



## SIGNIFICANCE OF ZOROASTRIAN RITUALS

*Of Him I pray with humble grateful heart,  
And hands uplifted, for the Perfect Bliss,  
Of Mazda's Holy Spirit first I pray;  
Through Asha-acts true knowledge may I gain,  
And Vohu Manah's Loving Wisdom too,  
and thus bring solace to the Soul of Earth.*

*(Ys 28.1)*

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**EDITORIAL — THE ROLE OF FEZANA**

The August issue of FEZANA Journal traced the reasons for the founding of FEZANA. Since its creation in 1987, FEZANA has grown to represent all of the 20 Zoroastrian Associations in North America. These in turn serve the interests of Zoroastrians living all over the North American continent.

As the Zoroastrian community flourishes and takes root in the fertile North American soil, an umbrella organization like FEZANA is needed to focus attention on the pressing issues, problems and concerns affecting our people.

Some states have a larger number of Zoroastrian families than others. Other areas like St. Louis, Denver, Alaska, Hawaii, etc. have much fewer Zoroastrian families and have no Association to represent them. Still more Zoroastrian students are scattered over various University campuses, especially those here from overseas for higher studies. These students are also of concern to FEZANA. No matter what the location, burning issues that confront Zoroastrians in one community (state) are bound to touch the lives of others in isolated communities.

These concerns may relate to ethnicity, rituals, acceptance, customs, practices, to mention a few. No matter what the issue, FEZANA provides a forum or platform, where delegates of the various Member Associations can meet with "open minds" to discuss issues and advance suggestions for their resolution.

FEZANA's role is to focus attention to the problems affecting the community at large. It serves as a catalyst to create a meeting of the minds of representatives of its Member Associations. The solution to our problems lies in taking a unified, orderly approach, rather than living in a constant state of siege with unresolved issues. Even to table an issue with a general consensus is better than drifting without direction. The last thing we need is to fragment our community by taking many different directions.

Our Associations need to develop together, in unity and synergy with other Associations and learn from each other's experiences. Each Association is assigned a fixed number of qualifying votes from a minimum of one to a maximum of

five, depending on its size. When voting on any issue, a Member Association can split its votes for and against, according to the wishes of its individual members.

FEZANA Journal is the official publication used by FEZANA to disseminate news, views, comments, opinions, promote seminars, exchange of ideas, etc.. In a nutshell, FEZANA Journal is the medium and the message, serving as the pulse of the Zoroastrian community. The Journal serves to foster uninhibited dialog among members of its diverse groups. It is a platform for all Zoroastrians. Use its columns to sound off your views. GET INVOLVED!

*Adel Engineer*  
*Editor, Articles and Letters*

**PRESIDENT'S MESSAGE — HIGHLIGHTS OF THE FEZANA AGM**

I have witnessed great achievements when people combine their abilities and focus on developing solutions. Not only do they get results, but they also have fun. And the combination of accomplishment and fun is an excellent motivator. This is what happened at the Fourth Annual General Meeting of FEZANA near Philadelphia. We worked hard for two days, had fun doing it and took some strides that make us proud.

Our goal was to wade through the mass of work that lay ahead and emerge with a consensus. Yes, we were all experienced, but it takes more than experience to achieve results. People play the most crucial role in any endeavor; it was the coordinated effort of the whole team that made this possible. Some major steps taken are presented here:

**Process for the Resolution of Issues**

A major achievement was the development of a process for the resolution of substantive religious issues that may face the community from time to time in North America. A proposal based on a model presented by ZAPA had consensual agreement from all Members present. To deal with substantive issues, the Member Associations of FEZANA would democratically elect a body of seven Zoroastrian scholars (including one individual each from the North American Mobed's Council and the Iranian Mobed's Council). This body would, after due deliberations and

gathering of opinions, submit their recommendations to each Member Association for approval. FEZANA would compile the responses and submit a final report as guidance for Member Associations.

This resolution is a milestone in our development on this continent. It is a cause for celebration, for it takes us one step closer to becoming "masters of our destiny, and not victims of our fate."

#### **Definition of a Zoroastrian**

Following a discussion of the definition of a Zoroastrian, it was decided that FEZANA make a compilation of definitions of "Zoroastrian", as they currently appear in the constitutions of Member Associations. This compilation will be published in the Journal and distributed to Members for their guidance and information.

