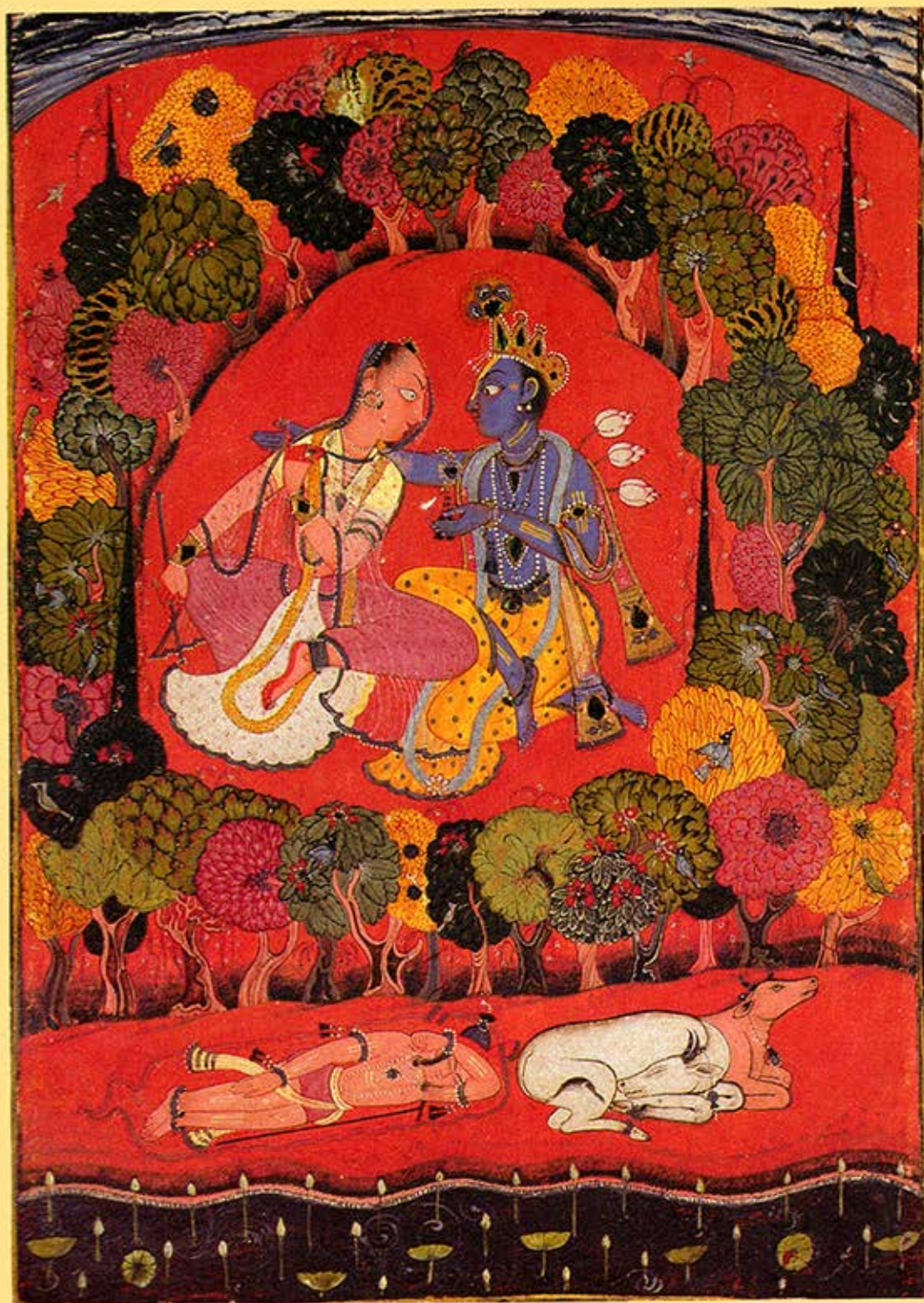


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Parsiana

June 1993
Volume 15 Number 12

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3 Readers' Forum

10 Events and Personalities

12 Zoroastrians Abroad

16 The controversial navar ceremony by Parinaz Gandhi

19 Khandalavala's art and acumen by Homi Rogers

22 Carry on Patients by Jerroo Irani

30 Books

36 Milestones

Cover: Radha and Krishna in a bower, Pahari School, Basholi, circa 1685 AD, size: 15.8x21.3 cm, from the Khandalavala Collection, Courtesy - Prince of Wales Museum of Western India

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 Unsigned letters or those without an address will not be published.

"Dispassionate scholarship"

In the review of Dr Mirza's *Sasanian Zoroastrianism* ("Dispassionate scholarship," *Parsiana*, March 1993), Mahamahopadhyay F. Nariman has said a few words about the heterodox and pseudo-orthodox interpreters of our tradition and history. Besides it appears that many of our scholars and laymen use the words 'orthodox,' 'real orthodox (in Gujarati, *saat paani-é dhoyelo* orthodox),' 'liberal orthodox,' 'ultra orthodox,' etc in their speeches and writings. But it remains uncertain as to who can be called an orthodox.

For instance, Parsis who are influenced by theosophy maintain that every orthodox must be a believer in reincarnation. Conversely, those who consider the influence detrimental to our communal health say that no orthodox worth his salt can believe

in reincarnation. Again, some think that vegetarianism is central to Zoroastrianism and, therefore, orthodoxy; others (like the followers of Mr Pundole) emphasize that every orthodox Parsi must be a meat eater. The all important questions are:

- What is orthodoxy?
- Who can be called an orthodox in the strict sense of the term?

Maybe you can gather the views of knowledgeable Parsis and publish the same to clear the ambiguity once and for all.

Ms RODABEH J. KHARAS

"Caught in the..."

The Empire of India Philatelic Society (EIPS) and *India's Stamp Journal (ISJ)* have started a Phiroze Medhora Memorial Fund to perpetuate his cherished memory. The fund will fulfil the objects which were dear to Phiroze and Mehroo ("Caught in the crossfire," *Parsiana*, February 1993), namely, promotion of philately, repairs and renovation of the Society's premises, furnishing the same and the library, and giving an annual rotating trophy for the best article in the *ISJ* on India and Indian States philately. It has set a target of two lakh rupees of which approximately Rs 50,000 have already been committed.

May I request philatelists and the numerous friends, relatives and admirers of Phiroze to help us by sending their cheques (in the name of the Empire of India Philatelic Society) to our honorary treasurer, Mr S. A. Vijaykar, 1008, Raheja Chambers, 10th floor, Nariman Point, Bombay 400021? All donations will be gratefully acknowledged in *India's Stamp Journal*.

VISPI S. DASTUR

President, EIPS and Hon Editor, *ISJ*

"In the tradition of..."

I have just seen the article entitled "In the tradition of Dadabhai Naoroji," *Parsiana*, March 1993 and hope you will not mind my pointing out a few inaccuracies therein.

To start with, may I observe that the caption below the two pictures, namely, "The patriotic 'Captain sisters' Goshi (left) and Perin" is incorrect. The picture on the left is that of my late aunt (*kaki*) Perin, and that on the right is of her unmarried sister Khorshed who was popularly known as 'Bull' on account of her boisterous nature.

I would also like to join issue with my friend Dr Aloo Dastur when she states that

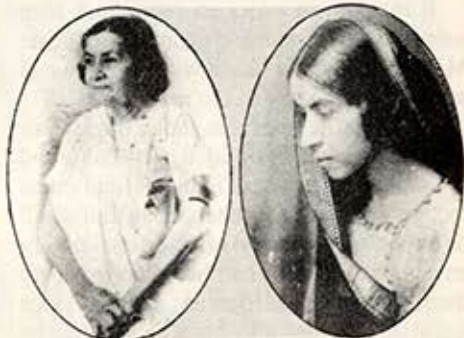
"Perin was a favorite with the masses, despite her reputation for her hot temper." Perin was one of the most mild natured and lovable ladies one could come across and I don't think that anybody who knew her, would describe her as "hot tempered," although she would not tolerate any nonsense from anybody.

If any corroboration of this is required, reference may be made to Mr Morarji Desai, to whom all the three sisters Goshasp, Perin and Khorshed were well known.

M. R. S. CAPTAIN

Parinaz Gandhi replies

From other sources too we have a confirmation that the photograph to the left on page 69, *Parsiana*, March 1993 is of Perin Captain and not Goshi Captain. However not all are agreed on the identification of the photograph to the right. While Mr Captain states the picture is of Khorshed Naoroji, Ms Surangiben Vakil who loaned us the photograph maintains it is of Goshi. Dr Aloo Dastur was not able to



Perin Captain (left) and her sister

commit herself either way.

Further, the reference to Perin's hot-tempered demeanor is not attributed to Dr Aloo Dastur. But I may mention that not one, but three of the sources touched upon this trait.

"Doors closed to..."

Mr Behram Deboo's letter ("Doors closed to ...," *Parsiana*, January 1993) is full of denunciatory, sanctimonious sermons on how the "basic human rights" of the likes of Ms Roxan Shah and Darius Puz-Surti have been violated, and how wrong we are.

Human rights are norms of behavior that are acceptable to the society one lives in. A man may be starving and his very life may be on the brink, but that does not give him a human right to steal. Why? Because

stealing is prohibited under the laws that the society has given to itself for its self-regulation.

The Parsi society of Bombay has also given to itself certain traditional laws and customs. A defiling of our traditions and customs is equally intolerable. No individual's personal interests can gain precedence over the society's interests if the two happen to be in conflict.

Mr Deboo has no business to preach to us from his assumed loft in the USA on how we, in Bombay, should conduct ourselves. If and when we deem it fit to change our traditions and customs, we will.

Secondly, he says, "...Since aeons, out of ignorance and lack of understanding of human biology, males have had a difficult time accepting female sexuality and have debased her fertile biological cycle as impure: a mythical, superstitious hangover."

While one does not know Mr Deboo's scientific credentials, if any at all, we have with us a recently published series of articles in the *Jam-e-Jamshed* on "Menstrual Customs Among Zoroastrians," compiled from the notes of that great research scientist cum religious scholar, the late Dr Minocher D. Karkhanawalla.

It may be in order to reproduce here some parts of this article in order to educate Mr Deboo and his ilk on what a renowned scientist had to say in the matter.

"...To defile means to make unclean or impure. This can be divided into visible and invisible defilement. Visible defilement is recognized by our five senses as foul smell or dirt, mud, smoke on our clothes, body or environment. Steps can be taken to purify them. Invisible defilement can be once again sub-divided into that which cannot be perceived by our five senses but can be detected by modern powerful instruments, and that which cannot be perceived by our five senses nor can it be detected by the most sensitive, modern instruments...

"According to Zoroastrian science, the human body is divided into nine parts, the first three are physical, the next three are ultraphysical and the last three are spiritual. By taking care of the physical body, i.e. purity of skin, hair and nails by regular bath, purity of blood by exercising in fresh air and taking good food and sunlight, one keeps the physical body clean so that no visible defilement takes place. But what about the ultraphysical and spiritual purity?

"Today's science is yet baffled by the working of the brain and thought forces. Its behavior is found to be entirely inexplicable by any physical standard. When science cannot explain the third part of the physical

body, how can we expect science to think or talk or form laws and theories about the ultraphysical and spiritual purity?

"The invisible disturbance around the physical body, namely the aura or the counterpart body of energy, has been noticed by kirlian photography. In an unhealthy state, its shape is distorted or colors faded. It is affected by all our thoughts and emotions and we know that a lady in menses is emotionally disturbed. And under disturbed bodily conditions, it is proved that the aura is disturbed.

"All these above defilements could be noticed just because there were some scientific instruments that converted the invisible to visible range or from a non-perceivable level to a level where we could perceive, our brains could understand and analyze.

"But, as seen above, the other ultraphysical and spiritual defilement can neither be perceived by our limited senses nor is there any modern scientific instrument to convert the ultraphysical and spiritual to a physical level for us to understand.

"Remember, the slightest defilement or impurity, seen or unseen, affects the smooth running of the universe. Our religion has always emphasized purity. For us, purity is the highest good. We are told in our holy *Gathas* and *Vendidad* at several places that 'Purity is the best thing for man after birth... This is purity, O Zarathushtra! the Mazdayasnian Law: He who keeps himself pure by good thoughts, good words, good deeds.'

"Let us not challenge our age-old custom as this defilement will not be visible but will remain unseen and unnoticed by our limited five senses.

"Science has discovered an emanation from the eyes of animals and humans and the energies coming from human and animal eyes vary with emotions and environmental conditions!

"Are we surprised, therefore, when a lady in menses is not allowed to enter the places of worship or even glance at people at worship? In fact it is believed that her very look vitiates the purification of the *padayab* and consecrated things...

"Last but not the least, always remember that nonsense is only when we have yet not found that viewpoint from which it makes sense. Nonsense is something that cannot be understood by our limited five senses. Nonsense is something that does not fit into the already existing idea, theory or reality.

"But do we perceive reality? No, we do not and hence very often sense is bound to

be nonsense to us. In that case, the only solution is faith.

"Our religion has stood like a solid rock in this modern scientific era and passed all acid tests of science. May Dadar Ahura Mazda bless us with Vohu Mano so that with full faith in our Zoroastrian religion, we carry on the age-old precious, most scientific and ultra modern religious customs forever."

KHURSHED PASTAKIA

Decent-minded Parsis everywhere bow their heads in shame! We, the descendants of Persian forebears who were welcomed to India to assure a safe haven for our religion, now exult in suppression and denial to others who seek the glorious haven of Zoroastrianism to augment, and not diminish, the great work of Frashokereti! Moreover when such bans are put up against a young and welcome newcomer — the little gentleman Darius Puz-Surti — on the entirely spurious grounds of desecration and criminality ("Doors closed to Darius," Readers' Forum, *Parsiana*, November 1992), one is bound to ask those self-styled "staunch" fellow-Parsis whether their ghastly thoughts, foul words and ill deeds do not desecrate our holy places. Just where does their Zoroastrianism lie?

If a true priest of Zarathushtra is a criminal, then just what must one call these deluded followers of some repulsive system totally alien to our religion who blatantly masquerade as true devotees of Zoroastrianism? Will they next heap such execration on our sacred books and commentaries because these contain incitements to the criminal activities of progress and proselytism, for they evidently find their contents discomforting?

