

Parsiānā

OCTOBER 2001 Rs 35





REVIVAL

We specialize in exclusive Zardosi embroidery in ethnic designs and Parsi style using guaranteed pure silver material along with Swarovski crystal in certain designs.



We make pure Zari borders as well as sarees, blouses, ghagra-cholis and evening bags (all hand embroidered by master craftsmen in our very own workshop) for your very special occasions.



REVIVAL also specializes in traditional Parsi 'Garas' all hand embroidered in the antique style and in colours very close to the original 19th century Chinese-influenced unique designs.

Moreover, we guarantee our designer wear against any manufacturing defects and give full guarantee for pure silver used.

Please contact:

Mr Rayomand F. Workingboxwalla

6, P. C. Shroff Building, Gamadia Colony, Ground Floor, Tardeo, Mumbai 400007

Tel no: 4966679/4950936 E-mail: rayo1@rediffmail.com

(By appointment only)

We also buy and sell old Chinese garas and borders

Parsiana

October 2001
Volume 24 Number 3

EDITOR Jehangir R. Patel
MANAGING EDITOR Arnavaz S. Mama
EXECUTIVE EDITOR Parinaz M. Gandhi
SENIOR EDITORS
Dina K. Mehta, Hilla P. Guzder
ASSOCIATE EDITOR Roxana A. Driver
SENIOR DESIGNER Kranti M. Shilotri
DESIGNER Nivedita A. Potdar
MARKETING DIRECTOR Veera J. Patel
ADVERTISING MANAGER Jasmine D. Driver
ADVERTISING EXECUTIVE Susan Hadvaid
FINANCE B. L. Arora
DTP Bakhtavar R. Batliwalla, K. P. Ravi
SUBSCRIPTION MANAGER
Khurshid Panthaki
ASSISTANT SUBSCRIPTION MANAGER
Selvan Mark
ACCOUNTANT Anagha Korde
ASSISTANT ACCOUNTANT
Sampada S. Patwardhan
ADMINISTRATION (ACCOUNTS)
Swarupa Bhagwat
ACCOUNTS ASSISTANTS Indu Pillai,
Sreevidya Narayanan
OFFICE ASSISTANTS Umesh Poojary,
Sunil Sakhare, Govind Salgaonkar,
Mahipat Jadhav

2 Readers' Forum

8 Events and Personalities

18 Zoroastrians Abroad

24 Parsis on early postcards by Pheroze Nowrojee

28 World body: Back to base one? by Arnavaz Mama

32 The passion of polo by Hilla Guzder

36 Dali Bilimoria: Shipshape models by Pervin Mahoney

39 Zoroastrianism enjoins... by Kaikhosrov Irani and Farrokh Vajifdar

41 Books: Recalling a man, launching a memoir

51 Milestones

54 In Memoriam: Homi Sethna and Mani Bharucha

Cover: *Parsi Athletes*

Postcard from the collection of Pheroze Nowrojee

Parsiana is edited and published by Jehangir R. Patel for Parsiana Publications Pvt Ltd at 300 Perin Nariman Street, Bombay 400001 and printed by him at Kaiser-E-Hind Pvt Ltd, A-191, Road No 16A, MIDC, Wagle Industrial Estate, Thana (W), 400604. All rights reserved. Processing Comart Lithographers. Editorial enquiries: 2078183. Advertising: 2078104, 2072915. Subscription: 2665661, 2662709. General: 2078730, 2072624. Fax: 2074541, 2075572. Press: 5804162. E-mail: parvo@giabm01.vsnl.net.in parsiana@yahoo.com parsiana@vsnl.net For subscription enquiries and payments: C/o Kaiser-E-Hind Pvt Ltd, 300 Perin Nariman Street (Behind Reserve Bank of India), Bombay 400001. ISSN: 0971-3786.

Annual inland subscription for one year (12 issues) Rs 400; for two years (24 issues) Rs 750; for three years (36 issues) Rs 1,100. Foreign subscription rates: Seemal for one year Rs 675/ US \$ 15/UK £ 10/Euro 17; for two years Rs 1,250/US \$ 28/UK £ 19/Euro 32; for three years Rs 1,900/US \$ 41/UK £ 29/ Euro 48 (please allow six months or more for seemal delivery from the time of publication). Airmail for one year Rs 950/US \$ 21/ UK £ 14/ Euro 24; for two years Rs 1,800/US \$ 40/UK £ 27/Euro 45; for three years Rs 2,700/US \$ 60/ UK £ 40/Euro 68. For Indian upcountry cheques add Rs 20 for bank charges; for US cheques add \$ 5; for UK cheques add £ 3; for Euro cheques add Euro 5. Cheques and drafts are to be drawn in favor of Parsiana.



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.

"Zoros at the Olympics"

As always, I have noted with interest the articles that appear in your newsmagazine. In an attempt to keep the record of active Zoroastrian participation as precise as possible, please include those of us from Victoria who came to help out at the Sydney Olympics as well. Not surprisingly I was a volunteer at the Cycling Velodrome (where else would someone born a Malcolm be?) and young Jamsheed Soli Khambatta was stationed at the Stadium Australia, at the "best Games ever."

Needless to say we had the most exhilarating, exhausting 16 days plus, giving back to sport a little of what we have gained from it over several years. Long before our Games ended I had already volunteered for the next! At the time I was also gathering family photographs recording our achievements/experiences over the last seven generations (for the Time Capsule Project for

the Zoroastrian Odyssey, Houston 2000). All the Australian volunteers (mostly cycling champs in their own right) who viewed 'the honorable ancestors' were thrilled to learn that cycling was once such a keenly contested sport in India, and of our Parsi Zoroastrian heritage. Of course, what floored them the most was that anybody even knew who their great-grandparents and beyond were and even had photographs to prove it!

SHIRIN J. MISTRY
Victoria, Australia

"A 'grave' and 'burning'..."

In "A 'grave' and 'burning' issue" (*Parsiana*, August 2001) Kersee Kabraji completely disregards the fact that the myths he has sought to perpetuate have been torn to shreds, time and again, by the scholars and high priests of our religion.

Kabraji argues, "The exposure to sunlight, therefore, can never be a substitute for flesh-eating vultures." While in an ideal situation, sunlight and vultures would, indeed, play a complementary role, it would be wrong to say that in the absence of any one of them the system would be deemed as failed.

Quoting Dastur Dhalla, Kabraji argues that the Persians (of the Achaemenian dynasty) "enclosed the corpses in wax and interred them in the earth." This is incorrect. Even today, one finds the 'astodan' of Cyrus the Great (at Pasargade) which is built over seven layers of sandstone (so that the earth may not be defiled). The 'astodans' of Darius the Great and Xerxes the Great are also in a high cliff of solid rock.

While Greek authors have, indeed, stated that the bodies of the great kings of the Achaemenian dynasty were embalmed (though several Greek writers have been known to twist facts), the traditional view is that these so-called 'tombs' are 'astodans' or 'receptacles for the bones' and not corpses.

Kabraji quotes various portions of the *Vendidad*, trying to prove that at the heart of the dakhma system is "the presence of scavenging birds and animals and when these creatures are not there, the use of dakhma should not be made."

Kabraji quotes *Vendidad*, Fargard V from 44(92) to (94). He conveniently omits quoting 45(122) and (123) which state:

45(122): "O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground clean again?"

45(123): Ahura Mazda answered: "When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again."

In the very next verse, 47(124) and (125), Ahura Mazda declares that if a man is buried in the earth, it takes 50 years for the earth to be clean again.

Kabraji raises a few questions:
•What is really holy and sacred? The prayers (as being recited after the death for the departed soul) or the method of disposal of the dead body (*naso*)? Answer: Both the physical and spiritual are integrated.

•If the prayers and ceremonies are holy, then why bother about what happens to the corpse and how it is got rid of afterwards? Why not let each Zoroastrian make her/his own choice in this respect of opting for electric cremation or burial? Answer: We respect the choice. However, one cannot expect to have a non-Zoroastrian system of disposal (when a Zoroastrian system for disposal exists) and then ask for Zoroastrian ceremonies to be performed.

•If the method of disposal of the corpse is also taken to be holy, then how is it that a burial system (as was used by the ancient Zoroastrians) and as presently used in Madras, Nagpur, Delhi, etc, is holy and sacred and our priests perform the prayers there, but when used in Poona, Surat and Bombay it suddenly becomes so unholy and so impious that you have advised our priests not to perform the prayers and ceremonies? Can you justify these "double standards" either by reasoning and logic or by quoting any of the scriptures?

Answers: If due to non-existence of dakhmas, a Zoroastrian is compelled to opt for burial or cremation, he/she cannot be held responsible. However, to opt for burial or cremation, when facilities of a dakhma exist would tantamount to a sin. There is no question at all of "double standards."

•As per the paragraphs quoted earlier from the *Vendidad*, would you not agree that it would be improper to use the

ENGINEERING & AGENCIES

Private Limited

Represent

1. **W. Schlafhorst AG & Co. - Germany** for Automatic Winding Machine 'Autoconer' and Open End Spinning and Winding Machine 'Autocoro'
2. **Picanol N. V. - Belgium** for Airjet and Rapier Weaving Machines
3. **Sucker Mueller Hacoba GmbH & Co. - Germany** for Indigo Dyeing and Sizing Machine, Emerizing, Shearing and Raising Machines and Sectional and Direct Warpers
4. **Babcock Textilmaschinen GmbH - Germany** for continuous scouring and bleaching ranges, continuous dyeing ranges, pad-dry and pad-steam lines, washing, ranges, stenters, curing chambers, loop steamers, etc
5. **Fong's National Engineering Co. Ltd. - Hongkong** for atmospheric and high temperature dyeing machines for all kinds of knitted and woven fabrics, high temperature package dyeing machines and dryers including Radio Frequency Dryer
6. **Otto Funke GmbH & Co. KG - Germany** for high class energy efficient jiggers for atmospheric dyeing having directly driven rollers without any kind of gear boxes
7. **Barco N. V. - Belgium** for Monitoring Systems and cotton sorters
8. **Loepfe Brothers Ltd. - Switzerland** for Electronic Yarn Clearers and Monitoring Systems
9. **Verbrugge N. V. - Belgium** for all Weaving accessories
10. **Textilmaschinenfabrik Dr. Ernst Fehrer AG - Austria** for Friction spinning & Non/woven plants

For full particulars please contact at:

Ahmedabad office: Cambatta Central, Bharat Bobbins Ltd Premises, Rakhial Road, Ahmedabad 380023

Phone: (079) 2740925/2744500

Fax: (079) 2742651/2743649 E-mail: engamd@enaindia.com

Mumbai office: Sterling Centre (4th Floor), Dr Annie Besant Road, Worli, Mumbai 400018

Phone: (022) 4932327, 4988512

Fax: (022) 4986038 E-mail: cmb@bom8.vsnl.net.in

dakhma if the scavenging birds and animals are not there? The *Vendidad* does not certify anywhere such a use of the dakhma system in the absence of birds. In fact, if read properly, it prohibits such a use.

Answer: Read the *Vendidad* completely (not selected portions) and if possible, under the guidance of a scholar-priest, and you will find adequate answers.

Obviously Kabraji has scarce regard for "customs and traditions." May I quote from the preface to Ervad Dr Sir Jivanji Jamshedji Modi's magnum opus, *The Religious Ceremonies and Customs of the Parsees*:

"A religion is made up not only of its ethics and philosophy but also of its ceremonies and customs. The ceremonies and customs often symbolize — or are expressive of — the ethics and philosophy of the religion. A faithful — and preferably meaningful — following of the ceremonies and customs of the religion are invaluable aids in the practical pursuit of a religion.

"Without these aids, without following and being devoted to these ceremonies or customs the average Zoroastrian is likely to be a Zoroastrian only in name."

NOSHIR H. DADRAWALA

"Options at Doongerwadi"

All the three bigwigs who died recently, viz Noshir Cama (director of *Bombay Samachar*), Behram Contractor (editor of *Afternoon Despatch and Courier*) and Prof Rustom Damania (scientist — director's grade at National Aerospace Laboratories, Bangalore) whose obituaries featured in *Parsiana* (August 2001) had opted for the electric crematorium. It was not a chance happening but a direct offshoot of the total absence of vultures in all parts of the world. The said three gentlemen wisely preferred the electric crematorium instead of allowing their bodies to rot in the dakhmas.

Now let us consider the two options offered by the proponents of the aviary project (Khojeste Mistree) and the solar concentrator project (Dr Homi Dhalla).

To bolster his claims for the aviary project, Mistree has regularly cited doctrinal compulsions that the corpses should only be fed to the scavenger birds. In his book *Zoroastrianism — An Ethnic Perspective*, he quotes from the *Vendidad* (7.56): "Zoroastrians are doctrinally not permitted to burn, bury or drown their dead because the elements are considered to be sacred and the corpse

is deemed to be contaminated by the corpse demons (*naso*)." In fact, in a recent article, he has gone to the extent of saying that according to the *Rivayats*: "The souls of the living who consign their dead to the fire, go straight to hell ("The Doongerwadi divide," *Parsiana*, April 2001)." This is sheer humbug.

The gigantic risks involved in the vulture venture (financial as well as public humiliation in the likely event the project becomes a fiasco) have been discussed by me earlier ("A doctrinal crossfire," Readers' Forum, *Parsiana*, April 2001). Let me now discuss the doctrinal aspect.

Farrokh Vajifdar, a religious scholar, has pointed out that the intention of the *Vendidad* was essentially to prevent pollution, and the dakhmas are the places of greatest contagion (putrescent matter capable of transmitting disease). Quoting further from the scriptures, he writes: "Ahura Mazda specifies that man who demolishes most of the dakhmas wherein human corpses are deposited rejoices the earth" ("Sanctity of the dakhmas," Readers' Forum, *Parsiana*, January 2001).

Vajifdar's interpretation has been supported by another religious scholar, Ervad (Dr) Jehan Bagli ("The venerable verdict," *Parsiana*, January 2001). Bagli quotes from Yasna 31.19, 20 and 34.4 of the *Gathas*, the revelation of the Prophet Zarathushtra, viz.: "The sacred fire is the preserver of the righteous (good) and the destroyer of the deceitful (evil)." Elaborating on its interpretation, Bagli writes: "A human dead body is nothing more than decaying waste matter, a source of contagion... The modern electric crematoria are designed to provide sufficient heat to cremate the organic matter to ashes within a short period. The concept that such an act is a desecration of the holy fire has no doctrinal base. The flames involved, if any, are not of a consecrated fire. More importantly, any flames emitted are being fully utilized to destroy the evil of contagion, to prevent pollution, to purify the environment for the living and to refresh the world. All this is entirely consistent with the Zarathushtrian canon. The use of the heat of fire in cremation can be visualized as analogous to the fire that will arise out of the molten metal to



Air purification plant at Bombay's Anjuman Dakhma

affect the final purification and resurrection to Frashokereti (*Bundahishn*, Ch. 34.18-20)."

Let me cite Behram S. H. J. Rustomji's quotation from the *Atash Nyash*: "Tava Atarsh puthra Ahurahe Mazdao (O fire, the purifier of all things pertaining to Ahura Mazda)" in "Options at Doongerwadi" (Readers' Forum, *Parsiana*, May 2001).

These doctrinal references from the *Gathas*, *Vendidad* and *Bundahishn* should convince one and all that the fire generated by the spontaneous combustion of a corpse in an electric crematorium should be regarded as a purifier and destroyer of contagion.

In defence of his project, Dhalla says that the solar concentrator is "very cost effective." We are more concerned with the quick disposal of contagion (corpse) within an hour or two. Spending five days just to dehydrate the body cannot by any stretch of imagination be considered as an efficient method.

And finally the residual skeleton will be buried in an astodan. So, the elaborate process is neither efficient in quick disposal nor effective in complete disposal.

And one must also remember that an operator has to continually go on tilting the concentrators with electrically operated motors in accordance with the movements of the sun. The final nail in the coffin of the solar concentrator will be dealt with by nature. During cloudy days and especially during heavy downpours during the monsoon in Bombay, the solar concentrator will be rendered totally ineffective.

I should also draw the attention of the readers that the Directorate of Industrial Safety and the Chemical Weapons Convention under the Ministry of Environment and Forests have listed ozone as a



Over one hundred years in global freight forwarding

Jeena
& COMPANY
Estd. 1900

GLOBAL LOGISTICS

Elphinstone Building, 1st floor, 10, Veer Nariman Road, Mumbai 400 001, India. Tel.: (22) 204 2032 Fax: (22) 202 6853 E-mail: info@jeena.co.in

BANGALORE • CHENNAI • COCHIN • GOA • HYDERABAD • KANPUR • NEW DELHI • PUNE • TUTICORIN

www.jeena.com

hazardous and toxic chemical under Schedule I, Part 2 (*Chemical Industry News*, January 1997). Dr P.D. SUNAVALA

Chemical engineer Mehernosh Behramkamdin, who was instrumental in introducing ozone at the dakhma, replies: Yes, ozone is a toxic gas but its harmful effects are less when it is generated using pure oxygen (as in our machine at Doongerwadi), rather than air. It has a short half life and hence does not accumulate. The quantities generated by us are tiny at 40 grams per hour, and all of it reacts with the smell pathogen in the dakhma. Care is taken that the only enclosed space, the machine room is well ventilated. Another safe feature is that ozone in harmful concentrations is very pungent and hence adequate warning is available. Ozone is used in still tinier quantities without any such precautions in individual home purifiers in the developed countries.

Hydrogen sulphide is much more toxic, and more dangerous as the human nose cannot detect it once its concentration becomes unsafe, and yet is safely generated and used in similar quantities in every school chemistry lab from the Kipp's apparatus ubiquitous to all such labs. Carbon monoxide generated from every car exhaust is even more dangerous as the human nose cannot detect it in any concentrations, and yet millions of cars generating more than 40 grams per hour of carbon monoxide run freely on the roads.

...

Too many debates have arisen in our small community on the issue of "Options at Doongerwadi" — views of today's 'logical' minds, distinguished doctors and solicitors, notable professionals and businessmen and many other poor and middle-class 'realist' Zoroastrians, through the voice of the Disposal of the Dead with Dignity—Action Group (DDD-AG) against the preconceived and opinionated views of the Save Doongerwadi Action Committee (SDAC).

These conflicting and diametrically opposite views in a dwindling community like ours can and may lead to a fallout and split the community. The SDAC, with its arbitrary and unyielding doctrine, though meaning well may be instrumental in bringing about our ultimate destruction. They may win a battle and lose the war. The war to save us from extinction! If we do not bend with the times, we will break. We are known

as a peaceful community. But, it seems we keep peace only outside the community and not with our own brethren! It is rightly said, "We hurt those we love the most."

Every Zoroastrian knows that our Prophet taught the doctrine of good thoughts, good words, good deeds! Surely if we believe and practice these teachings in our everyday life, we do not need the vultures to show us the gates to our heavenly kingdom. Our deeds should speak for themselves for our life after death. Neither the presence nor absence of vultures can decree our destiny with Ahura Mazda.

A simple question I have always asked our learned scholars, but to which I have never got a befitting reply is: "What happens to all the Parsis and Iranians in distant lands who do not have access to the dakhmas?" Don't their souls reach Ahura Mazda? Yes, He is all just, all knowing and rational, so, of course they do!

No doubt our prayers are all powerful and supreme. Religious prayers have strong 'vibrations' with an aim to purify. But, prayers are for the living soul and not the dead body or shell. Dakhmashini is a method of disposing the dead shell. This method has to change with the environment, the climatic conditions, the circumstances and with the changing laws of the land.

Give us the choice to die with dignity. If we wish to be cremated, allow us the dignity and our 'right' to the last prayers and rites. If we wish to donate our body to science, allow us to die true to the saying, "Parsi thy name is charity." The remains of the body can then be cremated and the ashes may be brought for the last rites to the Doongerwadi with full honors for the one who chose to be benevolent and magnanimous in his/her last deed on earth. He who knows his dead body is just a cadaver has lived well even in death!

The Doongerwadi trust has two independent objects — the 'exposure and disposal' of the dead and the 'performances of rites and ceremonies' for

ZTFE's new premises in London

the dead. The two objects need not be interrelated. Therefore no Zoroastrian should be deprived of his right to his last prayers at the Doongerwadi. The DDD-AG and the SDAC should settle the issue once and for all, in a win-win manner, honoring and allowing both the groups concerned to implement their beliefs and put them into practice at the Doongerwadi.

God is represented by fire. He is not fire personified. Our body is created by God. How can something God-given desecrate fire? Let us not be narrow-minded and intractable. What was right yesterday need not be right today! What is right today may not be right tomorrow! Let us accommodate and adapt with the times. We have had an enviable and glorious past. Let us build on it. Let us embark on a new era of enlightenment and progress, intellectual, social and moral. NOSHIR NADIRSHAW SANJANA

London agiari(es)

In offering a combined response to "London's new center" and "An agiari in London" (*Zoroastrians Abroad*, *Parsiana*, April 2001) and Furhok K. Tangree's letter ("Scant representation," *Readers' Forum*, *Parsiana*, June 2001) where arise common points to both, our attitude is one of sadness at these recent ambitions of a once harmonious community now split.

All 1930s London cinemas were marvels of architectural and decorative design. The Harrow acquisition is accordingly Grade II (not great two-star!) listed and its new use must reflect certain regulations.

Tangree's view is that the Zoroastrian religious faith is to be advanced: actually this exists only on paper. As he has rightly pointed out, the legacy of the Zoroastrian Trust Funds of Europe

continued on page 49



ENTERING OUR 20TH YEAR

RMA

Sole Advertising Representatives For Prime International Media

Newsweek International (Worldwide), BusinessWeek (Worldwide), The New Yorker (U.S.A), International Herald Tribune (Worldwide), The Daily Telegraph (U.K.), Wired (U.S.A), Der Spiegel (Germany), Institutional Investor (Worldwide), Los Angeles Times (USA), Budget Travel (USA), Far Eastern Economic Review (Worldwide), Le Figaro (France), Le Figaro Economie (France), Madame Figaro (France), Nikkei Business (Japan), Silver Kris (Inflight - Singapore Airlines), The Straits Times (Singapore), Business Times (Singapore), The New Straits Times (Malaysia), Berita Harian (Singapore), Berita Minggu (Singapore), Lianhe Zaobao (Singapore), Lianhe Wanbao (Singapore), Home & Decor (Singapore), Her World (Singapore), Wirtschafts Woche (Germany), DM (Germany), Manager (Germany), Textile World (Worldwide), Textile World Latina (South America), Chemical & Engineering News (USA), The Bulletin With Newsweek (Australia), Morning Calm (Inflight - Korean Air), Global Foods Online (USA), Bangkok Post (Thailand), Global Finance (Worldwide), Emerging Markets Investor (U.K.), Newsweek En Espanol (Spain), Site Selection (USA), etc.

RONNY MISTRY ASSOCIATES (P) LTD

2388, Vijaydeep, 50 Gandhi Nagar, Bandra(E), Mumbai - 400051.

Tel. No. 6450204 / 6903081 / 6903082 Fax No. 6456372 E-Mail : rma@bom3.vsnl.net.in

New Delhi - Tel. 275 8685 * Kolkata - Tel. 411 4833 * Chennai - Tel. 5234113

Bangalore - Tel. 6996092 * Hyderabad - Tel. 330 6825

Ahmedabad - Tel. 664 3386 * Trivandrum - Tel. 322 707

Events and Personalities

Property and impropriety

The mayhem and wanton destruction caused at the Singhania Hospital in August 2001 following the demise of Shiv Sena leader Anand Dighe will long be remembered by most Bombayites. Among the Parsi community, this turn of events instilled optimism that the Anjuman Cottage premises that Dighe had illegally occupied for the past 20 years would now be rightfully returned to the owners, The Thane Zoroastrian Charity Fund.

According to a report in the *Mid Day* of August 30, 2001, Dighe's Tembi Naka residence, "also the venue of the durbar where he 'meted out justice' to the people of Thane was, ironically, illegally occupied by him almost 20 years ago." The 2,000 sq ft structure in Thana's prime commercial area was originally the servant quarters in the fire-temple complex which was illegally sold in 1981 by an employee's non-Parsi accomplice to a builder. Dighe who was then making his mark on the local political scene, "managed to vacate the possession of the builder...and occupied the place," Homi Talati, chairman of The Thane Zoroastrian Charity Fund as also of The Thana Agiary Fund was quoted in *Mid Day*. The trustees even offered Dighe an alternate site "but he always said that this place was lucky for him since this is

where he had politically grown," added Talati.

A couple of years ago, Dighe tried to win over the trustees by displaying a board at the entrance to the house announcing that the premises belonged to the trust and that he would soon vacate the house. But even after the board was fully worn out Dighe had not vacated the premises, related Talati. Since Dighe had "no legal heirs," according to *Mid Day*, the trustees are hopeful of recovering their property. A new board on the site now reads Anand Ashram with indications that it is proposed as a memorial to Dighe. But the trustees have taken objection to this new development and unless they are able to negotiate with the local Shiv Sena leaders they may initiate legal proceedings for recovery of their property, says Talati.