#### **Moving Towards a Strong World Body**

Another landmark resolution taken unanimously was for FEZANA to coordinate a dialog with the World Zoroastrian Organization and Federations in various parts of the world leading towards evolving the WZO to include a "Council" with a pyramidal structure representing Anjumans and Federations of the World.

#### **Dialog with the Priests**

In the interests of greater synergy between the Mobeds and the laity, it was agreed that members of the laity (representatives from each Member Association) would convene a meeting with the Mobeds in conjunction with the next Mobed's Council meeting in April 1992, to discuss matters of mutual interest. It was also decided that representatives of both Mobed Councils be invited to FEZANA AGMs.

#### **Functioning of Committees**

In an ideal world, committees would function as a closely knit team, under a leader, with a common goal. In FEZANA, however, given the fact that we are spread far apart, frequent meetings are not feasible, communication is difficult, and we are all volunteers working with limited budgets and time, I see the committee more as a loosely knit entity, that provides an opportunity for each member to volunteer towards a chosen project. The charter provides the maximum latitude to any individual who wishes to serve. Any member who has an idea and wishes to work on it should bring it to the attention of the appropriate committee chairperson, and work, possibly on his own, to bring the idea to fruition. I see each committee as a conglomeration of a "thousand points of light", each doing his or her share!

This was a landmark AGM. It is the steps we have taken and the groundwork we have set for the future to assure our tomorrow and the tomorrows of generations to come, that is the real cause for celebration.

*Rohinton M. Rivetna*  
President, FEZANA

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#### **NEWS FROM THE SECRETARY**

##### **1991 Annual General Meeting**

The Fourth Annual General Meeting was convened at Voorhees, New Jersey on July 5 and 6, 1991, hosted by the Zoroastrian Association of Pennsylvania and New Jersey.

*FEZANA Officers: Rivetna, Dastoor, Patel, Homji (out-going VP)  
Not shown: Salamati (in-coming VP), Behboodi*



It was attended by representatives of 10 Member Associations, 9 committees, the North American Mobed's Council and observers.

The 1991-92 officers are Rohinton Rivetna (President), Farshid Salamati (Vice-President), Dolly Dastoor (Secretary), Framroze Patel (Treasurer) and Bina Behboodi (Assistant Secretary). The outgoing Vice-President, Homi Homji was applauded for his tireless dedication and guidance in the maturation of the infant organization and the development of FEZANA. A plaque was presented to him. Dr. Kaikhosrow Harvesf was elected Chair of the Funds and Finance Committee.

The Helping Hands Committee presented laudable projects for the year. It was felt that the Youth Committee lacked focussed leadership and that this should come from the youth themselves. It was suggested that the youth elect their chairperson at the Vancouver Congress, and that Zarine Boyce, assisted by Godi Aresh and Hutoxi Contractor, be facilitators to draw up terms of reference and programs with the youth. The Education Committee discussed the choice of books available on Zoroastrianism, and progress on a video on basic Zoroastrianism. Farshid Salamati volunteered to find a sponsor for P. Jamshid of Tajikistan to come to the USA for Zoroastrian studies. The Special Task Committee reported that 90% of people that immigrated to USA and Canada under the resettlement program last year, are now in jobs or educational institutions. Much of their costs were absorbed by private Zoroastrian businesses, and community businessmen should form a network to absorb these new immigrants. Meherwan Boyce reported on the formation of an International Zoroastrian Business Foundation.

The Small Groups Committee has sent introductory letters offering its services to Zoroastrians scattered in areas not served by an Association. Additional contacts will be made through newspapers in India, Iran and Pakistan. The Census Committee's proposal to conduct a census of all North American Zoroastrians was approved. A proposal to study the origin of Zoroastrian names was approved on condition that grants or funds could be raised. Rustom Kevala gave a status on the North American Zoroastrian Center (see FEZANA Journal, this issue). The Welfare Committee has raised and disbursed funds for

medical expenses, students, and other miscellaneous charities in North America, India and Iran. With the growth of FEZANA, it was agreed that the community would have to think along the lines of supporting a full-time administrative officer. A job-description will be prepared. A resolution was passed requesting FEZANA to coordinate a dialogue with WZO and other national Federations with the aim of forming a world "Council of Anjumans".

A process was adopted for addressing substantive religious issues that face the community (see President's Message, this issue). It was agreed that FEZANA should solicit definitions of a "Zoroastrian" from Member Associations.