Here is another crumb for their discomfort: "All profession of the Good Religion (= *Veh Deni Den Mazdesnan*) bears upon the will and commandment of the Creator. When all of mankind which is in the physical world attains to the professing of the Good Religion, the assault (of evil) shall be destroyed; all of creation shall arrive at an unsullied purity and perfect happiness: this is the revelation of the Good Religion." Will its author too be arraigned before the criminal courts? He was, after all, a most learned priestly scribe who saw only greatness and glory in his chosen religion — one among an obviously dangerous category of criminals!

Those who look up to sanity and goodness of mind, speech and deed as the incontrovertible tenets of our noble Zoroastrian faith might derive further reassurance from this text, written in truth, fear-

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lessness and honesty, in the very teeth of a fiercely proselytizing alien faith opposed to Zoroastrianism. They will notice it in our *Denkard*, Book III, chapter 172, in which seekers after truth will find enlightenment, as indeed many have over the turbulent last 1,000 years.

From one who came late to the realization of the fulness and grandeur of our unique world-embracing faith is offered a sincere and wholehearted welcome to our recent coreligionist Darius Puz-Surti. May this glorious faith, adorned with supreme wisdom, practised and taught by our Zarathushtra and his saintly disciples, so very long ago, keep you, Darius, and all your family in goodness, peace and harmony with all of humanity!

FARROKH VAJIFDAR
London, UK.

The Aging Population

The 1961 census of India had made a detailed study of the Parsis of Greater Bombay and, based on Sundborg's classification, had classified the Parsi population as regressive as shown in Table 1.

Table 1 -- Classification of Parsi population according to age-group

Age-group	% Population			Parsis in 1961 census
	Sundborg's classification			
Years	Progressive	Stationary	Regressive	
0-15	40	26.5	20	17.84
15-50	50	50.5	50	51.57
50+	10	23.0	30	30.59

Table 2 -- Distribution of population in USA

Age-group	% Population			
	1950 (Actual)	1990 (Actual)	2020 (Projected)	2030 (Projected)
Years				
0-18	—	—	—	18.2
18-65	—	—	—	60.0
65+	8.1	12.6	17.7	21.8

Table 3 -- Age-group distribution for Parsi population in 1961

Age-group	% Population of Parsis in Bombay
Years	
0-15	17.84
15-60	64.25
60+	17.91

Let us now examine the age-wise distribution of the American population as given in a recent book (Calleo, D.P. *The Bankrupting of America*, William Morrow, New York, 1992) shown in Table 2.

For the abovementioned age-groups in USA the closest comparison for the Parsi population according to the 1961 census is shown in Table 3.

If the population of Parsis in the age-group 60+ is 17.91 percent (Table 3), then in the age-group 65+ years it would be of the order of say 10-15 percent which corresponds to the age distribution of 65+ years in USA in 1990 (Table 2). That means that even the population of USA in 1990 was regressive.

Calleo attributes this aging of the population to the declining birth rate and increasing life expectancy due to better sanitation, medical care and nutrition. And yet the population of USA is expected to increase from 245 million in 1988 to 266 million in 2000 (*UNDP Report*, 1990). That poses a paradox: the general population in the USA is regressive, yet shows an increase in population. This apparent paradox is on account

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of immigration, many of whom are illegal immigrants, employed as cheap labor.

The conclusion is therefore that the declining birth rate and increased life expectancy is responsible for a regressive population not only among Parsis but also in the developed countries. An increase in life expectancy is welcome, but if the Parsi community in Bombay is to flourish and not dwindle, the community must improve the birth rate from 10 at present to about 15 per 1,000 and also make serious attempts to stop migration of boys to USA because that is responsible for the vicious circle of intermarriages and never married women at home.

Dr P. D. SUNAVALA

Parsi Lying-in needs help

The Parsi Lying-in Hospital is in need of urgent essential repairs. It has received a handsome donation of one lakh rupees through the efforts of Ms Ratoo Dastur and another Rs 50,000 are expected. A donation from Hong Kong amounting to Rs 1,50,000 is expected while a donation of Rs 10,000 has been received from a charitable trust in Bombay and other donation amounts from charities are expected in the near future. However, the expenses to put the Hospital on its feet once again will run into some lakhs of rupees more.

From the amount already received, the roof has been completely repaired over a certain portion of the Hospital. The storage tanks on the ground floor are also in the process of being repaired. These two items alone will cost over Rs 80,000. Two special rooms have been repaired and painted as also the waiting room. A portion of the dormitory room for Parsis is under repairs.

The rear entrance and the passages are to be plastered and painted as also the kitchen. The doors have to be oil painted. The toilets and bathrooms on the first floor have to be attended to. The terraces above the second floor require to be made waterproof so that there is no leakage. At present the leakages from the second floor percolate to the first floor and from there to the ground floor. The electrical installation requires immediate attention. This work alone will cost thousands of rupees and has been taken in hand where absolutely necessary. Many of the walls require to be plastered and

painted to present a decent appearance befitting a centrally located maternity hospital.

Established by the doyen of surgeons, the late Sir Tehmoolji Nariman 100 years ago, the Parsi Lying-in Hospital was the first maternity hospital in the whole of Asia. In those days, a large number of delivery cases were fatal due to puerperal fever because of lack of observance of sanitary principles. Sir Tehmoolji paid the greatest attention to this aspect and cleanliness in everything was strictly enforced. So great was the demand at this Hospital that rooms were booked six months in advance and Parsi mothers used to stay for a full period of 40 days.

Unfortunately, during the last few years there has been a steady decline in the popularity of the Hospital due to certain causes.

All the abovementioned work to enable this Hospital to come up again requires money and the managing committee members are confident that generous hearted individuals and Parsi trusts, including the Parsi Punchayet of Bombay and upcountry punchayets, will not hesitate to give their personal and institutional donations to the Hospital. Donations to the Hospital are exempt under section 80G of the Income Tax Act.

Ms RATOO DARA DASTUR

Seventh Youth Seminar

The Young Zoroastrian Association of Dahanu has taken up the onus of hosting the Seventh All India Youth Seminar to be held from November 26 to 29, 1993. The main objective of the Seminar will be to bring together and educate today's Zoroastrian youth regarding religious and economic problems facing our community.

Unlike other seminars where experts give their views and ideas, here we hope to make the delegates themselves come forward to express their opinions on topics like 'Survival strategies for Zoroastrianism' and 'How far are the institutions and practices valid in the existing times?' and also take part in a debate, the topic of which is 'Is today's Zoroastrian youth an asset or a liability?'

We hope to take the delegates on a trek to the historical Bahrot Caves 15 kms away from Dahanu as well as have other entertaining activities like campfires, etc.

As we expect around 300 delegates from all over India, this Seminar will entail a substantial expenditure on our part. As a fund-raising drive, we have decided to print a handy telephone book as a souvenir for this special occasion and we would appreciate Parsiana readers helping us by booking advertisement space therein. Cheques/cash/drafts should be payable to the Young Zoroastrian Association of Dahanu at Shahpur

Villa, Kati Wadi, Dahanu Road 401602.

Ms BANOOGOSHASP A. IRANI

President, Young Zoroastrian Association of Dahanu

Help to educate

The Amateur Artistes Association, now in its 36th year, has worked for the welfare of the student community with selfless service and without any motive of gain.

The Association was founded with the primary object of helping students of low income groups with financial aid under our education scheme. Over the years the students have benefited from books loaned at a very nominal charge or even free to the deserving.

The need to raise funds is ever great with the escalating cost of education and our limited resources. A sound education is essential in these difficult times.

We make an earnest appeal to you in all sincerity to donate generously for the betterment of our growing children, the future citizens of India.

Donations may kindly be sent in cash or by A/c payee cheque drawn in favor of "Amateur Artistes Association" to the joint honorary treasurer, Ms Naju S. Postwala, 5/3, Rustom Baug, Sant Savta Marg, Bombay 400027.

N. R. DARUWALA

President, Amateur Artistes Association

Edited by Amavaz S. Mama

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Events and Personalities

Ahmedabad no ootaro

During its 100 years of existence, the Lady Bachubai Navroji Vakil Parsi Dharamshala in Ahmedabad has gained in popularity for varying reasons. Upcountry visitors have happy memories of days spent at this abode, commonly known as Aijimai no ootaro. The well in its compound has its own share of 'well-wishers' who turn to the Armaan Kuva for fulfilment of their desires. The culinary reputation of the present manager makes the place a frequent stopover for local residents. The centenary of this institution on April 27 this year provided an opportunity for the community to get together for a jashan and a contributory dinner.

Situated on Salapose Road in the heart of the city, many a visitor to Ahmedabad has enjoyed the hospitality of the red brick structure which offers dormitory accom-

New statue of Sorabjee Jejeebhoy towers over some prominent citizens of Surat

modation as also private rooms with attached bathrooms and verandahs for the convenience of couples and families.

"The quiet compound of the Dharamshala comes alive" every year on *Ava mah*, *Ava roj* when those who have faith in the Armaan Kuva come to pay their respects at a jashan organized by the Dini Mitra Mandal. The jashan is usually followed by a religious lecture or an entertainment program, notes a press release sent by the Ahmedabad Parsi Panchayat (APP) secretary Navroze Kanga.

The present Dharamshala stands on the site of an old dharamshala, built by Sorabjee Jamsetjee Jejeebhoy in 1866, Kanga recounts its history. Since the floods of 1868 and 1875 had taken their toll of the old dharamshala building, Sir Navroji Vakil, who had also contributed towards the adarian and charitable housing blocks in Ahmedabad, donated Rs 25,000 towards the rebuilding of the Dharamshala in memory of his wife Bachubai, affection-

ately called Aijimai. To the APP he further gifted Rs 10,000, entrusting it with the responsibility of administering the Dharamshala. In 1892 the city magistrate of Ahmedabad, Khan Bahadur Phiroze Hoshang Dastur, laid the foundation stone of the institution which subsequently came to be known as Aijimai no ootaro. Thereafter periodic alterations have sought to improve facilities for the passengers. An out-house, a kitchen and living quarters for the manager, called Nanavati Blocks, were later additions, writes Kanga.

The present manager of the Dharamshala, Faramroze Daruvala, and his wife Jinimai attend to the visitors and also accept catering assignments from families settled in Ahmedabad. Before the Daruvalas, there were two generations of the Bharucha family who served as managers, writes Kanga.

Welcoming suggestions for improvement, the APP secretary notes that there are "plans on the anvil to make it a still more pleasant and comfortable place to live in, by providing better facilities and also by expanding its present capacity to meet with the ever increasing demands..."

Statue in Surat

A full size bronze statue of Sorabjee Jamsetjee Jejeebhoy was unveiled in the compound of the Training College in Surat named after this benefactor. The statue, worth approximately Rs 1,25,000, was unveiled on May 22, 1993 by the mayor of Surat Ajit Desai, notes a correspondent from Surat. In addition to the mayor, the chief guest Dr Sam Bhacca, president of the Surat Parsi Panchayat (SPP), and Gulabdas Khasi, chairman of the standing committee of the corporation, too paid their respects to the memory of Jejeebhoy.

The monumental building that houses the Training College had originally served as the Government High School towards the construction of which Jejeebhoy had contributed. The decision to name the School

continued on page 27



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WZO: Adapting to change

The World Zoroastrian Organisation has changed its constitution to accept non-Zoroastrian spouses and their children

Arnavaz S. Mama

The decision of the World Zoroastrian Organisation (WZO) to open its membership to non-Zoroastrian spouses has sparked a furore in Bombay and London.

A special general meeting (SGM) of the world body on April 25, 1993 approved two fundamental changes to its constitution. The alteration to the membership clause of the articles of association entitles non-Zoroastrian spouses of Zoroastrians and their children to full membership status. Similarly a change in the memorandum of association has been incorporated, at the behest of the charity commissioner, UK, to enable the WZO to claim tax exemption as a charitable organization.

"The response of the membership from all corners of the world by way of proxy voting was extraordinary and positively in favor of the change," notes a report forwarded by Ms Ruby Contractor, chairperson of the WZO. "Besides, many members wrote letters with their proxies commending the committee (for) taking this forward and right-thinking step which would be of immense benefit to the community now and in years to come," the report continues.

The changes were "carried by an overwhelming majority... The opposition to the (resolutions) was miniscule," informs the report though there is no mention of how many members attended the SGM or how many proxies were received nor the percentage of total membership represented.

The SGM began with a short humbandagi by Ervad Burjor Magol followed by Contractor's welcome address. The reading of the notice by the joint honorary secretary Rustom Dubash was followed by vigorous debate among the large presence, notes the report. "Many members spoke with conviction in favor

of the resolution, complimenting the committee for taking this bold and necessary step. Amongst the participants were Dinsoo and Dara Rivetna of Chicago and Dinshaw Tamboli, WZO committee member from India... The resolutions were passed by a thumping majority with acclaim."

The March 12, 1993 notice of the SGM had mentioned that "the committee has unanimously put forward changes to the constitution and membership clause after considerable discussion on the subject."

"It was universally felt that the WZO should seek charitable status. Accordingly, the WZO committee approached the charity commissioners who invited WZO to apply for registration as a charitable organization subject to certain amendments to its memorandum of association. The charity commissioners have requested WZO to delete certain existing clauses... and to add two new clauses to the memorandum of association... These amendments are such as will enhance the effectiveness of the working of WZO."

"Having charitable status will provide obvious advantages to WZO, the main one being the non-payment of taxes which will assist WZO financially. WZO will also be able to operate deeds of covenant... for members and fund raising activities will benefit."

The expunged clauses 1(a)III3 g-j of the memorandum read:

- "Encourage and promote increasing contact, cooperation, unity and solidarity amongst the Zoroastrians throughout the world.
- "Make representations on behalf of Zoroastrians.
- "Study and solve or ameliorate problems facing the Zoroastrians world over.
- "Promote and safeguard the interests

(economic, social, cultural, occupational, vocational, professional, etc) of the Zoroastrians throughout the world."

The new clauses numbered III (4) and (5) state:

- "The advancement of education for persons of the Zoroastrian religion."
- "The relief of sickness for persons of the Zoroastrian religion."

The original membership clauses of the articles of agreement stipulate:

- "Persons born into and confirmed in the Zarathustrian faith only shall, subject to election as hereinafter provided, be qualified to become members of the association.
- "Zoroastrians within the age-group 18 to 25 shall be eligible to free membership and are not entitled to vote."

These have now been amended to:

- "The following can become members of the association:
 - persons born into and confirmed into the Zoroastrian faith; or
 - non-Zoroastrian spouses married to Zoroastrians; and/or
 - children of (mixed) marriages described above.
- "Zoroastrians and children (as described above) within the age-group 18 to 25 shall be eligible to free membership if they are full-time students but are not entitled to vote."