Religious rapport

"A community that prays together, stays together" reinforced the activities spearheaded by the Zoroastrian Women's Assembly of Surat (ZWAS) and the Zoroastrian Youth Association of Surat (ZYAS) in August 2001. Every morning during the 10 muktad days, a humbandagi was organized at the Shahenshahi Atash Behram in Surat, notes a report sent by ZWAS trustee Maharukh Chichgar.

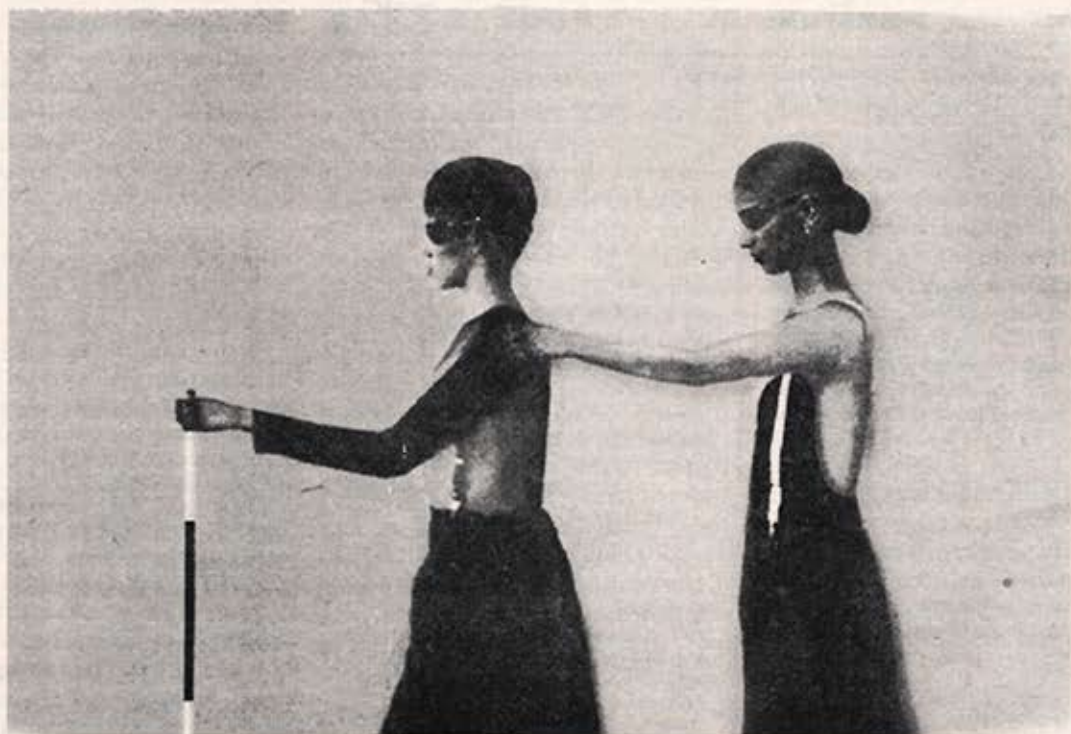
On the first day of the muktad, a prayer competition was organized when children in the age-group of four to six were to recite *Ashem Vohu* and *Yatha Ahu Vairyo* prayers, and those in the seven to 10 age group recited the *Kemna Mazda* and *Dinno Kalmo* with Dastur Noshirwan Dastur and Ervad Harvesp Sanjana officiating as judges. Dara Behramkamdin and Rohin Karanjia gave religious talks on the occasion.

On the first day of the Gathas the Zoroastrians in Surat were invited to a "Paarampaarik Saanj," attired in their garas, kor saris (heads covered), net sudrehs, daglis, phetas, pugrees and sapaats for the best dressed male, best dressed female, best dressed couple and best dressed child to be judged by Hoshang Hilluwalla, Gul Dabhoiwala and Hutoxi Bavaadam. This traditional evening was symbolic of not just "showing off," but conveyed a "knowing of" the community.

The second day of the Gathas saw the teams of Ravo, Malido and Bhakhro vying for antakshari supremacy. The fourth Gatha day included fun-filled games and a community dinner for an enjoyable "Rangilo Ravivar." The finale was a dance and dinner party at Holiday Inn on Navroz coordinated by ZWAS president Dilnaz Kharadi and ZYAS secretary Hormaz Besania.



Left:
Humbandagi
in progress
during the
muktad days
in Surat
Right:
organizing
committee
members



THIS IS HOW MOST PEOPLE GO ABOUT THEIR IMMIGRATION TO CANADA

Most people know very little about immigration. Then they make the mistake of going to an agent who doesn't know much either. Which is why they never get anywhere. If you really want to find your way to Canada, drop in at Inter-Connections. The visit will be a real eye-opener.

We are India's first and largest Canadian immigration consulting firm. (We have 16 offices in 12 countries. Our head office is in Toronto, Canada). Over the last 13 years we have handled thousands of cases. Yes, we've seen all kinds of cases. And offered each and every client personalized services. We have also successfully concluded refused cases from OTHERS,

exercising legal option where necessary.

The best way to go about your immigration is to first acquire accurate information. So, come over and have a talk. Consultation is free. And you can ask as many questions as you like. That way you can find out everything there is to know about immigration, and see whether you qualify. You'll also get to check our credentials for yourself.

At the end of it all, at least, you'll know better. Even if you opt to use somebody else's services. Call **6430130/0545, 6408078/6422** for an appointment with **Mario Lobo**. You can also fax your cv on 6430611. Or e-mail it at marioic@bom5.vsnl.net.in

Inter-Connections Consulting (I) Pvt. Ltd.

Mumbai Office: 41 Regency Chambers, Bandra (W), Mumbai 400050 Tel: 6430130/0545, 6408078/6422
E-mail: marioic@vsnl.com Fax: 6430611

Goa Office: Mr H.H.H. Fernandes Tel: 262128 E-mail: hfhfernandes@yahoo.com

Toronto Head Office: 1300 Don Mills Road, Suite 230, Don Mills, Ontario M3B 2W6

Tel: (416) 4452549 Fax: (416) 4452584 E-mail: zeenat@icciss.com Website: <http://www.icciss.com>



Whilst reviving the sanctity and importance of the Gatha days, the ZWAS and ZYAS created an atmosphere of togetherness, recognizing that the older generation are "the pillars of the community, and the youth, the strong walls within which Zoroastrianism stands firm on the ground of quality, humility and brotherhood," notes their report. Others who worked behind the scenes for the success of The Gatha Festival were ZWAS secretary Kainaz Kapadia and treasurer Piloo Bhatena, ZYAS president Shahzad Karanjia and treasurer Cyrus Dotivala, acknowledges the press release.

Rubies of Jabalpur

"Whether it be as a priest where you have rendered manifold service to the community on all occasions or whether as the president of our managing committee for 14 years, you have gone out of your way to work for our welfare," noted the citation addressed to the president of the Parsi Anjuman, Jabalpur, Dorab (popularly known as Dolly) Bajan, and his wife Dhun on their 40th wedding anniversary on August 14, 2001.

"Both of you have always been there with your sweet smiles and your heart-warming ways to help out in every situation...With this shawl which we are presenting you may you always have as your mantle the warm love of the Parsi community," noted the address read out by Viloo B. Patel. The shawl was presented by past president Zal Dinshaw after which honorary secretary Kerman Batliwalla offered a gift.

The two "bright shining rubies in our Parsi crown" were also honored with the traditional sagan by Alla Mehta and Behroze Dossabhoj, notes the write-up from the Anjuman secretary. Dorab Bajan has been actively serving the Anjuman since 1976, starting as honorary secretary, then working trustee and as president since 1987, mentions

the report.

Booster for Borivli

To have an agiary/adarian in their midst has been the dream of the 25-year-old Borivli and Suburban Zoroastrian Association (BASZA) which got a bonanza of Rs 1,00,000 for this purpose from the Bombay Parsi Punchayet (BPP). This spontaneous decision was announced by four of the BPP trustees who had travelled to Borivli to attend the silver jubilee function on August 18, 2001 at the Rustomjee International School, according to a press release. BPP chairman Jamshed Guzder promised a personal donation every year to help BASZA pursue its proposed activities which included starting a Sunday school, reaching out to needy Zarathushtis in hospital wards, old peoples' homes, widows' chawls and continuing with its present activities of bringing together the community on social and religious occasions, raising their religious awareness and encouraging the scholastic, athletic and cultural accomplishments of its youngsters, as outlined by secretary Khurshed Pastakia.

While Guzder spoke of the need for Parsis to be more self-reliant and not look to the Punchayet for everything, his co-trustees Rustom Tirandaz recommended that no negativism should be harbored in thought, word or deed, and Dadi Engineer asserted that positive intentions by themselves were not enough unless accompanied by dedication of purpose and very hard work. BPP trustee Dinshaw Mehta wished the members further prosperity in the year ahead with journalist Noshir Dadrawala elaborating on the significance of religious festivals.

Recalling the humble origins of BASZA, president Noshir Paghdiwalla related how the late Ardeshtir Cama used to stop any Parsi-looking person on the road outside the Borivli railway station

or in the market in 1976 and greet him/her with "Excuse me, *tahmé* Zarathoshti *chhév* (are you a Zoroastrian)?" From house to house he went with a missionary zeal to enrol members. Among the distinguished founders were Dhunmai and Homi Minocher, Freney Siganporia, Phiroz Mulla, Sohrabji Painter and others like Bomi Umrigar without whose efforts BASZA would not have survived, acknowledged Paghdiwalla. Special mention was made of Boman Irani, owner of Rustomjee International School, who permits BASZA to hold all their functions on the School premises free of cost.

Recognition for the scholastic achievers was followed by a magic show by Prof Hairat, a games session anchored by Delna Pastakia, drinks and dinner catered by Percy, "the master chef," and melodies by Marazban Mehta for the post-dinner session with Jennifer Paghdiwalla serving as master of ceremonies for the evening.

Ward welfare

Twinkling lights along the corridors, door frames and archways proclaimed the occasion — the 150th anniversary of the Parsee Ward at the Sir J. J. Hospital. Amidst the goodly gathering of invitees were the aged inmates — some mobile, some in wheelchairs, some watching the world from their beds, all of them in spotless sudreh, lenghas and gowns. The *farmayashi* in the jashan included all their names — a tradition followed at every Jamshedi Navroz jashan as well. Then came the treat — falooda, rich

Left: Felicitating Dorab and Dhun Bajan as (from left) Dinshaw, Batliwalla and Patel look on
Right: At Borivli's silver jubilee function (from left) M. Mehta, D. Mehta, Tirandaz, Irani, Guzder, N. Paghdiwalla, Dadrawala, Engineer and K. Pastakia



Reaching for the Sky



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

Both built by Shapoorji Pallonji of course!



SHAPOORJI PALLONJI & CO. (PVT.) LTD.

Shapoorji Pallonji Centre, 41/44, Minoo Desai Marg, Colaba,
Bombay - 400005. Phone: 2870211/2870195/2870197



L to R (top row): prayer in progress at the Parsee Ward; Sir Jamsetjee Jejeebhoy (center) cuts the sesquicentennial cake, flanked by Guzder (right) and Kavarana, as son Rustom (center back) and others look on. Bottom row: (seated) Parakh (center), Kavarana and Rustom Tirandaz with Mistry (standing) and other guests; chocolate cheer for a patient from Mistry Photos: Dolly S. Divecha, Ratna Deep

chocolate cake and a variety of snacks to delight the palates of those to whom fate had been somewhat unkind.

The gathering on July 15, 2001 included Sir Jamsetjee Jejeebhoy, seventh baronet, his son Rustom and other members of the Jejeebhoy family whose illustrious ancestor, Sir Jamsetjee Jejeebhoy, first baronet, had established the J. J. Hospital 155 years ago. "The Ward was originally built about five to six years after the establishment of the Hospital as an obstetric ward," elucidates Rustom. Later on it was converted into a ward for Parsis.

"The Parsee Ward was a thoroughly neglected, isolated, dingy unit given to our community by the government authorities when they took over the J. J. Hospital," notes Aspi Parakh, social welfare officer hired 10 years ago, who devotes several hours every day administering the Ward and functioning as friend, benefactor and confidante to the 37 patients. "At that time not even the destitute of destitutes cared for residence here." With encouragement and inputs from the Jejeebhoy family, other organizations like the Lions Club, sup-

port from stalwart social worker and Bombay Parsi Punchayet trustee Silloo Kavarana and other well-wishers, the Ward underwent a total revamp. "The roof used to leak — I have worked here in ankle deep water," says Parakh. Financial assistance from the Sir J. J. Charity Fund and numerous other donors saw the roof being repaired, new electrical fittings, drainage and toilets and the bringing in of brightness with new tiles and fresh coats of paint inside and outside. The planned scheme materialized under the supervision of Kavarana, Silloo Motiwala, Fali Poncha, Arnavaz Mistry and Parakh, as notes a write-up forwarded to *Parsiana*. Up-to-date Viscos surgical beds, bedside tables, wheel-chairs, etc were purchased for what is, in essence, an old age home cum infirmary in which vacancies arise only on the passing away of a patient.

Donors have been truly wonderful, notes Mistry who has been visiting the Ward regularly every Friday from 1987, trimming the old peoples' nails, cutting their hair and generally providing solace. It is totally untrue to say that the patients are lonely and neglected,

Kavarana, Parakh, Mistry and other social workers told *Parsiana*, greatly incensed at what they perceive as misconceptions among the Parsi public and Press regarding the Ward and its inmates. Most of the patients suffer from chronic ailments and extreme old age, for whom nothing much can be done except for the providing of comfort and care, said Parakh. "One of our patients in his 80s had chronic postural deformity due to severe arthritis... his criss-crossed legs could not be reverted back to their normal position. Blind and on the verge of death, love or the so-called lack of it, could not have saved him," stated Kavarana, adding that another patient, a schizophrenic, was a resident of the Ward for 40 years till his peaceful death. "Mental ailments are very common, not just here but worldwide," says Parakh sadly. "There seems to be defective gene transference. It is important for the medical profession to isolate the gene and find a cure. Added to this are the problems of longevity in our community."

With the homeless or the very poor being given preference in admission,

Go ahead.

Pour out

your love.

Only Aquaguard delivers absolutely safe drinking water. Guaranteed by renowned UV technology that eliminates all known waterborne disease causing bacteria and viruses. Only Aquaguard has the unique Electronic Monitoring System which stops the flow



of water if the purification level falls. Only Aquaguard is backed by the Eureka Forbes assurance of efficient after-sales service. Naturally, today over five million people in India trust only Aquaguard. So call your friend from Eureka Forbes, today.



Visit us at: www.eurekaforbes.com

Aquaguard

WATER PURIFICATION SYSTEM
Absolutely safe drinking water

TRITON/2000/EFL/012

For absolutely safe drinking water, page your friend from Eureka Forbes at 9622-343434 or call us at : Mumbai: EUROHELPLINE (24 HOURS) Tel: 8206060. Tel: 430 1725, 836 8328, 600 7579, 494 9183, 564 0962, 218 7441, 894 9953, 911-201629. Pune: Tel: 649173, 7124532. Ahmedabad: Tel: 7541380, 7542570, 5359356, 7504001. New Delhi: Tel: 6229540, 6419611, 573 5308, 3267302, 6467279, 2155779, 7216054, 5449959. Calcutta: Tel: 4749708, 4786845, 2451548, 4745326, 5545729, 4134533, 3373107, 4751305. Bangalore: Tel: 2224453, 2093041, 5522333, 0811034443. Hyderabad: Tel: 7844128, 3315451, 7567185. Chennai: Tel: 4348328, 6424579, 8280409, 2301152, 6230199, 8234721.

the Ward currently has 90 applicants on its waiting list. "Neither old age homes nor hospitals want to take in chronic, immobile patients. Ours is the only unit which accepts even bedridden cases," asserts Parakh. A private physiotherapist, whose services are paid for through donations, comes every week to persuade and encourage the aged to walk at least a little, says Mistry, while Dr Adi Nazir (a 'regular' for over 30 years) and Dr Phiroza Bhabha lend their medical expertise and a comforting shoulder. Dr Gustad Daver, assistant dean and head of department, surgery, at the J. J. Hospital, liaises with and provides assistance as required. Various Hospital departments such as cardiac, orthopedic, ophthalmic, psychiatric, etc can be approached if need arises.

"The government had granted us permission to use a room upstairs for additional beds, but we have not been able to implement that due to the chronic shortage faced by the Hospital of nursing and other support staff. As it is, we already have five nurses who have been employed through private funds," declares Parakh. The Ward is free for patients, relatives can give voluntary donations if they wish, he says, adding that it is imperative that relatives come to visit.

Lunch is provided Monday-Saturday by the RTI (Sir Ratan Tata Institute) at concessional rates, with the entire cost being shouldered by the Sir J. J. Charity Fund. The Ward's well-wishers include Roshni Damania, Khushroo Delkha, Gooloo Lala, Viloo Bharucha, Homai and Dolly Sarbanwalla, Gool Carnac, Zarine Daruwalla, Firdaus Shroff and a host of others whose inputs include food, finances, etc. The late Mani Siganporia was an angel in white, Amy Paymaster supplied food for 30 years, Lioness Club of Cuffe Parade chips in with essential commodities, Young Rathestars and the World Zoroastrian Organisation occasionally entertain inmates. "We have TV sets and a music system as well," says Mistry, laughingly

adding that this causes some difference of opinion when some patients prefer the sound of silence!

The Zarthosty Brothers, organizations in the UK and other places overseas provide funds for improvements and maintenance, avers Parakh. The late Sohrab Godrej sponsored the establishment and greening of a back garden, Rustom Jejeebhoy cemented the promenade and provided seating. "Kavarana and Parakh's role in the running of the Parsee Ward is crucial," commends Rustom, as is the role of the numerous volunteers whose manifestations of mercy abound.

Hilla P. Guzder

Police promotion

With barely half a dozen Zoroastrians left in the Maharashtra police cadre, Homi Sorabji Irani as assistant commissioner of police (ACP) is the seniormost among the present officers. During his tenure of service from the rank of a sub-inspector until his promotion as ACP in March 2001, he has received 205 good entries and cash rewards of Rs 18,000 with not a single bad entry, according to his bio data. Presently retained in the traffic control branch, Irani is in charge of south Bombay.

Examinations in Marathi prove to be a deterrent for most Zoroastrian applicants to the police force, observes the Sholapur born Irani who had passed his Secondary School Certificate examination with distinction in higher Marathi. After two years as sub-inspector trainee at the Police Training College in Nasik, Irani who had won the Best Turnout Prize was posted at Bombay's different police stations. When he was with the criminal investigation department's detection of crime branch he was awarded the President's police medal for gallantry; and when he was with the special branch he earned the President's police medal for meritorious service. He was an investigations officer when the serial bomb blasts rocked Bombay in 1993, the details are related in his bio data.



Irani: merit for gallantry

After 12 years as inspector, in 1996 he was promoted as senior inspector and retained that rank until his present appointment which is due to terminate in six months when he retires, mentions Irani.

His consistent track record has earned him special recognition from the Indian Railways which qualifies him and his companion to a lifetime free pass to any destination in India. Indian Airlines has sanctioned a 75 percent discount on any of his flights within India. A special allowance of Rs 450 for lifetime has been cleared by the Government of Maharashtra, states Irani.

Shrouded in the shrubs

The same flora and greenery which is valued and zealously preserved on the Bombay Doongerwadi precincts costed 20-year-old Reshmi Mandavkar her life. Reportedly raped and bludgeoned to death, her body was found by the police in the dense foliage surrounding the dakhmas on the evening of September 17, 2001 after the family complained to the police of her missing status.

A resident of the Bombay Parsi Punchayet (BPP) quarters at Ambawadi, bordering Gibbs Road on Malabar Hill (her father Ramesh works as a peon for the Punchayet), Reshmi used to supplement the family income by doing tailoring jobs and giving tuitions in Marathi. On the day of the murder she was proceeding from her residence to Godrej Baug, using the interconnecting pathway that serves as a shortcut. But she apparently never arrived at her destination at Godrej Baug. When she did not reach home at her scheduled time, her worried family made search enquiries and reported the matter to the police.

Entrance to Ambawadi (left) and an interconnecting pathway (right)



With best compliments from



•Vaccines • Antisera •Anti Cancer Drugs •Biological Products

A leading manufacturer and major supplier to the Government of India for the Expanded Programme on Immunisation and exporter of Life Saving Vaccines to more than 135 countries world-wide.

Our product range includes

VIRAL VACCINES

Measles, Measles-Mumps-Rubella and Rubella

BACTERIAL VACCINES

Diphtheria-Tetanus-B.Pertussis, Diphtheria-Tetanus (Paediatric), Diphtheria-Tetanus (for Adults) and Tetanus Toxoid.

Recently launched GeneVac-B – Recombinant Hepatitis B Vaccine

ANTI CANCER DRUGS

We observe the most stringent current Good Manufacturing Practices and Quality Assurance specifications.

Shortly we shall be introducing indigenously developed Human Diploid Cell Rabies vaccine and BCG Vaccine.

SERUM INSTITUTE OF INDIA LTD.

212/2, Hadapsar, Off Soli Poonawalla Road, Pune 411 028
Tel : +91 (020) 6993900 / 3904 Fax: +91 (020) 6993921

Later in the evening the police found her umbrella in the shrubs and at a further distance her body, with a clump of hair clenched firmly in her hand. Her earrings, watch and chain were never found, according to a report in the *Mumbai News-line* of September 23, 2001.

While the culprit has yet to be nabbed, the police repeatedly call the Punchayet garden department staff and the watchmen at Doongerwadi for interrogations, reports Jime Poonawala, estate manager at the Doongerwadi. In the meanwhile the Punchayet has fixed new gates at both ends of the pathway, one on the Gibbs Road, and the other ending at Godrej Baug. Since the gate at the Godrej Baug end is kept locked, some residents complain that it is increasing their commuting time. "We have beefed up security and posted guards. What else can we do?" points out BPP chief executive Behram Dastur. "With the best of arrangements and intentions, this being a wilderness area can we prevent such a recurrence?" rhetorically enquires Dastur.

The residents of Godrej Baug however are alarmed with the increasing rise in crime in their vicinity. And although an additional security guard has also been posted along the parallel pathway

linking Doongerwadi to the Mobed Building bordering Godrej Baug with access prohibited to non-Parsis, some residents have started feeling vulnerable. The same security agency hired by Godrej Baug has now posted guards at the Doongerwadi gates so that there is greater interaction and accountability, mentions Temton Dumasia, president of the Godrej Baug Residents' Association (GBRA). They are even mooting for an additional guard at the parking lot at Doongerwadi because they have noticed that non-Parsi pedestrians try to circumvent the trespassing prohibition orders by bringing in their taxis up to the parking lot and thence proceed on foot, adds Dumasia.

According to a circular letter issued to the Godrej Baug residents by four of its spokesmen, "We should have some moral responsibility for the safety of our family and residents... We would request you to completely eradicate the thought of asking the Parsi Punchayet for help in this matter. They have already been kind enough to provide us with a shelter over our heads and we should respect the foresight of our ancestral charities... Our proposal is that we provide four or five intercom phones

to our security staff who are located at strategic entry and exit points of our colony. This will help in not only monitoring movement in our colony but can also be used for calling of help and immediate action should an unauthorized person try and enter our colony." While the installation cost of this exercise was not announced, the maintenance cost per flat per annum was estimated at Rs 100.

The topography of Godrej Baug is such that the eight guards posted at different corners are isolated, Dumasia tries to convince the residents as he personally goes from door to door to collect the contribution. Except for a few refusals to pay, the response from most has been encouraging, he observes. He was initially in favor of an intercom system for the whole colony whereby the residents would have unlimited access to each other as also the guards. The installation costs of such a facility would work out to Rs 3,000 per flat with an annual maintenance fee of Rs 150, enquiries had revealed. But this scheme is presently under consideration by a subcommittee, reports Dumasia.