The host Association, ZAPANJ under the able leadership of President Freny Ranji deserves full credit for creating a very pleasant atmosphere and for providing gourmet meals for a very successful AGM. If the spirit of cooperation and consensus continues, FEZANA has a great future ahead. The next AGM will be held in Vancouver, on September 3 - 4, 1992.

#### **TMZA Becomes Newest Member**

The Traditional Mazdayasni Zoroastrian Association was approved by Member Associations to become the newest, and 18th Member of the growing family of FEZANA. TMZA, based in Los Angeles, has 120 members, and the President is Tahamtan Aresh, 11 Crestwood Drive, Newport Beach, CA 92660, Tel: (714) 752-0519.

*Dolly Dastoor*  
Secretary, FEZANA

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#### **ON THE NORTH AMERICAN SCENE**

##### ***Instilling A Sense of Zoroastrian Identity***

The Zoroastrian Association of Greater New York hosted a one day seminar on *How to Instill a Sense of Zoroastrian Identity and Values in Our Young Generation*, at the Rustom Guiv Darbe Mehr, New Rochelle, on October 20, 1991. The panel of speakers including Dolly Dastoor from Montreal, and Dina McIntyre from Pittsburgh discussed: the value of Zoroastrian identity and upbringing in preparing the young generation to excel and succeed in their lives in the 21st century on this continent; and methods of getting children interested in their ancestral heritage and culture.

Round table discussions were held with parents and the youth. Contact: Mehr Soroushian (908) 370-8311.

### ***Parsi Comedy in Los Angeles***

A Parsi comedy, *Pakardao* by Dinyar Contractor and a cast of eight from Bombay, drew an audience of over 600 people from the Southern California area on July 13, 1991. The theme revolved around the amorous adventures of a wealthy but aging businessman, Pestonjee Palanjee Kerawalla. The event was sponsored by the Zoroastrian Association of California as a fund raiser for a future youth center for their growing community. Associations interested in a performance of a forthcoming play *Hotel, Motel and Patel* in their area next year, contact Aban Commissariat (213) 475-5628.

### ***Pakardao in Los Angeles***



### ***2001: A Zoroastrian Odyssey***

Creativity and innovation are the two most fitting characteristics describing the Fifth North American Zoroastrian Youth Congress, in Vancouver, BC last August. Titled "2001: A Zoroastrian Odyssey", the congress progressed into areas no other youth congress has reached. It was different in the fact that the youth arrived at basic decisions on where they stood on basic issues facing the religion today.

About 200 youth from across USA and Canada attended. Group discussions, small workshops and various activities designed by an extremely well-prepared Vancouver youth group facilitated the smooth transition from a somewhat confused youth body to a body with new goals and solutions. Additional ways in which the Vancouver youth made the congress a little different was

with the creation of a panel, each member of which was randomly picked from various parts of North America. It was the panel's responsibility to deliver a summation of the events and sentiments aired at the congress.

The panel derived statements on where the youth of North America stood on three basic issues: Parsi Irani relationship; Education for the present and future; and inter-marriages and conversion. Detailed proceedings of the congress will be available shortly.

The youth were also treated to a tour and cruise of the beautiful city of Vancouver. For information contact Congress Chairperson Shervin Shahriary, (604) 984-6600.

*Jamshed Engineer  
Naperville, Illinois*

### ***Land Purchase for Washington***

On June 5, 1991, the trustees of the Arbab Rustom Guiv Foundation signed the papers to purchase 6.7 acres of land in the suburb of Oakton, Virginia. On that occasion, Dr. Rostam Sarfeh, Chairperson of the Board of Trustees of the Foundation, and Chairperson of the FEZANA North American Center Ad-hoc Committee, stated that the Center and House of Worship to be built on this land must serve the needs of all Zoroastrians in the USA and Canada. Because of its location near the nation's capital, the Center must be a showpiece that will proclaim the presence of our community and the message of Zarathushtra to all Americans and to the world. He will provide additional funds for a library in memory of his late son. The vice-chairperson, Mr. Ghaibi, stated that the land is owned by all Zoroastrians, and the community must now provide the funds for the construction of the Center and other buildings. He hoped that Khanom Morvarid Guiv's wishes to build a Shahvehramzad in North America can be fulfilled on this site.