Though some Zoroastrian organizations have been functioning along these lines for several years, the official acceptance of non-Zoroastrian spouses and their children by the WZO has drawn some flak.

The first salvo was fired by the London-based Zoroastrian Trust Funds of Europe (ZTFE). A month before the WZO's SGM was held, ZTFE president Kersey Jasavala noted in a letter to Contractor, "We submit that WZO would, in essence,



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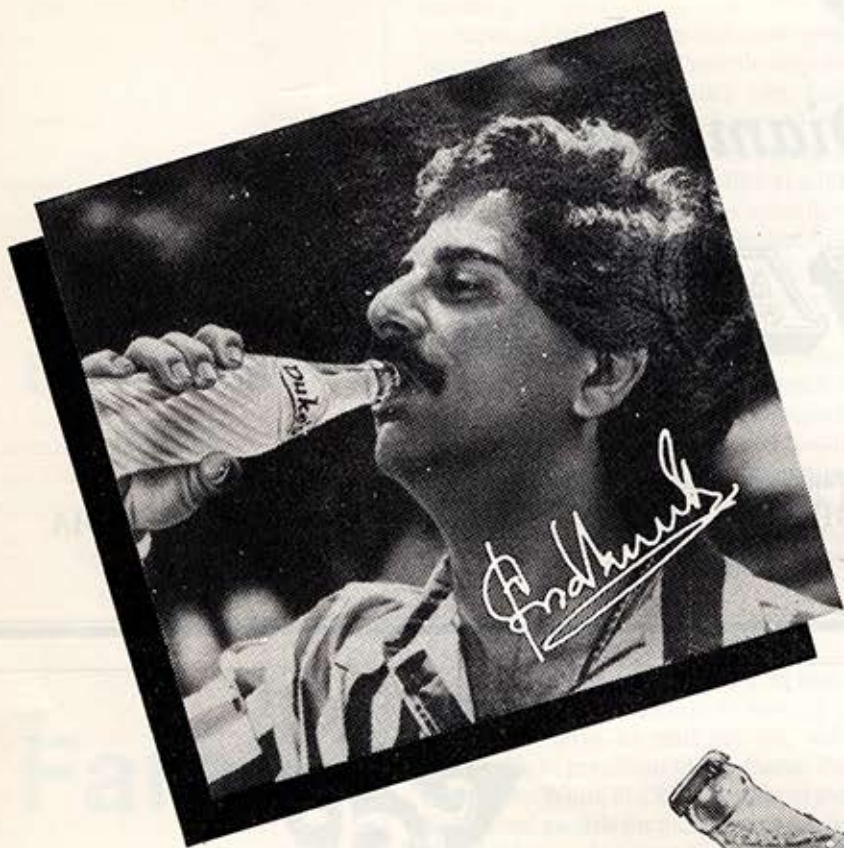


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become a non-communal body with the distinct possibility of it being governed in the future by non-Zoroastrians...

"The WZO was formed in 1980 and registered as a company in London by the then managing committee of the ZTFE

"These amendments will enhance the WZO's effectiveness

with full commitment to protect the interests of Parsi and Irani Zoroastrians... It was then fully debated and endorsed that those born and confirmed of Zoroastrian faith only can be members of the WZO. We therefore feel responsible and committed to lodge our protest at these fundamental changes and we sincerely urge you to reconsider your proposals," writes Jasavala on the basis of grave concern voiced at a special meeting of the ZTFE managing committee on March 20, 1993, as notes his covering letter to *Parsiana*.

"You will appreciate that the ZTFE has looked after and protected the interests of the Zoroastrian community in Europe ever since it was established over 130 years ago, and as the trustees and custodians of the community we will strongly uphold our constitution, which is to preserve and protect the interests of the Zoroastrian community," the letter adds.

The ZTFE letter goes on to enunciate the familiar orthodox fear about Parsi properties being siphoned away. "Most importantly we feel that once the doors of the WZO are opened in this manner, then the charitable funds and religious foundations established by our forefathers exclusively for the use and benefit of our Parsi and Irani brothers will cease to be at the disposal of the Zoroastrian membership of the WZO, thereby harming Zoroastrian interests..."

"We are convinced that your actions are going to be detrimental to the Zoroastrian community at large, creating untold dissension and controversy within the community, particularly in the UK as WZO is based locally. This is a very heavy price to pay by the community for the sake of a few non-Zoroastrian spouses who have been respected and accepted by the community in the religious as well as the social and cultural framework of the community. Making non-Zoroastrians members of a Zoroastrian organization is a contradiction in itself..."

Orthodox fire echoed in Bombay's

Parsi Press. The WZO's first casualty was its bulletin, *Hamazor*, as its editor Noshir Dadrawala tendered his resignation. "Throughout my life I have not only held but actively propagated the conservative view," he noted. Expanding on his theme Dadrawala wrote, "As an individual I have always believed that every concession that the Parsi community has made over the past century or so had led to a further erosion of what we commonly refer to as our 'Parsipanu.' I see the WZO's resolution... as one more nail in the coffin. Each nail by itself is seemingly harmless but put together will seal the community's fate."

Not to let down the body with which he has been associated for six years, Dadrawala has offered to help the WZO produce the next couple of issues of *Hamazor* or until a new editor is in the chair. He has also acknowledged WZO's help, "particularly in my hour of need."

While the present controversy is based on beliefs and principles, the WZO has been attracting adverse publicity since end 1992 when four of its stalwarts, all members of the managing committee of WZO India, resigned: Homi Taleyarkhan, chairman of the executive committee, Ms Silloo Kavarana and Dr Burzin Khan, joint treasurers of the executive committee and Zal Contractor, joint secretary of the executive committee. They had been associated with the organization in India almost since its inception. Indeed, hitherto WZO India had functioned from Contractor's Walton Road address.

Though no official reasons have been cited, it is believed that all these individuals, well known for their social service activities in Bombay and Gujarat, finally withdrew from the WZO as they found it galling to seek the London-based committee's permission for minor details of activity. They were also said to be dis-

concerted at the WZO taking credit for all their social work in Bombay even when the same was accomplished at the behest of and as members of other local organizations.

At a meeting of the Federation of Parsi Zoroastrian Anjumans of India in Bombay on June 5 and 6, 1993, Taleyarkhan questioned the use of the entire amount of the funds collected for the amelioration of rural Zoroastrians in Gujarat. He contended that only, the interest thereon should be utilized. He also alleged that aid was being repeatedly channelled to the same recipients. These charges were countered by WZO's Davar Kavasji Modi who gave an account of the aid defrayed by the world body which has been strictly in kind or by way of help in developing human resources.

The tussle between the WZO and the Federation of Parsi Zoroastrian Anjumans of India had been subdued following their joint venture to ameliorate the condition of rural Zoroastrians in Gujarat. The Bombay Parsi Panchayet (BPP) and the Surat Parsi Panchayat (SPP) were other organizations which had cosponsored the project as chronicled by *Parsiana* since 1990. Initially funds for the project were entrusted to the SPP. Now that the WZO Trust has been incorporated in India with the 80G facility which allows a 50 percent exemption to donors under the Indian Income Tax Act, the SPP's cooperation is no longer germane to the project and increasingly the WZO has been publicizing the Gujarat project as its own, to the discomfiture of the three other cosponsors. The latter are however quick to acknowledge that the actual nitty-gritty of amelioration work is being performed by WZO's Modi and his wife Roshan in the Surat district and by Dinshaw and Bachi Tamboli in the Valsad district.

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The making and breaking of priests

The recent navar ceremony of a child of an intercommunity marriage has caused an uproar among the priesthood

Parinaz Gandhi

When young Percy Sam Modi was accepted as an initiate for priesthood this year it was expected that the strength of the athornans in Bombay would increase by one. Who could have known that after the completion of the navar ceremony, 'resignation' bells would have tolled for two practising priests: Ervad Bomanshah Dastoor and Ervad Hoshang Bhesania? Their sins of omission and commission? They had inducted Modi, a child of a Zoroastrian father and a non-Parsi mother, into the priestly fold, an event reportedly unprecedented in the history of the Parsi priesthood in India.

Dastoor was involved because he consented to getting the child's navar rites performed at the H. D. Saher Agiary, off Breach Candy, where he is panthaky. Bhesania was implicated because he tutored the child in the navar prayers and introduced him to Dastoor with a request that Modi be made a navar at the Saher Agiary as there did not seem to be place for him elsewhere.

So Dastoor, believing that there would be one more welcome addition to the dwindling priestly ranks, and that the Saher Agiary too could gain from his services during muktads, agreed to take on the first navar during his 10 years of service at Saher. Practising as a priest for over 50 years, having trained nearly 20 navars in the past, 72-year-old Dastoor says, "Why should I have done such an act had I known the child's mother was a non-Zoroastrian? Each time I enquired about the child's mother I was told she was in Surat attending to her ailing mother. Even two days before the navar ceremony on May 10, I was given the same reply. On the last day they explained her absence by stating that her mother was critical. While the boy's father used to visit him daily, the paternal grandmother came on the final day." Glad to have a navar initiated on their premises, Dastoor used to happily introduce the boy to visiting dasturs and other dignitaries.

Distressed with the stories in circulation that he was surreptitiously paid Rs

25,000, Dastoor declares, "I was paid Rs 5,000 for the boy's food requirements and washing of clothes for the 25-26 days' stay." Fellow priest Ervad Rustom Bhadha "was given Rs 1,000 for supervising the child's prayer routine. I have never been a *laalchu* (greedy) for money. In fact I helped raise funds for the restoration of the Saher Agiary which is now a popular venue for celebrations within the community. I had my own watch repair business. Last year when I wanted to resign, the trustees asked me to continue. I have been appreciated by my trustees, and my customers (notable being the Taleyarkhan, Vatcha and Gagrati families). Even if I had known of the circumstances on the last day I would not have gone ahead with the ritual," relates Dastoor in Gujarati.

The facts were only brought to his knowledge by one of the trustees of the Agiary, Mancherji Cama, says Dastoor. Seeking to abide by the advice of respected men, Dastoor discussed the issue with Khojeste Mistree of Zoroastrian Studies who told him to approach Dastur (Dr) Firoze Kotwal. The act was a grave mistake, pointed out Kotwal. When Dastoor apprised Dastur (Dr) Kaikhusroo JamaspAsa of his predicament, the High Priest is said to have asked Dastoor why he wished to resign at this juncture. Thereafter, the Saher Agiary trustees showed him the opinion (see box, "Three High Priests Opine") they had sought from Dastur (Dr) Hormazdyar Mirza, JamaspAsa and Kotwal who are agreed that "the said ceremony has no validity and is ultra vires of the long-standing customs, practices and traditions of our religion," Percy being "a half-breed boy."

"Bomanshah has given his resignation and the trustees have accepted it," states Cama. While Dastoor was to leave beginning September 1, the other priests there will hold the fort till a new panthaky is found, adds Cama. Considering that the boy's father had been rejected by other priests earlier, Cama presumes this fact

should have been known by Dastoor too. "Why did they choose to bring the boy here for the navar?" He is also displeased with Dastoor for having not obtained the trustees' clearance before deciding to accept a navar candidate. Since Cama frequents Saher Agiary regularly, he says he saw the boy there. While he is willing to accept Dastoor's claim that he performs ceremonies free of cost for poor people, Cama repeats the words of a high priest who told him, "The more money you have, the more you want; greed is such a thing."

Also emphatic to prove his indifference to money, was Bhesania who has been serving as a priest at the Soonaiji Hirji Agiary at Gowalia Tank for the last 19 years, and before that at different fire-temples for 13 years. "I started my married life on a salary of Rs 40," he reveals. "I would not consider *loochai chottai* (cheating)," he notes before confessing that he may be "*jara pochcho* (a little mild), unable to say no to anyone." According to his version, he had already undertaken three navars and two martabs this year, so when the boy's father approached him he expressed his inability initially. He was told that the boy's mother's name is Silloo, and his enquiries regarding the boy's navjote made the father respond, "Why do you need to know?" Contrary to rumors that he has received Rs 50,000-70,000, Bhesania clarifies that he has received Rs 1,500 for the *gewra bhanvanu* and other prayers requisite for the navar ceremony.

About 20 to 25 days after the navar ceremony when Bhesania was informed about the child's non-Parsi mother, he says he approached the father who told him that if this matter was taken to court, he was willing to fight a legal battle to establish that his son has a right to be initiated into priesthood. The father's argument, reportedly, was that if he loses the court battle, nothing would be lost as the child is already a navar. If he wins, he'll claim monetary compensation for the allegations levelled against his family.

Three High Priests Opine

Respected Trustee Sahebs

We are in receipt of your letter of June 15, 1993. We are shocked to learn that the navar ceremony of a half-breed boy (born of a Parsi father and an alien mother) has been performed in your agiary some time back. It is laudable on your part to take up the matter even though it has come to your notice after the initiation ceremony has been accomplished.

In our opinion, the matter is very grave and deserves to be treated firmly. In the long and chequered history of the Parsi priesthood in India, such an incident has never happened. The main objection to it is that the priests do not want their lineage to be sullied by alien blood and also because the act vitiates the pure and sanctified fibre of the Zoroastrian rites.

Under the circumstances, we request your good selves to uphold the long-cherished and well-preserved norms and values

that have sustained the clergy for the past millennium and take such steps as may be necessary against the perpetrators of this incident who have for monetary gains and knowingly dared to tarnish the image of the entire priestly class in the eyes of the community. We have to bring to your kind notice that the said ceremony has no validity and is ultra vires of the long-standing customs, practices and traditions of our religion. We shall appreciate if you will make public the name of the boy (and his parents) so that the panthakis and trustees of all agiaries and atash behrams may be informed and thus debar him from practising priesthood.

With kindest regards

Yours sincerely

Hormazdyar K. Mirza

Kaikhushroo M. JamaspAsa

Firoze M. Kotwal

June 25, 1993

After this meeting, it seems all attempts to trace the father have been unsuccessful. While he was formerly supposed to be residing near the fish market at Parel, thereafter he is believed to have moved to the "wilds of Andheri," and yet others say he has gone back to Surat. Bhesania however says, "Give me one month's time and I promise you that I will find him somewhere." He adds that once he finds the father he will offer him some monetary inducement so that he is agreeable to getting the navar ceremony cancelled. In response to a query as to why the father should be given money, Bhesania says as reimbursement for the costs he had to incur on clothes, ceremonies, etc. He then asks whether we (*Parsiana*) would be willing to accept a letter signed by the father to the effect that Bhesania was ignorant of the boy's antecedents. "I am willing to swear under the *gumbaz* (the dome above the sacred fire) that I am innocent," states a desperate Bhesania who informs us that he has made a *sukhad* offering of Rs 108 hoping to be forgiven for any mistakes he may have made.