Compiled by Parinaz M. Gandhi



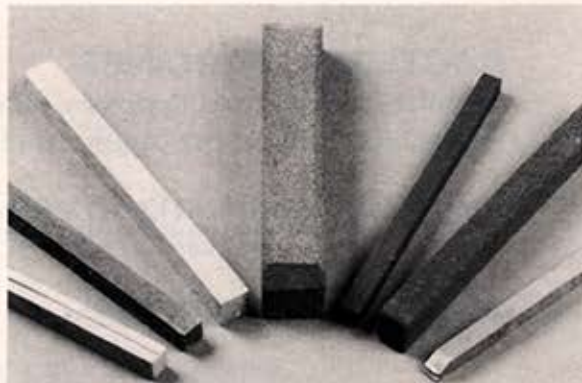
HONING STONES

Honing stones suitable for cylinder liners, hydraulic and pneumatic cylinders, connecting rods, metal bushes and other precision components.

a) Microcrystalline abrasive grains used

b) All honing stones are sulphurised

c) For first time in India indigenously developed CORK STICKS for plateau honing and removing metal folding



Export Inquiries Invited

DIAMOND ABRASIVE PRODUCTS

5/99, Tulsidas, D. M. Road, Pune 411001, India. • Telephone: (020) 6135037, 7129478
Fax: (020) 4111473 Mobile: 98230 76596 E. R. DABDI Mobile: 98230 78883 D. R. ADDY
E-mail: dap@la.com Website: www.dap.4mg.com

MASTER GROUP OF COMPANIES



www.mastergroups.com

Corporate Office:

22/D S. A. Brelvi Road, Fort, Bombay 400001

Tel: 2873567-2886642-2886643 Fax: 91-22-2870139

Cable: "MOORINGS" Telex: 118-2119 MMSB Email: mmsplb@mastergroups.com

Administrative Office:

55A/63A, Walchand Hirachand Marg, Opp G.P.O., Bombay 400001

Tel: 2692787 (10 Lines) Fax: 91-22-2652841 Cable: "SHIPMENT"

Email: prudential@mastergroups.com



**MASTER
MARINE** *Services*
913. 233.

*Certified Marine Surveyor
(Govt. Licensed) and Loss Assessors*



**Prudential Shipping Agencies
Private Limited**

*Shipping Agents, Cargo Brokers and
Multi Transport Operators*



**Meher Container Terminals
Private Limited**

*(A division of MMSPL)
Yard and CFS management*



Kalson Power Tech Private Limited
Hydro-Power

** Where Growth Is A Way Of Life **

The American ordeal

"History has shown that the course of civilization is interspersed with rare and inconceivable acts of massive destruction. The aftermath brings a rush of camaraderie, humanitarianism and a tremendous sense of compassion. The healing has begun. Let's continue the process and gain strength from the infinite bonds we establish during our time of grief and regeneration," wrote Framroze Patel, president of the Federation of Zoroastrian Associations of North America (FEZANA) to US president George W. Bush in the aftermath of the horrendous bombing of New York and Washington.

Simultaneously registering the sympathies of the Zarathustis of North America with the mayor of New York and its two senators, Patel wrote, "The Federation of Zoroastrian Associations of North America joins all non-violent and law abiding peoples of the world in condemning the 'terrible assault on humanity' that was perpetrated on Tuesday, September 11, 2001 in New York, Washington and Pennsylvania. This inconceivable act of destruction will forever be etched in the minds and hearts of all Americans who treasure every man's freedom, putting faith and trust in those around them. Our freedom has been attacked; our land has been attacked; our people have been attacked. The age of innocence for every American is lost forever.

"No 'cause' is worth fighting for if it generates a path of destruction along the way. We pray for the souls of the innocent victims who perished. We grieve with the near and dear ones of those who perished, and those who hold vigil for news of the survival of their loved ones. We stand shoulder to shoulder with those who volunteer their time, effort and resources to help in the physical, spiritual, emotional and material recovery from this epic tragedy...

"Terrorists and their sympathizers should be brought to justice. Our worldwide Zoroastrian community joins us in our resolve to support the eradication of the scourge of terrorism in all parts of the world. We pray that the righteous principles of human dignity and behavior guide all living beings on our terrestrial abode.

"May God give you strength and

wisdom to guide this great nation through this crisis, are the prayers of the Zarathushti community of North America."

From coast to coast North American Zoroastrians, shaken by the holocaust, had organized a global prayer vigil. Timed at 12 noon on September 14 in Chicago, the Zoroastrian Association of Metropolitan Chicago's president Hosi Mehta urged the community everywhere to "join us in spirit by praying, wherever you may be." The prescription included three *Yenghe Hatams*, 21 *Yatha Ahu Vairyo*s, and 12 *Ashem Vohus*, as per the e-mail from Zoroastrian Association of California president Dolly Malva.

A spate of e-mails were the expected outcome of the tragedy. Some among them:

Wrote Zareen Karani Araoz: "It may be very helpful to help our children focus on the fact that they as Zoroastrians vow never to resort to or support any form of destruction or violence, and also to help them and the community reflect on the fact that there may be much unwarranted discrimination against all Arabs or Islamic people in the US, and that we and our children should not be party to that.

"In our area one can help not only by donating blood, but by helping the Red Cross in registering people for blood donations, helping at tables and booths and responding to a list of needs as put out by the Salvation Army (even as simple as donating jeans for rescue workers). Wouldn't it be good if we could say that every Zoroastrian living in this country (from wherever they may come) did something concrete to assist the nation at this time of need? Zoroastrians in India were the first to help a public cause and never sat back when a need arose — let us demonstrate the same spirit here."

Noted Mehta, "Our immediate family is safe here in Chicago but our extended family of fellow Americans is damaged beyond repair by these senseless acts.

"We pray that Ahura Mazda gives us all and the families who have lost their dear ones in this tragedy the courage to come out of this and bond closer and help each other in the spirit of humanity and love."

Shahriar Shahriari's personalized prayer doubtless found an echo in many hearts: "It is my human tendency, O

Wise One, to try to find blame, and put a face to the culprit and his associates. I am tempted to demonize the perpetrators of this evil act. Because then, I can justifiably target them and extract my revenge. Grant me the serenity to distinguish the difference between justice and revenge.

"It is also my human tendency, O Wise One, to try to dig deeper for the root of this evil, and blame myself. Because the very hands that turned against my neighbors and my kin were the very hands that were trained by my own people. But I know self-blame will only add to the hurt and anger that I feel, and will only fester and create the cancer of bitterness and cynicism. Grant me the compassion to feel my anger, yet the love to turn it into constructive action, not bitterness.

"O Wise One, as I look at the twisted beams of steel, and the pulverized blanket of concrete that now cover my fellow beings, grant me the understanding that to inflict the same pain and misery on another is to stoop lower than the violators of the first tragedy. That any life lost is a loss to humanity. That any stone demolished, any wall brought down in anger, is nothing more than the continuation of the chain of reactionary destruction.

"O Wise One, grant me the courage to fight and eradicate darkness with my light, evil with my goodness, destruction with my creativity, and death with honoring of life.

"O Wise One, grant me the wisdom to honor the lost lives and the destroyed efforts, by creating the possibility of building a future, overflowing with equity, camaraderie, compassion and joy, for all people on this planet.

"May we emerge through this dark night of the soul, loving and wise."

Chicago Congress 2002

The biennial North American Zoroastrian Congresses are becoming more and more ambitious. "Advancing communities — empowering generations" is the theme of the 12th North American Zoroastrian Congress to be held July 4-7, 2002. With the Hyatt Regency Hotel on Chicago's East Wacker Drive booked for the event, the Zoroastrian Association of Metropolitan Chicago and its Congress chair Rashna Ghadialy are

Come to Leopold
where the world meets and feasts!



Leopold Cafe

A Century Old Cafe

Since 1871

Colaba Causeway, Mumbai 400039
Tel: 2873362, 2020131 Fax: 91-22-2852037



Katrak (left) and Ghadialy: empowering a new generation

offering Zarathushtis the glamor of Chicago's "Magnificent Mile" of museums, art galleries, planetarium et al in addition to a program of workshops, forums and panel discussions led "by the new young leaders to meet the challenges of the 21st century," as Ghadialy notes in her invitation to the community in North America and the world in *FEZANA Journal* (Summer 2001) the newsletter of the Federation of Zoroastrian Associations of North America (FEZANA). The flair of the Seventh World Zoroastrian Congress of December 2000 will be recaptured (or bettered?). The World Zarathushti Orchestra will play again and a Parsi Gujarati natak is on the cards, as per the advertising rate sheet and covering letter from professional musician/conductor Farobag Cooper who chairs the finance committee.

The Congress logo of six stylized hands framing a glimpse of the asho farohar, connotes the strength of communities converging on the central theme of Zarathushtra's vision, the seven elements together representing the seven ameshaspands, explained its originator Kamalrukh Katrak in a chat with *Parsiana* on August 31, 2001. To avoid the usual misnomer of "fire-worshippers," the committee decided to avoid the use of the afargan motif, she added.

An architect by profession, Katrak is involved with the Congress' hospitality and public relations committees which are respectively chaired by *FEZANA Journal's* editor-in-chief Roshan Rivetna and its business manager Mahrukh Motafram. While Jim Engineer is contributing the writing of the Press brochures, Katrak is providing the layouts.

The location of the Congress in the heart of Chicago is endorsed by the architect who would like "people to not just enjoy the Congress but the (unique) urbanization that every city brings." The North Americans are also keen to propa-

gate Zoroastrianism as a "religious identity versus other religious identities" rather than keep harping on the cultural divide between the Parsis and the Iranians, says Katrak.

Congress registration began in September and is available on-line: www.zac-chicago.org Those registering by December 31, 2001 will pay US \$ 250 per adult and US \$ 175 per child/student/senior citizen over 70 years. The corresponding rates rise to US \$ 350 and US \$ 275 by March 31, 2002 and to US \$ 400 and US \$ 325 by May 31, 2002. Thereafter no registrations will be accepted. Vegetarian, non-vegetarian and a special children's menu (for those up to 10 years) is on offer.

Unfortunately the Chicago Congress clashes with the Eighth North American Games in Los Angeles and will probably impact attendance in both venues. The July 4 weekend was supposedly committed to the FEZANA sports committee for the biennial games every even year. This division of interests will be avoided henceforth, as per an informal report on the FEZANA AGM filed by its former secretary Mehran Sepehri.

The Chicago darbe mehr had been created as a community effort in 1983 and has recently been extended—again by community effort. Katrak is all praise for the leadership of Rohinton Rivetna who had been the path-breaker then and now. Together with his son Cyrus, Rivetna has steered the community through "interesting and unique situations": the project ran out of funds more than once and yet was completed with "everybody giving as convenient, nothing enforced," marvels Katrak. The bank loan, guaranteed by certain individuals from the community, has not been repaid yet, she informs us, but there seems no cause for alarm.

Katrak, who graduated from Bombay's J. J. School of Architecture, tells us she had put in her professional training with architect Yashwant Das before working with Phiroze Kundiana-wala and later, Chandrakant Patel, the man who built the Jejeebhoy Towers, home of the Bombay Stock Exchange. Thereafter she acquired her master's degree from the Carnegie Mellon University at Pittsburg and joined the architectural and engineering firm Skidmore

Owings and Merrill, LLP which constructed the Sears Tower and John Hancock Building in Chicago. Thanks to Skidmore's international ramifications Katrak's experiences include working in Spain, Shanghai ("at one stage it had the most cranes in the world") and Hong Kong. Since then she has launched out in partnership with an American architect of Chinese descent. The firm called Panto-Ulema has undertaken projects in China (still on the drawing board), specifically Beijing, as the city gears itself for the 2008 Olympiad.

Katrak says she uses outsourced labor, enabling her Indian contacts to work on the dimensions, scales, elevation and other technicalities following the initial drawing that provide the base from which the blueprints are made. Being done through the Internet saves a lot of money on couriering, she notes. It also gives her the momentum for two to three annual trips to Bombay, maintaining "It's always good to have face to face contact."

Other Asiatic influences are Vastu Shashtra and Feng Sui. "If you come and say you want to incorporate Vastu tenets, we can do that," says Katrak adding how the usual Indian bugbears of *gau mukhi* and *wag mukhi* plots (plots shaped like a cow/tiger head) can be chopped and changed to make them usable. Tai-chi, yoga and homeopathy are other alternative ways of thinking that appeal to her.

Kamalrukh is the second of Rusi (generations of Parsi NRIs may have availed of his expertise in revamping their ancestral jewelry at Guzders of the Taj) and Vera (née Gotla of Nagpur) Katrak's three children. Her sister Aban is a pathologist in Austin, Texas; her brother Cyrus is into international marketing with the Cleveland World Trade Commission at Ohio.

The peripatetic Kamalrukh has a special word of praise for the Hong Kong Zoroastrian Cemetery as well worth a visit. Overlooking vast green fields, she believes that a part of the land is being used as a nursery so that "there are flowers there all the time."

Zarathushtis in NA

The third edition of *Zarathushtis in North America—2001 Directory* packs within its compact 176 pages the ad-





ARMAYESH

We Have Designs
on You!

Armayesh can hand-embroider your fantasies on to sarees, dupattas, ghagras, cholis, jackets, vests, hand bags, cushion covers and other products.

(Exquisite Parsi Garas are our forte.)

An Armayesh creation is a duet between needle and fabric, labor and love, for we are a world-leading manufacturer exporter of the finest hand-embroidered designs.

International quality and timely delivery are our hallmarks.

In our case beauty isn't skin-deep.

Armayesh
hand embroidery lasts!

The Finest Hand Embroidery - Forever

Please telephone Ms NILOUFER IRANI or Ms VARSHA ADVANI on 91-22-2658071, 2661364, 2662987 to finalise the date and time of your visit to our Design Studio and Showroom.

Armayesh Fashions Pvt Ltd. Design Studio and Showroom, Karmawala Chambers, 2nd Floor, Sir P. M. Road Fort, Mumbai 400001 Fax: 91-22-2662183, E-mail: armayesh@vsnl.com

Visit our updated Website: www.armayesh.com

addresses, telephone numbers and the e-mail addresses of those who provided them. Despite that, this edition has more entries than the second edition which ran into 350 pages, as notes the preface from FEZANA (Federation of Zoroastrian Associations of North America) president Framroze Patel. The two-column listings per page have eliminated information regarding individual professions although the work place telephones have been listed.

An additional 28 blue pages of index provide counts by state and city. Thus, in Canada, Alberta, has 68 entries covering 108 people. While British Columbia sports 400 entries, Manitoba and New Brunswick account for two and one respectively. Ontario, expectedly, has the largest share, 788, while Quebec has a moderate 141.

Among the US states California at 671 is the largest followed by Texas at 430. New Jersey with 193, New York with 186, Maryland with 133, Pennsylvania with 131, Virginia with 90, Massachusetts with 78, Illinois with 77, Georgia with 60, Arizona and Michigan with 58 each and Connecticut with 38 give an idea of where Zarathushtris of the second diaspora have congregated.

But that is not the end of the dispersion. The brave have chosen to go further afield. Thus there are 31 entries in Florida, 25 in Ohio, 16 in North Carolina, 13 in Delaware, nine in the District of Columbia, eight each in Oregon, Washington state and Nebraska, seven in Indiana and Missouri, six in South Carolina and Louisiana, five each in Alabama, Tennessee and Kansas, four in West Virginia, Colorado, Oklahoma and Rhode Island, three in Idaho and Wisconsin, two each in New Hampshire and New Mexico and one each in Arkansas, Minnesota and Wyoming!

Do some of these single digit numbers revive tribal memories of Parsis spread through the length and breadth of India? Perhaps 20th century Zarathushtris have not been colonizing the way they did a century ago as novelist Bapsy Sidhwa brilliantly burlesqued in *The Croweaters* — but the spirit is unchanged!

Other standard features of the North American Directory remain. They include a brief history of FEZANA and a synopsis of its charter; an abbreviated history and addresses of the continent's eight darbe-mehrs; the names and mailing addresses of the contact at each North America Zoroastrian Association,

whether a member or affiliate of FEZANA; as also of the two mobed councils (location-wise lists of members are also provided separately); and the two Guiv Trusts. Other significant Zoroastrian associations of the world have also been listed.

The publication of the North American Directory has been the handiwork of Noshir Langrana of ZAGNY who has been consistently chairing this FEZANA project. In this edition he has explicitly thanked Feroza Fitch for her cover designs (of all the three editions) and Kaika Clubwala for shouldering the printing and shipping responsibilities. Others who helped from coast to coast include Dolly Malva (Zoroastrian Association of California and Traditional Mazdayasni Zoroastrian Anjuman), Mehr Dastur (Zoroastrian Association of Pennsylvania), Jehangir Bastani (Nebraska), Percy Hilloo (Zoroastrian Association of Arizona), Marezban Canteenwalla (Zoroastrian Association of Arizona), Zarine Dastur (Zoroastrian Society of British Columbia), Jamshed Udwardia (Michigan), Zarine Bhandari (Zoroastrian Association of North Texas), Homi Byramji (Zoroastrian Association of Greater New York), Gev Karkaria (Zoroastrian Association of Quebec), Arnavaz Sethna (Zoroastrian Association of Houston), Bomi Patel (Zoroastrian Association of Northern California), Farshid Bakhtyari (Iranian Zoroastrian Association), Pervaz Rabadi and Sam Vesuna (Zoroastrian Society of Ontario), Farrokh Mistree and Nima Farsinejad (Atlanta Zoroastrian Anjuman), Roxana Mehta (Zoroastrian Association of Metropolitan Chicago), Adi Kasad (Zoroastrian Association of Pennsylvania and New Jersey), Rita Engineer (Zoroastrian Association of Florida), Aspi Engineer (Zoroastrian Association of Greater Boston Area), Farzad Aidun (Zoroastrian Association of Metropolitan Washington, Inc.). Also Diana Balsara, Rustom Kevala, and ZAGNY members Goolu Baria, Teshtar Irani and Sheroo Kanga. Nor did Langrana fail to rope in his daughters Shereen and Anita to help with the compilation.

This FEZANA publication is priced at US \$ 10.

FEZANA news

With 18 families in and around the New Orleans area, the Zarathushtris of Louisiana are thinking of participating as corresponding members of FEZANA (Federation of Zoroastrian Association of

North America) under the proposed leadership of Rohinton Tarapore, notes the Federation president Framroze Patel in his e-mail of July 1, 2001.

Ellen Avau Fast has taken over as the president of the Zoroastrian Association of Alberta.

Among the committee chairs, Roshan Rivetna as editor-in-chief of *FEZANA Journal* and Khorshed Jungalwala as chair of the Information Receiving and Dissemination Committee continue their stunning job of producing a quarterly publication that is endlessly competing with itself.

Dinshaw Joshi continues as chair of the Awards Committee that has acquired an enviable reputation for unbiased assessment.

Several other FEZANA committees are under review with a redraft of objectives, terms of reference and responsibility on the cards, as notes the e-mail.

Tending the spirit

Even as the rest of the world contended with the material and spiritual laceration of the terrorist attacks on the US, Meher Amalsad spoke of "the spirit of love, light, peace and grace" that flowed from the muktad prayers offered by Ervad Zarir Bhandara.

A mobed of 29 years' standing, the last decade spent in the tending of his spiritual flock in Southern California, Bhandara has touched his congregation with a "heightened awareness of consciousness created (by) his prayers," notes Amalsad. The single ceremony each day of the muktad honoring all the departed souls of the community, is followed by a humbandagi and a session of group meditation. Amalsad writes of the "experience of its bliss and serenity" and its capacity to heal.

Responding to questions Bhandara told Amalsad, "I always had a dream when I was in Bombay that one day, instead of performing scores of ceremonies, I would just perform one ritual every day during the muktad days, which would be purely dedicated to all the dear departed souls of our community members. A ceremony which would be performed in the most purified and sanctified way in the cleanest environment and in a non-commercialized way totally satisfying the spiritual needs of the participants. My dream came true when I reached across the ocean from one corner of the East to the extreme corner of the West."

continued on page 56



Corporate Office:

Prop of: Taj Printing Works, 46/A, Cawasji Patel Street, Fort, Mumbai 400 001.

Tel: 2042432 ♦ 2854218 ♦ 2853058 ♦ 2853080 Fax: 022-2855325

E-mail: mpgoc@bom3.vsnl.net.in Website: www.mpallonjigroup.com



M. PALLONJI & CO. PVT. LTD.

Leading Contractors for Industrial Painting and Coatings, Anti-Corrosion, Waterproofing, Construction, Diving, Dredging and Offshore Contractors
Members of S.S.P.C. (USA) & N.A.C.E. (USA)

PALLONJI INVESTMENT & FINANCE PVT. LTD

Manufacturers of Waterproofing material

AquaEpoxy

Manufacturers of Longlasting Exterior coating material

Kenitex



TRAVOTEL (INDIA) PVT. LTD.

Hotel Maya Balrampur

Member of International Hotel Association & FHRAI

Situated at: Balrampur, Dist. Gonda, Uttar Pradesh 271 201.

Tel. No. STD 05263-32208/32507 Fax No: STD 05263-32508



PALLONJI LEASING PVT. LTD.

Hire Purchase, Leasing & other Financial Services



PALLONJI COATINGS PVT. LTD.

Manufacturers of Industrial Paints, Primers & Sealants



STERLING MOTORS

Authorised **Telco** Dealers

For Nashik, Ahmednagar and Solapur

for **TATA** Passenger Cars and Commercial Vehicles
Sales, Service and Sparte Parts

NASHIK (Main Dealer)

Old Agra Road, Nashik 422 001. (0253) 598298/591598/594576 Fax: 596598

E-mail: sterling@bom6.vsnl.net.in

Spare Parts Shop: Swastik Chambers, New Agra Road, Nashik 422001 tel: 591090

SOLAPUR (Dealer)

74/3, Bale, Solapur-Pune Road, Taluka North Solapur, Solapur 413006. Tele/Fax: (0217)

720337 City Office: Super Mkt, Murarji Peth, Solapur 413001. Tel: (0217) 720458

AHMEDNAGAR (Dealer)

Opp. S. T. Stand, Bableshwar 413737, Dist Ahmednagar. Tel: (02422) 53594

Apt. No. 202, Office No. 106, Raj Chambers, Kothala Road, Ahmednagar.



Parsis on early postcards



Their features, attire and preoccupations distinguish the Parsis who featured on picture postcards in the early 20th century

Pheroze Nowrojee

Parsis have featured early on the picture postcards of the subcontinent. The picture postcard was introduced during the late 1890s, and over the next 20 years became a worldwide popular and financial phenomenon, bringing far-off places to the recipient and preserving many a memory. Drawing for its subjects from all over the world, a major source was of course the wonders and splendors of

India. A part of these picture postcards conveniently continued the earlier line of (East India) Company style paintings that had been portraying the occupations of Indians in various parts of the country. But the subcontinent was also used as a reservoir for the depiction of oriental exotica and for the treatment of its peoples as ethnographical curiosities.

The Parsis were among those so depicted. In postcards published just before and after 1900 we find *Type of*

Parsee Beauty and *Model of Parsee Beauty*. The ladies are in saris and pose in an indoor studio setting. Other generic representations were similarly entitled: *Hindu Ladies*, *Punjabi Beauty*, *A Type of Punjabi Beauty*, *Brahmin Beauty*, *Cooly Woman* and so on.

Clockwise from top left: Music ensemble, A Parsi School, practice session on the piano and Parsee Priest
Postcards from the collection of Pheroze Nowrojee



L to R (top row): Marker Orphanage, Yezd, Persia and Parsee Ladies; (second row): Model of Parsee Beauty, A Parsi and A Parsi Girl

These cards can be dated from their postal cancellations or the correspondence itself. Where these are not present, we can gather the period from their publishers, the format of the card, and by the country in which they were printed. The earliest picture postcards were all printed in Germany. *Type of Parsee Beauty* and *Model of Parsee Beauty* are such cards and bear the inscription "Printed in Saxony." In addition, their early provenance can be established from the printed instructions given at the back specifying: "The address only to be written on this side." At that time the legal postal requirement was that no messages could be written

on the back. This position remained till the middle of the first decade of the 1900s.

After that, messages blossomed on the verso, and printers and publishers proliferated. Additionally, old cards were reissued by new printers and publishers, mostly without any acknowledgment. *Parsee Ladies* is such a reissue, the same picture card having been brought out successively by at least three different publishers. The postmark on *Parsee Ladies* carries the date July 24, 1909.

At this time more serious representations, moving away from the above racist stereotypes and their pretence at anthropology, also began to be issued on postcards. One of these is *The High Priest of the Parsees Performing Religious Ceremony*. It shows a dastur standing over the afarganiu before the start of the prayers. Another card, in the same series and carrying the same title, shows

the dastur now seated and wearing a padaan over the lower part of his face, the prayers having commenced. By the same unnamed publisher is a representation of the Prophet, entitled *Zartoos*.

Earlier than these cards are two brought out (circa 1903) by Clifton and Company of Bombay. One portrays a *Parsee Priest* in a studio setting. The mobed wearing his traditional long dagli and pugree smiles benignly, while seated against a rustic backdrop. The other, obviously from the same studio, shows *A Parsi* standing in a similar setting. He wears a pheto, dagli and lengha. Both, in early confirmation of Bombay types, hold an umbrella in their hand. The titles of the cards are printed on their face but also appear inscribed in the plate. From another unnamed publisher also around 1903 is another issue entitled *A Parsi School*. The blackboard and the older

FAREDOON & BURJOR

THE
ONE-STOP SHOP
FOR

SANDALWOOD
PRODUCTS,
SUDRAS,
KUSTIS,
AVESTAS,
GERMAN SILVER,
ZOROASTRIAN
ARTEFACTS,
PICTURES,
CARPETS
AND MORE!