The beautiful site is located within 20 miles of the Washington Monument. It is easily accessible by several major highways from Washington, D.C., its Maryland and Virginia suburbs, and the Dulles International airport. The historic occasion was the culmination of the efforts of several Zoroastrians in the Washington D.C. area as well as other parts of the USA. A major role in the final search for the site was played by the recently formed Zoroastrian Center and Darbe-Mehr of

Metropolitan Washington (commonly referred to as "Vandsar") Committee, under the leadership of Mr. Khodarahm Shahryary. The Zoroastrian Association of Metropolitan Washington will be working closely with the Vandsar Committee and the Guiv Foundation in planning, constructing and operating the Center and House of Worship.

In a letter to FEZANA, Mr. Shahryary stated: "It is my intention to turn this location into a World Zoroastrian Center. However, to achieve this goal we will need the moral and financial support of Zoroastrians all around the world."

*Rustom Kevala, President*

*Zoroastrian Association of Metropolitan Washington*

### ***Dasturji Kookadaru Memorial Trust***

The Dasturji Kookadaru Memorial Trust for Mazdayesni Zarathushtris was registered in Canada in 1989. One of its principal objectives is to promote and disseminate the teachings of the Prophet Asho Spitaman Zarathushtra as interpreted by Dasturji Jamshedji Sohrabji Kookadaru. Any Mazdayesni Zarathushtri residing in North America is eligible for membership. The Trust is located at: 43 Francine Drive, Willowdale, Ontario, Canada M2H 2G5, tel: (416) 491-5421.

### ***Budding Musician Discovered on "Star Search"***

Young guitar-player, singer and song-writer Jamie Daruwalla of Houston, won four weeks in a row and made it to the semi finals on Ed McMahon's "Star Search" TV program earlier this year, with his band called "Toy Subs". Though he did not win the finals (nor the \$100,000 prize), the experience gave him valuable exposure (the TV show is viewed by 13 million people), and contacts with record companies. He has released one recording called "Now". He (with one other) writes all the lyrics and music for the band.

Jamie is a 1989 graduate in Engineering from Rice University who has embarked, instead, on a very promising musical career. With his four-piece band, he has appeared in clubs in Houston, Dallas, San Antonio, Austin and hopefully, New Orleans. We wish him every success in the future.

### ***From India to America***

The earliest record of the presence of an Indian in North America is in a colonial diary. In 1790, an Indian from Madras visited Salem,

Massachusetts. He is believed to have accompanied a British sea captain who was plying a trading vessel between New England ports and India. The entry in the diary for December 29, 1790, states: "Had the pleasure of seeing for the first time a native of the Indies from Madras. He is of dark complexion, long straight black hair, soft countenance, tall and well proportioned..." It may be surmised that this was the beginning of the subsequent arrival of a small group of Asian Indians in Salem. Sixty-one years later, in 1851, half a dozen Asian Indians are known to have participated in the July 4th parade of the East India Marine Society.

The Parsis of Bombay, became by the end of the 18th century, an affluent business community in India. Their close association with European businessmen resulted in their being the first Indian community to become westernized. Soon they were building business relations with the latest foreign arrivals in Bombay, the Americans. Around 1840, trade between India and the USA was just beginning, and the only American commodity demanded in India then was natural ice (from the Boston lakes) for the European residents of tropical India. The exports from India were piece goods, hides and skins.

The Parsis were the first community in Bombay to establish close relations with the American consul. A leading Parsi businessman, Dossabhoy Merwanji, who had visited the United States was among the first to befriend Edward Ely, the first American Consul. Ely was so impressed with Merwanji's knowledge of the USA and his pro-American attitude that when he had to return home due to illness, he appointed Merwanji "to act in my name as Vice-Consul of the United States at Bombay." In 1888, another Parsi, Hormusji E. Bode, was appointed American Vice-Consul in Bombay.

While the majority of Parsis lived in Bombay, a few hundred families were settled in Baroda and Surat. Incredible as it may sound, the Parsis of Baroda, in the 1870's were actually seriously considering emigrating to the USA en masse. During the half century preceding 1870, less than 200 Indians had emigrated to the USA. America was far away, and the ships from India took three months to reach New York. The Parsis had no first hand knowledge of conditions in the USA, beyond the fact that it was a land of exceptional opportunities, and that anyone from anywhere

could make good by hard work and perseverance. It was this that prompted the dispatch of the following letter by leaders of the Baroda community, addressed to the US Consul in 1876, a century after the US was founded as an independent republic.