Has Bhesania been asked to resign from the Soonaiji Hirji Agiary? On this issue he preferred that we directly approach the panthaky of the Agiary Ervad Parvez Madon who reported that the chairman of the trust had asked him to convey to Bhesania their decision that he should leave at the earliest after the muktads. At one stage Bhesania tells us that he will act as per the legal advice he is soliciting.

Subsequently he requests us to urge the trustees that he be permitted to continue for one more month.

Instead of probing into this matter "why don't you (*Parsiana*) look into graver issues: dormant fires in mofussil anjuman; the alleged entry of four non-Parsis into the Anjuman Atash Behram about a couple of years ago, similar to what had happened at the Mevawalla Agiary too?" Bhesania tries to raise other topics vexing the community.

He refuses to sign a statement as requested by Ervad Parvez Bajan and Ervad Neriosang Turel, joint secretaries of the Athornan Mandal. The contents of that message, Bhesania gives us to understand, are to the effect that he won't be involved in such a lapse again whereby an offspring of an intercommunity marriage is initiated as a priest.

They have never sought such an assur-

ance from Bhesania, asserts Bajan. They asked him for his version of the episode which they recorded. Thereafter he made conflicting statements which again they noted down and asked him to attest with his signature which he refused to do. "He probably feared that when his version comes out in the Press the father of the child may contradict him," believes Bajan. "To cover one lie you have to state a hundred other lies," reminds Bajan who says, "For the sake of money spirituality has been taken to the streets." Bhesania is supposed to have said that he acted as per his conscience and since the child's navjote was already done, he saw nothing wrong in proceeding with the navar training.

"When the father approached the priests, was it not their duty to find out the *farhest*; facts, records which trace the ancestry, the genealogical tree? In Navsari they have records of almost 15 *pehris* (generations) whereby a lineage is established. Even for a *varasya*, the lineage is established. Ignorance of law is no excuse but mistake of fact is," Bajan reiterates. The two priests say they do not know where the father is working, where the child is schooling or any such personal details. Accountability and responsibility, Bajan expects from priests.

With the exception of the boys trained at the madressas, most of the navar ceremonies in Bombay are "fake" in the sense that there is no requisite knowledge of prayers and discipline accompanying this higher liturgical ceremony, points out Bajan who is wont to upholding the sanctity of this sacred act. A navar ceremony, according to him, is supposed to signify the "creation of one spiritual soul in the world," a deed which earns a blessing in the other world. 'Navar,' means "one who is newly initiated in the work of offering prayers, rites and sacred things to the deity."

"You can't always condone a lapse on

continued on page 21

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Khandalavala's art and acumen

Homi Rogers

Among the country's leading criminal lawyers,
Karl Khandalavala today
is preoccupied with preserving the national art heritage

No doctorate — earned or awarded — is appended to his name. And only the honorific Padma Shri precedes it. Yet, at 89, Karl Khandalavala straddles like a colossus the twin worlds of law and art. He continues to be a senior advocate at the country's supreme court and remains the honorary editor of Lalit Kala Akademi's journals and portfolios on ancient Indian art.

Khandalavala has many achievements to his credit in these two disparate fields. He has pored over his clients' briefs with the same attention he has lavished on palm-leaf folios. He has dusted off cobwebs and gravel from terracottas and sculptures with the same skill with which he disposes of the clutter of legal papers on his desk. Khandalavala's keen perceptions are as evident in his appreciation of Radha-Krishna paintings as they had been in his defence of Commander Cawas Nanavati, earning an acquittal for the man who had confessed to killing his wife's lover.

It is curious that in a career spanning six decades, Khandalavala has never delivered a lecture on law or the judicial system. Nor has he written on it. "It is not a conscious decision," he avers. "It is just the way it happened." Even in his one-page bio data supplied by the Prince of Wales Museum (POWM) where he has been chairman of the board of trustees for over 35 years, only three lines refer to his legal background. They read, simply, "bar-at-law," and elsewhere, "served also as magistrate for a while" and "has been an eminent lawyer."

The "eminent lawyer" bit conceals an array of legal successes. Called to the Middle Temple as a barrister, Khandalavala practised both civil and criminal law, and worked on cases from the cus-



Mary and Karl Khandalavala: built a treasure house in 13 years

toms, central excise and police. He undertook land acquisition cases for the state government, the most memorable one for the Aarey Milk Colony. But it was his successes in criminal cases, most noticeably the Nanavati case, that repeatedly brought him more such briefs.

In later years, Khandalavala distinguished himself in the case against Ms Indira Gandhi when, during the Janata regime, he was the Shah Commission's special prosecutor against the former Prime Minister. A few years later Khandalavala defended Gandhi's protégé, A. R. Antulay, in the lower court, for his role in the cement scandal: the ex-Chief Minister of Maharashtra was accused of quid pro quo deals with those who had contributed to a fund set up in the name of his benefac-

tress, Indira. Khandalavala won the case on a technical point, but with a lawyer's tact refuses, to this day, to divulge his personal opinion on the Antulay affair. Caught off-guard, he admits that he has taken up cases on a "first-come-first-serve" basis; but adds that as a defence counsel he has been convinced of the validity of his arguments.

There could be no two opinions on that. Khandalavala destroyed the facade so painstakingly erected by the management of the Jupiter and Empire Insurance Company resulting in the nationalization of insurance companies. Yet Khandalavala remains strangely reticent about his professional career. "The law is an exacting mistress," he muses cryptically, steering the conversation away from matters of his 'mistress.' For a man whose very name conjures up images of a lawyer as filmy as they come in courtroom sagas, arguing out a case before a packed court in the presence of a jury (the Nanavati case, it may be recalled, was among the last in India to be tried by a jury), Khandalavala cites no case as his personal favorite. "I was at my peak during the entire period from 1930 to 1984," he states tersely.

Khandalavala's brilliance at law was almost a family tradition. His father, Jamshed Dorabji Khandalavala, was a scholar of Persian, and served as a chief justice at the Gaekwad's court in Baroda. His uncle Nawroji Khandalavala was a sessions judge at Pune. His mother, Khorshed, was the niece of the legal luminary, Sir Pherozeshah Mehta. It was only natural then that Karl was inclined to a career in law and had an eye for the arts.

With persuasion and power he has built up, over the years, a case for the influence of Persian art on the architectural

Khandalavala collected art with a discerning eye and a budget-conscious mind

facades of Mauryan India. In a paper he presented at the international conference on Indo-Iranian studies hosted by the K. R. Cama Oriental Institute (KRCOI) in January 1989, Khandalavala drew attention to the affinity of pillars and designs in Pataliputra to Persian art (see "When scholars deliberate," *Parsiana*, May 1989). Relentlessly pursuing his pet theory, he recently delivered the Naoroji Godrej Memorial Lecture in Bombay to a select audience on "The influence of the art of Iran on India, with special reference to Zoroastrianism."

Ask him about his favorite painting and watch his eyes light up as he deliberates between a Radha and Krishna miniature of the Basholi school, and a Pahari painting which poignantly recreates the death of Vali, the monkey king, at the hands of Rama.

There is an enchanting little anecdote on how Khandalavala came to own the Vali painting, the first he bought as an art collector. The purchase was made at the behest of Radhakrishnan Bharaney, a well-respected dealer in Amritsar, whom Khandalavala had met after a visit to the Lahore Museum. And guess what took Khandalavala to Lahore? It was a stint as a navigator in the Royal Air Force during World War II! "Looking back," says Dr Sadashiv Gorakshkar, director of POWM and Khandalavala's colleague at this august institution for many years, "one feels that his joining the Air Force was providential."

Though the painting of the monkey king's death (in gentle green and vibrant orange) never failed to move Khandalavala and his wife Meherbai (Mary), it marked, ironically, the birth of his collection of miniature paintings which culminated in Khandalavala's magnum opus, *Pahari Paintings*, published in 1958. Shortly thereafter, Khandalavala bought what he refers to as his "first major thrill": a very fine Basholi (circa 1680), from a Bombay collector who was selling out. A

breath-taking miniature, acknowledged as a classic by experts, it depicts a coy Radha gazing through a veil at an ardent Krishna seated in a bower. The painting purchased by Khandalavala at Rs 80 (double the price he paid for the Vali) is today valued by Sotheby's of London at a stupendous £ 1.40 lakhs.



Thakur Biramdevji and Kunvar Durjansinghi, Rajasthan School, Thikana Ghanerao, AD 1774, size: 25.5 cm x 32.7cm
Photos of Khandalavala Collection courtesy Prince of Wales Museum of Western India

Yet, typical of the man who has all along shunned the limelight and led a simple but committed life in keeping with Zoroastrian precepts, Khandalavala turned down several staggering offers from foreign museums and art dealers all over the world for his collection, preferring to bequeath the rich treasure, early last year, to the POWM. "I know my collection will be looked after better here than in private hands," says Khandalavala, seated on a sofa on the first floor of the Gothic-domed building which houses a fascinating collection of Indian, European, Chinese and Japanese art. "It will be seen and studied by thousands here."

A spanking new gallery has been de-

signed at the POWM to house the Karl and Mary Khandalavala Collection which will be looked after by a trust of the same name. (The Khandalavalas' Anglicized first names were acquired in European schools where their names Kaikhusroo and Meherbai were considered difficult to pronounce.) An interesting aspect of the

Khandalavala Collection of over 700 items, reveals Gorakshkar, is that it has something of everything: sculptures in stone, wood and metal, tiny but intricate ivory figurines, a splendid *pichchvai* (hangings depicting the life of Krishna), palm-leaf folios, Chola and Nepali bronzes, and 11 wonderful Basholis. (The POWM earlier did not have a single painting belonging to this school.) What is incredible is that this entire Collection was built up by the Khandalavalas during a short span of 13 years.

Khandalavala bought his first piece, a wooden bracket figure from Patan (which seems to provide support to his unique collection) in 1937, for the handsome price of Rs 17. The purchase was made at

the instance of a relative, Burjor N. Treasurywalla, who inculcated in the young Khandalavala, a love for Indian art. Treasurywalla's collection was to form the cornerstone of the National Museum in New Delhi which Khandalavala was largely responsible for setting up in 1947. "I would often go over to his place," reminisces Khandalavala, "to borrow his books on European paintings. One day Treasurywalla, with a note of indignation in his voice, asked me to take interest in his art collection, not only in his books and records of Western classical music." And the process of initiation began. Soon, over Sunday teas hosted by the collector, Khandalavala heard discourses on art by such stalwarts as Ananda Coomaraswamy, O. C. Gangooly, Ajit Ghose and Father Heras. And when his father sent him off to England to provide him with a wider world view, Khandalavala used the

opportunity to spend his free time visiting the galleries of the British Museum and the Victoria and Albert Museum, admiring and absorbing Indian and European art. On his return to India, Khandalavala embarked upon his twin careers, practising at the Bombay sessions court, and pursuing passionately his study of ancient and medieval Indian art.

In 1937, his first book on Indian art was published; and his first acquisition made, from an antique shop near the Taj. Over the next decade, till his appointment as a trustee of the POWM in 1950, Khandalavala collected art with a discerning eye and a budget-conscious mind. He scoured the markets, rambled across the country, visited archeological sites and crumbling temples; and even faced the wrath of God by carrying away a unique curly-haired Naga head of the Gupta period which he noticed lying near a tree, caked in mud, while riding past in a tonga near the Udaygiri caves. (The tongawalla's caution against a 'curse' was not in vain, for just four days later Khandalavala fell from the first storey of the Viswanath temple at Khajuraho while photographing a sculpture, and broke his arm.)

The Khandalavala collection was made at a time "when prices were not un-



Tara, gilt bronze, Nepal, circa 18th century AD, height: 34.5 cm

aged to acquire a Mughal miniature as they were rare and prohibitively priced even in those days." Today, according to Khandalavala, "art has become a form of investment." Wryly he adds that though many members of the Zoroastrian community are passionately interested in the Indian heritage, and in its collection and preservation, they cannot afford to do so, due to the stupendously high prices.

In 1950, when Khandalavala started buying for the POWM as a trustee, he stopped all his personal buying. "Such integrity is exceptionally rare," declares Pratapaditya Pal, senior curator of Indian and Southeast Asian art at the Los Angeles County Museum of Art, "and would be unthinkable in America where collectors not only sit on the board of museums, but continuously buy and sell."

For the POWM, the Khandalavala Collection is as munificent a gift as the one it received nearly 50 years ago from another Parsi: Sir Dorab Tata. In passing on his much loved collection, Khandalavala hopes that people will enjoy these old and wondrous treasures of Indian and Himalayan art "as much as I have," echoing a statement he made over half a century back in his first book on Indian art. "If my work," he wrote, "enables even a few of my countrymen to realize the greatness of Indian sculpture and painting, I will feel I have not labored in vain."



Kneeling devotee, stucco, Gandhara region, circa 4th century AD, height: 34.5 cm

real. Even so," muses Khandalavala who cannot recall having spent more than Rs 10,000 for an art object, "I never man-

THE MAKING AND BREAKING OF... *continued from page 17*

the ground that a priest is poor, let him be excused. Why were the high priests not consulted? Today's priests are ignorant of the authority and command of the high priests," Bajan continues.

The Athornan Mandal has yet to adopt a stand on this issue. As confesses Ervad Fali Master, secretary of the Iran League, "The orthodox move very slowly on all matters." Citing monsoons and muktads as the reasons for their slow pace of decisions, Bajan notes that the committee will decide whether the priests involved in this ceremony should be debarred. In the past the Mandal has rusticated members from its fold; there are instances of priests being made to submit an unconditional apology, he adds.

Any Parsi Zoroastrian male, either navar, martab, or osta, over 18 years of age, is eligible on payment of one rupee, to become a member of the Mandal. Presently there must be around 200-250 members, reports Bajan. Among its aims and objects is a clause [2(n)] in the Mandal's constitution which empowers it to take action against errant priests disregarding principles laid down by the Zoroastrian scriptures or traditional practices observed by the community.