SERVING THE
COMMUNITY
FOR OVER
90 YEARS

HOME DELIVERY
FOR
BULK ORDERS

229, Princess Street
(Diagonally Opp
Wadiaji Fire-Temple)
Mumbai 400002

Tel: 2084773

E-mail: fbshop@hotmail.com

students show that it is more a class for the study of Persian than a regular school.

A *Parsi Girl* and *Parsi Athletes* appear to date from the 1920s and form part of a large set from the Calcutta photographer and publisher D. Macropolo and Company. It was a measure of the popularity of the postcard, as a medium of communication and as a collectible, that so many publishers were able to bring out hundreds of different cards (as confirmed by the numbering thereon), confident that they would be able to dispose of large numbers of each on a regular basis.

Also of this period and endorsed by hand on the back "Bombay, 10/5/22" is the untitled postcard which shows a photograph of three children, one seated at a piano, all dressed in Parsi jablas and wearing embroidered velvet Parsi prayer caps. The dresses indicate that the photograph itself might be of earlier vintage. The theme of music performed by children is also treated in another untitled postcard. In this posed group, six children wearing Parsi caps perform with different instruments — two flutes, a tambourine, a triangle, a bugle, and a drum — while being conducted by a seventh. The text beneath is headed *Saal Mubarak* followed by a verse of four lines in Gujarati. This card was published by James Manufacturing Company, Bombay.

Another relevant postcard of a later decade, not necessarily a photograph but a line drawing, delicately colored, is one of the Parsi Tower of Silence. The Towers were the subject of other representations. They were a popular issue and as with some other cards, sometimes the same drawing was brought out by different publishers, both in black and white and in color (the latter published by The Phototype Company, Bombay).

Parsis were also in the postcard series on Indian nationalists brought out by the renowned photographer Narayan Vinayak Virkar in the 1930s. Among these were *Dadabhoy Nowroji, Bombay* and *Phirojsha Mehta, Bombay*. Virkar had started recording the Indian freedom movement on photographs from 1916, and his collection is now preserved in Bombay as the N. V. Virkar Archives in the care of his grandson, Rajendra Virkar and Sharada Dwivedi, the well-known conservationist and author.

There were other publishers also who brought out nationalist cards and Parsis feature on these too. A postcard dated "28/10/24" by the sender, published by

Meghji Hirji, Booksellers of Pydhoni, Bombay 3, depicts *Presidents of the Indian National Congress*, among whom again is Dadabhoy Naoroji. A similar card of the same period features *Bharat Ratno* and among the cameos are those of Sir Dinshaw Wacha and Mehta together with a quotation from Naoroji. This was published by Joshi Brothers of Bazaargate Street, Bombay. They too brought out around 1921 a set of nationalist figures, among whom both Naoroji and Mehta again feature.

Parsis were also among the publishers of picture postcards. Before the First World War N. Dossabhoy of Mahableshwar had published a set of postcards on Mahableshwar which continued to be available long after. On the back of some of these is the handwritten inscription "Mahableshwar 13-6-1917."

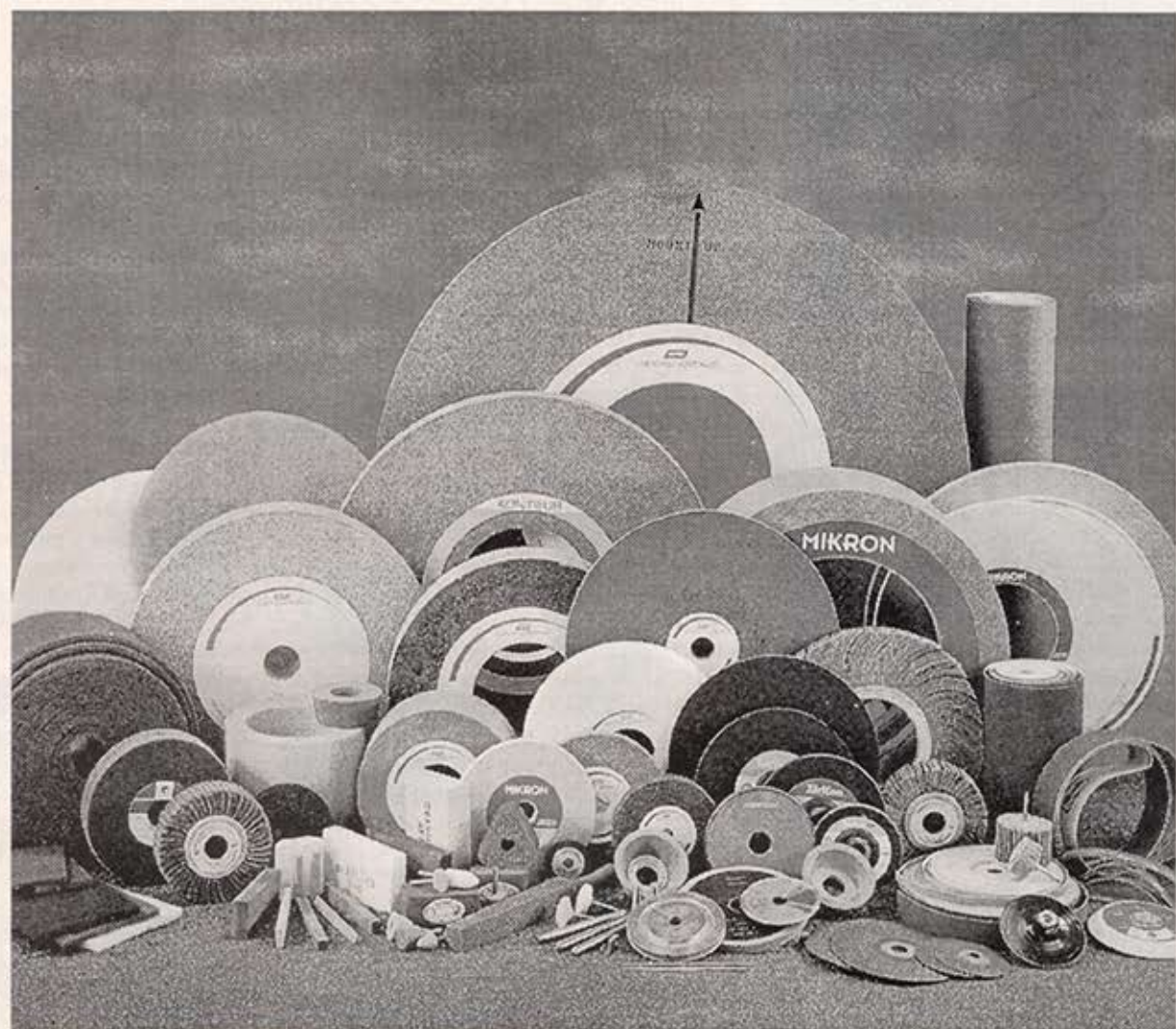
Later, there were other Parsi publishers: Dinshaw H. Hazary published from Ootacamund in the 1930s and covered the Nilgiris, R. Jalbhoy during the same period published from Karachi and covered Sind, Messrs Pallonjee, Dinshaw and Company published (sepia, white bordered) from Aden. Further even than Aden was Minoo Dastur who in the 1950s published postcards from Lamu in Kenya of that old town. Along with his partner he operated in the name of "Minoo and Mohamed, Photographers, Lamu."

Another Zarathushti publisher of postcards was J. B. Karani's Sons, Bombay, which addressed part of its postcards specifically to a Parsi market. One of the firm's series has been "Karani's Baby Post Cards" carrying *Saal Mubarak* greetings. Also printed by Karani's with a *Saal Mubarak* message, but with a completely different subject and approach, has been "Mr Chaina's Series, Persia." This depicted scenes from Iran. *Marker Orphanage, Yezd, Persia* has the photograph in sepia and depicts the schoolboys gathered outside at prayer around an *afargani*. This old school is still in existence. The photograph is clearly older than the postcard issue itself which seems to be a more recent overprinted reissue of an earlier series.

The above few examples reflect many broad sociological strands concerning the community, and a more systematic examination of this field would yield much useful and corroborative visual material in respect of the community's past hundred years.

Born and residing in Nairobi, Kenya, the author is a lawyer by profession.

NORTON



**Your only full line source
of all abrasive products**

NORTON

• Ahmedabad • Bangalore • Baroda • Calcutta • Chennai • Coimbatore • Delhi • Faridabad • Indore
• Jaipur • Jamshedpur • Kappur • Ludhiana • Mumbai • Nagpur • Pune • Rajkot • Ranchi • Secunderabad

**GRINDWELL
NORTON LTD.**

Back to base one?

A new legal hurdle in the UK has prompted fresh thinking on the constitution of a united world body of Zarathushtis

Arnavaz S. Mama

The way to the formation of a world body of Zarathushtis seems strewn with the broken bones of innumerable drafts and amendments, not to speak of hopes and egos. Ever since Federation of Zoroastrian Associations of North America (FEZANA) voted after its annual general meeting (AGM) in Creston in 1997 to pursue the dream of a single world body for the community, negating the Federation of Parsi Zoroastrian Anjumans of India's decision to form a World Council of Federations parallel to and independent of the WZO (World Zoroastrian Organisation), the dialog has been pursued by FEZANA spokesmen with the WZO but has failed to evolve a consensus acceptable to all the regions of the Zarathushti world.

For the North American Federation's heralded meet with WZO representatives on April 28/29, 2001 in New York the Zoroastrian Association of Houston (ZAH) outlined the major concerns, suggested solutions and provided the reasoning behind them.

Their memorandum of April 10 isolated six problem areas:

- The individual members of the WZO command more than one vote each — as WZO members and as individual members of various anjumans (which could be several). This violates the basic democratic concept of "one person, one vote." Under the FEZANA constitution this anomaly has been addressed by individual members declaring their primary affiliation.
- The need for full disclosure of membership and finances is basic to North American public life.
- The estimated 3,000 WZO individual members control the same number of votes as the estimated 2,50,000 Zarathushtis worldwide.
- FEZANA does not compete with its member associations at the local or regional level. WZO's local chapters beg the question.
- How will the world body be financed?

•Proxy voting in the draft memorandum remains a source of distrust.

ZAH proposed changes to the draft memorandum:

•It suggested that the proposed International Board (IB) of 32 members [16 each from the Council of Individuals (COI) and Council of Federations (COF)] be pruned to 18, with the WZO individuals (COI) getting two representatives like all other members. Also, that the IB's decisions require a two-thirds majority on contentious issues. This would ensure that no item will be "railroaded through the IB without the consent of at least one of the four (main) regions" of the world, notes the ZAH memorandum.

•According to the WZO proposals individuals and federations each get a maximum of 282 votes. This means that every 11 of the WZO's estimated 3,000 members would get a vote. For the Federations, there would be one vote per 800 to 900 Zarathushtis. To cut the disparity the ZAH suggests that the individuals' council also get the same vote ratio as offered to the COF i.e. one vote for every 500 individuals.

•The latest WZO draft had declared that a matter can be brought to the IB for discussion or a special meeting called — including one to amend the constitution — by the written requisition of 10 percent of the COI and four of the eight regions. ZAH suggests that the figures be amended to 20 percent of the COI and six of the eight regions. "This should reassure the smaller regions that the larger regions would not dominate them. At the same time the smaller regions cannot coerce the four largest regions into discussing an item that they do not wish to bring up."

•During a general body meet an 80 percent majority should be required to pass a resolution.

•The WZO should be prohibited from opening local chapters (except as an arm of their charitable organization) that

compete with existing associations.

The signatories to the proposals include the ZAH executive committee plus Sarosh Collector, Homi Davier, Purvez Rustomji and Arnavaz Sethna.

The ZAH proposals were never discussed at the New York meet on April 28/29. To everyone's surprise the WZO then announced that the UK Charity Commission had withheld its approval to its final draft on the grounds that charitable and political organizations could not be under the same roof and had to be kept separate. The WZO's London team of Rumi Sethna and Rustom Dubash said they would retain the existing WZO and form a new WZO 2001 according to e-mail information received by *Parsiana*. The Rohinton Rivetna-Prof Kaikhosrov Irani duo who had been working on a mutually agreeable format for WZO and FEZANA was replaced by an adhoc working group (WG) led by Khorshed Jungalwala which includes Collector, Gev Nentin, Farrokh Mistree and Rivetna as per an e-mail from FEZANA president Framroze Patel dated May 14, 2001.

The sudden change in the card game encouraged ZAH to formulate what it called "a simplified model" for the world body. Noting that "the current structure is so complicated that very few of us have been able to plough through it, and even fewer of us have tried to really understand how the new body will operate," ZAH forwarded an 11-point proposal. *Parsiana* provides a skeletal framework of ZAH's suggestion:

- The world body will consist of nine member organizations — the eight defined regions and the current WZO. This is analogous to FEZANA's 23 member associations.
- Like FEZANA, each organization will have two representatives elected by the members of the organization. WZO will be given the option of electing 16 directors instead of two from their various regions.

The Products That Your Process Needs...



The products you see here tell you only part of what **Forbes Marshall** does. That's because we do much more than sell products. We build **steam engineering and control instrumentation** solutions that work for you. If you're looking to optimise your process, we're the best choice to help you better harness steam, air and water. We'll help your process run at its best.

The quality of any product is only as good as the people behind it. Our people are among the best trained, well equipped and most experienced in the world today.

We have also embarked on **utilities management** activity, and our energy conservation package is one of the best ways for you to harness our expertise in this area. The result - lower energy consumption, improved product quality and better control of your process.



Forbes Marshall Ltd.

Mumbai - Pune Road,
Kasarwadi, Pune 411 034, India.

Tel: 91(0)20 - 7145595,

Fax: 91(0)20 - 7147413

E-mail: bizdev@forbesmarshall.com

www.forbesmarshall.com

*With best
compliments from*

**Raj Shipping
Agencies
Limited**

**Raj Shipping
Agencies**

**Raj Transport
and Trading
Company**

- * Authorized distributors
of marine lubricants
for M/s Indian Oil
Corporation Ltd
- * Owners/Charterers of
offshore supply vessels/
tugs/pontoons/self propelled/
dumb barges and fork lifts
- * Suppliers of bunkers/lubes/
fresh potable water
- * Specialist in ODC/heavy-
lift cargo movements
- * Mid-stream lighteraging
of import-export
consignments of chemicals/
lube base oils/edible oils

Head office
Banaji Mansion, 1st Floor
17 Banaji Street, Fort
Mumbai 400023
Tel: 2040122/2040610/
2884720/21
Fax: 2873986
Operation Office
Tel: 3746366/3778447
Workshop
Tel: 3710604, 3739107

•The number of votes allotted to each organization is based on their membership, with one vote per 500 members and a maximum of 100 votes per organization. Since ZAH hopes that WZO's membership will continue to grow, ZAH has provided for the maximum 100 votes to it right from the start. (Once the membership numbers are determined, the votes would accordingly be given in the ratio of one per 500 members.)

•The representatives will meet at least once each year at the AGM. Since all representatives may not be able to travel, mail-in ballots will be allowed. Most FEZANA associations have indicated that they are not in favor of open or closed proxy voting.

•All resolutions will be passed by a two-thirds majority. There are 382 total votes so that it will take 255 votes to pass a motion. This means that no member has extraordinary powers on the organization. Even the largest member organization will need to build coalitions with several other organizations to pass a resolution. Alternately, it will take 127 votes to defeat a resolution. Thus no one member has the power to reject a resolution unilaterally. It forces even a larger member organization (having 100 votes) to build an alliance with either FEZANA (with its 40 votes) or two of the smaller organizations to reject a resolution.

•An administrative board, consisting of a president, a vice-president, a secretary and a treasurer will carry out the day-to-day work of the world body. They will be elected by a two-thirds majority. There will also be a paid secretariat.

•Currently, WZO is able to respond within 24 hours of a request for help and it will continue to be able to do so with this proposal. The new body will also need to set up a rapid response Task Force to complement the WZO Task Force and respond equally quickly to an emergency situation.

•Each organization will be independent within its own sphere of operation i.e. the world body will not interfere in the workings of any of its member organizations. The WZO will continue to do the social/charity work that it currently does so well, without any interference from the other organizations. The constitution will limit the Federations to the political arena. However, the present structure allows for more of a dialog between the Federations and the WZO since they are truly an integrated body.

•The member organizations will vote on

the location of the headquarters. In the event that India or Iran is picked, it will have the added advantage of lowering the cost of the secretariat.

•The UK Charity Commission is not in favor of WZO incorporating Federations in their present constitution. A new body has to be registered. Under this proposal, WZO could continue to operate under its current charter without any disruptions.

•The model presented is familiar in structure and is not as top heavy as the current draft, which has an International Board and general body meetings. Most importantly, there will now be one body and not two distinct councils, each afraid of being trampled on by the other.

"The ZAH proposal truly creates one world body. We have to recognize that the Federations need the WZO as much as the WZO needs the Federations. We hope that both the Federations and the individual members of WZO will have the courage to do what is best for this community and not dwell on who is bigger or who was there first," adds the ZAH proposal.

In the meanwhile efforts to create more regional federations received a setback with the Sydney based Australian Zoroastrian Association (AZA) of New South Wales and the Melbourne based Zoroastrian Association of Victoria withdrawing from the Federation of Zoroastrian Associations of Australasia (FEZAA). According to grapevine reports, the general membership of the two associations were pained by the tack of the WZO activists on the FEZAA board who allegedly displayed greater fealty to the WZO than to their parent organizations.

MATRIMONIAL

Parents of Parsi boy seek alliance for their only son, aged 31, ht 5'7", commerce graduate, fair, well cultured, having excellent income from his own business from pleasant looking, simple and domestically trained girls up to 26 years. Please send detailed information with photograph (returnable) to:

The Advertiser
Parsiana, Matrimonial (Oct/14-2001)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope bears the reference number cited here.



THERE'S A

I should know it! Even after years, my Storwel looks stunning. I'm sure they use

LOT MORE

superior steel, which is specially protected against rust. And what superb

TO A GODREJ

construction! No gaps for pests. Adjustable shelves - so I can create the storage space I need. And a Godrej lock, so I needn't

STORWEL

worry. In fact, with so much value for money, I've decided my second cupboard will also be a Godrej Storwel. There are so many

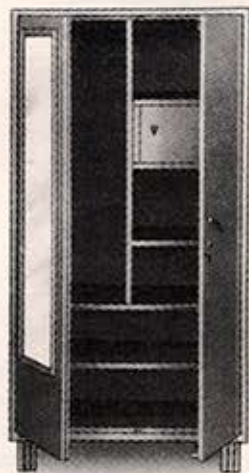
THAN JUST

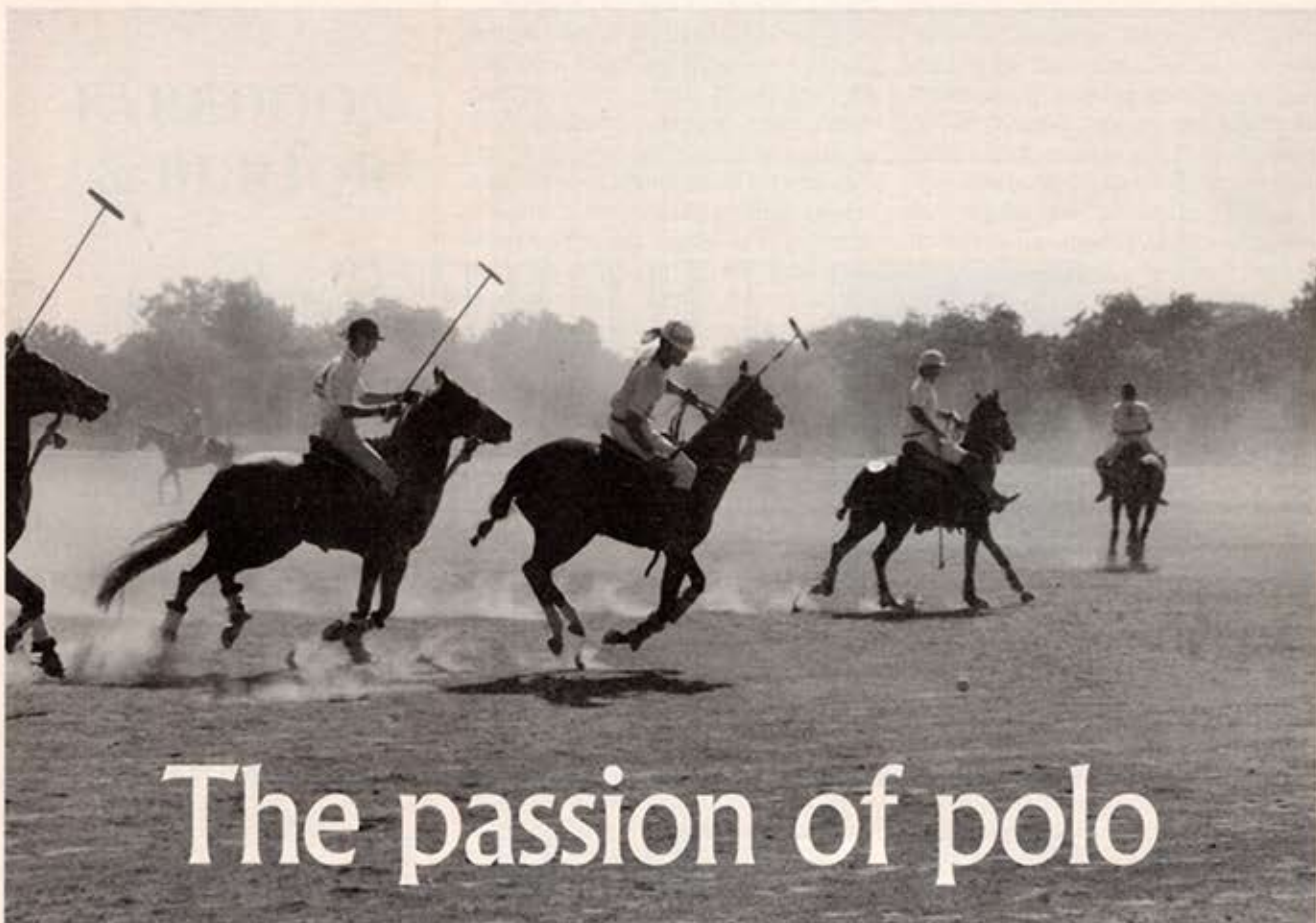
models and colours, I'm sure to find one right for me. And so will you!

GOOD LOOKS

Godrej
STORWEL®

GOOD LOOKS OUTSIDE. GREAT VALUE INSIDE.





The passion of polo

It is known as the game of kings and princes. One of the oldest of team sports, polo is said to have originated in the ancestral land of the Parsis, Persia, probably first played on barren campgrounds by nomadic warriors over 2,000 years ago.

"In other sports you have to train and control only your own body," states Dinyar Madon who has been playing polo for the last 26 years. Madon is one of four polo-playing Parsis interviewed by *Parsiana*. In polo you have to control a 1,000-pound animal, usually an ex-racehorse, bumping other heaving, blowing, galloping horses, simultaneously trying to plunder the ball from your opponent, swerve and shoot it into the goal, he explains. And true to his profession as a practicing advocate of the Bombay High Court, Madon believes that along with skill and spirit on the part of the rider and speed and stamina on the part of his equine ally, strategy and thinking prowess are as important. "Games are not won by galloping about wildly," opines the rider who as captain

Staying a course
between hobby and
profession, Parsi polo
players enjoy the
challenges of this
demanding sport

Hilla P. Guzder

of the Amateur Riders Club (ARC) team led his side to a 11 goals to four victory in March 2001 over the National Defence Academy, Khadakvasla, scoring seven goals in the match. Teammate Neville Umrigar (whom *Parsiana* was unable to contact as he was out of Bombay) scored one goal.

"Polo players generally own four to five horses, or they may ride the Club's horses," elaborates Madon. "Usually thoroughbreds, we may buy them or we may get them free if the owners want someone to take care of them." Madon's own partners in polo are Royal Cavalier, Thrilling, Elixir and Moses. Long hours

of honing one's riding skills, practicing ball control with a 50+ inch mallet (the length of the polo stick depends on the height of the horse), a year's training for the polo pony (so called, though they are mostly thoroughbreds) are imperative if horse and rider are not to be branded a dangerous duo on the field! The ideal mount should be fleet of foot, quiet and even tempered, with a soft mouth i.e. easy to control, explains Madon whose horsemanship has included riding in ARC races, show jumping and tent pegging (so named as in ancient times cavalry would gallop past the enemy camp, pulling out with their lances the pegs of their opponents' tents, collapsing them). A memorable moment for Madon was when the ARC team comprising himself, Rajiv Mehra and Rustom Vakil won the Western India team tent pegging championship in 1978, the first time a civilian team had won an event begun in the 1920s which had traditionally been dominated by teams from the

Ardeshir (left) on the move in Jodhpur



From top: Dandiwalla picking up pegs; Dastur airborne; Madon (second from left) with teammates Shyam Mehta, Shyam Mariwala and Sameer Suhag



Clockwise from top: Madon, Dandiwalla and Dastur



army or the police. "An added satisfaction," recounts Madon, "was that the team which came second included (then) Major R. S. Brar, an individual Asian Games gold medallist in tent pegging."

