratansha Randelia*; October 1
Benafar Sam Amaria and *Homiar Kobad Sabavala*; October 4
Monira Hoshi Mody and *Jimmy (Jamshed) Noshir Bhada*; October 11
Samen Morad Rahmain and *Kamyar Allahyar Kavianpour*; October 11
Zarine Keki Sarkari and *Percy Soli Ghaswala*; October 15

Died

Homai Jehangirji Mehta (64), residing at S, Dalal Est, Bombay Central, 400008; September 27
Kaikhushroo H. Patel (90), Kamal Mans, Opp National College, Linking Rd, Bandra, 400050; October 1
Mehru Cursetjee Mistry (90), 305, Daruwalla Bldg, Dr Cavasji Hormusjee St, Dhobitalao, 400002; October 2
Nadir Cawasji Wadia (71), 30, Kashinath Bldg, 7th Lane, Khetwadi, 400004; October 2
Dara Maneckji Daruwalla (83), 734/35, Rane Nivas, Rd No 4, Parsi Clny, Dadar, 400014; October 3
Byramshaw Navroji Deboo (90), 629, Homavazir Rd, Parsi Clny, Dadar, 400014; October 3

Boman Pestonji Munshi (74), 584, Lady Jehangir Rd, Matunga, 400019; October 3
Navroji Fardoonji Patel (74), 9, Bai Mhl, Wadia St, Tardeo, 400034; October 3
Gustad Rustomji Commissariat (46), 31B/21, Takshila, Mahakali Caves Rd, Andheri (E), 400093; October 4
Jehangir Faranji Shroff (87), 102, Aderbad, 34, Hughes Rd, 400007; October 4
Soli Pestonji Udwadia (70), 1, Kashinath Bldg, Kashinath St, Tardeo, 400034; October 5
Dinamai Dinshaw Bharucha (80), U-7/5, Cusrow Baug, S. B. Rd, 400039; October 7
Boman Dinshaw Irani (68), 3/8, Rustom Baug, Victoria Rd, Byculla, 400027; October 7
Parvin Behram Kavarana (42), 11, Banajee Annexe, Forjett Street Cross Lane, Gowalia Tank, 400036; October 7
Fakirji Kharshedji Mistry (64), B, Mackarvae Mans, Fort, 400001; October 7
Firoze Jehangirji Zaveri (85), Karanjia Bldg, Grant Rd, 400007; October 7
Behman Rustomji Bulsara (73), 309/10, Zaveri Bldg, Opp Albless Baug, Girgaum, 400004; October 8
Deena Merwanji Sethna (81), Silver Foil, N. Gamadia Rd, Off Pedder Rd, 400026; October 8
Jer Dinshawji Unwalla (73), C/o Dossibai & J. R. Dadabhoy Home, Masina Hosp Compd, Byculla, 400027; October 8
Piroja Dady Billimoria (91), 15, Hampton Court, 125, Wodehouse Rd, Colaba, 400005; October 9
Bejonji (Bejon) Ardeshir Homavazir (78), 696, Parsi Clny, Dadar, 400014; October 9
Bejanji Bapuji Kanga (72), 3, Marine Chmbs, 2, Marine Lines, 400020; October 9
Nariman Dossabhai Cooper (90), 680, Corner View, Katrak Rd, Wadala, 400031; October 10
Najamai Kaikhushroo Daruwala (82), 3, Dr Daji Bldg, M. M. C. Rd, Mahim, 400016; October 10
Dhanjishah Sorabji Mistry (74), Burjor Bldg, Wadia St, Tardeo, 400034; October 10

BANGALORE

Married

Naveena Kumari M. and *Kaizad Gustad Kermani* on October 28, 1992

BOMBAY

Born

A girl, *Riya*, to *Shera* and *Rustom Dhalla*; July 6
A girl to *Nargish* and *Homi Mobed*; October 2
A girl to *Shirin* and *Mehernosh Palia*; October 2
A girl to *Benafar* and *Zarir Kerawalla*; October 3
A girl to *Bakhtaver* and *Kerman Wadia*; October 3
A girl to *Farahanaz* and *Pervez Iranpur*; October 4
A boy to *Thirly* and *Jehanji Bacha*; October 5
A boy to *Dilber* and *Hoshi Daruwalla*; October 6
A girl to *Behroze* and *Yezdi Cooper*; October 7
A boy to *Aban* and *Neville Darbari*; October 7
A boy to *Shehnaz* and *Farshid Goorabian*; October 7