Dear Sir,

Many enterprising and intelligent Parsees are desirous of emigrating to the New World and of establishing themselves as colonists on the same plan and system as European settlers have been doing. It is a thought uppermost in the minds of some of our community to form a body and invest a certain amount of their own capital in purchasing cultivable lands of considerable area. The principal object of such an investment is to found a separate Colony of Parsees only, in a land which has been from times immemorial the fostering nurse of many an enterprising and needy adventurer and well-to-do capitalist where they can without the slightest impediment preserve and follow the religion of their forefathers...

You are perhaps already aware that the Parsees of Western India do not fall even a whit behind their immediate neighbors the Englishmen, wherever the spirit of noble enterprise and great undertakings is concerned. A settlement in America at the earliest opportunity has become the subject of our grave considerations...

Signed

Roostumjee Meherwanji Narelwala  
Sorabjee Muncherjee Master  
Edulee Jamsetjee Nehory

It is not known what came of this, but it is probably the only attempt ever made by Indians to emigrate in a group to the New World!

*[Excerpted from an article entitled "From India to America" by S. Chandrasekhar, in the January 1991 issue of "Indian Currents". The article was submitted to FEZANA Journal by Darius Captain, California.]*

According to a PTI report from Washington, the latest census shows that the population of Indians in USA now stands at 1.8 million among a total American population of 250 million. In 1960 the Indian population was 523,600.

#### **Census of Zoroastrians in North America**

The FEZANA Census Committee will be undertaking a census of all Zoroastrians resident in the USA and Canada. Member Associations will be gathering this data in their geographic areas by distributing a very short census form to each household. Areas not covered by an

Association will be covered by the FEZANA Small Groups Committee. Individuals in remote areas who are out of touch with their Associations are requested to please contact the undersigned and provide some very minimal information. The data will be kept in strictest confidence, and will be used primarily to get a head count of Zoroastrians in North America. Contact: Minoo Patel, Chairperson, FEZANA Census Committee, 138 LeMoyné, Oak Park, IL, tel: (708) 383-8985.

#### **Zarthushti Peace Corps**

The FEZANA Welfare Committee is considering sponsoring a *Zarthushti Peace Corps* where Zarthushti youth could go to India for three months during the summer vacations, and assist or teach poor Zarthushtis and their children in the villages, serve as volunteers reconstructing Agiaries, assist the poverty stricken Zarthushti farmers in Gujarat, or work in hospitals or eye camps. Youth interested in joining this Corps contact: Kaemarz Dotiwala, FEZANA Zarthushti Unity and Welfare Committee at (713) 568-0646.

#### **Youth Directory 1992**

The Helping Hands Zoroastrian Youth Communications Network of FEZANA is updating the new 1992 directory of *The Zoroastrian Youth of North America*. All youth in Canada and USA are invited to send their: name, address, education, age, profession/hobbies/interests and a wallet size photograph, preferably on an application form available from your local Association. A contribution of \$10 per youth (\$20 per family) is recommended to defray publication and distribution costs. Donations and Advertisements will be gratefully accepted. Kindly forward the information to: Jehangir K. Shroff, 1201 Demaret, Houston, TX 77055, Tel. (713) 461-7140.

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#### **AROUND THE WORLD**

##### **London Fund Raiser**

The World Zoroastrian Organization arranged a performance of Homi Tavadia's hilarious comedy *Pestonji-na-Parakram* at the Battersea Town Hall in London on June 6, 1991. The play, performed by amateur actors under the direction of Dara Madon of Bombay, kept the audience laughing. Funds to the tune of 4,000 pounds sterling were raised to benefit the W. Z. O. Headquarters.



Another performance was planned in aid of the W.Z.O. fund for the rehabilitation of the Zoroastrian farmers of Gujarat. Kudos to Shahpur Captain, President and Rumi Sethna, Secretary, of W.Z.O. for a well-organized event.

### ***Tragedy In the Himalayas***

Firdauz Taleyarkhan, 40, son of Homi and Thritty Taleyarkhan of Bombay, lost his life in a mountaineering accident on May 24, 1991. Firdauz fell into a 60' deep crevasse in an ice glacier in the mountains of Garhwal in the Himalayas. All rescue efforts were foiled due to inclement weather. Firdauz was an advocate at the Supreme Court and Bombay High Court, a seasoned mountaineer, an expert horse-back rider, as well as an accomplished student of history, art and culture and a connoisseur of western music — truly a many-splendored young person!