While the three High Priests and the Athornan Mandal have castigated the Modi family and the priests involved for performing the navar ceremony on grounds of tradition and morality, legally Percy Sam Modi is entitled to partake of all religious and social Zoroastrian customs as he is by law a Parsi Zoroastrian. Further, since he happens to be a male descendant of the athornan family, the rights accruing from that status are his due too. However no priest could have been compelled to perform his navar ceremony. It is only when a priest and the trustees of an agiary are willing that such a navar ceremony can be performed. Of course, even once the child becomes a priest, other members of the priesthood may bar him from joining them at ceremonies which they are performing and may also socially boycott him.

As writes Jivanji Modi in *The Religious Ceremonies and Customs of the Parsees*, "It appears, that the navar has been from the first a ceremony of trial, of self-abnegation, self-denial and self-renunciation." This navar ceremony has been particularly trying for the candidate Percy, for the priests involved and the athornan community.

Carry on Patients

Jeroo Irani

A month long stay at the Parsee General Hospital gave the writer an insight into the world of the ill

Her mouth was foamy with toothpaste as she virtually spat out her query: "Tamaru kohn chhé hospital maa? Mai, baap, bhai, behn, kako? (Who's the patient? Mother, father, brother, sister, uncle?)" My face was lathered with soap and we were in the common toilet section on the second floor of Bombay's B. D. Petit Parsee General Hospital (PGH). Before I could enlighten her about the relationship of the patient (my mother, incidentally) I was camping with at the Hospital, she proceeded relentlessly: "Soo thayu? Soo tutyu — haath, pag, mathu? (What happened? What did she fracture? Hand, leg, head?)"

I tried to answer with the lather on my face and couldn't — and probably resembled a beached whale flapping helplessly on the sand. But after a month's stay at the PGH, one gets used to this type of relentless inquisition and becomes almost eager to discuss the patient's anatomy and constitution with total strangers.

Most of the relatives who are nursing near and dear ones don't bother to even introduce themselves but use the opportunity to launch into philosophical discussions about God, fate, destiny or whatever force they feel is responsible for their presence in the Hospital. Or they recite a roll

call of all the diseases they and their family have been afflicted with.

In another apocryphal encounter, which again took place in the common toilet section, a woman who was recovering from a cataract operation accosted me with the usual queries. She could barely wait for my recital to get over before launching into her tale of woe about her husband who had been in hospital for three months after an accident, some years ago. He had been knocked down by a taxi, had fractured both his legs and collar bone. He was brought to the PGH, his

legs were operated on but his weak heart could not take the surgery envisaged to mend his collar bone. "Chhellé, becharo (shoulder) lataktio lai né gayo. (Finally, the poor man took the shoulder dangling with him)," she lamented. "Kanh gayo? (Where did he go?)" I queried, not familiar with the colorful nuances of the lady's "Parsi speak." "Uppar vari (To heaven of course)!"

Sooner or later, one gets a trifle inured to the horror stories one hears about fractured limbs, bleeding ulcers, varicose veins in the gullet, bed sores, comatose patients... The Hospital soon begins to resemble a battlefield where death and suffering are the only realities. Yet many of the temporary denizens of the PGH resemble characters out of an Adi Marzban play and provide the much needed comic relief.

In the room adjoining the one occupied by my mother (separated by a partition), an obese patient was laid up with a mysterious intestinal blockage. She was being looked after by three members of her family — husband and two sons who would talk well into the night about food and more food, the merits of the mother's dhansak as versus Alamai's, for example. One day when one of the sons urged his mother to get well soon as he missed her dhansak, she snapped: "Dar gah ma to tu khaich — Havan, Rapithvan, Ujiran... taubee tu bhookho né bhookho!" ("You gorge in every gah — Havan, Rapithvan, Ujiran... still you are always hungry!")

Our neighbors' late night tête-à-têtes about food tended to keep us awake and we would snooze during the day. On one such occasion, I was jolted awake when I felt a light tap on my wrist. A powdered dowager stood next to me. She whispered sepulchraly: "Four people have escaped from the mental asylum in Poona. I am one of them, and three are next door," she giggled. Seeing my astonishment, she explained, "I am joking. I want to apologize for my relatives in the adjoining room. I know they are very noisy." And she sailed out.

Amusing encounters such as these kept us going despite all



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the gory happenings. We changed our room on three occasions for various reasons and were treated each time to a spectrum of case histories, as we could not help but overhear the details from across the flimsy partitions. We would come to know if the patient in the next room was constipated, had overeaten, had nightmares, had no control over his bladder, had fallen off the bed or, worse still, had passed away in the quiet of the night. Days and nights would merge into each other till one lost track of time and the outside world. Some nights would be rent by screams of pain or moans of resignation and these became the stuff of our nightmares.

Days were heralded by the peculiar smells of disinfectant, ether, eau de cologne and a variety of body odors and excretions as the bowels of the entire Hospital seemed to move in unison. Many a conversation in the deep airy verandahs or in the toilet area would revolve around how to beat the big C — not cancer but constipation. (I once overheard a doctor say in exasperation: "I don't know why Parsis are so obsessed with their bowel movements.") "Try isabgol," said one relative to another whose elderly mother's loud exertions often filled the Hospital with sound and fury but signified nothing. Isabgol apparently didn't help and the nurse decided to relieve the poor lady of her daily contortions by giving her an enema. The results were greeted with whoops of joy from the neighboring room!

PGH often reminds one of the Parsi community in microcosm -- with its obsession with food ("Eat like a Parsi," was an exhortation I often heard) and constipation. One saw an ageing community literally in its death throes. The obstetrics ward had just a lone occupant who had come in for a hysterectomy; and in the physiotherapy department gnarled old men and women curled up pathetically in wheelchairs while they waited for the therapist to breathe some life into their atrophied limbs.

As my mother waited her turn, an elderly lady, her wasted body draped in a shapeless nightgown, started the usual inquisition. After impatiently listening to



our explanations, she pronounced her verdict. "You are lucky, I've been in this Hospital for a year. *Hath, pag, badhu chhootu chhe* (Hands, legs, all are detached.) It costs two to three thousand per week."

Another 87-year-old lamented how her 90-year-old husband was nursing her as their son had settled in the US and unfortunately she had no "devoted daughters." One related how she had been declared fit for discharge some days ago but none of her relatives were ready to take her home. She had no children and her husband was dead. Finally, a distant relative relented on being promised that the ailing old lady would bequeath her sizable property to the person who would nurse her till death did them part!

Pathos, bathos, tragedy... all are stirred in together and each becomes a wailing wall for the other. But there were some who bore their pain stoically. We watched as a relatively young husband devotedly nursed his terminally ill wife (in her early 40s). The couple rarely got any sleep, so great was her pain, and would spend a major part of the night sitting outside in the high ceilinged verandah. They would finally go to their room at midnight and one could hear the husband praying softly by her bedside in the sing-song strains typical of a priest.

Two days before we were discharged,

the brave woman who had suffered so stoically the painful ravages of her illness, gave up the fight and the entire floor seemed to be shrouded in a thick pall of gloom.

We were all ships that passed in the night — some got shipwrecked, others sailed into safe harbors, having forged lasting friendships in this theater of horror. We inhabited a place that was a cross between a friendly Parsi dharamshala and a professional haven where medical miracles were being performed almost daily in its operating theaters.

One patient reported how he had been hospitalized on three occasions for a heart complaint. After the first time, the nursing staff dreaded his return and wished him a speedy and permanent recovery. For he not only railed against all the diet rules applicable to heart patients but requested his good

friend, a well-known Parsi caterer, to supply the entire ward with spicy *lagan nu bhonu* on the days he had a wedding/navjote contract. Delectable aromas of *patra ni machhi*, chicken *farcha* and mutton pulao would fill the empty corridors even as a friendly sweetmeat shopowner was corralled into supplying some of his delicious sweetmeats to round off the meal.

As though this wasn't enough, the wives of the men in the general ward, who spent the nights on the hard benches outside, would be roused from their well deserved slumber to make *akuri* in the pantry at midnight! Needless to add, the high protein diet and high voltage fun resulted in a series of patients being discharged — well and happy.

"Laughter is the best medicine," counselled our friend who puts this adage into practice. We took a leaf out of his book and sure enough were discharged within a couple of days. Our new friends (we still didn't know their names) bade us goodbye. As we left, one of them came running up to us and said, "When you leave a hospital never look back. That's one way of ensuring that you never come back." But we had to return — to collect our discharge card. In the excitement of leaving, we had forgotten to take it with us.



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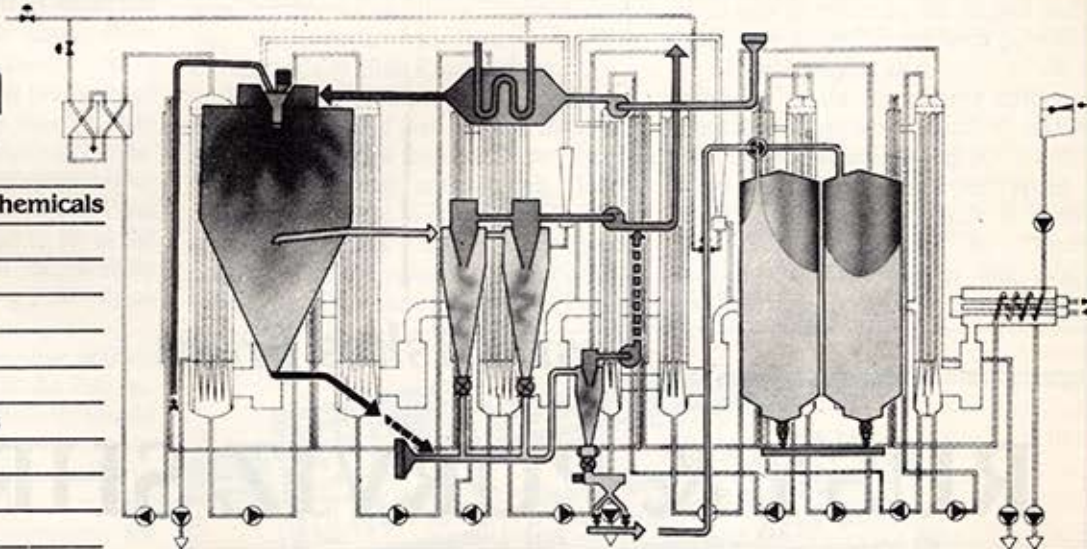
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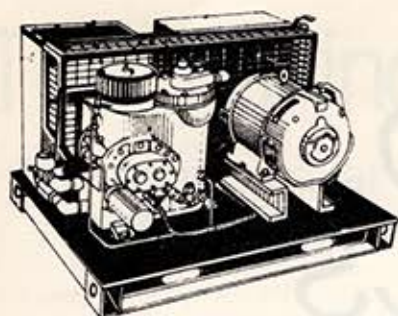
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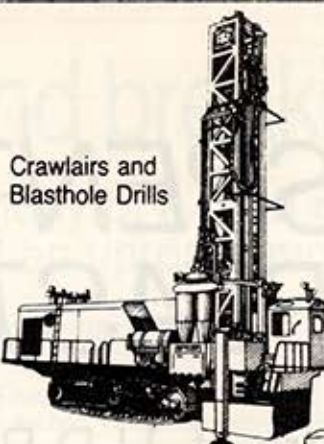
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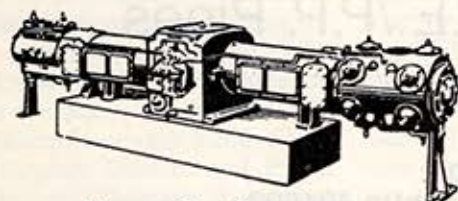
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after Jejeebhoy was based on the recommendation of Edulji Talati, then headmaster of the School, states the write-up.

Towards many other causes that needed support Jejeebhoy extended aid when he was touring Gujarat. People from different places had an occasion to interact with him when Jejeebhoy and his family had launched on a voyage from Bombay to Ahmedabad, travelling by carts, carriages and ships, and halting at several prominent towns along the route during the onward and return journey.

Some other stalwarts — Ardesir Kotwal, Bhimji Hadvaid, Lovji Wadia, Fardunji Marzban and Sorabji Adajania — who had made noteworthy contributions to Surat were remembered by SPP special officer Dr Ratan Marshall who impressed upon the mayor the need to keep alive their memories too.

Despatching Irani's birds

A set of four endangered birds of prey were created by painter Jamshed Pirojshaw Irani at the request of the Government of India's postal department. Designed and painted by Irani, the osprey, shahin falcon, Himalayan bearded vulture and Himalayan golden eagle were released towards the close of last year by C. Subramaniam, then governor of Maharashtra. In addition to these exotic bird stamps priced at Rs 2, 6, 8 and 11, Irani has designed 13 other stamps for the country.

Flora and fauna he specializes in. But he has also been commissioned to design

C. Subramaniam (center) releasing stamps designed by Irani (left). Cowasji's choicest bed accessories



Winner of the Bombay Parsi Association Trophy Ms Teenaz Bamji (center) with Amy and Urvaksh Nariman (left) and Dinoo and Vispi Dastur at the Association's annual function on March 24, 1993.

stamps on socially relevant themes like leprosy and drugs. To mark the International Year of the Youth Irani had designed a stamp which was released at the hands of the then Prime Minister Rajiv Gandhi, notes a write-up. Before the Indian government assignments, Irani had worked for the Government of Bhutan which had commissioned him to design five bird stamps.

Irani learnt scientific bird painting from well-known ornithologist Dr Salim Ali. Besides illustrating birds for Ali's 10-volume *The Handbook of the Birds of India and Pakistan* and three others — *The Book of Indian Birds*, *Birds of the Eastern Himalayas* and *Common Birds* — Irani's works also feature in two other compilations on birds, *Our Feathered Friends* and *Watching Birds*. Certain covers of publications released by the Bombay Natural

History Society have been designed by him. For the World Wide Fund for Nature — India, he has been designing greeting cards for the past many years, according to his curriculum vitae.

A diploma holder in commercial art from the Sir J. J. School of Art, Irani has been working as a senior artist in the advertising department of Larsen and Toubro for nearly three decades. He also enjoys painting oil canvas portraits of well-known personalities. Paper sculpture, photography, bonsai, book collection and nature study are what 54-year-old Irani lists as his other interests.

Cozy Quiltessence

Beautiful beds is of the essence at Quiltessence. And making beautiful beds her business is Ms Anahita Cowasji of



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Mhow who has been manufacturing and marketing designer quilts, quilted bedcovers, cushion covers for the last three years, as notes a press release.