A boy to *Nargis* and *Rohin Daruwala*; October 8
A boy to *Bapsy* and *Farookh Dastur*; October 8
A girl to *Meher* and *Phiroz Dubash*; October 8
A boy to *Renu* and *Rohinton Katrak*; October 8
A girl to *Yasmin* and *Karl Banorawala*; October 9
A girl to *Mahtab* and *Burzin Daruwalla*; October 9
A girl, *Sonia*, to *Veera* and *Cyrus Patel*; October 9
A girl to *Dinaz* and *Kersi Shroff*; October 11
A boy to *Diana* and *Daravus Vajifdar*; October 11
A boy to *Armaity* and *Adale Patel*; October 16
A boy, *Vistaspa*, to *Maharukh* and *Ruzbeh Sutaria*; October 16
A girl to *Nargish* and *Hoshedar Khambatta*; October 18
A girl to *Rashna* and *Camaji Cama*; October 19
A girl to *Pervin* and *Persis Bilimoria*; October 19
A girl to *Kamalrookh* and *Zurvan Marolia*; October 19

Sheroo (Sera) Pestonji Mistry (79), Old Master Bldg, Zoroastrian Block, 275, Tardeo Rd, 400007; October 10
Sakar Burjor Patel (75), Ben-Cover Mans, Wadia St, Tardeo, 400034; October 10
Rustomji Framji Vachha (94), 3, Roshni, Old Kantwadi Rd, Bandra, 400050; October 10
Aloo Jal Awari (65), B-24, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; October 12
Ratan Faramji Karaka (78), 6, Ashley Hse, Opp Colaba Post Office, 400005; October 12
Muhibbai Dinshaw Irani (96), 9-A, Baharestan, Bomanji Petit Rd, Cumballa Hill, 400036; October 13
Darayus Hoshang Karkaria (44), 21/2, Multani Bldg, Khambatta Lane, Khetwadi, 400004; October 13
Piroja Behramji Medora (85), 10, Rustom Baug, Victoria Rd, Byculla, 400027; October 13
Kettymai Kekibhai Patel (75), C/o Ms Khorshed Minoo Patel, Hotel Majestic, Udawada, Dist Bulsar, 396180; October 13
Behramji Cawasji Sakkai (78), 323, Madhuban Bldg, Cochin

St, Fort, 400001; October 13
Phiroz Nanabhoy Daruwalla (79), Dubash Bldg, Kashinath St, Tardeo, 400034; October 14
Freny Rashid Irani (Dilgosha) (58), 158/6, Fakhruddin Manzil, Alibhoy Premji Marg, 400007; October 14
Khorshed Pesi Kanga (86), 34-A, Boyce Bglw, Sleater Rd, 400007; October 14
Monika Feroze Cama (26), 1, Malegamwalla Bldg, Chhotani Rd, Mahim, 400016; October 15
Bachamai Nowroji Captain (80), Jairaj Peerbhoy Bldg, 28, Forjett St, 400036; October 15
Rustomji Pestanji Damania (79), F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; October 15
Perin Cawas Mogul (65), 12, Papa Bldg, Mori Rd, Mahim, 400016; October 15
Tehmina Pestonji Siganporia (88), N-32, Nowroz Baug, Lalbaug, 400012; October 16
Motibai Faramroz Irani (80), 28-A, Todywalla Bldg, Sun Mill Rd, Lower Parel, 400013; October 17
Mehroo Rustomjee Fitter (58),