Madon's equitation has included displays of trick riding (standing on the saddle and riding past, saluting the spectators), lance pegging (i.e. picking up pegs by riding in, picking up an eight-foot lance placed flat on the ground and then hooking the pegs with it) and triple tent pegging (i.e. galloping in with a lance in the right hand, a sword in the mouth and a dagger in the left hand and picking up a peg with each of these, one at a time!) "Those were the days," he laughs. "We were much more agile then."

Madon first swung into a saddle as a five-year-old in the early 1960s, riding the ponies at the Bandstand in south Bombay that have provided many a youngster the first thrill of a trot or a canter. As a 13-year-old student of the Cathedral and John Connon School, he took riding lessons as part of the School's riding scheme at the ARC. Within three years, polo had become an added interest. "I have always liked playing physical sports — rugby, judo, tennis. But the thrill of polo, its fast, challenging pace is unique," declares the player whose polo handicap is +1 and whose name figures fifth on the list of ARC polo players on the Indian Polo Association (IPA) website Indianpolo.com (Handicap is a point or rating given through a system of calculation to a player, the lowest being -2. When teams play each other, to compensate for the difference in the total team handicap, the weaker team is given goals at the start of play, the idea being to equalize the teams.) Madon has represented ARC in several polo tournaments outside Bombay and in his earlier years

also received a few weeks' coaching from Maharaj Prem Singh of Rajasthan, a skilled polo player who was an easy rider even in his 70s!

Madon was a part of the polo team that was to tour Australia, Papua New Guinea and Singapore in August/September 2001 to participate in the inaugural Papua New Guinea versus India polo tournament, but the tour was deferred due to civil commotion in Papua New Guinea. Son of the late Dinshah Madon (former chief justice of the Bombay High Court and Supreme Court judge) and Khorshed Madon (principal of the Davar's College of Commerce, First Counter), Dinyar has been practicing law since 1982, specializing in corporate civil litigation, balancing the demands of career with the joys of equestrianism. His nine-year-old son Ziyad, states Dinyar, has also taken to horses and rides at the ARC quite regularly, as do quite a few other Parsi children around the same age.

"Scared stiff"

"Polo is one of the most difficult games in the world," states solicitor Shaneen Dastur who has been among the very few women polo players in India to participate in a sport where men and women compete on equal terms, in mixed teams. Dastur started riding at the ARC when she was 12 years old, accompanying her mother Minnie who went there every day. "Initially I was scared stiff and never took a horse that I thought had the remotest chance of playing up and throwing me — basically I was a rather boring rider! Then I started show jumping on the sweetest horse in the world — Humayun, who made me win my first ARC championship, participating in different events at the Club's annual sports," narrates Dastur. "Show jumping was my first love. Soaring over the steeples gives you an amazing, airborne feeling," she maintains.

Soon after, she acquired a beautiful thoroughbred named Samarche, who though handsome was nicknamed

"killer" and "criminal" for his ability to unseat his rider! "But he was my horse and I thought who will ride him if not me!" she asserts. In the hopeful expectation that it might teach Samarche to behave, she started letting him tag along in practice chukkers (a one-and-a-half-



Team tent pegging: (from left) Mehra, Madon and Vakil

hour polo match is divided into six, seven-minute periods or chukkers, allowing for change of horses). That's when the polo bug grabbed her in the early 1990s. "I was around 21 at that time and no longer scared or boring, thanks to Samarche," she says. Seated on a wooden horse she would practice her swings at the ball, guided by friend Neville Umrigar, now a racehorse trainer. "I was treated as any other rookie and not pampered a bit (by other players) for being the only girl playing. Guess I managed to show some semblance of... being able to stay with the game because in a year I was allowed to play my first tournament with outsiders. That's when it became a bigger deal: 'Oh, wow! That's a girl,'" she recounts.

Dastur was among the ARC players (among them being Jamshed Sethna and Cyrus Ardeshir) selected to attend a polo training camp in Jaipur in 1990-1991. There are very few women polo players, says Madon. "Yes, for a brief while (I was) the first and only Indian woman to play polo," confirms Dastur.

Working with Amarchand and Mangaldas, Solicitors and Advocates, as a solicitor handling corporate litigation, the challenges of a career have relegated riding to the back seat. Though

parents Kersi (executive director, Godrej Soaps) and Minnie (a riding enthusiast herself) were very supportive, the family sold Samarche, she narrates.

Fast paced

"I love the thrill of this fast paced game," says Adil Dandiwalla who is among the ARC players listed on the IPA website. It was the late Jimmy Bharucha, animal lover, trainer and secretary of the ARC, who kindled Dandiwalla's equestrian enthusiasm by giving him riding lessons at the ARC. "I was about 14-15 years old when I started playing polo," describes Dandiwalla. As part of the 61st Cavalry team, Dandiwalla cherishes the triumph in Jaipur over a decade ago when they lifted the prestigious "Navy Polo Stick" at what is one of the best polo grounds in India.

With the Bombay polo ground often under water during the four months of the monsoon, players play what is known as "arena polo" in a smaller, fenced-off part of the field with a ball the size of a small football to keep in touch.

Fond of snooker and badminton, Dandiwalla is a regular at the race course in Bombay and Poona and plays polo during the season in Bombay.

Back in the saddle

"My association with horses, in keeping with the Ardeshir family tradition, began at the age of four when I used to accompany my father Dhunjibhoy [race horse owner and RWITC (Royal Western India Turf Club) steward] to the racing stables," relates Cyrus Ardeshir, another legal eagle who plays polo! Riding at the ARC since 1984 when he was 12 years old, Cyrus' first polo chukker in the late 1980s was a memorable one — his horse Flamenco, as new as its rider, bucked and reared and the duo were ordered off the field not only by the opposition but by his three teammates as well!

Working on his strengths, which he believes lie in good anticipation of the

continued on page 56



At Krupp Industries India, we are committed to offering technologies which are environment friendly. And saving Mother Earth from the ravages of pollution.

KRUPP INDUSTRIES INDIA

(An ISO 9001 Company)

KRUPP INDUSTRIES INDIA LTD.

Pimpri, Pune 411018 INDIA. Phone : (020) 7474461, Fax : (020) 7471150

Shipshape models

Unable to pursue marine engineering as a profession, Dali Bilimoria opted to craft miniature vessels

Text: Pervin Mahoney • Photographs: Sean Mahoney

Clippers, galleons, warships, luxury liners: they're all on view in a modest apartment in Bombay's dockside neighborhood. Here Dali Bilimoria's hand-made cabinets display dozens of accurate, detailed scale models — a labor of love which testifies to the fascination of things in miniature.

Now 77, Bilimoria has been awarded several trophies at international model-making exhibitions and is a member of professional associations like the Modelcrafters of America. The passion is all-consuming: "I carried on even when I was recently convalescing in hospital."

Accuracy and perfection of scale are the twin disciplines of this craft; each of the thousands of components that make up the complex entity of a perfectly miniaturized ship or aircraft is precisely crafted to scale. Bilimoria's fascination with this exacting hobby dates from his college days: "I wanted to be a marine engineer but my father dragged me off to Sydenham College of Commerce." He confesses readily that he was far from being a model student. His innate inventiveness and high spirits led him to concoct devices like an electric buzzer buried in a book that would sound mysteriously during class. Eventually this practical joke got him threatened with expulsion. But the college principal gave credit where credit was due and wrote an appreciative tribute when Bilimoria was first awarded a medal for model-making.

The real breakthrough was the formation in the 1940s of the Bombay Society of Model Engineers whose moving spirit was the late Mino Polson. In its heyday it had sellout exhibitions at the Sir Cowasji Jehangir Hall. "Most of my best work from those days has been

sold off — otherwise there would be no place to sit," says Bilimoria. "I don't know where it is anymore. There was a beautiful Elizabethan galleon built to a scale of 20 feet to 1 inch, from plans supplied by London's Science Museum.



Bilimoria: studying his laboriously executed work

Every little part was built to scale, right from the hull to the numerous cords used in the rigging. Even the deadeyes, pulley-blocks, anchors and guns were made by hand. The guns were turned from brass and were complete in every detail." The 28-inch model carried away several prizes.

Scanning the souvenirs of the Bombay Society of Model Engineers brings a whiff of a long-gone era to life. Leading figures of the time, such as Sir R. P. Masani and Sir Homi Mehta, realized that model-making could be much more than just a hobby. "There is no finer discipline than an exactly executed piece of manual work," notes one of the Society's publications. "On the other hand, slipshod, inaccurate, crude workmanship is positively harmful — in that it sets up a poor standard, fixing the habit of being content with the second-

rate." Words which are ironically prophetic regarding much of our country's manufacture.



Bilimoria was the first in India to win the Order of Merit in Craftsmanship by the Guild of Micromodel Makers. This is an award instituted by the prestigious Council of

Industrial Design at the Festival of Britain in 1951 — the first major postwar exposition. Creating miniature models then was a challenge, bringing with it its own satisfaction of crafting every component. Today, with ready-to-assemble kits easily available in the markets in the USA and Europe, pursuing this hobby is now considerably less demanding. The reputed brands of Revell and

Renwal market kits in the price range of Rs 300 to Rs 3,000, we are informed by Bilimoria.

The nascent inventor in Bilimoria also impacted on his professional career. Trained in paper composition and merchandising in Holland, he ran a paper unit which is now managed by younger family members including sons Homji and Dhun. The sight of an embossing machine in the scrap yard intrigued the hands-on engineer in Bilimoria so that he and his team got it working and even built others with engineering modifications and improvements. Now paper embossing is the main business activity.

At Bilba Paper Industries you climb up a bright red, rather nautical set of steep steps to a loft where work is in progress: on *Victory*, Nelson's famous flagship. One of Bilimoria's two grandsons, Neville, has taken naturally to his granddad's hobby, while his 10-year-old brother Malcolm has not yet shown



See



Feel



Taste



Listen

By listening closely to customers for over 130 years, we've found they value honesty, integrity and common sense. So this is what we strive to deliver to over 25 million customers in 79 countries and territories. Wherever you are in the world, wherever you are in your life, we're always ready to hear from you.

Call us on - Ahmedabad: 640 1249. Bangalore: 559 1381. Chandigarh: 743 336. Chennai: 522 3227. Gurgaon: 635 9786. Hyderabad: 335 6367.
Kolkata: 243 5555. Mumbai: 498 2424. New Delhi: 621 5020. Trivandrum: 328 240. Visakhapatnam: 568 936. Email: info@hsbc.co.in
Visit us at: www.hsbc.co.in

HSBC 

YOUR WORLD OF FINANCIAL SERVICES

Issued by The Hongkong and Shanghai Banking Corporation Limited

GLOBE THEATRES Pvt Ltd

Established
April 3, 1915

Pioneers of Show Business
in India for
the last 86 years

We rededicate ourselves
to the ideals we have
cherished and practised all
along --namely to show

NOTHING BUT THE BEST

to our ever increasing
number of Patrons

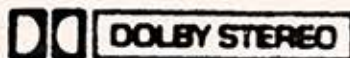
Controlling:

REGAL
BOMBAY

CAPITOL
BOMBAY

GLOBE
CALCUTTA

All the above Cinemas have
now been equipped with



Sound System

the same enthusiasm. Nor have any of Neville's classmates at St Paul's School evinced much curiosity. Perhaps with the contemporary schoolchild's workload being so heavy, a time-consuming hobby is difficult to take up. That's a great pity because each ship opens up a whole era and brings history to life as a textbook never can. For instance, Nelson's victory over Napoleon can become a living reality for a child when you have virtually put together every centimeter of the *Victory* yourself. His dying words, "England expects every man to do his duty" take on an added poignancy when you know through your fingertips the spot where he fell. On a lighter note, we learn that the origin of the phrase "a square meal" dates from the square wooden platters on which the crew's meals were served. Presumably the meals were really hearty....

Enhancing inventiveness and learning to think creatively are the other benefits of this craft. Indeed, far from being merely a hobby, models are an essential part of many industrial disciplines. The early stages in the design of nearly all manufactured products require the study of scale models; they demonstrate the working relationships of machine parts and problems of assembly. *The Encyclopaedia Britannica* notes that the model "has no peer" whether to show the actions of opposing armies in the Battle of Waterloo, the operation of moving parts in a reciprocating engine, or the anatomical functions of the kidney system.

Model-making is a hobby that can obviously turn obsessively interesting. But Bilimoria also takes an active interest in Zoroastrian community affairs. He is a trustee of the Mazagaon Anjuman Batliwalla Agiary and blends a religious outlook with a somewhat pragmatic approach to community issues. Asked about his views on dakhmenashini, he says, "I have given instructions that at my death my body should be taken to the Towers of Silence, unless it's the monsoon!" While he is not particularly enamored of marriages outside the community he accepts it as a somewhat inevitable part of modern life that the community has to come to terms with if it wishes to survive in the coming years.

Bilimoria agrees that model-making helps develop a personality which pays meticulous attention to detail as well as dexterity with one's fingers. It's a hands-on way by which children can appreciate — by doing — the difference be-

tween slipshod work and the virtues of precision. Of course, since a complex model can often take months or years to complete, you have to set aside a corner of a room to devote to it. Ask a die-hard model-maker's immediate family how they react to such a preoccupation and



Bilimoria: at his hobby that hones precision and accuracy

the exasperated answer may sometimes be: "Sheer madness!"

But there's a method to this madness. A science program on BBC television recently featured an Italian engineer who had spent all his spare time and money constructing a working scale model of a Ferrari racing car.

Which goes to show that even in this age of computerization, no virtual reality can beat the physical reality of an ingeniously executed scale model.

MATRIMONIAL

Marriage proposals invited
for 43-year-old, foreign
qualified, well placed, divorced
businessman from educated,
cultured lady having good
nature and sound family
values. Reply with full
details in confidence to:

The Advertiser
Parsiana, Matrimonial (Oct/13-2001)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope
bears the reference number cited here.

Zoroastrianism enjoins conversion

Citing from religious texts the authors note that the Prophet's message was universal and enjoined proselytism

Kaikhosrov D. Irani and Farrokh Vajifdar

From Zarathushtra's own sacred compositions to the commentaries and compilations of several generations of learned priests, we meet with a consistent universalist message enjoining proselytism. The furtherance of the founder's unique spiritual teaching on ethical standards and moral right-living is through the deep understanding and active involvement of all mankind. Its ascent from barbarism towards civilization is a major evolutionary step in its commitment towards the universal *frashokereti* (regeneration of this world). This is the conceptual and textual view of Zarathushtra's ethico-religious teaching.

None of our religious texts — neither the revelation, nor the commentarial texts culminating in the *Rivayats* — contradict this universalist propagation of our ancient religious system. The *Gathas* forthrightly urge the conversion of all the living (Ys 28.5; 31.3; 47.6). We pray in our *Ke verethrem, ja* that the hearkening to Ahura Mazda's precepts will reach whomsoever He wills (Ys 44.16). Ys 43.1, in a similar vein, is Zarathushtra's personal benediction; as Mazda's *frashocharetars* (accomplishers of the regeneration) or *hamkars* (co-workers), may we be empowered to overturn the religious perversity with which false worship has permeated the seven regions of this world (Ys 30.9; 32.3). That the entire world has to be redeemed from false belief and misguided worship through Zarathushtra's revealed religion will be seen also from later priestly teachings and informed modern belief.

Full equality of the sexes among those

choosing Zarathushtra is specified in Ys 46.10: his religion is open to all persons of moral goodness and goodwill who would accept the Gathic revelation. This equality is extended throughout all time: the *Haptnahiti's* act of reverence towards the souls of all righteous men and

women, past, present and future, wherever born (39.2), leaves us in no doubt of the intentions of those generations of devout priestly successors of Zarathushtra who faithfully promoted his new Mazdaean order.

The *Fravardin Yasht*, § 21, continues this pious theme, insisting on the inclusion of newcomers and outsiders who wish to embrace Mazdayasna. Again the concept of all the world's seven regions appears for the propagation of Zarathushtra's religion (§ 94). The *Yasna* commentary on our sacred *Yatha ahuvairyo* prayer declares that its great truths are to be taught to all the living throughout the entire physical world (Ys 19.6-7, 10-11).

The *Vendidad* has frequently been misused to advance notions wholly at variance with its composers' intentions, either through distortion, selective misquoting, or by omission of some significant prescriptions. As its guiding principles are as much applicable today as when they were compiled, this unwholesome procedure can only serve the narrow or vested interests of its supposed promoters. Among those "forgotten" principles is the unambiguous stress on proselytism. Zarathushtra asks Ahura Mazda (19.26) whether he should guide both the righteous and the wicked

daevayasnis, men and women, towards the Good Religion. The terse reply comes, "You should, O righteous Zarathushtra!" It could not be more forthright!

We are often informed that our current variety of Mazdayasna is based on the Sasanian model. That it is not, but should be, even as regards conversion, will easily be seen from the Pahlavi books (again without contradictions either in the religious *zand* or in the traditional commentaries). The biographies of Zartusht/Zarathushtra are contained in the *Denkard's* Books V and VII. In Book VII's first chapter we are bluntly told that all mankind is to be made knowledgeable in the religion. Ohrmazd/Ahura Mazda declares that the faith is offered to the world incarnate — all the physical world (ch 2). After his birth, the young Zartusht is escorted by Vohuman (Ohrmazd's Good Mind aspect) before the spiritual assembly so that his Good Religion may become current among all the seven regions: Zartusht's spiritual lordship is over the entire world (ch 3). A Turanian invites the *kiks/kavis* and *karbs/karapans*, both enemies of the new faith, to accept Zartusht's religion. As token of the veracity and power of the new religion, Ohrmazd sends Vohuman, Ashavahisht and His spiritual fire to *kavi* Vishtasp for its propagation throughout the world (ch 4). Fifty-seven years after Ohrmazd's revelation to Zartusht, its acceptance was proclaimed throughout the world's seven regions whence had come their high priests to obtain Zartusht's wisdom from Vishtasp and Frashostar (ch 6). Book VII closes with Ohrmazd's declaration: "Thereupon I, Ohrmazd, shall renovate the world and render everything vivified and ever full of knowledge, desiring good rulership," fully reflecting our founder's Gathic utterances.

Zadspram, the renowned ninth century theologian-priest, provided a variant perspective: here a *karb* envisions that the teachings of Zartusht would spread throughout the seven regions to become their religion (*Wizdaghiha* 10.19). Zartusht's dream of universalism is recounted in ch 20.

The *Denkard's* philosophical Book III.172 states: "All profession of the Good Religion bears upon the will and commandment of the Creator. When all of mankind which is in the material



Irani (left) and Vajifdar: understanding and commitment

world comes over to professing the Good Religion, then the assault (of evil) shall be destroyed; all of creation will attain to a purity without opposition and to perfect bliss: that is the revelation of the Good Religion!" Missionary activity was attested since early times. The *Haptanhaiti* supplement (42.7) speaks of the return from afar of the fire-priests who spread knowledge of the religion in distant lands. (In Zarathushtra's time people had come from near and far to hearken to Ahura Mazda's precepts from His chosen manthran — Ys 45.1.) The *Shkand Gumanig Wizar* (10.67-68) recounts that Spand-dad, Zarēr, and other rulers and grandees, (formerly) warring shedders of blood, had themselves adopted the religion, taking it far into Roum [actually, Greece!] and into India, beyond the limits of Iran, for propagating the religion.

Some 300 years' exchanges of religious and traditional questions and answers are enshrined in the *Rivayats*. From an early such correspondence we see that Indian servants, male and female, should be invested with the *kusti*, and on becoming steadfast in the religion, they should be given *barashnum*. Another set of replies urges that even grave-diggers and corpse-burners (i.e. Jews, Muslims and Hindus who allow or perform burials and cremations) should be allowed into the religion, provided that they were steadfast and occasioned no harm to the faith. Lastly came the *Itthoter* of 1773. Here it had been asked whether it was right that Indian domestics who had been converted (!) and assisted in their Parsi employers' religious rites should be denied postmortem exposure within *dakhmas*. The firm answer, signed by nine Iranian dasturs and nine religiously versed laymen, confirmed firstly that their conversion earned one great merit and, taking a quite *Vendidadic* stance in the matter of the servants' *khwarshed nigerishnih*, added "this will be a source of gladness for Ohrmazd and the Amshasfands." The detailed reply continued that all *juddins* will be converted to the Good Religion, and that those who hindered this should themselves be regarded as *juddins*, since if they were *behdins* they would increase the *din-i behi*! Much later in time the Iranian dasturs once again reasoned, "We must persevere to propagate our religion and accept persons who want to embrace it." It becomes evident that anyone properly exposed to Zarathushtra's religion of enlightened ratio-

ality would absorb such concepts on the basis of these very teachings.

Much has been concocted on non-conversion in Achaemenid times. Those today who carelessly expound their tolerance theories should address the vexing questions of what the great Darius I did to the "followers of the lie," and why his son and successor Xerxes I destroyed a *daivadana* with the declaration "The demons shall not be worshipped. Where previously the demons were worshipped, there I worshipped Ahura Mazda and Arta/Asha reverently." In Sasanian times the conversion activity of the High Priest Kirdir is confirmed by that founder of the new Sasanian orthodoxy: he boasts of forcibly converting Jews, Buddhists, Hindus, Christians (three named sects) and Manichaeans. "Them I punished, and I tormented them until I made them better...and many men who were unbelievers became believers..." The new Mazdaean orthodoxy was forced without success, however, upon the Christian Armenians in the fifth century by Mihr-Narseh, Prime Minister under three Sasanian monarchs. His efforts were thwarted by the refutation of his conversion edict by 18 unimpressed Christian bishops, despite the bloodshed which he unleashed. Suppression or falsification today of our history is not conducive to objective truth, nor to the progress of our humanitarian religion.

The *Kalma-i din / Din-no Kalmo* is repeated after the officiating priest at the *navjote* by the initiate. Its Pazand translates as "The good, true and perfect religion, which God has sent for the peoples of this world, is that which Jarthost/Zarathushtra has brought..." An *Ashem Vohu*, the laudation of truth, seals the child's public declaration of its acceptance of the Mazdayasni faith. The revered Kangaji glosses this passage: "*Jé asho Jartoshné (ae dunyaamaa félaavaané-maaté daadaar Hormazdé) api* (which He, the Creator Hormazd/Ahura Mazda, gave to the righteous Zarathushtra for propagation in this world)." Both the learned Ervads Sheriarji Bharucha and Jivanji Modi closely agreed on the translation and significance of this passage. The former had added, "In the face of this recital and acknowledgement, would it not be absolutely wrong to deny the right of every man of the world to embrace the religion of Zarathushtra; and when a person applies to a Zoroastrian priest to admit him into his religion, how can he refuse him? Surely, if he does, it would be derelic-

tion of duty on his part!" On the subject of the *navjote*, on which Modi had written a short monograph, it is appropriate to recall that this widely respected scholar had boldly stated, "A Parsi has to believe that for the salvation of his soul he has to look to nobody else, but to himself. Nobody — no priest, or no prophet — will intercede for him!" When an astonished scholar had objected that Modi, himself a priest, had no intention whatever of suggesting that priestly aid was not necessary for a pious Zoroastrian's worship, Modi's unequivocal reply was, "I do say and believe that the worship of a pious Zoroastrian does not need priestly aid!"

Today it is sadly evident that many Parsis, largely religiously ignorant, are allowing themselves to be deceived by prelates and preachers who have vested self-interests in projecting versions of a religion which do not conform to Zarathushtrian truth. They persist in deluding themselves and others that Zoroastrianism is tribally restricted and countenance the perpetuation of ignorance, errors and falsehoods of the past. That then is the furtherance of deceit and *jadugih* which the founder had so vehemently condemned.

Those who, having embraced Theosophy and its offshoots, claim to speak for Zoroastrianism are in fact proponents of antithetic doctrines superficially accommodated to Mazdayasna by blatantly attaching the founder's august name to low-grade, wholly objectionable, alien beliefs and superstitious practices. They have nothing to do with Zoroastrianism, and the imperative is for theologians and historians to boldly proclaim the truth everywhere. The priests' vocational duty also is to teach truth and this can only mean the open teachings of Zarathushtra Spitama as embodied in his *Gathas*. One need hardly add that acceptance of these universalist unaging precepts is never through coercion but by the newcomer's own volition, understanding of and commitment to individual responsibility for reflective moral living.

Kaikhosrov Irani is emeritus professor of philosophy at City College, New York. He was adjudged "Outstanding World Zarathushtri" at the Seventh World Zoroastrian Congress in December 2000.

Farrokh Vajifdar is vice president of the Royal Asiatic Society of Great Britain and Ireland. An author and editor, he is an independent researcher into Ancient Indo-Iranian culture, history and religions.

Recalling a man, launching a memoir

The public image of Sohrab Godrej as well as his inner views were reviewed at a special celebration organized by the House of Godrej.