May God grant Firdauz's soul heavenly bliss and to Thritty and Homi the strength to bear this great loss and continue in the service of the Zoroastrian community with the same vigor for many many years.

*[From Fed Newsletter, June 1991].*

### ***RAF Doctor Examines Hostage***

When British hostage John McCarthy was released in August after years of captivity, it was Captain Fredoon Amroliwalla, of the Royal Air Force, that examined him upon arrival at the RAF base in Lyneham, Wiltshire. As reported in Newsweek: the hostage's diet included cheese-in-pita sandwiches and a dish of canned beans and meat that McCarthy called "rice and curried garbage", according to Amroliwalla.

*[From Newsweek, August 19, 1991]*

### ***Pilgrim Tours***

Zoroastrians interested in Pilgrim Tours to the Atash Behrams and Agiaries of Bombay and neighboring areas, a visit to Mount Bahrot and other sites of historical interest, or even a tour of Iran, may contact The Iran League, Navsari Building, 2nd Floor, 240 Dadabhoy Naoroji Road, Fort, Bombay 400 001, Tel: 287-0429.

### ***Archeological Traces of the Early Parsi Communities In Western India***

Miss Roxana Irani, currently on a short appointment at the Natural History Museum of the Smithsonian Institute in Washington, DC, has

undertaken archeological investigations at Bahrot and Ajmalgadh, where early Parsi settlements are known to have existed in the 14th and 15th centuries. The sites are located in Western India in the State of Gujarat, not far from the site of the earlier Parsi settlement in Sanjan.

In a presentation at the Conference on Zoroastrian Rituals in Philadelphia, on July 6, 1991, Roxana showed slides of her dig sites. Early work has uncovered two hilltop pit structures, and several cave structures, where it is believed the fire altar was placed. There is also a tunnel leading to the bottom of the hill -- maybe used by the Zoroastrians after the sack of Sanjan by Mohammed Begda in the 15th century. A Parsi living in nearby Ghodmal village, adjacent to one of the sites, remembers the stone *afarganu*. "That is now gone, and if more time is lost, there could very well be no way to document those lost years", says Roxana. She believes that once they remove the soil, there will be ample evidence of how the community lived, evolved and developed. For it was from here that they dispersed to different parts of India.

The dig will provide material for Roxana's doctoral thesis at the Deccan College, Poona. Students have to provide their own funds to conduct such research, which is time consuming and expensive. The Zoroastrian community must come to her aid with monetary support, because what she plans to do will shed much needed light on how the early Zoroastrians lived, their rituals and their traditions. Following her investigations at Bahrot, she may be encouraged to take on other challenges of identifying Zoroastrian roots in China and the Hindu Kush region, provided of course that sponsors come forward. Contact: Roxana Irani, Department of Archeology, Deccan College, Poona, or call Sheroo Kohli in New York, Tel: (516) 883-4329.

### ***Hong Kong Zoroastrians***

A tiny but vibrant Zoroastrian community, with a population floating between 150 to 180 people, has survived in Hong Kong for well over a century and is now swirling on the tides of change. The Zoroastrian Temple, a simple three storey building in Causeway Bay will soon be replaced by a 22-storey office complex, an indication of the Zoroastrians' faith in the future of Hong Kong. The old building was built on land purchased in 1930 for \$30,000; the site was recently valued at



\$60 million. Community elders will be financing the development themselves. When built and occupied, the temple will occupy three floors, and income from the building will flow into the Zoroastrian Charity Fund of which Jal Shroff is President. According to Mr. Shroff (whose family has been in Hong Kong for over a century) "At least 75% of us intend to remain in Hong Kong after 1997."

Parsi Zoroastrians came to Hong Kong as merchants and played a prominent part in the early development of the colony. Among the earliest was Jamsetji Jeejeebhoy who traded in Guangzhou before the foundation of Hong Kong. During his early years on board the East Indian trading ship, the Brusnwick, Jamsetjee befriended a young shipmate William Jardine. There started a life long friendship which led to Jamsetji becoming a partner years later in Jardine Matheson and Company, where his portrait can still be seen at the corporate headquarters on the 48th floor of Jardine House. Jamsetjee also became a director of the Hong Kong and Shanghai Bank.