To match the interiors of the room and to suit the moods of the clients Quiltessence offers an assorted range in varying hues. The motif designs are delicate yet eye-catching.

News of her products has now spread beyond Madhya Pradesh with the exposure given to her by magazines like *Inside Outside*. Though Cowasji would have much liked to cater to the increasing demand, the existing infrastructure available to her does not permit her to stretch, she notes. Cowasji works from a garage, in her father Phiroze Illava's compound, availing of a cash credit finance facility from the Central Bank of India.

As the market expands for her choicest bed linen Cowasji would like to establish a retail outlet in Bombay. But to succeed in this venture she is dependent on institutions/individuals within the community to assist her with finance in her search for about 300 sq ft space in a prominent shopping area in the city. After all, even a cozy business needs room.

Jhansi's devoted drivers

Of the 89 Zoroastrians residing in Jhansi, eight enjoy the distinction of serving the Indian Railways as mail drivers, writes Ronny Dick, president of the Jhansi Parsi Anjuman. While in 1990 all eight of them had earned awards for meritorious service, this year Minoo D. Maneckji was presented an award of Rs 500 and a silver medal by the general manager, Central Railway, according to the write-up.

In 1992, D. Billimoria and Dick won awards of Rs 2,000 and Rs 1,000 respectively. Both the drivers' exemplary record during 20 years of service qualified them for the award, adds the press release. The periodic success stories of these dedicated drivers show that "in a small place like Jhansi (too) Parsis are doing very good work for the nation," notes Dick.

Just as the community endeavors to keep the wheels of the nation turning, the Zoroastrians also strive to keep their traditions alive by holding two jashans every year, one during Khordadsal at the dharamshala, and the other in the Farvardin month at the aramgah, according to the Anjuman president. Such community get-togethers give an opportunity to the Jhansi residents, ranging in age from two years to 87 years, to fraternize.

Compiled by Parinaz Gandhi

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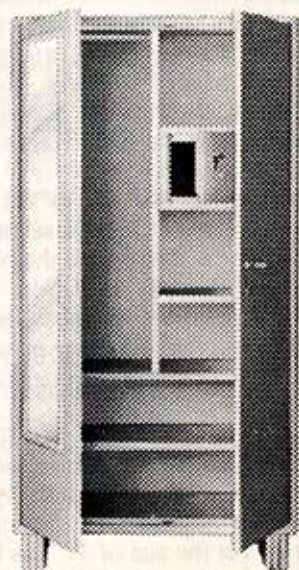
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Life behind the letters

Hormazdyar S. Dalal

Kavi Khabardarna Patro compiled by Dr Dharmendra M. Master. Published in 1992 by Bombay Parsi Punchayet, 209, D. Naoroji Road, Fort, Bombay 400001. Pp: 30 +190. Price: Rs 42.



Khabardar: Gujarat loved him

Was Ardeshir Framji Khabardar a poet or a yogi or both? One of his admirers and a devoted friend, the late Shri Yagnesh Shukla, called him a rishi. That he was no ordinary man is obvious from this volume of the poet's letters, compiled by Dr Dharmendra M. Master.

Born in Daman on November 6, 1881, Khabardar lost his father when he was five and was brought up by his grandparents. The family name originally was Postwala, but in friendly circles the grandfather was known as Kavasji Sorabji Khabardar, and the poet retained the surname.

Ardeshir studied up to the seventh grade in a private Gujarati school run by Lalbhai Pragji, then joined the New High School in Bombay in 1891. But the plague raged over Bombay and Khabardar had to return to Daman to look after the family estate. His grandfather had passed away in 1895.

In the rural surroundings Khabardar developed a love for nature, music and poetry; the seeds sown initially by the grandfather blossomed and he began writing poems at the age of 14. His first contribution to *Majah* in 1897 won him the first prize offered by the monthly magazine. At 19 he published a collection of

poems, *Kavya Rasika* (1901), which assured him a place in Gujarati literature in line with Behramji Malbari. His second collection, *Prakashika*, appeared in 1908.

In 1909 Khabardar left Daman for Madras to join his brother-in-law in a small cycle business which flourished. He formed a new partnership in 1910, opened branches in Bangalore and Secunderabad and continued writing poetry. Love for Gujarat — *Guvanti Gujarati* —

remained with him in the distant south.

Even before the spirit of nationalism had taken root in Gujarat, Khabardar had written national songs. *Bharat-no-Tankar* was published in 1919 before the concepts of ahimsa, non-violence and civil disobedience were given to the people by Gandhiji. *Sandeshika* followed in 1925 and a long poem of 3,000 verses, *Kalika*, appeared in 1926. It was acclaimed in Gujarat and later introduced as a textbook in Germany (Letter 119). A collection of devotional songs, *Bhajanika* (1928), was followed by *Ras Chandrika* in 1929. Khabardar experimented with various poetic forms and all the *rasas* are delineated by him in delicate, tuneful verses. He even attempted ghazals and sonnets.

1929 was a turning point in the poet's life. On July 17 of this year his daughter Tehmina passed away, leaving a deep scar on his heart. Within five months of this unforgettable tragedy he began writing an elegy, *Darshanika*, a classic poem

of 6,000 verses, questioning the whys and wherefores of life, the existence of God and his inexplicable ways. Critics applauded this philosophic poem published in 1931.

In 1930 his business partnership was dissolved, and the poet's financial condition became precarious.

Khabardar did not enjoy good health. Since the death of his grandfather, he had suffered from a weak heart. The ailment never left him. As age advanced, other complications followed. He often did his creative work while reclining for days together on his large bed. *Kalika* and *Darshanika* were written under such physical constraints. In his own words, "he was hovering between two worlds — life and death (Letter 57)."

In 1942 Khabardar wrote 112 sonnets within 36 days. They were "conversations with God" as he called them (in Letter 20). The collection of 202 sonnets was published in 1944.

Apart from prosody, Khabardar had deeply studied philosophy, astrology, astronomy and palmistry. His knowledge of Hindu philosophy was also considerable. As a matter of fact, astrology was one of his means of livelihood in old age.

At a very young age, the poet had learned yoga from a guru. It was thanks to this yoga *shakti* (power) that he could hold death at bay in 1952 as he had to complete the great work of translating and annotating the *Gathas* into English, undertaken at the instance of Dastur Khurshed Dabu (Letter 19). Earlier, his 700-page study of the *Gathas* in Gujarati was published. A long poem, *Iranshah-no-Pavado*, in praise of the Zarathustri religion and Iranshah, the sacred fire at Udvada, was written in 1942.

After the dissolution of his business partnership and the slump in the market, the poet had to face a loss of Rs 10 lakhs. But he paid up every single paise at the risk of jeopardizing his family and his health, and despite impending poverty. He left Madras in August 1938 and came to Bombay.

For 37 years he had been away from his beloved "Golden Gujarat" and had longed for it. But now he was disillusioned (Letter 29). Khabardar turned bitter, and remained so till the end of his life. This was perhaps a shortcoming in a *Prabhu bhakt*, a lover of God. But as the reader of his letters patiently seeks out the root cause of this bitterness, it is not difficult to see that his illness of over 30 years was chiefly responsible for such negative

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MAZDAYASNIE MONASTERIE

1. Some of the books of Mazdayasnie Monasterie Books Publications: Atash - Atashbehras; Rainbow Colours of Light; Zoroastrian College Brochure; Meher Yazad, Asho Sarosh Yazad, 1993 Memorial Volume; Life of Behramshah N. Shroff, Khoreh - Aura.
2. Centre: Dr. Meher Master - Moos; Vada Dasturji Kalkobad Phiroze Dastur; Dr. Behramshah D. Pithavala; Ervad Nader Shah N. Albara.
3. Bottom: Dr. B. D. Pithavala's Magnum Opus - IN SEARCH OF DIVINE LIGHT - Vols. 1 & 2.



This foundation was established in 1977-78 as a Registered Society/Charity Trust; for the purpose of promoting scientific, educational religious and charitable work, and research, to spread the light of knowledge, understanding and practice of the scientific and spiritual, divine, universal, natural laws of **AHURAMAZDA**, enunciated in the Mazdayasnie Zarathushtrian Daena, revealed through Asho Spitaman Zarathushtra; in the scientific light of Ilm-e-Khshnoom, for the Universal benefit of Humanity.

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Khshnoom Institute; and also the Parsi Vegetarian & Temperance Society, and the Zoroastrian Radi Society. His work was continued, after he passed away to his heavenly abode, by his followers, mainly late Dr. Framroze & Mr. Jehangir Chiniwalla; late Ervad Phiroze S. Masani and others. In about 1975-76 a trunk of his lectures Manuscripts was opened. Mazdayasnie Monasterie's main function since 1977 was to reveal, to the spiritually fit persons in the World, this spiritual treasure, in English language. Every year, since July 1977, one book in the series of lectures has been released, under the General Editorship of Dr. **MEHER MASTER - MOOS** usually on the Baj Anniversary of late Ustad Sahib Behramshah Nowroji Shroff, (on Buhman Roj Buhman Mah Shenshahi), and also books by **DR. MEHER MASTER - MOOS** and **DR. BEHRAM D. PITHAWALA** and others on Zarathushtrian ancient wisdom, in modern English, for benefit of present day persons.

1977 **JZHIRUM - COSMOGENESIS** (10 Lectures Series). 1978 **ELEMENTARY SERIES** Vols. 1 & 2 - Bird's Eye View of Ilm - e - Khshnoom/What My Mother Taught Me. Sarosh ni Khshnoomam ni Kusti. 1978 **SUDREH LIGHT & SOUND**. 1979 **MEHER YAZD**. 1980 **KHOREH-AURA**. 1981 **LIFE OF USTAD SAHEB BEHRAMSHAH NOWROJI SHROFF** with **OUTLINE OF 14000 YEARS OF HISTORY OF IRAN AND ADVENT OF SHAH BEHRAMVARZAVAND SAHEB**, 1983. Registration of **ALL INDIA SHAH BEHRAM BAUG SOCIETY**

(for Scientific & Educational Research) and 125TH BIRTH ANNIVERSARY BOOK OF USTAD BEHRAMSHAH NOWROJI SHROFF. 1984 **ASHO SAROSH YAZAD**. 1985 **RAINBOW COLOURS OF LIGHT & MEDICINA ALTERNATIVA** (Kirlian Aura Diagnosis Technique) (Copenhagen World Congress Paper). 1986 **BOOKLET ON ASTRONOMY**. 1986 **ATASH & ATASHBEHRAM** (13 Lectures Series) 1987 **DR. BEHRAMSHAH D. PITHAWALA'S** Magnum opus **"IN SEARCH OF DIVINE LIGHT"** (Volume One). 1992 Volume Two of the great work was released with tremendous help of Mr. **BEJON DESAI** Principal of Nasik Boys Town School & Mr. **RONI KHAN** of NASIK.

The main work entrusted by the **SAHEB - E - DELAAN** of **DEMAVAND KUH** to Ustad Sahib Behramshah N. Shroff was to prepare the Parsis, and People in India, for the advent of **SHAH BEHRAM VARZAVAND SAHEB**, the Prince of Peace, the Rainidar Sahib of the Aquarian Age, whose birth in India in mid-20th Century was predicted by the Maghava Sahebs over a Century ago. Through Mazdayasnie Monasterie this work was continued in the English language for the benefit of all spiritually fit souls, in all countries of the world.

Through **MEDICINA ALTERNATIVA INTERNATIONAL**, the work of both, **DR. MEHER MASTER - MOOS**, President Mazdayasnie Monasterie & **DR. BEHRAM D. PITHAWALA** Vice President, **ALL INDIA SHAH BEHRAM BAUG SOCIETY**, received international recognition. The prestigious Degree of Doctor of Philosophy (Honoris Causa), was conferred on them in 1985 and 1987 respectively. All the books published under the auspices of Mazdayasnie Monasterie have been released at the auspicious hands of **VADA DASTURJI KALKOBAD PHIROZE DASTUR**, High Priest of Iranshah Atashbehras Udvada. Mrs. **ALOO JAL CHIBBER** retired MLA was usually the Chief Guest at these Baj Functions. Miss **SHIRAZ K. IRANI** was the main office person in charge of the books work.

Since 1981, through Mazdayasnie Monasterie **IRANSHAH HUMBANDAGI CIRCLE OF DEVOTION** was commenced. Each person stops work at 12 noon for one minute, concentrates on Sacred Iranshah Atashbehras and prays for the spiritual benefit and Unity of all Zoroastrians everywhere. Kathi Wood is offered at noon and midnight, 365 days of the year, to Iranshah. This **HUMBANDAGI 'Circle'** is open to all persons to join in the 'Power of Prayer' for Unity, Peace & Prosperity.

QUARTERLY NEWS LETTERS

From 1981 to 1987, this work of spreading spiritual knowledge was also done through publication of Quarterly News Letter to increase Unity, Peace & Harmony amongst all Parsis and other community members. This had a wide readership in many countries. Since 1993, instead of Quarterly News Letter, a Monthly 'Report' is published through courtesy of Parsiana.

OTHER ZARATHUSHTRIAN RELIGIOUS BOOKS

Rare books by various writers are also available at Mazdayasnie Office in the form of Xerox bound copies.

(A) Late **KAVI ARDESHIR Khabardar** in addition to his published Volume of **Ahunavati Gatha**, left MSS of his great work on all Gathas, Vendidad, some Yashts, and Astronomy notes. Thanks to the courtesy of his grand daughters Miss **MANECK** and Miss **ALOO Khabardar**. The entire set of Seven Volumes is available to Scholars and all interested persons.

(B) Late **MR. H. SPENCER** of Poona, left published books & MSS, including his magnum opus on the **"ARYAN ECLIPIC CYCLE"**; the **"ERA OF ZARATHUSHTRA"** and other books. Some of these are available.

(C) Late **MR. TEHMURAS R. SETHNA** of Karachi rendered yeoman service to the Parsi Community in transliterating into Roman Script with English translation Gathas, Khordad Avesta, Yashts, Yasna and Vendidad. Other books are by well known Scholars **ERVAD GODREJ SIDHWA** 'Discourses on Zoroastrianism' and **MR. FAREDOON DADACHANJI "PARSI'S ANCIENT & MODERN"**.

(D) **DR. PURVIZ KOLSAWALLA'S** great work on **"HOM YAZAD"** & **AVESTA ENGLISH COMPUTER DICTIONARY**, ALL GATHAS, YASNA & VENDIDAD with translations by 12 Scholars of every word, line and verse on Computer Disc and book format, are also available. Mazdayasnie Monasterie publications and many other books on Zoroastrian religion as well as **AUDIO & VIDEO CASSETTES** of Avesta prayers and **OVER 400 LECTURES** are available at the Mustafa Building address, by order of xerox copies of books, or Audio/Video Cassettes copies.