Arnavaz S. Mama

Commemorating their "unique rapport," Maharashtra governor Dr P. C. Alexander spoke of the late Sohrab Godrej as a "very unusual man who has written unusual things," and complimented Burjor Karanjia who has edited and compiled Sohrab's meandering thoughts into a coherent memoir. More than that, Karanjia, in his Prelude, has introduced the late environmentalist to the reader, "bringing out (his) personality in a measure Sohrab Godrej would not have thought of," Alexander added.

The well-attended function to mark the publication of *Abundant Living, Restless Striving*, a memoir of Sohrab Godrej, at the Experimental Theatre of the National Centre for the Performing Arts (NCPA), on October 2, 2001 marked a dual celebration: the book's "baptism" coincided with Mohan Karamchand Gandhi's birthday, and underscored the "symbiotic relationship" that existed between the Mahatma and

the House of Godrej, as noted Vijay Crishna (the late Naoroji Godrej's son-in-law and managing director of Godrej Appliances) who officiated as the evening's master of ceremonies.

The function began with a brief discussion moderated by broadcaster Amen Sayani with Sohrab's close friend Dilnavaz Variava, vice president of the Bombay Natural History Society, publisher David Davidar of Penguin India and author Karanjia. Sohrab's "whimsical" personality, his "strange, quaint, style of dress" contrasted sharply with his perception of "what India was and what it should be and what should be done (about it)," noted Sayani whose three-generation long association with the House of Godrej gave him the insight to note that Sohrab "walked in the spirit of Tagore."

Gently recalling Sohrab's tendency

to "nod off to sleep in the middle of a trustee meeting," Variava, a former secretary of the World Wide Fund for Nature, noted that Sohrab "wanted to contribute in any and every aspect he felt concern for (although) when he spoke, he spoke all over the place." She had a special word of appreciation for Karanjia's marshalling of Godrej's thoughts and words.

In response to Sayani's query, "Sohrab was a very lonely man. How did he make up for the lack of companionship?" Variava underlined Sohrab's strong family attachments to his brothers, their children and grandchildren. She also characterized him as a workaholic whose small staff provided the necessary support.

Though a few thousand copies of *Abundant Living...* (for the review "No illusions about myself" see page 43) have already been sold, as noted Davidar, he acknowledged that the market for Indian biographies fared poorly in comparison to the West — "a million and a half copies in the US; a few thousand in India" — even though Indian biographies are now "more forthcoming than before." It was the book's "honesty" that appealed to Davidar as a publisher, he noted.

Karanjia recalled his first meeting with Sohrab soon after a short story based on his own teenaged encounter with a prostitute had been published. Sohrab wished to know if it had been a true story! Karanjia characterized

Clockwise from right: Smita Crishna with Karanjia and young Hormuzd Nadir Godrej; Alexander speaking; Adi Godrej; Jamshyd and Pheroza Godrej and Freyan Crishna



Sohrab as a "perfectionist, quick in thinking, one who could never be easily satisfied." In their later years together Sohrab was apt to "treat me as a sounding board," he added.

Sohrab's nephew Adi (his late brother Burjor's son and currently chairman of the Godrej concerns) noted that "Soli Uncle was a great champion of civil society at a time when civil society was under siege." In Sohrab's presence, "conversation at Vikhroli invariably strayed from business to civil society," he added.

Sohrab's nephew Jamshyd (his late brother Naoroji's son and chairman and managing director of Godrej and Boyce) spoke of his uncle's preoccupation with his memoirs. "There are things I want to say that I can't say while I'm alive," Jamshyd quoted Sohrab and referred to Sohrab's inner thoughts as revealed by the diaries they found after his death. There were "conflicts he developed and which he got involved in," but in the later years it was the conflict between the country's economic development and the degradation of the environment that concerned him most. "He espoused causes not many industrialists are involved in" and the "function was held on Gandhi Jayanti because he believed in the trusteeship of wealth," noted Jamshyd as he shared some Godrej plans

with the audience: The launch of a new house magazine to be called *Change* (born of his Uncle's concern for bringing about a quick change in India's national situation); a project with Mani Bhavan for the funding of young scholars/researchers on recent Indian history and the Gandhian era; a Green Business Centre in Hyderabad in association with the Confederation of Indian Industry (CII) to propagate the use of energy and materials which are environmentally friendly and to promote the use of recycled materials.

Sohrab was "not cut out to be an industrialist. But what was he cut out to be?" wondered Alexander before concluding that "Sohrab's most lasting legacy to his family, his city and his nation is that he lived the life of a good and caring man." Acknowledging that in the current age not many know what "good" means, mistakenly using the word as a synonym for efficiency, proficiency, etc, Alexander emphasized the "moral quality" of goodness. "To be a good man in the true sense of the term is the real legacy this man has left behind."

Alexander recalled "the hard core of Indian values—truth, compassion, fearlessness. (We were a nation that) took pride in being good people," and registered his increasing apprehension "that

we are missing our direction, giving money a position never given to it in 5,000 years of civilization." Referring to corruption in education, religious institutions, politics, he reasoned that we're in the process of changing our values and if we do not realize we are changing our values, we will not even remember what our values were. "Civilization stagnates when it becomes indifferent to corruption. When it becomes (inured) to corruption the decline begins. There is an irretrievable fall when corruption is all-pervasive. Sohrab Godrej knew what was happening and raised his voice against it."

Sohrab's niece and Naoroji's daughter Smita Crishna had earlier presented copies of the book to the governor and his wife Ackama. The NCPA had made a special concession in providing the venue for the evening as Gandhi Jayanti is one of its observed holidays, said Smita, thanking NCPA trustee Jamshed Bhabha and his staff. Living up to their environmental consciousness, the governor and his lady as well as the participants in the preceding discussion were presented potted plants by young Godrejs of the fourth generation. The most personalized tribute came from Sayani: "The book has empowered me to be a little more like I wish to be..."

With Best Wishes From
Mr Rusy M. Shroff, M.B.E.
and
Mrs Purviz R. Shroff

"No illusions about myself"

Abundant Living, Restless Striving. A memoir by Sohrab P. Godrej as recounted to B. K. Karanjia. Published in 2001 in Viking by Penguin Books India (Private) Limited, 11, Community Centre, Panchsheel Park, New Delhi, 110017. Pp: xxxv + 428. Price: Rs 495.

Pirojsha Godrej would be amazed. It is his mechanically inept eldest son, Sohrab — one whom he shrugged aside with scant praise — who has converted the family industry he co-founded with his brother Ardeshir into an internationally renowned behemoth of environmental concerns. *Abundant Living, Restless Striving* is the familiar story of an industrial pioneer's rejection of the son who would rather be anything other than an industrialist. Except that Sohrab Godrej transformed himself from a hypersensitive boy, prey to imagined slights and insults, into a concerned citizen interested in almost every aspect of national life as summed up by Nana Chudasama's banner, "Super Patriot Godrej," on his death.

We follow the sickly eight-year-old, bereaved of a doting mother: "Her smile used to light up the world for me. The lavender she wore was the sweetest fragrance. The violin she played, I still feel the ache in the strings." Sohrab's inflated sense of responsibility required him to take care of his younger siblings: Dosa (six), Burjor (four) and Naval (three). "As the eldest, I assumed the responsibility, without anyone asking me to, of looking after them in Mother's absence," he recalls gravely. "Death in the family is a frightening experience, the sort that scars you for life... Father now devoted more time than ever before to the *karkhana*... A question I often ask myself is, if Mother hadn't died, would Father have put so much zeal in the factory?"

The loneliness and anguish, recalled after almost 80 years, remained un-

dimmed though other realizations dawned: "Father was often charged with having a one-track mind. There was a time when I believed this to be true. But in retrospect I've come to realize, along with several other admirers of his, that the dividing line between a one-track mind and single-mindedness is as thin as a razor's edge. His single-mindedness, amounting almost to an obsession with

a vision, reined in by discipline, was without a shadow of doubt responsible for Godrej achieving the position it did in Indian industry." When their maternal grandmother came to live with them, they could unburden their grief together: "There is relief too in sharing tears. Life was livable again."

An austere man who lived by Mahatma Gandhi's concept of the trusteeship of wealth,

Pirojsha brought up his family with a well-honed awareness of the poverty around them and the dignity of all human beings. "How Father behaved at home revealed so many things about the man he was. Even as a growing boy, I had noticed a marked difference between the way heads of other families treated their servants and the way Pirojsha did. He had a basic respect for the dignity of labor. He understood the distinction between a servant and a slave, and I noticed that he always spoke to servants quietly and lost his temper only if they did something that was wrong. Once there was a robbery in our house. Several precious objects were stolen. I was at that time out of India, but I heard the story much later. An old servant whose wife was ailing was the suspect. The police arrested him and discovered the objects he had stolen in the chawl where he was staying. They brought him to Father. Father suspected rightly that the objects were stolen by the servant to pay for his wife's treatment.

With a straight face he told the police that he had presented these objects to the servant in reward for his many years' service. The police left dumbfounded. Then Father reprimanded the servant that if he was in such desperate need, he should have asked him for a loan.

"This attitude to servants at home was reflected in his attitude to his workers... He believed that if blood unites families, sweat and toil unite the larger family of workers."

He was wont to repeat "*Jéla paisa thi bagré, téla kasathi nahi bagré* (Nothing spoils children more than money)." An animal lover, he "instilled in us a love for wild animals by taking us on Sundays to the Byculla Zoo to play with newborn cubs. The Zoo's superintendent was Father's close friend, so we were always warmly welcomed and given easy access to the various cages," but he didn't permit a pet in the house for a long time. He also shared with them his interest in music, opera and ballet. "Father was so keen about both films and opera that he would insist on attending, even if he was late coming home from work." Sohrab recalls a film on the Follies-Bergère: "When nude ladies appeared on the screen, my concerned Father covered my eyes with his hand. When this happened again and again, I told him that he needn't bother, as I was least interested, which was a fact..." The comment is as illustrative of the father as of the son who remained a bachelor. Later in the book Sohrab notes, "coming back to my so-called eligibility, let me be perfectly frank without pretending to be modest. I have the highest regard for women. I have seldom, however, found myself attracted to women from the point of view of marriage, nor have I ever got the impression that any particular woman was so attracted to me. I did often consider marriage — that I didn't marry was one of the several disappointments I caused Father. Knowing myself for what I am, a difficult man to get on with, too meticulous, too demanding (my secretaries will vouch for this!), too used to putting things off (I vouch for that!), I'd



sometimes speculate as to what sort of husband I'd have made, and I wasn't too happy with the result of my speculations. Frankly, it wasn't a question of finding the right woman so much as of being the right man. A happy marriage is a wonderful thing, but an unhappy marriage would be nothing short of a disaster. Maybe, I lacked the courage in my youth to take the plunge, and then one day I woke up to find it was too late."

Admittedly a physically frail day-dreamer, "Father wasn't convinced that I made up for this by my mental qualities and, although I gave the example of Sir Dinshaw Mulla, a famous judge, who too was physically weak and yet was such an important personality, Father wasn't impressed. My mind used sometimes to be so overloaded that it became difficult for me to carry out my daily duties. Increasingly, I got the feeling of being a misfit. For many years I would confide my innermost thoughts to paper." That Pirojsha had made a derogatory prediction about Sohrab soon after his birth ("about my dismal future"), added to the boy's alienation. As a young man Sohrab became an enthusiastic body builder, as depicted by the photographs published in the book.

Pirojsha must have been quite overbearing for he refused to allow the young Sohrab to take a humanities course in college, thrusting science upon him. Even when the son pleaded to be allowed to do both, he was refused. "Thinking how science education was almost forced on me, I would imagine how lucky are those who get the education they want. There was no such birthright for me." This needs perhaps to be reviewed in the light of Naval — admittedly the father's favorite — not even being permitted to go to college because he was required in the factory.

Easy with languages, Sohrab had tilted with the idea of joining the Indian Foreign Service, to Pirojsha's horror. "Father was in the habit of criticizing me for even little things. Once, I was comb-



ing my hair before a mirror, turning my face this way and that, to see that I was properly shaved, when he taunted me: 'Why are you staring at the mirror? You think you're very handsome or what?' It became so bad that whenever on my travels I received a letter in his fine, bold handwriting, I sometimes didn't want to open it immediately,

believing that he was perhaps again finding some fault with me. Of course, we corresponded in Gujarati...

"I wouldn't describe my relationship with Father as a love-hate one. 'Hate' is a word I dislike. Besides, there wasn't any 'hate' involved. Perhaps it could be better described as an understanding-scant understanding relationship? Or a taunting-hurting relationship? Sometimes his taunts would cut me like a knife. I could be terribly hurt..."

"On another occasion when I was busily engaged in completing a particular job, Father wanted me to do something else. In my irritation at being disturbed, I cried out: 'How can I handle everything?' Came Father's sarcastic retort: 'What big things have you done?' The remark has always haunted me. He'd never have said such a thing to Naval who was his favorite."

However, when Sohrab began his long journeys around the world — travels from which he profited in terms of friendships, knowledge and self-confidence — his father not only paid for them but avidly absorbed the travel-ogues that followed. "Even before going on a particular tour, I used to take great care to read the *Encyclopaedia Britannica* to learn about the country, its people, its customs and its politics. If not

ready before leaving, I'd put off the tour for a later date."

Out of his father's numbing shadow he boldly sought out the power-brokers of the world and cultivated long friendships with many of them, inviting them to view the Godrej works, especially at Pirojshanagar. Among those who became his friends were former Prime Minister Indira Gandhi, President of India K. R. Narayanan, Maharashtra governor Dr P. C. Alexander and many of the prime ministers and chancellors of France, Germany and other European and African countries as also former US President Jimmy Carter.

Sohrab's initial contribution to the family enterprise lay in the field of advertising and public relations. "As a young man I was in quite a quandary. I was kept informed about these major developments, but never consulted. As the eldest son and very sensitive by nature, I felt I was being ignored. At the same time, having no illusions about myself, I know that even had I been taken into confidence and consulted, I wouldn't have been able to make any worthwhile contribution. Even so I felt isolated. Travel offered me an easy way out, one which I'd much rather take. There was also a medical reason, that my lungs needed to be rechecked in Switzerland. Perhaps this was just a convenient excuse, as some family members insinuated.

"I would observe Father and Naval totally engrossed in chalking out the construction plans for Vikhroli. They really had no time for anything, or anyone, else."

On joining the firm after graduation, "My most important job was to contact people, customers, government officers, and so on. We had some top managers (N. D. Sahukar and Bhathena) who were very capable and also represented Godrej through various chambers of commerce. As I took interest in all this work, I had to be very careful not to make the top managers feel I was getting in their way. So I was intrigued when they tried to be friendly and said: 'Why should you worry when we are doing the work for you?' As if being Father's son, my job was to take things easy! Naturally, this disturbed me and I took utmost care to avoid any clash.

"What these top managers didn't realize was that the task of preventing Godrej Soaps from being taken over by Levers was so colossal that most of my



Above: Sohrab with sister Dosa.
Alongside: with father Pirojsha (far right) at the Lalbaug office in July 1969

Be a proud owner of **Centralcard**



- Easy acceptance at over 100,000 outlets in India & Nepal.
- Card with your photograph for extra safety.
- Cash withdrawal facility upto Rs 5,000 per month at selected Branches in major cities.
- Cheque-encashment upto Rs 2,500 per month at all outstation Branches free of charge.
- 24-Hours Voice Authorization Centres at 8 major cities to facilitate smooth Merchant Operations.
- Dial 6336876/79 for HELPDESK in Mumbai from 8.00 a.m. to 10.00 p.m. 365 days.
- Accident Insurance Cover upto Rs 100,000.

*The Card of Convenience
and Confidence*

FOR FURTHER DETAILS CONTACT



**Central Bank
of India**

15/16, Bajaj Bhavan, Nariman Point, Mumbai 400021
Tel: 2022331, 2026312, 2042376/80/83/97
Fax: 2024004 • E-mail: ccard@vsnl.com

time and energy had to be spent in Godrej Soaps. Being a subsidiary of Godrej and Boyce, the holding company, I had to cultivate contacts with all sorts of people in New Delhi and Bombay."

As he matured, the overriding issues of over-population and illiteracy leading to environmental degradation began to take an increasing importance in Sohrab's view of the Indian world. He had learnt of the dignity of labor from his father and disputed with Pirojsha his tendency to shrug off the worth of women (as with his own daughter Dosa): "At the time of our independence — when removal of abject poverty was the main concern — the population of our country was one-third of what it is now! A related danger is that because of our concentration on economic development, necessary as it is, not enough funds are left for health and education, which world experience and the experience of a state like Kerala and, to some extent Tamil Nadu, prove to be a powerful factor in controlling population. We cannot allow welfare to be traded for economic growth."

"Population growth in India has the dimensions and the immediacy of an impending holocaust, directly preventing the much-desired, congenial environment and economic betterment..."

"Since the problems have now become unmanageable, I heartily endorse former environment union minister Digvijay Singh's recommendation (in an article 'Treason, Not Reason' in *The Times of India*) that having more than two children should be classified as an act of sedition, resulting in losing the right to universal adult franchise. This, if nothing else, would make our politicians cease to look upon our people as potential vote banks and consider them as human beings deserving of a certain quality of life, and how that quality would improve if only their numbers were fewer."

Sohrab describes Pirojsha as "both meticulous and punctilious. He would examine each cupboard, each safe before it left the factory. If a ten-rupee note could be inserted between the door and the body, he would immediately reject the cupboard/safe. If a job was taking too long or was kept pending for some reason or the other, he would be restless till it was completed to his satisfaction." The son recalls Pirojsha's basic modesty and ready help to his distressed workers for whom he had built homes



and schools. However when labor unrest hit the Godrej works in 1972 "It was like a nightmare for Father. Knowing how sensitive he was about this subject, Kerse Naoroji, with Naval's tacit agreement, tried to hide from Father its ugliest features, the riots, and even the occasional killings. To Father, his workers had always been partners in a great enterprise, part of his *parivaar* (family). Kerse, along with several retired employees, believes that Father carried the hurt to his dying day. He passed away just six months later."

The death of the pioneer raised a multitude of questions. "What did the future hold for me?" agitated Sohrab's mind. In the Prelude, Burjor Karanjia reveals, "because of Sohrab's lack of interest in the *karkhana*, and younger brother Burjor's concentration on Godrej Soaps Limited, there was a time when Pirojsha thought of leaving Godrej and Boyce Manufacturing Company Limited entirely to Naval in his will. Fortunately for all concerned, Naval and chief accountant Khurshed Bardy, who also was very close to Pirojsha, successfully prevailed upon him to desist from a course of action that would leave a trail of bitterness in its wake. The result was that Pirojsha died without making a will!"

At the first board meeting after Pirojsha's death Naval proposed Sohrab as chairman of the two companies — Godrej and Boyce and Godrej Soaps. Sohrab narrates the event: "The proposal was seconded and accepted. I sat quietly, wondering if what I was hearing was actually happening or was I dreaming as was my nature to dream. I looked

At the Godrej Bhavan terrace garden in 1988 (L to R): Burjor, Jamshyd, Kaikhushru Naoroji, Nadir, Sohrab, Adi, Naval and Rishad Naoroji

at Naval, he was quietly smiling. Had I misjudged him — so gravely, too? This company which I had been reluctant to join, which by an effort of will I had tried to serve as best I could despite my different tastes and obvious limitations; this company in which I felt my work was not being appreciated, in which I suspected I was being ignored and deliberately isolated, so that more than once (let me admit all in this moment of truth) I had even contemplated suicide — this same company was appointing me its chairman! I am the sort of man who when most people would declare the glass as being half full, would insist on maintaining it was half empty. Here, not in the board room but in my innermost being, my hypersensitivity in imagining slights and wrongs (was) confronted and subdued by Naval's generosity of spirit. Was it just because I was the eldest? Or did they see some worth in me? I was deeply grateful, but I was also deeply humbled and somewhat ashamed."

In the Prelude Karanjia provides a backgrounder to Naval's magnanimous proposal: "He was a man of deep insight and sound judgement, and he had the capacity, which Sohrab lacked, of making quick decisions. He must have realized the potential value to Godrej of Sohrab's wide and diverse contacts — his friendship with Indira Gandhi, her son Rajiv, and almost each one of the country's successive prime ministers. He was on friendly terms with presi-

dents, prime ministers, chancellors of France, Germany, Great Britain and several other countries. The various causes Sohrab espoused, from family planning to preservation of the country's heritage, had made him a highly respected figure in India and in several other countries as well. This would serve Godrej well, giving the group a global image. Naval's appointing Sohrab as chairman was a tribute to his own ability to put the interests of Godrej above all other considerations."

The "transfigured" Sohrab was then wholly able to continue with his commitments to the WWF (World Wide Fund for Nature), INTACH (Indian National Trust for Art and Cultural Heritage), Rotary, Friends of the Trees and other organizations to which he was attached. Describing trees as "catalysts in Nature's anti-pollution squad," Godrej is poetic in his appreciation of their many functions: "Man cannot live by wood and fruits alone and trees do not minister only to his bodily needs; they have a vital part to play in his spiritual well-being. Deified and worshipped since prehistory as guardians of the dead and protectors of the living, and revered through the ages as links with the past and the present, trees have a place in human affections not enjoyed by many other living things."

One appreciates Sohrab's frankness, even when it shows him up in poor light. Along the way there is unintended humor as when he was pumped for household information as a child by local gossips who then referred to him as a "reporter." Adds Godrej pompously: "Maybe they were right for I've been always interested in the Press and have a special regard for war correspondents." He has commented on the social conditions that prevailed as he grew up — Bombay's then potable tap water, the regular washing of the streets, etc.

There are some discrepancies in the book, however. For example, recalling his mother's last illness, he notes, she fell ill in May 1920. The family moved to Mussoorie that the climate at the hill resort may help an early recovery. "Two months passed swiftly," he writes. Yet, the date of her death is June 13, 1920.

What leaves the reader gasping however is the cursory reference to the murderous attack on Naval, Naval's daughter-in-law Pheroza and mother-in-law Goolbai Dastur as a reason for missing a trip to Antarc-

tica! The other compliments to Naval's many attainments ring flat in the context of complete silence on what emotions the attack unleashed in Sohrab — both as brother and as chairman of the enterprise. It may be recalled that the assassination attempt had hogged front page headlines in the national Press and rippled conversations in the city for weeks on end. Pheroza had lost the baby she was carrying; Goolbai had been hurt. As for Naval, the incident undermined his robust good health until he succumbed 11 years later. But Sohrab has nothing to say!

Karanjia seems to have largely maintained Sohrab's ambling style with phrases like "and so on" reminiscent of the speeches he used to give. And though attempts have been made to establish a measure of chronology, events often telescope in an old man's memory.

The book apart, Sohrab Godrej will probably be remembered as a gentle soul who tried to give of his best. It must have been trying indeed to survive in the shadow of such outstanding men as Pirojsha and Naval. We cannot but sympathize...

ARNAVAZ S. MAMA

Cruising down the river

Night River: Poems by Keki N. Daruwalla. Published in 2000 by Rupa and Company, 7/16, Ansari Road, Daryaganj, New Delhi 110002. Pp: ix + 112. Price: Rs 95.

Keki N. Daruwalla's latest collection of poems is entitled *Night River: Poems* and carries a picture on the cover of a river with a country boat moored to the banks. Both the title and the picture indicate the difference between Daruwalla and most other Indian poets in English. The latter have an urban, mainly Bombay background, whereas Daruwalla is rooted in the North Indian landscape.

Like Nissim Ezekiel, the majority of Indian poets who write in English are enclosed within their limited urban spaces, especially the island of Bombay. Daruwalla's space is more expansive and the influences on him more Indian than western. This is especially striking when one remembers that Daruwalla is not just an Indian writing poetry in English, but a Parsi, a member of one of the most urbanized and westernized of all Indian communities. *Partition Ghazal* is illustrative of the wider space that Daruwalla inhabits. In this poem the immediate history of India, its past and

present melt and meld together into an indivisible whole which is a textual and emotional testimony to the wholeness of a tragically divided India.

The bloody images of the partitioning of India are woven into the destruction of the Babri Masjid almost half a century later. Thus the poet exhorts in ghazal-like closing lines: "Kaikhushroo,



Daruwalla:
rich and finely
honed poems

The past you talk of may not have been the past." The strain of North Indian literary influences continues to be felt in the alternative translations of *A Faiz Quatrain*. In addition to such poems this collection also contains poems written in vastly

scattered spots on the globe. There are poems written on the shores of the Ionian Sea, in Egypt, Helsinki, Dubai and finally a set of "Island Poems" written on islands around the globe. The Island Poems are of particular interest to the reviewer who as a Bombay person is a quintessential island woman. Daruwalla's impressions of islands are distinctly those of a mainlander. To him, islands are fictions: "you can't write poetry about them," and the "Night is far too big when it falls upon the island/Its cloak-edge gets salt-wet in the sea (*Island Notes*)."