Others followed. Herjibhoy Ruttonjee was the first of that noted clan who came to Hong Kong in 1843. One of his descendants was the much-respected Dhun Ruttonjee, a conscientious and outspoken Legco member in the 1960s. The Ruttonjees closely allied with the House of Jardine over the decades, built the sanatorium named after them, and funded medical care for tuberculosis victims in the era when it was still a major and dreaded killer. The first steam ferries that plodded over the harbor in 1888 were operated by Dorabji Nawroji.

Probably the most famous Parsi businessman was Hormusji Mody, opium auctioneer and land developer. He is remembered by Mody Road in Tsim Sha Tsui but he was also active with his Armenian partner, Paul Chater, in developing the *praya* along the Central waterfront, the engineer-

ing work that gave Hong Kong at the turn of the century its own character. Mody donated \$300,000 to found the University of Hong Kong, a stupendous sum in those days and the gift earned him a knighthood. His generosity also helped construct the Kowloon Cricket Club on Cox's Road, an area where many Parsis and wealthy Indians then lived.

"We've been in Hong Kong for a long time," Jal Shroff says. "We'll be around for a lot longer yet."

*[Excerpted from Hamazor, Bulletin of the World Zoroastrian Organization, July 1991.]*

## COMING EVENTS

### 1992 CONGRESS IN VANCOUVER

The Eighth North American Zoroastrian Congress will be held in Vancouver, B.C., from September 4 - 6, 1992. The theme is "Looking Ahead to the 21st Century". Great strides have been taken in science and technology during this century and it is hard to predict what life will be like in the next decade. Having to cope with a faster pace of living, and striving for personal perfection in a competitive atmosphere is leaving us with less time for family, community and religion. What part religion plays in the lives of the future generation will depend on the spiritual and educational foundation given to our children. This congress will, therefore, touch upon issues which bind the community together, to make it stronger to face the challenges lying ahead. The program, which is not yet finalized, will include:

- FEZANA Fifth AGM (September 3 - 4).
- Workshops/Committee Meetings (Youth, Business Network, Women's Network, Professional Singles, Education, and others).



## THE EIGHTH NORTH AMERICAN ZOROASTRIAN CONGRESS

*Mailing Address:*

#401 - 840 Broughton Street, Vancouver, British Columbia V6G 2A1, Canada

- Zarathushtra's Message — Its Relevance to Our Present, Its Significance for the Future.
- Focus on Education.
- Youth Presentation.
- Adopting A Unified Calendar.
- Future Directions for the North American Community -- Shaping FEZANA.
- Our Vision of Zoroastrians in Canada and USA in the 21st Century.

The Congress Committee looks forward to assistance and participation from Zoroastrians to make this congress a success.

*Bella Tata, Congress Chairperson  
#401 - 840 Broughton Street,  
Vancouver, B.C. V6G 2A1, Canada  
(604) 681-5250*

#### **Zoroastrian Community Awards**

Following the tradition set at the 1988 Congress in Toronto, outstanding North American Zoroastrians will be recognized at the Eighth North American Zoroastrian Congress with awards in the following categories:

**STUDENT AWARD:** for an outstanding high school or college student;

**YOUNG ZOROASTRIAN AWARD:** for a Zoroastrian under 35 who has excelled in his/her field of endeavor;

**HUMANITARIAN SERVICE AWARD:** for a Zoroastrian who has devoted his/her life towards humanitarian causes for the furtherance of the Zoroastrian community;

**AWARD FOR EXCELLENCE:** for a Zoroastrian who has achieved professional or business excellence, and who is considered to be a leader in North America or the world in his/her profession or business;

**OUTSTANDING ZOROASTRIAN AWARD:** for a Zoroastrian who has achieved excellence in his/her profession, and who has devoted much of his energy to promote Zoroastrian causes (an all-encompassing Zoroastrian).

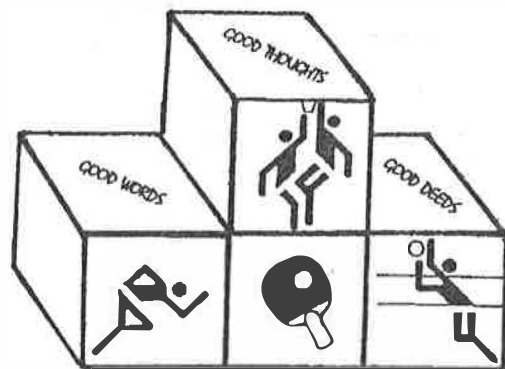
Nominees must be legal residents of Canada or the USA. Primary emphasis should be placed on participation and contribution to the Zoroastrian community, at the local, national and International level. Nominations, with full supporting

documentation may be submitted by individuals or Associations to: The Awards Director, The Eighth North American Zoroastrian Congress, 401-840 Broughton Street, Vancouver, BC, V6G 2A1, Canada, tel: (604) 681-5250.