1/11, Tata Bldg, C. J. Clny, Tardeo, 400034; October 19
Behram Jahangir Aryana (50), Khorshed Villa, Murbad Rd, Kalyan, Dist Thane, 421301; October 21
Rutton Hormusji Bana (84), 686, Vevai Villa, Khareghat Rd, Parsi Clny, Dadar, 400014; October 21
Phiroze Kaikhusru Elchidana (75), 7, Elfin Grove, Malcolm Baug, Jogeshwari (W), 400102; October 21
Shirin Rustom Patel (82), Maneck Bldg, Opp Navjivan Soc, 112, Lamington Rd, 400008; October 21
Mehelli Rustom Rustom (65), Temple Ter, Forjett St, Gowalia Tank Rd, 400036; October 22
Dali Faramroze Sethna (72), 76, West View, Jain Soc, Sion (W), 400022; October 22
Nargis Jal Billimoria (60), Piroja Villa, Malcolm Baug, Jogeshwari (W), 400102; October 23
Mani Fali Mehta (76), 12-B, Rockside Apts, 116, Walkeshwar Rd, 400006; October 23
Jer Rustomji Antia (83), 618, Jami Lodge, Jame-Jamshed Rd,

Parsi Clny, Dadar, 400014; October 24
Hooshang Behram Bakht (62), C/2, Ness Baug, Nana Chowk, 400007; October 24
Gooljar Jehangirji Master (87), 608, Jer Villa, Jame-Jamshed Rd, Parsi Clny, Dadar, 400014; October 24
Piroja Jamshed Patel (77), Malegamwalla Bldg, Marazban Clny, Gilder Lane, Tardeo, 400008; October 24
Darabsha Kaikhusru Antia (81), F/8, Navajbai Contractor Baug, Mori Rd, Mahim, 400016; October 25
Rati Dorabshah Bhajiwalla (83), 9/2, Golf Links, Pali Hill Rd, Khar, 400052; October 25
Tehmurasp Dadiba Hathiram (75), 808, Boman Lodge, Khodadad Circle, Dadar 400014; October 26
Bomy Jamshed Bam (75), Sanjana Mans, Victoria Garden Rd, Byculla, 400027; October 27
Navaz Homi Billimoria (65), Sethna Hse, 251, Tardeo Rd, 400007; October 27
Nergish Pallonji Nicholson (80), Tata Blocks, Turner Rd, Bandra (W), 400050; October 28



For Pure Diamonds

K. WADIA
JEWELLERS

324, Grant Road, Bombay 400007. Telephone 3073483 Fax 3099648
 APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

Nargish Behramji Zaveri (80),
Manibai Bhavan, 165, Khetwadi
Back Rd, 400004; October 28
Behram Rustomji Adagara (75),
Sethna Bhabha Bldg, Banaji
Fire Temple Compd,
Thakurdwar, 400002;
October 29
Rustomji Bomanji Gotla (71),
11, Lotus Court, Jamshedji Tata
Rd, Churchgate, 400020;
October 29
Dinaz Dara Hakim (59), 183,
Dial Mhl, Dalamal Park, Cuffe
Parade, 400005; October 29
Rustomji Ardeshtir Bilimoria
(82), Pallonji Hse, New Charni
Rd, 400004; October 31

NAGPUR

Died

Nargis Dalal, wife of Dadi and
mother of Rukhsana and Anita;
August 17

POONA

Died

Mani Ratan Chhoga (68),
616, Sachapir St, 411001;
October 2
Ketty Ardeshtir Irani (67),
Sethna Mans, Khetwadi Back
Rd, Bombay, 400004;
October 4
Frenny Jamshedji Andharoojina
(70), Sir J. J. Agiary, Dastur
Meher Rd, 411001;
October 10
Kesarbai Ardeshtir Kharadi
(90), K. P. Towers No 1, Fatima
Ngr, 411013; October 12
Persis Porus Irani (3), Central
Apts, Convent St, 411001;
October 20
Kety Keki Dubash (66),
Clamatis Garden, 115,
Boat Club Rd, 411001;
October 22
Banoobai Merwanji Irani (92),
35, United Apts, East St,
411001; October 29
Fardoon Rustom Irani (70), 8,
Mody Clny, Synagogue St,
411001; October 31