Although Daruwalla has rarely fore-grounded his Parsi Zoroastrian origins in his poetry, he does have some fine poems that obliquely bring in his Parsiness. *On a Dying Millennium* is one of them and *Going Down the Night River* is the other. The former brings in the grand sweep of history and is about a poet who looks back to the past and then forward to the future. In this poem Hitler, the "five-foot-six-inch anachronism/with the toothbrush moustache" is first compared to Ahriman, the Zoroastrian name for the representative of all that is evil, and then the reader learns that this wasn't so and that "the ranks of Ahura Mazda are confused," for Gandhi thought that he was on God's side but then so did Godse. The tone of this poem is almost apocalyptic as the century and the millennium draw to their simultaneous close: "For the last days of the millennium will cry

New Item

Having a function?
Try our **free sample** of

FORTUNE COOKIE

with
personalised messages
in each Cookie
to be served to
your guests in

**Navjotes
Weddings
Birthday parties**

Zyraa's



FORTUNE COOKIE

300, Cawasji Hormasji Street,
Marine Lines, Mumbai - 400 002.
Tel.: 203 5586

out/like the last bird of a species/ moving into extinction." *Going Down the Night River* is quieter in its tone. Here reference to the Zoroastrian faith is woven into the flow of the river and is extremely subtle. "A belfry tolls somewhere,/somewhere the *geh* changes and a new prayer disappears/ through the fire-temple's exhaust." This image strikes an immediate chord in the heart of any Parsi reader who can almost visualize the prayer said at the changing of the *geh* by the priest in a Parsi fire-temple, winging its way out into the cosmos through the interstices of the exhaust fan.

Self-reflection and focus on the craft of poetry is at the heart of some of the poems in this collection: *Notes*, *The Nets Wait*, *Notes Again* and *The Word*. These poems are about the poet and his craft. In *Notes*, we have the intriguing image of a poem that "rises like yeast,/and keeps rising, moving, mutating,/when the language/is dark with dream." *The Nets Wait* speak of "a word crossing over to you/on its voyage towards amnesia." Finally in *The Word*, the poet wants to "strip the word/of all its veils/its garments/its

haloes" and cautions that we should not romanticize or sentimentalize the craft of poetry-writing for the word "often comes to us/through dirty lips/ floating on a spray of saliva."

Yet another group of poems that cries out for attention are those on the question of exile and belonging. This is a theme of particular interest in a new millennium which is so intensely global that you can never send someone to find out for whom the bell tolls; it tolls for one and all. In such a situation it becomes difficult to pinpoint the exact location of 'home' and to understand what precisely is meant by 'exile.' For if we live in global spaces then there can be no one place that can be called home and the concept of exile ceases to exist. And yet as the poet has so poignantly put it in *Living on Hyphens*, "Some people are lucky;/they function under two skies. But happiness lies in the familiar,/in the penumbra one can sense."

This collection has strung together some of the most beautiful and evocative poems, the work of a mature master — mellow, powerful and at ease with his art and craft. Dr NILUFER E. BHARUCHA



Sir J.J. College of Commerce

45
YEARS
OF
COMMERCE

Job-Oriented Courses



- Executive Secretarial
- Computers
- Office Assistant
- Diploma in Business Management
- Public Speaking
- Personality Development
- Telemarketing
- Shorthand & Typewriting

LOAN SCHOLARSHIPS

available for
Zoroastrian Parsis
&
Iranis from
World Zoroastrian
Organisation, India

Launching Part Time
**DIPLOMA IN
BUSINESS STUDIES**
with Internationally Recognised
Certification from
Pitman Qualifications, U.K.
on 26th November 2001

Management Development Courses



Diploma in Business Studies Short term Courses

Corporate Courses Development Courses Multimedia Courses

FLIM-IV-LEARN COURSES



For more information contact us at: Sir J.J. College of Commerce, 14, Nanabhoy Lane, Hutatma Chowk, Mumbai - 400 001.
Tel: 2871058, 2844329 Fax: 2871185 E-mail: jjcc@vsnl.com

READERS' FORUM

continued from page 6

(ZTFE) is a solid one based on the reality of socioreligious requirements so well grasped by an earlier committee. An earlier history is here being assiduously air-brushed out. Far too many people have realized and suffered the discrediting of past committees and their solid achievements.

We had the quite alarming experience of witnessing the recent ZTFE Tirgan jashan where the Havan gah spilled well into the Rapithwin; where the jashan fire was frequently obstructed by people shuffling up to place firewood offerings on a tray which should traditionally be beside the raspi...

Lastly we throw up our hands and sensibilities in horror at the new European Zarathushti Fire Temple Trust's plan to establish a rival agiary. If indeed there is £ 200,000 available for importing mobeds from India to mumble prayers and burn up firewood, then, bearing firmly in mind the awful poverty and lack of opportunities confronting sizeable sections of our humdins in both India and Iran, should all this money not be used in relief work?

Religious awareness is disappearing together with a visible dwindling of a disinterested youth. It may, however, come as some consolation to know that no less an orthodox scholar-priest, Shams-ul-Ulama Sir Jivanji Jamshedji Modi, had reiterated way back in 1917: "A Parsi has to believe that for the salvation of his soul he has to look to nobody else, but to himself. Nobody — no priest, or no prophet — will intercede for him." To emphasize this, he later went on to say, "I do say and believe that the worship of a pious Zoroastrian does not need priestly aid." Need we, from a 2001 UK say more to our backward-looking ritually-obsessed stagnationists?

FARROKH VAJIFDAR
London, UK

"Iran's heritage..."

Very soon *Iran Zamin* will be in the second year of publication. We would like to take this opportunity to inform your readers that a complimentary copy of *Iran Zamin* can be obtained by sending an e-mail to ancientiran@hotmail.com or by writing to *Iran Zamin*, 703 Donegal Place, North Vancouver, B.C. V7N 2X6, Canada. It can also be read on the Internet at www.ancientiran.com. We would also like to

take this opportunity to invite scholars and writers to send in their papers for publication in our research oriented magazine.

FARIBORZ RAHNAMEEN

Editor, *Iran Zamin*

North Vancouver, Canada

"A meeting of hearts"

The Baroda United Zoroastrian Youth (BUZY) requires to be congratulated for organizing Heart Meet — 2001 bringing our promising youngsters together to select their future life partners from our community only. This should be continued every year to minimize strange infatuations resulting in mixed marriages, the reason for the ebb in our numbers.

Such Heart Meet programs can be made more successful if:

- Marriage guidance workshops are arranged often to explain the benefits of early marriage and responsibilities towards one's parents and the community;
- the rocky path of mixed marriages is openly laid before them as a warning;
- light is thrown upon the possibilities of a harmonious life within a limited budget;

• the unnecessary fright of married life is removed.

It is no doubt difficult to break the trend of mixed marriages, but it is not impossible if united efforts are made. Those who have had an unsuccessful mixed marriage can also create miracles if they openly confess their shattered dreams in public and save others from

treading the same way. They can win over and guide other young groups to our cultural heritage.

NOSHIR DABOO

Ahmedabad



Singular solution

The microscopic Parsi community, apart from producing industrialists and philanthropists, has produced a large number of bachelors and spinsters.

The greatest depression in the history of Parsis is due to postponement of marriages or absence of marriages among young people. "Will my daughter marry?" is a question frequently put by the mother. "Ought he to marry?" ask parents who are anxious about the future of their son. Young people who are giving serious thought to marriage are anxious to form a satisfying and stable



Mahavir's Embroidery wishes one and all a Happy Diwali and New Year

- Ready hand and machine made Parsi garas available as well as made to order
- We transfer old jari sarees/garas onto new materials and also polish original jari borders and sarees
- Ready original jari borders and zardosi net borders available as well as made to order
- Japanese crepe, butter crepe, Italian crepe, Georgette and plain materials available
- We undertake international quality embroidery on a variety of plain sarees and churidar sets

Mahavir's Embroidery

Mahavir Building Compound,
Bhandarkar Road, Opp Kabutar Khana,
Matunga (C.R.), Mumbai 400019
Tel No. 4025070, C/o 4021818
Telefax: 4313328

Website: www.mahavirgroup.net
E-mail: contactus@mahavirgroup.net
We accept all major credit cards
Sunday Closed

WANTED

STOCKIST & DISTRIBUTOR

For high quality FDA,
GMP & WHO GMP
Approved Surgical
Cotton in India/Abroad.

Contact

Mr B. K. Chinoy

Tel: 0091-22-4127769

Fax: 0091-22-4169750

E-mail: matco@vsnl.com

MATRIMONIAL

Parents of a 32-year-old, qualified boy settled in USA seek self-confident, qualified girl (25-35 years) who is living or has lived overseas. He has varied interests like outdoor life, adventure, meeting people, dancing, fitness, etc., and expects similar interests, in addition to good principles and values. He is likely to be in India in Dec-Jan for a short time. Please reply with qualities & values appealing to the girl, along with details and a photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (Oct/15-2001)*
GPO Box 892, Bombay 400001

*Please make sure the reply envelope bears the reference number cited here.

union. Life is a unity, whether we recognize it or not.

Many youths have at first no desire to marry. Their maneuvers are mainly exploratory. They are merely trying to find out whether the individuals to whom they feel attracted measure up in terms of character, personality, temperament, health, etc. It is only as they begin to get some visible means of livelihood that the desire for marriage increases.

Many young people may have experienced unemployment, low income, dependence on parents, shortage of accommodation, making them pause when they consider marriage for themselves. Parsi youths do not wish to live in a joint family. Females are often more qualified, educated and earn more than males. As a result they are reluctant to marry. And there are other factors which make them hesitate. They see unhappiness amongst some of their married friends, read about high divorce rates.

Bachelors and spinsters enjoy their life to the fullest, make their own friends, keep pets, remain independent, assertive, self-reliant and take quick and spontaneous decisions on their own. They bequeath their property to charity, to their servants and the needy. Trouble

starts with them when they fall sick or become old. Bachelors and spinsters remain at the mercy of the relatives who have an eye on their assets. I am reminded of the saying, "Bachelors live like kings but die like dogs." In a city like Bombay bachelors and spinsters staying alone are murdered and robbed. There is greater likelihood for a married person to be able to withstand physical and mental affliction and to lead a religious and virtuous life (*Vendidad* IV, 48 and 49).

Instead of entering into a controversy over Doongerwadi or cremation, the Parsi community should see that bachelors and spinsters marry so that the Parsi population does not dwindle day by day.

As per the 1999 statistics compiled by the Tata Institute of Social Sciences in January 2000, 44 percent of the Parsis in the reproductive age group never married! Sex-wise 51 percent males and 37 percent females remained single.

Like the western countries, an association should be formed to uplift and solve the problems of bachelors and spinsters.

HOMIAR N. VAKIL

Edited by Parinaz M. Gandhi

With Best Compliments From



SINCE 1974

VELDONTM

COATS

Guniting, Civil & Painting Contractors

Specialists in renovation of multi-storied buildings

1st Floor, 7, Cassinath Building, Cassinath Street, Tardeo, Mumbai 400034

Phones: 4923560/4938949 Fax: 4925601

Gram: VELDCOATS

MILESTONES

The age of Zoroastrian brides (as listed in this issue) ranged between 20 and 29 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 24 years. The corresponding figures for the grooms were 27 and 37 years, averaging at 32 years.

As versus 13 births in August registered in two Bombay hospitals there were 86 deaths. Twenty-three of the 41 victims who fell prey to heart disease were in the above 80 age bracket. Nine patients succumbed to pneumonia/lung disease. Cancer and septicemia took a toll of six lives each whereas four Zoroastrians each died due to diabetes, brain disease and old age/general debility. There were 11 isolated cases registered in August: asphyxia, fracture, osteoporosis,

asthma, burns, coma, perforated peritonitis, Parkinson's disease, intestinal obstruction, hemiplegia (paralysis of one side of the body) and liver disease. In the case of one death the coroner's report was awaited. A three-day-old baby girl and two youths (27 and 28 years) were also lost to the community. Ninety-seven was the highest age at death. The Zoroastrian life expectancy at birth for August, in Bombay, was 76 years.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent: we are unable to carry data from areas where the anjuman do not furnish the par-

ticulars; the birth figures for Bombay are supplied by two 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. There may be an inadvertent repetition of names in the marriage list when a civil marriage precedes a religious ceremony. 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.

(85), G/3, Fariyas, A. K. Marg, 400036; August 8

Keki Sorabji Dubash (85), 4/47, A. H. Wadia Bldg, Parel Tank Rd, 400033; August 8
Dolly Behramji Karai (75), F. S. Parukh Dharamshala, 34, Hughes Rd, 400007; August 8
Aspi Sorabji Khajotia (63), 1/6, Baria Bldg, Gamadia Clny, Tardeo, 400007; August 8

Mehroo Phirozshah Pavri (83), Makawee Mans, 7, Gunbow St, Fort, 400001; August 8

Kawas Kaikhushroo Bhomisha (80), Dhunbad, Sleater Rd, 400007; August 9

Mehroo Nowroze Mamlatdar (50), A/36, Nowroz Bldg, Lalbaug, 400012; August 10
Naval Bhicaji Bhathena (78), A/30, Godrej Bldg, Off Napean Sea Rd, 400026; August 11

Goolbanu Bomansha Fatakia (85), 2/6, Parsi Anjuman Bldg, Bunder Rd, Parsi Agiary Compd, Dudh Naka, Kalyan, 421301; August 11

Rusi Dorabji Katgara (68), 89, Banoo Villa, Malcolm Bldg, Jogeshwari (W), 400102; August 11

Bapai Hormasji Bamboat (89), 213, Enterprise Apts, Forjett Hill Rd, 400036; August 12
Rustom Kersaspji Dadachanji (88), Dhunbad, 23, Sleater Rd, 400007; August 12

Chirag Kuvarji Irani (28), 233/6, Chirag Bldg, Mazagaon, 400010; August 12
Dhun Rustom Jamsedjee (87), 286/A, Sitaram Sadan, S. Gandhi Marg, 400002; August 13

Baby girl of Jasmine Hormaz Kasad (3 days), C/o, Seren, P. Jeebhoy, A/2, Suyog Ngr, Bhagola, Vasai (W), 401201; August 13

Dhunishah Rustomji Medhora (68), 1, Meher Homes, Station Rd, Jogeshwari (W) 400102; August 13

Sarosh Pirozshaw Patel (81), 306, Sheetal Apts, A. B. Nair Rd, Juhu, 400049; August 13
Dhun Darabshaw Randeria (66), Yezeria, 740, Rd no 5, Parsi Clny, Dadar, 400014; August 14

Jehangir Ardeshtir Kapadia (62), Mistry Bldg, 816, Jame

BANGALORE

BORN

A girl, *Shayna Anahi*, to *Roshnee and Ivan Nilkon* on March 19, 2001

DIED

Dina Fili Langrana; June 24

BOMBAY

BORN

Twins (boys), *Yohaana and Raiyaana*, to *Rookshad and Rustom Framji*; June 12
A girl to *Yasmin and Dinshaw Mistry*; August 1
A girl, *Zilnaaz*, to *Kashmira and Dinyar Aga*; August 10
A girl to *Anahita and Danesh Irani*; August 13
A girl to *Rozbeh and Adil Patrawala*; August 14
A boy to *Natasha and Urmez Daver*; August 15
A boy to *Tanaz and Khushroo Mody*; August 15
A girl to *Monaz and Heroiyye Ranina*; August 16
A girl to *Rukhshana and Darayush Batiwalla*; August 23
A boy to *Firoza and Zarir Dalal*; August 23
A girl to *Roshni and Bomi Pardiwalla*; August 27
A boy to *Shanaz and Rumi Mirza*; August 28
A boy, *Farang*, to *Percis and Godrej Daruvalla*; brother to *Mehr*; August 29
A girl to *Kamal and*

Kaikhushru Taraporevala; August 29

MARRIED

Kaizeen Fershid Achhadwala and Nainshad Dinyar Daruvalla; August 9
Perveen Hoshang Karbhari and Jimmy Behramshaw Patel; August 28

DIED

Pervez Pirozshaw Bhathena (75), residing at Abbas Bldg, Jalbhai St, Charni Rd Jn, 400004; August 1
Tehmuras Dosabhai Patel (73), 382/A-1, Pavwala Bldg, Grant Rd, 400007; August 1
Rati Nariman Sanjana (85), 11-22, Tata Clny, Tardeo, 400034; August 1
Dhunishaw Bapuji Daruvalla (81), Empire Mhl, Khodadad Circle, Dadar, 400014; August 2
Mani Burjorji Pochkhanawalla (81), 2/9, Rustom Bldg, Victoria Rd, Byculla, 400027; August 2
Perviz Jehangirji Palia (70), 62, Tardeo Court, J. Dadaji Rd, 400007; August 3
Shera Tehmuras Balsara (87), M/44, Cusrow Bldg, S. B. Rd, 400039; August 4
Jerbanoo Jehangir Chinoy (93), Motiwala Mans, Opp A. K. Maidan, Gowalia Tank, 400036; August 4
Dara Cawasji Doctor (85),

301, Mangal Chhaya, 15th Rd, Bandra (W), 400050; August 4
Dinshaw Sorabji Engineer (97), 1, Baria Bldg, Gamadia Clny, Tardeo, 400007; August 4

Dina Keki Ghaswala (80), C/o Burjor S. Mirza, 11/A, Sayaji Bldg, Balaram St, Grant Rd, 400007; August 4

Bejan Khurshed Kanga (61), 3, Wagla Cooper Bldg, Khetwadi 12th Lane, 400004; August 4
Kersi Jehangir Mistry (67), Mohamadi Minar, Khetwadi 14th Lane, 400004; August 4
Rati Dinshaw Mistry (77), Readymoney Bldg, M. Joshi Rd, Parsi Clny, Dadar, 400014; August 4

Mota Firoze Katrak (86), Sidhwa Bldg, Balaram St, Grant Rd, 400007; August 5
Bejun Manekshaw Daver (79), 2/11, J. J. Hosp Compd, 400008; August 9

Behram Dhunishaw Patel (74), Najamai Mans, 761, M. Joshi Rd, Parsi Clny, Dadar, 400014; August 6
Keki Dorabji Damania (86), 2/3, N. Tata Bldg, Tata Blocks, S. V. Rd, Bandra, 400050; August 7

Nergish Navroji Jokhi (80), 20, Chatriwala Bldg, Wadia St, Tardeo, 400034; August 7
Kersi Kaikashroo Khajotia (64), 12/8, Gamadia Clny, Tardeo, 400007; August 7
Shirin Ardeshtir Dadachanji

Jamshed Rd, Parsi Clny, Dadar, 400014; August 15
Eruch Minocher Patel (79), Jai Bhagwati, 804/D, Dr Ambedkar Rd, Parsi Clny, Dadar, 400014; August 16
Shiavax Rumi Titina (27), Motabhoys Mans, 130, M. Karve Marg, 400020; August 16
Jamshed Kavasji Dubash (82), B/10, New Khareghat Clny, Hughes Rd, 400007; August 17
Freny Tehmuras Hansotia (91), 6/1, Khan Est, M. M. C. Rd, Mahim, 400016; August 17
Perin Cawas Kheswala (80), 3, Tata Bldg, Parsi Clny, Dhunbai Wadi, Dadabhai Rd, Vile Parle (W), 400056; August 17
Burjor Navroze Pavri (82), 70, Mahavir Mans, Trinity St, Dhobitalao, 400002; August 17
Jimmy Dosabhai Tangri (63), Fiona, Juhu Tara Rd, Santacruz (W), 400049; August 17
Shireen Ratanshaw Wadiwala (78), Albless Widows' Chawl, Gilder Lane, 400008; August 18
Rhoda Jehanbux Dastoor (83), 5, New Akash Ganga, 89, B. Desai Rd, 400036; August 19
Sheramai Framroze Mehta (85), B. D. Khan Blocks, Zoroastrian Clny, Golanji Hill Rd, Parel Village, Parel, 400012; August 19
Perin Nariman Ranji (74), 7, Daulat, Near Colaba P. O., 400005; August 19
Bapai Burjorji Sahiar (91), 733, Katpitia Bldg, Rd no 4, Parsi Clny, Dadar, 400014; August 19
Homai Rustom Bhacca (80), B/3, Suyog Co-op Hsg Soc, Plot no 5, Sector 10-A, Vashi, 400703; August 20
Jehangir Khodadad Irani (87), Pavwalla Bldg, 40, Raja Ram Mohan Roy Rd, 400004; August 20
Freny Pestonji Jalnewalla (69), 2, Chaman Chmbs, Cinema Rd, 400002; August 20
Dinoo Jal Sepoy (72), B/404, Ahura Co-op Hsg Soc, Dr S. S. Rao Rd, Parel, 400012; August 20
Burjor Shawakshaw Tarapore (68), 53, Om Shanti Co-op Hsg Soc, Sector 6, Charkop, Kandivli (W), 400067;

FIGURES AT A GLANCE*						
	Bombay		India		World	
	This issue	2001*	This issue	2001*	This issue	2001*
BIRTHS						
Boys	7	58	1	4	—	23
Girls	8	69	3	6	—	16
MARRIAGES						
Parsi	2	165	1	13	1	6
INTERCOMMUNAL						
Males married out	—	18	—	—	—	1
Females married out	—	14	—	1	—	1
DEATHS						
CONSIGNED						
Males	39	288	5	43	—	24
Females	47	316	3	31	1	14
CREMATED						
Males	—	8	—	—	—	—
Females	—	9	—	—	—	—

*Running totals for 2001 (January 2001-October 2001 issues)

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

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

August 20
Tehmina Dinshaw Udwadia (81), 11, Windsor Chmbs, Cawasji Patel St, Fort, 400001; August 20
Piloo Eddie Bharucha (Kohiyar) (84), 24, Hampton Court, Opp Colaba P. O., 125, Wodehouse Rd, 400005; August 21
Doli Nusserwanji Bulsara (70), C. Narita, Yari Rd, Versova, 400061; August 21
Nergish Firoze Taraporewalla (68), Soona Villa, Charai, Thana (W), 400601; August 21
Dali Bejonji Pestonji (82), F/2, Godrej Bldg, Napean Sea Rd, 400026; August 22
Mehroo Homi Masani (78), Vakil Bldg, 683, Khareghat Rd, Parsi Clny, Dadar, 400014; August 23
Minocher Kaikhusroo Dalal (96), C/o Minoo P. Mistry, 36/A, Sunmill Rd, Lower Parel, 400013; August 24
Behram Darabshah Dubash (78), 46/A, Old Bglw, Elco Arcade Compd, Hill Rd, Bandra (W), 400050; August 24
Katy Ratansha Kharas (66), C/o Roshan B. Irani, 6/7, Khan Est, Station Rd, Mahim, 400016; August 24
Piloo Phiroz Nariman (92), Rock View Bldg, G. Ragavji Rd, Gowalia Tank, 400036; August 24
Shapur Nusserwanji Gharda (95), 4, Avabai Mans, 15, Henry Rd, 400001; August 25
Keki Cawasji Italia (85), Malegamwala Bldg no 2, Chotani Cross Rd, Mahim, 400016; August 25
Dhun Manek Bhadha (67), A/4, Apsara Bldg, Irani Rd, Dahanu, 401601; August 26
Pesi Faramroz Irani (58), 1-2, Gool Mans, Grant Rd (E), 400007; August 26
Najamai Nariman Siganporia (86), A/2, Nowroz Baug, Lalbaug, 400012; August 26
Banoo Maneck Karkaria (74), 166, Sir J. J. Hse, Bora Bazar St, Fort, 400001; August 27
Noshir Nowrojee Mehta (82), 107, M. Karve Marg, 400020; August 27
Jehangir Rustomji Palamkot (62), B/12, Malcolm Baug, Jogeshwari (W), 400102; August 27
Aloo Meherji Santeke (82), B/1, Malini, Opp Mahakali Caves Rd, Andheri (E), 400093; August 27
Jer Fali Wachha (87), 204/A, Yusuf Mans, Khetwadi Back Rd, 400004; August 27
Bachoo Darab Pavri (83), 49/F, Venus Apts, M. G. Thadani Marg, Worli Seaface, 400018; August 28
Banoo Maneck Antia (82), 12, Shangrilla, Colaba Rd, 400005; August 29
Adi Maneckshaw Bharucha (76), M/5, Nowroz Baug, Lalbaug, 400012; August 29
Minocher Jamshedji Shroff (75), 2-A/104, Salsette Parsi Clny, Jijamata Rd, Andheri (E), 400093; August 29
Adi Bejanji Jasapatel (77), Memorial Bldg, Gilder Lane, Bombay Central, 400008; August 30
Jini Bhikaji Kheswala (84), Dunkeld, Opp St Elizabeth Nursing Home, Napean Sea Rd, 400036; August 30
Rupa Rustom Bhujwala (71), 4/13, Kabraji Bldg, Gamadia Clny, Tardeo, 400007; August 31
Shirin Dosabhai Mehta (88), Navroze Mans, Tardeo Rd, 400007; August 31
Nergish Dinshawji Ragina (53), M/25, Nowroz Baug, Lalbaug, 400012; August 31
Dolly Rustomji Sidhwa (85), 502/A, Ahuna, Divecha Complex, Edulji Rd, Charai, Thana (W), 400601; August 31

CALCUTTA

BORN

A girl, *Sheri*, to *Ilina* and *Rusi Subawalla*; January 31

POONA**BORN**

Twins (girl and boy), *Behnaz* and *Bezan*, to *Hutoxi* and *Mabrin Nanavatti*; July 16

SECUNDERABAD**MARRIED**

Mehnaz Reporter, daughter of *Irene* and *Kerman*, and *Vistasp Malegamwalla*, son of *Daisy* and *Rusi*; August 2

DIED

Homi P. Mistry (80), husband of *Roda* and father of *Naozer* and *Tehmina*; August 31

SURAT**DIED**

Maneckshaw Rustomji Avasia (84), *Nariman Home* and *Infirmary*, *Shahpore*, 395003; August 7

Baktavar Jehanbux Dastoor (73), *Sahkarnager Soc I*, *New Bhatar Rd*, 395003; August 17
Sorabji Kawashaw Dadinatha (78), *Nariman Home* and *Infirmary*, *Shahpore*, 395003; August 20

Najoo (Najamai) Burjorji Amroliwala (78), 40, *Pursotam Park*, *Tadwadi*, *Rander Rd*,

395005; August 21

Jehangirji Adarji Dumasia (90), *Aga-no-wad*, *Sayedpura*, 395003; August 27
Bomanshaw Nusservanji Patel (83), *Zoroastrian Bldg*, *Near Umra Police Stn*, 395003;

August 28

AUSTRALIA**MARRIED**

Beniefer Bharucha and *Kerman Parabia* in *Sydney*; August 10

FRANCE**DIED**

Mani Nusli Bharucha (87), mother of *Fershid* and *Danesh* in *Paris*; August 10

Compiled by Roxana A. Driver

Divorces rise to 10 percent

The divorce rate among Parsis has inched over 10 percent for the last decade, 1991-2000 (2,630 marriages and 272 divorces). The figures for the previous decades were eight percent for 1981-1990 (3,205 marriages and 250 divorces); seven percent for 1971-1980 (4,429 marriages and 326 divorces); nine percent for 1961-1970 (4,763 marriages and 420 divorces).