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qualities, along with severe financial strain and the constant illnesses of other family members. And in a number of these letters one finds the poet complaining of the indifference of the Gujaratis towards him, of his work not being properly understood or appreciated in Gujarat.

According to this reviewer, this is not a fair assessment. Even during his lifetime, Gujarat loved him, appreciated him and honored him. A few Gujarati friends even supported him financially in his adverse days. But he complained because, after 1938, he was never at ease physically or mentally. This discordant note in his letters is, therefore, jarring in comparison to his very heartwarming, sincere and musical poems.

Khabardar was a victim of circumstances. The inscrutable ways of God made him suffer a great deal despite his faith. Who can unravel this puzzle?

With a heavy heart Khabardar had left Madras to settle in Bombay, to leave behind unhappy memories and to seek peace in the midst of friends and admirers. But peace eluded him. His family became restless and wife Piroja desired strongly to return to Madras.

The poet left Bombay in 1951. But fate remained unkind. On October 13, 1952, Piroja passed away. A married life of 54 years came to an end (Letter 45) and Khabardar found himself deserted in a wilderness, awaiting the end. He had completed his magnum opus, the masterly work on the *Gathas*. He was ready to meet his creator, and to be relieved of the physical and mental torture that life had inflicted on him. He died on July 30, 1953, only a day before he was to leave once again for Bombay to stay with his son.

Dr Dharmendra Master has done a great service to this illustrious son of Gujarat, first by writing a thesis on him and publishing it in 1981, then by bringing to light his unpublished works in Gujarati and English, and now, the letters, *Khabardarna Patro*. True, not all these letters appear in print for the first time. Quite a few of them have been published before by other friends of the poet, but that does not diminish the value of this publication. The Bombay Parsi Punchayet and its past chairman, Dr Aspi Golwala, deserve high praise from Gujarati readers for this memorable service rendered to Gujarati literature and to our community. It is certainly a fitting tribute to Khabardar from his coreligionists.

Simple spirituality

Roni K. Khan

The Master by Bejon N. Desai. Published in 1993 by Navaz Publications, "De Sai," Ill-Shivagiri, Desouza Colony, HPT College Road, Nasik 422005. Pp: XVI+146. Price: Rs 90.

Few centuries in human history can match the present one for its towering materialism. As man's ego expands in direct ratio to his successes in finding new ways to pander to his burgeoning material cravings, his soul shrinks in inverse ratio to the headlong pursuit. Suffused with pride at having imprinted his footsteps in the dust of the moon, he little cares that he has brought life on earth to potential extinction. Ever heedful of his material standard of life, he is heedless of his spiritual standard of living.

By the end of the soul shattering war against Hitler, the face of the world was re-mapped, and so too the hearts of men. As true and timeless spiritual values took a nosedive, the jet age took off and so did a bold new tribe of purveyors of instant spirituality and snap solutions to life's problems. After all, if instant coffee, why not instant salvation? No further comment is required beyond Asho Zarathushtra's immortal words that say it all: *Aevo*



Kamu Baba: spotless life

pantaao yo Ashahay, veespay anyae-shanm apanatanm (One alone is the path which is of righteousness — *Asha* — all others are dead ends).

And yet, defying the tide of the times, the ever fertile sacred soil of India still manages to throw up the rare genuine master to blaze like a lighthouse in an ocean of darkness. One such was the late Kamu Baba, an authentic Sufi

saint who lived a holy and humble life in a little cottage tucked away in a distant suburb of Bombay, unaware and uncaring of publicity, organization or cultism, and God-intoxicated from top to toe.

It is this great and gentle soul whom Bejon Desai refers to simply as the Master in his latest book. It is a privilege to be permitted a peek into so spotless a life.

The way Desai sets about to do this is unusual and effective for this little book is actually a collection of 36 short stories, each occupying a separate chapter and standing on its own, and with the bonus of a gem-like foreword by Dada J. P. Vaswani as a foretaste of the God-intoxication we are to encounter. It is through this easy format that the author spins one

At the launch of The Master (from left): Roni Khan, Dr P. D. Nigam, Bejon Desai, Tatyasaheb Shirwadkar (Kusumagraj), Deokisanji Sarda and Navaz Desai



charming tale after another, each recounting a memorable and instructive real life incident that he personally witnessed in his many years of association with the Master.

As story succeeds story, the picture which emerges of the Master is that of a noble mystic who speaks with the fullness of wisdom descended from intuitive levels — and humility to match. The keynote is simplicity: simplicity in his method of teaching and in his teachings. But this simplicity is deceptive, for behind the Master's every simple utterance or action lies a profound truth or philosophy as he gently enlightens us on birth and death, on life and living, on love and sharing, on work and worship, on humility and ego. And he nudges us to ignite the mighty engines of faith and prayer to thrust ourselves forward on the path of righteousness to realize the divine.

The Master instructs and inspires through the impeccable example of his own righteous living, through a Jesus-like use of simple parables and sermons, through a free atmosphere of discussion, and through a dexterous ability of converting even mundane, day-to-day happenings into powerful learning experiences. His more advanced disciples also burn the midnight oil with him in the

spiritual exercise of *dhikra*, the repeated recitation of a holy name of the lord, reminiscent of the ancient Zarathushtrian *tarik* of *naam-setaayeshn* meditation. And through it all, never is there the slightest suggestion of breaking faith with one's own religion. In fact it is quite the reverse, for the Master is emphatic in his insistence and explicit in his specific guidance that his disciples be faithful to the precepts and practices of their own respective religions.

Thus, to the Parsi lady who seeks from him an amulet as an overnight cure for her sufferings, he has this to say: "My dear lady, return to your own ways of life; to your own religion and prayers... to solve your problems through the mighty help of your own Prophet and your own scriptures."

The mention of a Parsi brings to mind that the book contains three significant chapters concerning the Parsis, to whom the Master sends out this clarion call: "I beseech you Parsis... to adore your Prophet, to walk on the path of *Asha*, to don *sudreh* and *kusti*, to engrave your *Avesta* prayers on your tongue and into your memory. Do at least this much! In addition, please visit your fire-temple daily, insist on speaking the truth come what may; and thus follow the path of

neki as shown by your Prophet."

The author is a well-known educationist, poet and Avesta/Pahlavi scholar, as well as a noted authority on comparative religions and ancient scriptural languages. However it appears that he has chosen to write *The Master* not in his capacity as a learned scholar, but rather as a humble devotee of God with an almost child-like simplicity that comes straight from the heart. The result is a book of universal appeal to people of all ages from 12 to 80, and it should find a place in the home of every sincere spiritual seeker.

Always remember



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The age of Zoroastrian brides (as listed in this issue) ranged between 18 and 56 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 28 years. The corresponding figures for the grooms were 23 and 54 years, averaging at 33 years.

As compared to 15 births in Bombay, there are 90 deaths listed in this issue. Heart disease claimed 26 lives, 11 of them being over the age of 80. An additional six fell prey to hypertension. Fifteen deaths were attributed to various respiratory illnesses. Old age and general debility accounted for 11 deaths, broken bones and septicemia four each. Cancer and kidney problems claimed two victims each. Isolated cases registered included haemorrhage, accident, dysentery, nervous disorder, diabetes, arteriosclerosis, colitis, intestinal obstruction, tuberculosis, cerebral malaria, hepatitis and blood disease. One death was attributed to "asphyxia due to hanging." In the case of cremation, the cause

of death is not available to *Parsiana*. The youngest to die was a woman aged 37 years, the oldest, a man of 97.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjumans 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.

BOMBAY

BORN

A girl to *Tanaz* and *Parvez Patel*; May 4, 1993
A boy to *Aarti* and *Kersi Mehta*; May 7
A boy to *Aban* and *Daraius Shroff*; May 11
A girl to *Daisy* and *Neville Motafram*; May 13
A girl, *Dinaz*, to *Roxana* and *Aspi Mirza (Driver)*; May 17
A boy to *Percis* and *Rumi Majoo*; May 18
A girl to *Armaity* and *Adil Rivetna*; May 19
A boy to *Huffrish* and *Hormuzda Davar*; May 20
A girl, *Liana*, to *Shireen* and *Khushru Mistry*; May 20
A girl to *Monaz* and *Viraf Bhamgara*; May 21
A boy to *Pervin* and *Adi Marolia*; May 21
A boy to *Roshan* and *Khurshed Bacha*; May 22
A girl, *Binaisha*, to *Persis* and *Dinshaw Bilimoria*; May 22
A girl to *Shirin* and *Mehernosh Patel*; May 22
A girl to *Rashna* and *Sorab*

Patel; May 25

MARRIED

Tanaz Percy Daruwala and *Mehernosh Dhunji Bhiwandiwalla*; April 11
Perviz Rumi Bhiwandiwalla and *Firdaus Adi Motafram*; April 25
Persis Rumi Tatary and *Godrej Rustom Daruwala*; April 29
Benaifer Kersi Mistry and *Adil Keki Elavia*; April 29
Hira Keki Tangri of *Nasik* and *Noshir Faramji Pithawala* of *Balsar*; April 29
Jasmine Soli Mistry and *Rohinton Dara Sidhwa*; April 30
Feriel Farrokh Pavri and *Phiroze Behram Palkhivala*; May 1
Dilshad Nariman Dhandia of *Navsari* and *Viraf Tehmatan Wadia*; May 2
Yasmin Kersi Panthaki and *Bahadur Pestonji Dubash*; May 3
Shiraz Dara Desai and *Sarosh Byram Irani*; May 6
Yasmin Pestonshaw

Jambusarwalla and *Jehangir Jimmy Mehta*; May 6
Keshmira Ratansha Randelia and *Mehernosh Kaikhasroo Khajotia*; May 7
Zenobia Phiroze Daruwala and *Kersi Lavji Engineer*; May 8
Homai Shapur Baria and *Darayus Hormasji Chinoy*; May 9
Zenobia Dadi Sanjana of *Valsad* and *Shahrugh Jamshedji Sanjana*; May 9
Dinaz Barjor Daboo and *Sorab Phiroze Engineer*; May 10
Kashmira Ferdoon Mistry and *Zubin Dorab Vankadia*; May 10
Tanaz Sarosh Amalsadiwala and *Mehernosh Burjor Mistry*; May 11
Sheroo Nariman Madon and *Cyrus Nadir Buhariwala*; May 13
Shiraz Dinshaw Irani of *Palghar* and *Jehanbux Eruch Irani* of *Dahanu*; May 14
Monaz Mehernosh Munshi and *Farokh Pesi Kapadia*; May 14
Pervin Barjor Gandhi and *Farhad Nari Contractor*; May 15
Farida Fali Makuna and *Herois Eruch Kambata*; May 15
Gulshan Nadirshaw Patel and *Marzban Jal Gheewalla*; May 16
Villoo Keki Ghadialy and *Darayus Hormaz Irani*; May 16
Daulat Shahbehram Demeri and *Parvez Framroze Kaovasia*; May 16
Keshmira Rustomji Inspector and *Neville Minoo Mistry*; May 16
Shiraz Homi Talati and *Meherwan Keki Parbhoo*; May 16
Shaheen Khodadad Gowharyan and *Kayomarz Aspandiar Kermani*; May 18
Roshan Bhimbhoy Jasawala and *Jal Pirojshaw Deboo* of *Jamshedpur*; May 20
Sanobar Pervez Cooper and *Yazdi Kaikhashroo Dastur*; May 23
Farkhandah Rustom Sandalian and *Farhang Kaikhashroo Demeri*; May 24

DIED

Rohinton Hormusji Patel (50)

residing at S/3 Unit, Sunder Ngr, Malad (W), 400064; April 29
Sunnoo Burjor Desai (80), 4/28, A. H. Wadia Bldg, Parel Tank Rd, 400033; April 30
Aimai Homi Kasad (90), 17/C/27, Rustom Bldg, Victoria Rd, Byculla, 400027; April 30
Behram Jehangir Mistry (82), Luisa, St John Baptist Rd, Bandra, 400050; April 30
Dina Pestonji Mistry (77), 573, Umrigar Bldg, J. Shankarshet Rd, Chirabazar, 400002; May 1
Tehmina Kekobad Peer (88), 9, Toddy Ter, Dhuswadi, Dhobitalao, 400002; May 1
Tehmi Roomy Aria (80), 24, Batliwalla Bldg, Hughes Rd, 400007; May 2 (cremated)
Burjorji Pirojshaw Billimoria (72), 12/30, Fakri Manzil, Sanker Sheth Rd, 400007; May 2
Khorshed Nadirshaw Gandhi (37), E/12, Nowroz Bldg, Lalbaug, 400012; May 2
Sheroo Rusi Kharas (64), D/4, Corinthian, Arthur Bunder Rd, Colaba, 400005; May 2
Jerbanoo Behramshaw Marolia (94), 15, Roda Bldg, South Frere Bridge, Grant Rd, 400007; May 2
Noshirwan Faramroze Anklesaria (88), 667, Parsi Clny, Dadar, 400014; May 3
Framroze Maneksha Bulsara (79), C/o Godrej Malaowala, 6/4, Khan Est, Chotani Rd, Mahim, 400016; May 3
Bhikhoo Sorabji (83), 304, Jupiter, Cuffe Parade, Colaba, 400005; May 3
Jerbanoo Eruchshaw Bhimporewala (82), 5, Turner Bldg, Gamadia Clny, Tardeo, 400007; May 4
Dhunjishaw Behramji Engineer (81), Paowalla Bldg, Grant Rd, 400007; May 4
Sorab Khodadad Irani (79), 18, Sunita, Opp Colaba Post Office, 400005; May 5
Najoo Morad Kohinoor (58), 12, Ahmed Mans, Arthur Bunder Rd, Colaba, 400005; May 5
Jaloo Framroze Peshotan (Kalvachwala) (84), Devikar Mans, Karelwadi, Thakurdwar, Girgaon, 400002; May 5