SURAT

Died

Kaikobad Pestonji Elavia (41),
Rani Talao, Bibini Wadi,
395003; October 2
Framroze Adarji Tipri (91),
59, Swami Satyanand Soc,
Ramnagar, 395005;
October 3
Alamai Dosabai Umrigar (87),
Nariman Home and Infirmary,
Shahpore, 395003; October 3

TOTALS FOR 1992						
	Bombay		Other Indian cities		Foreign cities	
	A	B	A	B	A	B
BORN						
Boys	16	128	—	5	4	18
Girls	22	121	—	4	5	20
MARRIED						
Parsi	5	151	—	3	—	5
Intercommunal	—	45	1	3	2	7
DIED						
INTERRED						
Male	35	363	8	65	6	37
Female	33	420	10	71	5	25
CREMATED						
Male	—	4	—	—	—	—
Female	—	2	—	—	—	—

A: Total numbers in this issue
B: Running totals for 1992 (February-November issues)

These figures pertain to information provided to or collected by *Parsiana*.
They do not represent the total number of births, marriages and deaths in
the Zoroastrian community in India and abroad.

Merwanji Dinshawji
Doodhwalla (65), Aga-nu-vad,
Saiyedpura, 395003;
October 4
(Adi) Noshir Rustomji Medhora
(62), Rustom Tabela, Junagam
Fort, Songadh, Dist Surat,
364250; October 8
Tehmina Jalejar Amalsadiwala
(70), Gam Amalsad, Dist Surat,
396310; October 9
Kersi Kaikhushru Saher (76),
Muccapool, Nanpura, 395001;
October 13
Jamshed Nariman Mehenti (54),
Sarkari Mohallo, Gam Adajan;
October 14
Keki Merwanji Variava (78),
Gam Pansar, Via Kim, 382740;
October 21

...

ATLANTA, Georgia
Married
Marissa Sequeira and Carl
Chinoy; July 5

CALIFORNIA

Born

A boy, **Farhan**, to **Dilshad** and
Hoshan Hormasji; June 9
A girl, **Shanaz**, to **Dilnavaz** and
Burt Mooney; July 23
A boy, **Karl**, to **Nina** and **Percy**
Aria; October 23

CHICAGO

Born

A boy, **Cyrus**, to **Mahzabeen**
and **Jimmy Eduljee**;
September 22

KARACHI

Born

A girl, **Ruzbey**, to **Dinaz** and
Rohinton Irani; September 12

Died

Pesi Dosabhoy Gamwalla (88);
September 11
Behramji Edulji Mirza (84);
September 16
Jamasji F. Balsara (89);
September 21
Nariman Kaikhushru Irani (68);
September 21
Fredi Jehangir Kabraji (69);
October 1

Jerbanoo Nusserwanji Billia
(89); October 15
Lillian Pervez Karanjia (31);
October 21
Mehroo Noshir Sopariwala
(74); October 24
Shirinbai Jehangir Karanjia
(69); October 29

NEW SOUTH WALES

Born

A girl, **Anaita**, to **Roshni** and
Khushroo Talati; October 5

NEW YORK

Died

Perin Munshi, wife of **Eruch**
and sister of **Pilloo Bharucha**;
June 24

PARIS

Born

A boy, **Zal**, to **Anahita** and
Zubeen Shroff; June 22

ROCHESTER, USA

Married

Deborah Di-Mascio and Kersi
Jal Bharucha; May 9

TORONTO

Born

A girl, **Darcie**, to **Shireen** and
Randy Preksta; July 16
A girl, **Parisa**, to **Mitra** and
Bahram Khosraviani; July 27

Died

Hormuzdyar Damkevala (76),
father of **Yasmin Cummins** and
brother of **Naju Daruwala**;
September 23

Compiled by Roxana A. Mirza

Required Editorial Assistant

For *Parsiana* magazine in Bombay.

Person must have
excellent command of the English
language and preferably two years'
work experience in a publication.
Job responsibilities include
proofing, editing, writing,
re-writing and production.