During the 1991-2000 decade there were 2,630 marriages between Parsis in Bombay, both under the Parsi Marriage and Divorce Act and the Special Marriage Act. None of the marriage figures include intercommunity marriages. Out of a total 272 divorces sanc-

tioned by the Parsi Chief Matrimonial Court (PCMC) between 1991-2000, the lowest, nine, were in the year 1998 and the highest, 52, in 1994.

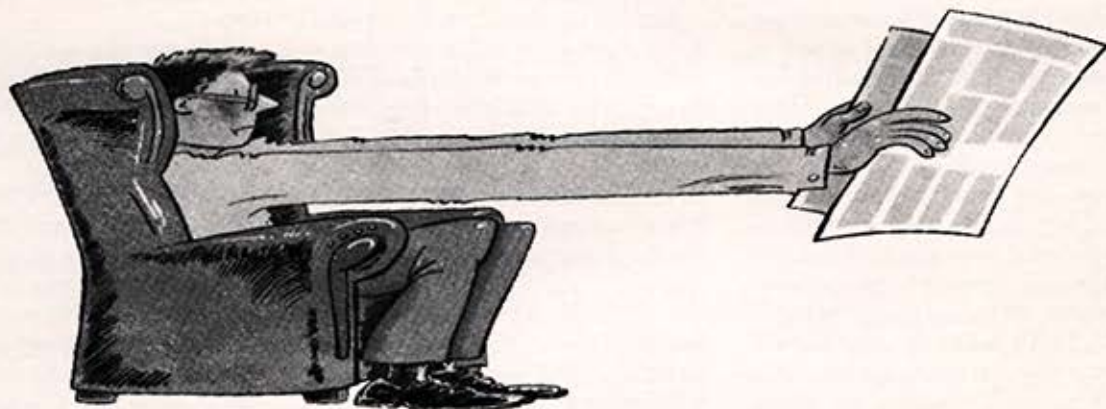
Barring Parsis, the Bombay High Court does not concern itself with the divorce proceedings of other communities which are usually dealt with by the family courts. Depending on the number and nature of suits pending, the PCMC may sit once or twice a year. The PCMC, as required by the Parsi Marriage and Divorce Act, includes a presiding judge appointed by the Bombay High Court who rules on matters of law, and a five-member jury (of the 30 delegates on the PCMC, five are assigned to

hear each case) who assist on matters of fact. When *Parsiana* was analyzing data, we realized that one petition which had been initiated in 1993 was unresolved until 2000. We were also given to understand that when certain cases drag indefinitely the contesting parties withdraw the original suit and file a fresh one on grounds of divorce by mutual consent to expedite the ruling.

Marriage and divorce figures

Year	Marriages	Divorces
1991	343	37
1992	260	18
1993	324	11
1994	294	52
1995	283	26
1996	197	26
1997	275	26
1998	262	9
1999	261	33
2000	131	34

Difficulties in reading?



*It's time you saw a professional optician.
 It's time you came to Baliwalla & Homi.
 One of the finest optometrists and contact lens practitioners*



Baliwalla & Homi
 Private Limited

OPTOMETRISTS

Flora Fountain: 365, Dr. D.N. Road, Bombay 400 001 Tel: 287 4916, 287 1762 • Dhobi Talao: 614, J.S. Seth Marg, Bombay 400 002 Tel: 201 4906
 Fax: (022) 206 4363 • Parel: J. Merwanji Street, Parel, Bombay 400 012 Tel: 412 6051

Sethna's sensibilities

Parinaz M. Gandhi

Died: Homi Darab Sethna, 79, award winning documentary maker whose nearly 50 productions included *Happiness Unto Others* which provided a historical backdrop of the Parsis and *The Voice of Zarathushtra* on the teachings of the Prophet, on June 19, 2001 in Bombay following cardiac arrest although he was plagued with ill health following his hernia operation early this year.

"There was a time when I used to work, not only making films which was and is my profession, but doing a thousand other things like taking part in all social causes — being an activist in many, many organizations which were thinking and working on things and subjects I believe in — non-violence, peace marches, humanist causes, anti nuclear development... (Besides) I attended seminars, symposia, lectures and exhibitions as well as performances... with my life partner and work partner Nelly... This was Homi Sethna and this was his quality of life! And what has happened to him now? In the last few months I have gone down... Why such a sudden drop? Obviously my mind is not able to counter the aging process. I always believe in 'mind over matter.' What has happened to that mind?... I am a positive thinker and will not allow physical handicaps to ruin the rest of my life..." Sethna had laboriously scrawled shortly before his demise. A great believer and supporter of the Right to Die with Dignity, Sethna realized the futility of prolonging the life of human beings who are on life-support systems.

He had in fact stipulated that after his death his body be donated to a hospital for medical purposes, mentions Roshan Mullan whom Sethna considered his "right hand" following his wife Nelly's demise in 1992. But the indifferent attitude of the different hospitals in Bombay

with one of them stating in a dismissive manner that the family could leave the body in the hospital morgue if they so desired, prompted his family members to opt for the dakhme-nashini mode of disposal, states Mullan.



Sethna: always a rebel

Photo: John Abraham
Sunday Observer

"He was an outspoken person and extremely assertive. Such people, however, are often misunderstood," stated Yash Chaudhary, chief executive officer of the Children's Film Society of India. Filmmaker Sai Paranjpye recollected him as a brave, forthright person who called a spade a spade "without mincing words. He had the courage of his conviction," she observed regretting that she did not work fast enough on her film *Xapai* where Sethna was to play the title role of a grandfather.

Theater in all its vistas — performance, production and organization — had been a fascination with Sethna since his days at the Bharda New High School and abided with him even when he graduated in arts and law from Bombay's St Xavier's and Government Law College. It was expected that Sethna would follow the footsteps of his father Darab who was a senior partner in the legal firm of Mulla and Mulla and Craigie, Blunt and Caroe. But after signing for his articles to become a solicitor, Sethna realized that he disagreed with the very fundamentals of law which always protected the 'vested interest' of the man of property.

"In spite of my family's rather bourgeois background and in spite of the fact that I had been given a lot of freedom... somehow I was always a rebel, a rebel against the establishment, rebel against authority, always wanting to break rules..." Sethna had written in his memoirs.

For years he served as honorary secretary of the Lovji Cama Memorial Com-

mittee which annually organized dramatic and elocution competitions and interacted with the Indian People's Theatre Association. After gaining expertise in theatrical productions he sought to expand his knowledge of documentary films, propelled as he was to make underground films to highlight the exploitation of the Indians by the British. But since there were no professional film institutes, Sethna learnt the mechanics and techniques of filmmaking by joining the Army Film Centre as an apprentice. His "excellent progress" qualified him for a second lieutenant's rank in the army without any military training. "How could I, who wanted to overthrow the British government, now join the British Indian Army?" Sethna was shocked until one Indian commanding officer convinced him: "Do you think we like the British? If you take a commission, you can use all the equipment. Learn at the expense of the bloody British government..." After three years of working with the Army Film Centre he sought his release to further his knowledge in Europe for five years: in editing at the Ealing Studios, in direction at the Denham Laboratories and in art production at the Pinewood Studios. Making educational films in Denmark and studying in Berlin were other enriching exposures.

Although he was not able to produce a filmography on request, he had guessed that he must have produced about 50 films. His films on community development included *Gram Sevika*, *Vikas Mela*, *Village Teacher*, *Mayurakshi Dam* and many others. His art documentaries, inspired by Nelly's involvement in reviving different forms of art, included masterpieces like *Weaves*, *Waves*, *Transformations-Mutations*, *Homage to a Sculptor* on the life and work of sculptor Adi Davierwalla. *Creations in Metal* which without a word of commentary, set only to music and effects, prompted the director of the Handicrafts Board to comment, "This film does more for the creative craftsmen of our country... than all the verbiage and facts and figures of export..." This film also won the national award for the best promotional film and the Filmfare Award for the best documentary. *Vishwakarma — the Creator* on wood carvings in India won an award in Venice and *Himalayan Tapestry* won the President's Gold Medal for



Sethna with wife Nelly (left) and as a two-year-old (below) whose photo was sent for a child beauty contest in 1924

best documentary in 1954-55. When *Rajasthan — An Illusion Revealed* and *Kalamkari* were shot, Nelly who collaborated with him on his different ventures was already in a wheelchair due to progressive multiple sclerosis. At the behest of the Films Division he made *Happiness Unto Others* in 1982, encapsulating in 22 minutes the evolution of the Parsi community.

"And since 1983 when this film was released, I was persuaded by Prof Kaikhosrov Irani, professor emeritus of philosophy at the City College, New York to make an educational film on our Zoroastrian religion...After years of travail, the final version of a 40-minute film entitled *The Voice of Zarathushtra* emerged in 1992 which explains in lucid terms the philosophy underlying the religion as propounded by Zarathushtra." Summing up his own efforts Sethna relates, "All I can honestly say is that whatever films, good, bad or indifferent have come out from the effort I put in have never ever struck me as 'great' — even the ones that may have won awards or plaudits from the public!"

Last year when he was conferred the V. Shantaram Lifetime Achievement Award at the sixth Mumbai International Film Festival for Documentary, Short and Animation Films, Sethna had donated his Rs 1,00,000 award money to support different causes, primarily the poor children sheltered in homes in and around Bombay. Innumerable were the other organizations he had assisted during his life: those working for the aged, the education of children, health issues like leprosy, cancer, multiple sclerosis, prevention of cruelty to animals...

He had then lambasted the Films Division and Doordarshan for their step-motherly treatment of documentary filmmakers.

Sethna had conveyed his values in life: "To me, morality is the most important thing...moral values are concerned with ethics, fundamentals like honesty or truthfulness or what is right and wrong...It gives me great and deep satisfaction inside when I say the truth in spite of (knowing) that truth may hurt me and my physical or material interests...Living for the good of others gave me a lot of inner satisfaction," declared the septuagenarian who admitted being 'slapped' in the face, ever so often by those whom he had helped. And yet he persisted, "I will continue giving...to individuals but with a little more care and not always at the cost of one's health and genuine needs and interests (and)...a little more sensibly to institutions and organizations who I know are doing genuine work and whose contribution to human causes and needs is uplifting human beings."

Vouching for his generous disposition, noted graphic designer Mini Boatwala remembered his "willing and obliging nature, always ready to give of his time and efforts to anyone in need." With his inherent training as a lawyer his conversations sometimes veered

towards cross-examinations which could be infuriating to his colleagues. Equally disturbing was his insistence on riding a scooter with his handicapped wife in tow. But he had his rationale: "I don't get the breeze in my face and the open sky (in a car) and everything that makes a scooter ride so exhilarating in spite of the dust and the smoke and the exhaust...This pollution does not seem to affect me; I am more affected by the pollution of the mind...My being a scooter fiend is I suppose part of my attitude of remaining young..." "Sethna's other trademarks were his colorful kurtas and caps," notes a write-up in the *Mid-*



Day of June 20.

A vegetarian who "believed in a natural life," columnist Siddharth Kak recalled in the *Sunday Mid-Day* of June 24, 2001, "It was very disturbing in his last days for Homi to accept all the surgery and antibiotics that he had to suffer...He loved half-cooked vegetables or raw salads with lime juice or date dressing. Once when he invited me to lunch I was surprised that our feast consisted of only moong, groundnuts and sprouted wheat!"

The self-confessed "missionary for positive thinking" considered himself blessed with "infinite happiness and peace within" which no disappointments in life could dislodge, whether it was his severe pain in the back which compelled him to adopt a stoop which remained a part of his posture or his wife's disability. He believed, "To be detached from your material possessions (and from) people you love and cherish will give you that sense of freedom, that release from bondage which even spiritual attachment to your guru encumbers you with. Attach yourself not to your body or to what is going to happen and you will feel that freedom, that peace that comes only to those who can be detached."

The veteran documentary filmmaker is survived by his brother Rusi.

Lessons for life

Died: Mani Nusli Bharucha, 87, founder chairperson of The Zoroastrian Association of France and erstwhile principal of Bombay's Avabai Petit School and Poona's Dastur Girls' School who had also served as president of the Bombay Heads of Secondary Schools on August 10, 2001 in Paris following a paralytic stroke.

The Avabai Petit School "in all its present glory bears an everlasting imprint of your greatness...Your sense of fair play, your outspokenness... You had the daring, the vision to change a nondescript boarding school into an institution which became a household name... To us your successors you were a torchbearer," recalled Rhoda Doctor who took over as principal of the School in 1985. Special remembrance prayers were organized at Bombay's Tata Ajiary on September 4 when Doctor and several of the staff and students referred to their association with the respected disciplinarian in a condolence book.

"My mother died when I was eight years old and it was Bharucha who stood

by me and inculcated the right values," acknowledged the present superintendent (boarding) Yaasmin Charna. Matron Khorshed Elavia mentioned that she had been brought to the School as a boarder when she was only two and had been groomed by Bharucha. "You were my parent, guardian and everything. What you have done for us and the School shall be eternally remembered," noted one of her ex students Kashmira Talavia.



*Bharucha:
motherly mentor*

The School's music teacher Fay Ferreira had conveyed through verse: "An orphanage then with a few Parsi boarders/It was Mani Bharucha who gave all the orders./Authoritative, disciplined, dynamic was right./Capable of giving even parents a fright..."

Standing first at the Bombay University's Bachelor of Teaching examination, Bharucha's teaching career started as lecturer at Poona's Wadia College after which she was lecturer at the College of Engineering for two years. For four years she served as examiner for the Bombay University and was for many years a paper setter for the Secondary School Certificate (SSC) examinations, mentions her life profile. Before she joined the Avabai Petit School in 1962, she was the principal of the Dastur Girls' School in Poona for 11 years. After 17 years as principal at the Avabai Petit, she retired in 1979 and assisted Meher Vakil's institution for the hearing impaired and helped launch the Utpal Sanghvi School in Juhu, adds the profile.

Before taking up residence in Paris in 1983 where her two sons Fershid and Danesh were settled, Bharucha had spent a year in France in 1960 when she was selected for a French Government Scholarship to study educational administration in state-funded and private schools in France. Armed with brave new ideas, she applied these principles to the schools under her charge. While the separation from his mother was not a happy proposition for a young Danesh he recalls his excitement when she returned by ship laden with gifts. It was much later that he learnt that she would forego meals in France to save money for the presents.

"She came from a very poor back-

ground," relates Danesh. Her mother, Sherbanoo Noble, had to sell her all to educate the daughters at the Poona Convent. Winning several scholarships for academic and sports excellence, Mani justified her mother's faith and stood first in her year at the Poona matriculation examination. She completed her masters in French literature from Poona's Nowroji Wadia College. Her husband Nusli died while she was still in the prime of her life and according to Danesh, "We were comfortable, but never wealthy."

Although her vision was failing towards the end, the indomitable and cheerful Bharucha continued to retain her zest for life until her 87th birthday in May 2001 when the community in Paris organized a special felicitation for her. It was thanks to her initiative and organizational skills that the Zoroastrian Association of France, bringing together both the Parsi and Iranian factions, was formed conjointly with Merasoon Sassanfar within a year of her settling there. "The passing away of Lady Bharucha is a great loss to the Zoroastrian community as a whole...Let her memory live on in our hearts forever," wrote a grieving Lily Kamgar.

While in Paris she remained active with volunteer work, teaching English, assisting the managers of the American Library of Paris and helping the British Commonwealth Women's Association of Paris. She had struck a special rapport with some French youngsters in their early 20s who had even prevailed upon her to accompany them when they visited the Pope last year. One of the members of this informal "club of friendship" Michelle Thevenet addressed a tribute to her: "The beautiful moments we spent with you will last forever in our memory...You will still be there with us all along our lives to accompany us as you have been doing since we have known you."

As she was lying in a comatose condition for almost a month prior to her demise, many of these youngsters took turns to visit her daily, says Danesh. A Zoroastrian funeral was arranged, as per her wishes, at the historic Pere Lachaise Cemetery-Crematorium in Paris (where the Tatas have a family crypt) when Ervad Rustom Bhedwar from the UK was specially flown in to say the prayers. Her ashes were sprinkled on the lawns, a stone's throw from the tombs of Chopin and Oscar Wilde.

The visionary educationist is survived by her sons Fershid and Danesh, and sister Roshan Desai.

P. M. G.

ZOROASTRIANS ABROAD *continued from page 22*

A Bombay mobed who availed of the Athravan Educational Trust's facilities to widen his perspectives, Bhandara eventually migrated to the US. He acknowledges the help of the Bamboat and Alamshaw families in ensuring the success of his muktad offerings and remembers his mother Khorshedbanoo with love and pride: "Without (her) painstaking efforts I would not have been initiated into the priesthood."

Bhandara's growing perspective and experience have found other expressions too. The 2001 summer edition of the *FEZANA Journal* carries his rational, articulate plea for vegetarianism. During the embattled days and months preceding the Seventh World Zoroastrian Congress when world Zarthushtis were baying for the blood of Zarthushtian Assembly founder Ali Jafarey, Bhandara had maintained a remarkably balanced outlook on each Zoroastrian's right to speak, hear and decide according to the mandate of his own conscience.

Bhandara is married to Tenaaz. They have two offspring, Zerkis and Danish.

Compiled by Arnavaz S. Mama

THE PASSION OF POLO *continued from page 34*

ball, Cyrus was among the ARC players selected two years later to attend a training camp at the magnificent grounds of the 61st Cavalry under the well-known Col Bhawani Singh (the coach of the Indian team at World Cup Polo 2001 held in Melbourne in April this year). Immediately after the camp, the players proceeded to Jodhpur for a tournament, tasting victory in the first of the finals by beating the Jodhpur Lancers by seven goals to three, and holding on narrowly (eight goals to seven) to beat the Jodhpur Cavaliers in the second final.

Specializing in civil corporate litigation and working as Madon's junior, Cyrus took a sabbatical from riding and polo, but is raring to be back in the saddle. In February this year, he bought his horse Kattarina which will be trained for a year before participating in this highly competitive and physically demanding sport. Grandfather Cooverji was president of the Racehorse Owners Association and the family has been into horses and racing for generations, relates Cyrus who believes that the fun and fury of polo complement his love for riding.

For the first time in India

A soap that makes you fairer

New Godrej FairGlow



New Godrej FairGlow Soap contains Natural Oxy-G, a **—with—** unique bio-extract that makes you fairer, naturally. Natural Oxy-G reduces the dark melanin without changing your skin's natural balance. It also removes blemishes to give you a clear and smooth skin.

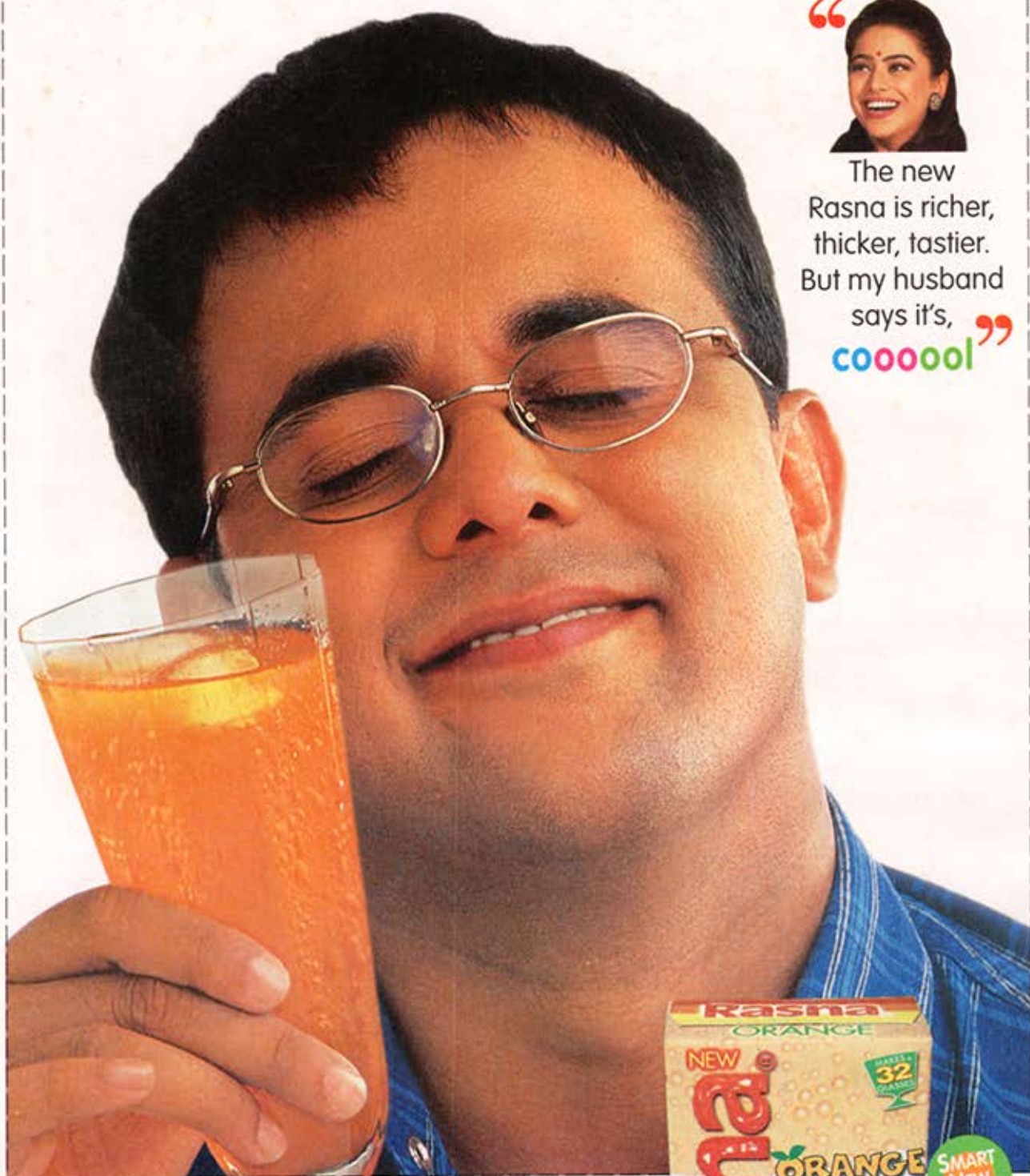
Natural Oxy-G Action



What's more, Godrej FairGlow gives you an all over fair and glowing complexion through your daily bath. New Godrej FairGlow provides fairness for your entire family. Try it and see the difference.



The new
Rasna is richer,
thicker, tastier.
But my husband
says it's,
coool



One sip and - aah - the new Rasna is deliciously different. A smart, new pack. 13 tongue-tingling flavours to choose from. As many as 32 mouth-watering glasses with each pack... and an exciting gift inside for your kids! Make sure you bring home this extraordinary refreshment. »

*Richer
Thicker
Tastier*