Reaching for the Sky



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- Maneckbai Phirozsha Printer** (90), 752, Dr Jal Vakil Bldg, Dr Ghanti Rd, Parsi Clny, Dadar, 400014; May 6
- Jal Rustomji Bilimoria** (78), 41, Curimbhoy Manor, B. Desai Rd, 400026; May 7
- Aloo Burjorji Kapadia** (75), 17, Jamshed Tata Bldg, Tata Blocks, Bandra, 400050; May 7
- Nergis Homi Banker** (81), 15, Boyce Hse, Vatcha Gandhi Rd, 400007; May 8
- Homi Bejonji Kasad** (52), 1/A/17, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; May 8
- Dolly Kekas Udawadia** (51), 22/A, Wellington Ter, Wellington St, Dhobitalao, 400002; May 8
- Shapur Mehrwan Khavarian** (75), 2/3, Ramodiya Mans, Dr A. B. Rd, Worli, 400025; May 9
- Maneckbai Jangirji Mistry** (87), 12, Buena Casa, Sir P. Mehta Rd, Fort, 400001; May 9
- Dhanmai Vikaji Vankadia** (83), Dr Sethna Bldg, Zoroastrian Blocks, Chikalwadi, Tardeo Rd, 400007; May 9
- Jehabux Dinshaw Fitter** (62), 3/10, Rustom Baug, Victoria Rd, Byculla, 400027; May 10
- Darabsha Nusserwanji Mehta** (80), 7/729, Vimadalar Rd, Parsi Clny, Dadar, 400014; May 10
- Jaiji Dhunjishaw Udawadia** (90), B/15 Shilpa Apts, Besant Rd, Santa Cruz, 400054; May 10
- Freny Sorabji Baria** (80), Connaught Mans, Opp Colaba Post Office, Colaba, 400005; May 11
- Kaikhushroo Faramji Patel** (87), G/618, Bhiwandiwalla Ter, J. Shankarshet Rd, 400002; May 11
- Dolly Minoo Sethna** (50), 28, Hughes Rd, 400007; May 11
- Aloo Behramsha Charna** (76), 32, Aderbad, Hughes Rd, 400007; May 12
- Homai Minocher Engineer** (47), 3/10, Vivina Bldg, Andheri (W), 400058; May 12
- Gool Jamshedji Kavarana** (72), Banaji Bldg, Forjett St Cross Lane, Gowalia Tank, 400026; May 12
- Freny Maneck Mistry** (66), D/1, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; May 12
- Fakirji Bamonji Gandhi** (83), E/20, Jer Baug, Dr Ambedkar Rd, Byculla, 400027; May 13
- Banoobai Fareedoon Kermani** (82), Mehar Mans, Balaram St, Grant Rd, 400007; May 13
- Fareedoon Dosabhoy Madon** (73), Aslaji Fire-Temple, Near Congress Hse, 400004; May 13
- Rustomji Sorabji Bharucha** (90), B/44, Gool Mhl, Sleater Rd, 400007; May 15
- Tehmi Behram Chinoy** (80), 623, Marker Mans, Lady Jehangir Rd, Parsi Clny, Dadar, 400014; May 15
- Kolamai Hormasji Billimoria** (62), 17, Mistry Bldg, Wadia St, Tardeo, 400034; May 16
- Darabshah Dosabhai Bharucha** (78), Gracious Teresa Villa, Khumbarwada Church Rd, Manikpur, Vasai (W), 401201; May 17
- Bhikaji Rustom Kadwa** (87), 5/2, Golf Links, Pali Hill, Bandra, 400050; May 17
- Rata Rustomji Kharoliwalla** (73), 2/B/12, Sonawalla Bldg, 400007; May 17
- Dinshaw Framroze Palsetia** (75), 27, Khan Block, New Khareghat Clny, Babulnath Rd, 400007; May 17
- Savak Framroze Poacha** (84), U/2-3, Cusrow Baug, S. B. Rd, 400039; May 17
- Roda Firoze Vakil** (63), 72, Hill-N-Sea, Pali Hill, Bandra, 400050; May 17
- Rustom Bomanji Wadia** (78), 41, Sealand, Cuffe Parade, Colaba, 400005; May 17
- Sapal Rustomji Dalal** (74), 739/5, Parsi Clny, Opp Wadia Baug, Dadar, 400014; May 18
- Minoo Burjorji Nariman** (68), 269, Nariman Hse, Dr Cawasji Hormusji St, Dhobitalao, 400002; May 18
- Dali Navroji Darukhanawala** (70), G/2, Bhiwandiwalla Ter, Dhobitalao, 400002; May 19
- Minu Khurshedji Mistry** (61), C, Petit Bldg, Balaram St, Grant Rd, 400007; May 19
- Homi Noshirwan Dallas** (88), Jer Mans, A. K. Marg, Gowalia Tank, 400036; May 20
- Maneckbai Bomanji Jasoomani** (88), S, Dalal Est, Lamington Rd, 400008; May 20
- Jal Manchershaw Kaka** (77), C/o F. S. Parukh Dharamshalla, 34, Hughes Rd, 400007; May 20
- Piroja Dhunjisha Ogra** (80), 5/9, C. J. Clny, Tardeo, 400034; May 20
- Pestonji Ardeshir Todiwalla** (83), B/17, Cusrow Baug, S. B. Rd, 400039; May 21
- Khorshed Dadiba Malesra** (77), E/2, Shapur Baug, V. P. Rd, 400004; May 22
- Cawas Piroshaw Mistry** (74), 7, Amroliwala Hse, N. M. Joshi Marg, 400013; May 22
- Mani Jivanji Wadia** (75), 512, Talati Bldg, Chira Bazar, 400002; May 22
- Eruchsha Pirojsha Bharucha** (97), 1/A/30, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; May 23
- Nariosang Darabsha Bhathena** (71), Parsee Hse, S. V. Rd, Santacruz (W), 400054; May 23
- Minocher Khurshedji Mowdavalu** (90), Spenta Apts, Little Gibb's Rd, Malabar Hill, 400006; May 23
- Aloo Dadabhoy Patel** (84), F/14, Captain Clny, Tardeo, 400034; May 23
- Nancy Hormusji Patell** (81), F. S. Parukh Dharamshalla, Hughes Rd, 400007; May 23
- Gool Burjor Pavri** (70), Bombay Samachar Marg, Opp Lion's Gate, 400023; May 23
- Tehmina Pervez Balsara** (60), B/3, N. Contractor Baug, Mori Rd, Mahim, 400016; May 24
- Nariman Nuserwanji Dallas** (90), B/14, Ness Baug, Nana Chowk, 400007; May 24
- Kersasp Dinshawji Gandhi** (82), 1/8&3, Sakarwadi, 22-C, Nawab Tank Rd, Mazgaon, 400010; May 24
- Khorshed Jehangir Lakdawalla** (90), 1/7, Rustom Baug, Victoria Road, Byculla, 400027; May 24
- Minocher Hurmosji Nariman** (88), Roxana, 109, M. Karve Rd, 400020; May 24
- Tehmi Pesi Dumasia** (66), 10, Malbari Bldg, New Khareghat Clny, Hughes Rd, 400007; May 25
- Roshan Minocher Gandhi** (93), Keki Manzil, Band Stand, Bandra, 400050; May 25
- Hormasji Dadiba Boatwalla** (75), 501/502, Jupiter Apts, Yari Rd, Versova, 400061; May 26
- Firoze Fakirji Sutaria** (53), 304, Xavier Apts, St John Baptist Rd, Bandra (W), 400050; May 26
- Rustom Merzaban Abadan** (62), 18, Station Ter, Sleater Rd, 400007; May 27
- Meher Homi Rana** (80), Surya, 79, Hill Rd, Bandra, 400050; May 27
- Aloo Jal Baria** (82), Jony Castle, Warehouse Rd, Colaba, 400005; May 28
- Shera Sorab Cooper** (75), Jaiji Ter, Sleater Rd, 400007; May 28
- Shirin Bejonji Daruwalla** (83), 8, Hendre Bldg, Sleater Rd, 400007; May 28
- Aimai Homi Nalladaru** (81), G/25, Cusrow Baug, S. B. Rd, 400039; May 29
- Rustom Bomansha Behli-Homji** (76), Unity Hse, 8, A. M. Parmanand Marg, Opera Hse, 400004; May 30
- Perin Homi Bhagat** (70), 1/4, Dorab Tata Bldg, Tata Blocks, Bandra (W), 400050; May 30
- Rusi Kaikhushroo Choksy** (68), 3/5, Sir Ratan Tata Bldg, Tata Blocks, S. V. Rd, Bandra, 400050; May 30
- Dinamai Minocher Elavia** (75), 598/C, A. H. Wadia Bldg, J. Shankarshet Rd, 400002; May 30
- Ratan Kaikhasrow Panthaki** (73), 3/3, Tata Mills Co-op Hsg Soc, Elphinstone Rd, Parel, 400012; May 30
- Nariman Framji Mehta** (88), Mark Haven, Apollo Bunder, 400039; May 31

CALCUTTA

DIED

Khorshed Phiroze Devitre (97), mother of Gustad, Freddy and Deena; May 6

POONA

DIED

Maneckbai Rustomji Mistry, Jupiter Co-op Soc, 54, Sholapur Bazaar Rd, 411001; May 4

Perin Jal Chaina (78), 502, Diwali Apts, 2090, Gaffer Baig St, 411001; May 7

Faram D. Mistry (87), 518, Mukund Ngr, Swargate, 411002; May 10

Rustom Ardeshir Contractor (72), 274/2 Sholapur Bazaar Rd, 411001; May 12

Daulat Jehangir Nanavati (72), Widow's Home, Sholapur Bazaar Rd, 411001; May 17

Bahadur Maneckji Gamadia



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(65), 37, Universal Apts, East St. 411001; May 19
Gulcher Eduljee Coyaji (92), 1, Parvati Villa, 411001; May 31
Meheli Bomanji Dubash, 2, Castle Poonam Park, 411014; May 31
Homai Pestonji Pochara (73), 696, Taboot St, 411001; May 31

SECUNDERABAD

DIED
Savakshaw R. Motiwalla (83); May 8
Goolbanoo K. Panthaky (83); May 11
Ami J. Bulsara (76); May 12
Arnavaz Reporter (81); May 19

SURAT

MARRIED
Jasmine Minoo Poonawala and *Rohinton Jal Katputia*; May 9

DIED
Perinbanu Nariman Kasad (77), Lalgate, 395003; May 8
Jerbanoo Ardeshtir Chiniwalla (73), Kelani Vakhari, Murzban Rd, 395003; May 12
Hormusji Pirojshaw Toddywalla (70); Nariman Home and Infirmary, Shahpore 395003; May 13
Naoraji Hormusji Wadia (82), Kotwal Wadi, Saiyedpura, 395003; May 14
Villoo Hiraji Daruwala (63), Jokhi Block, Shahpore, 395003; May 16
Sorabji Pestonji Chothia (70), Shirin Ranji Block, Shahpore, 395003; May 17
Alice Phiroj Mistry (55), Parsiwad, Kadod, 394335; May 22

CANADA

Ontario
BORN
Dina Boyce, wife of Bomy, mother of Jamsheed and Pheeroozah Vania; April 30
Tehmi Rustom Tarapore, mother of Phiroze, Perviz, Freny Engineer and Farida Noshir Clarke; May 22

Toronto, Ontario

BORN
A girl, *Nazaneen*, to *Zarine* and *Kaikhosroo Kalantar*; January 30
A boy, *Christopher Cooverji*, to *Shernaz* and *Mark Chin*; March 2

DIED
Khurshed Pavri, husband of *Zarine*, father of *Aban Jimmy Patel* and *Farrokh*; February 2
Russi Mirza, husband of *Roshan*, father of *Rohinton* and *Zeenia*; April 7

Vancouver, British Columbia

BORN
A boy, *Marcus Jamshid*, to *Mehrshid* and *Phiroze Irani*; March 23
A boy, *Shawhin*, to *Azita* and *Mitsuri Kanai*; March 29

MARRIED
Mehrnaz Jahangir Misaghi-Tafti of British Columbia and *Daryoush Khosrow Joobani* of Oregon; April 19

DIED
Dali Tata (80), husband of *Shirin*, father of *Bella* and *Zarine Nanu Dastur*; March 30

IRAN

Tehran
DIED
Manouchehr Behrooz, brother

of *Parviz*; March 9

PAKISTAN

Karachi
DIED
Jehangir Framji (Bhurekhan) (67); May 7
Pesi Rustamji Gamwala (57); May 19
Jehangir Navroji Wadia (86); May 19
Jijibhoy Dadabhoy Minwalla (80), husband of late *Jerroo*, father of *Sheroo Sohrab Sopariwala*, *Aban Erach Bhadha*, *Homi* and *Kamal Jamshed Vaatcha*; May 29
Noshir Kaikhushru Gazder (82); May 30

USA

Dallas, Texas
BORN
A boy, *Sarosh*, to *Zenobia* and *Adil Irani*; March 21

La Jolla, California

DIED
Rustam Sarfeh (86), husband of *Fernan*, father of *Jamshid*, *Iraj* and late *Parvez*; May 2

New York, New York

DIED
Sheroo Irani, sister of *Tiru*, *Behram*, *Peshotan* and *Mehroo Baria*; March 30

Northern California

BORN
A girl, *Zinia*, to *Gulnar* and *Percy Kawas*; January 30

North Texas

BORN
A boy, *Kayvon*, to *Farahnaz Foroodi* and *Behram Farzaneh*; February 10
A boy, *Aurash*, to *Saghar* and *Kamran Behrooz*; March 13

San Jose, California

DIED
Katie Engineer, wife of *Dossabhoy*, mother of *Zarina Kaji*, *Amavaz Gandhi*, *Dilnavaz Mooney*; April 24

Sterling, Virginia

BORN
A boy, *Kian*, to *Linda* and *Farhad Shahiary*; December 4, 1992

TOTALS FOR 1992 AND 1993

	Bombay			India			World		
	A	B	C	A	B	C	A	B	C
BORN									
Boys	6	169	52	—	11	2	7	31	12
Girls	9	147	46	—	6	1	2	34	13
MARRIED									
Parsi	32	261	196	1	5	5	1	16	5
Intercommunal	—	67	14	—	6	—	—	10	—
DIED									
INTERRED									
Male	41	444	226	8	80	44	11	47	27*
Female	48	506	196	13	94	32	4	30	13*
CREMATED									
Male	—	6	—	—	—	—	—	—	—
Female	1	3	1	—	—	—	—	—	—

A: Total numbers in this issue

B: Running totals for 1992 (February 1992-June 1993 issues)

C: Running totals for 1993 (February-June 1993 issues)

* Overseas deaths are listed in the interred column as *Parsiana* does not have a breakup of those cremated.

These figures pertain to information provided to or collected by *Parsiana*.

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