Write with full details to:

The Advertiser (Edit)

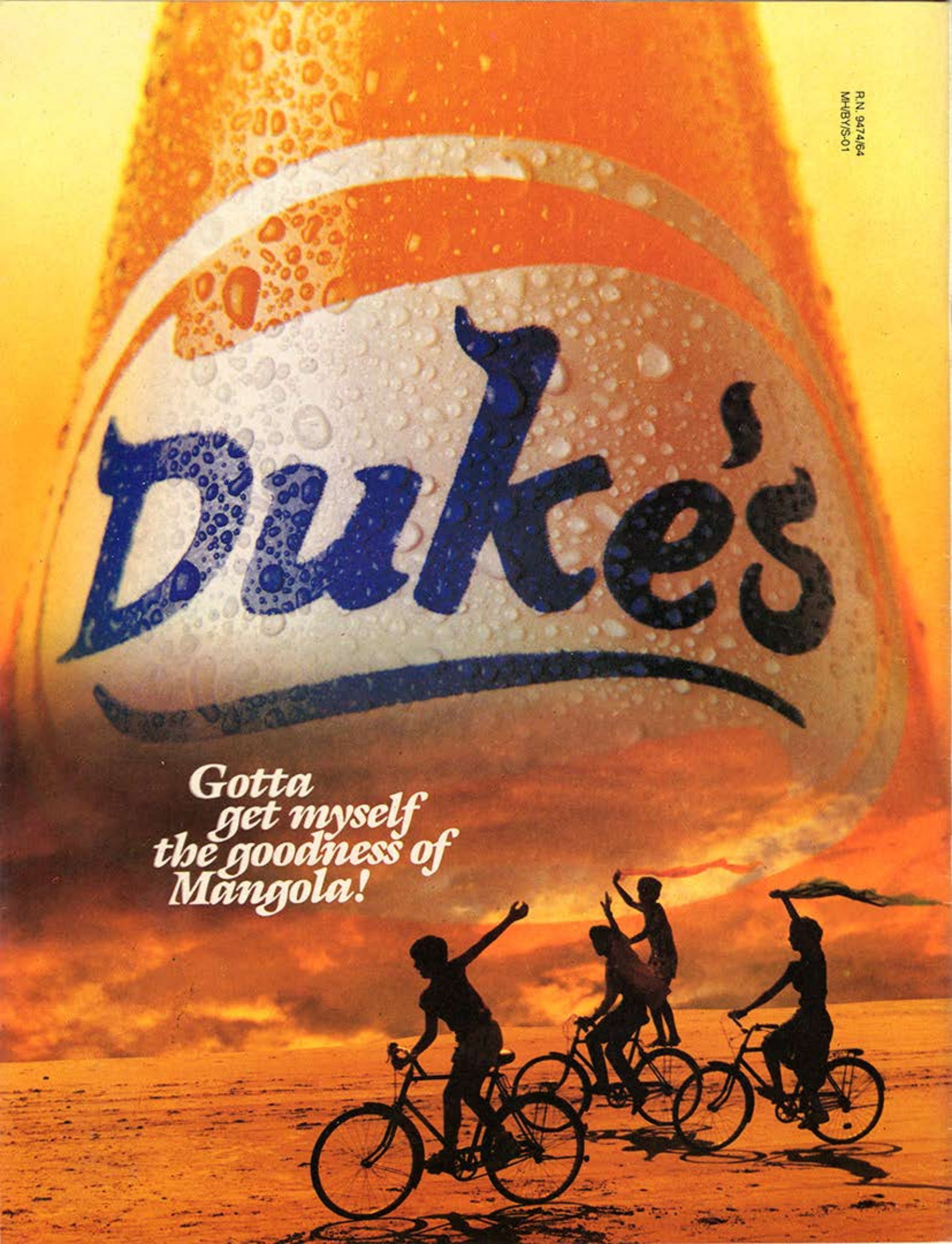
GPO Box 892, Bombay 400001



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

**TASTE
THE
THUNDER**





Duke's

*Gotta
get myself
the goodness of
Mangola!*