#### **Fourth Zoroastrian Olympics**

The Fourth Zoroastrian Olympics organized by the Zoroastrian Sports Committee will be held July 3 - 6, 1992, in Los Angeles. Events will include basketball, ping pong, volleyball, track and other events. You may register as an individual — teams will be formed if necessary. The goal is to promote unity and fellowship, and to encourage sports. Everyone is encouraged to come, either as a participant or as a spectator. Contact: Chairperson Bijon Khosraviani (408) 972-0509.

## 4TH ZOROASTRIAN OLYMPICS



## 1992 LOS ANGELES

#### **Visit of Homeopath**

Dr. Farokh Master, well known Zoroastrian practitioner of homeopathic medicine in Bombay, will visit USA in November, 1991. Zoroastrians interested in inviting or consulting Dr. Master, please contact: Dr. Khushroo Lakdawala, 28171 North Tambora Drive, Canyon Country, CA 91351, Tel: (805) 298-8554.

### **Interactions With Abrahamic Religions**

The Zoroastrian Association of Metropolitan Washington and the World Zoroastrian Organization are sponsoring a seminar on *Zoroastrian Interactions With Contemporary Abrahamic Religions*, to be held on November 10, 1991 at the University of Maryland in College Park, Maryland. Speakers have been invited to speak on syncretism and interactions between Zoroastrian, Jewish, Christian and Islamic thought and practices. By learning about the forces that have shaped the Abrahamic religions when Zoroastrianism was the dominant religion, it is hoped that we can understand how our religious practices and beliefs are likely to be viewed and influenced by the dominant religions where we now reside. Contact: Dr. Rustom Kevala, (301) 972-7295.

### **Lake Tahoe Camping Trip**

A hiking/camping trip is planned by the Zoroastrian Sports Committee in Lake Tahoe on Thanksgiving week-end, November 28 - 30, 1991. Accommodations will be provided in a cabin at very minimal cost. If the weather cooperates, ski-ing may be available. All Zoroastrian youth and families are invited. Contact: Bijon Khosraviani, (408) 972-0509.



### **Fourth Annual Z-Ski Trip**

The ever-popular annual FEZANA youth ski trip is planned for the first week of January, 1992 at a ski resort in the Eastern USA or Canada. The cost will be approximately \$275. All Zoroastrian youth are invited to come and strike new friendships and renew the old. There will be a variety of activities for skiers and non-skiers alike. Contact: Ferzeen Jungalwala at (508) 443-6858.

### **PASS IT ON ...**

To help reach a wider readership for this Journal, after you read it PLEASE PASS IT ON TO A FRIEND!

### **ZOROASTRIAN ENTERPRISE**

#### **Advice to Zoroastrian Youth**

*[Keki R. Bhote is a Senior Corporate Consultant on Quality and Productivity Improvement for Motorola Inc. Keki played a key role in Motorola winning the prestigious Malcolm Baldrige National Quality Award — the first company to win this honor as a total corporation. Author of several textbooks on Quality and Management, Mr. Bhote is a seminar leader for the AMA, has lectured extensively and has consulted with plants world-wide. He has published over 100 papers and addressed many professional societies. Mr. Bhote is actively involved in Zoroastrianism, being a founder of the Zoroastrian Association of America, and author of numerous articles on Zoroastrianism. He has lectured on Zoroastrianism for over 200 organizations in North America and is a life-long student of Zoroastrian theology.]*

In a speech titled "Inner Workings of Large US Corporations" to the Zoroastrian Association of Chicago on July 14, 1991, Keki Bhote traced the steady decline of US industry during the decades of the sixties and seventies. The loss of US manufacturing jobs during this period was due to failure of US corporate management. Several underlying causes were identified as follows:

- US management's profit versus customer orientation
- multiple layers of management in large US corporations compared with their Japanese counterparts (vertical pyramid as opposed to the Japanese flat pyramid organization)
- long design cycle times for manufactured products
- confrontational relations with suppliers
- short-sighted and ineffective cost reduction efforts
- bloated corporate support services, and
- lack of participative management causing alienated people

Keki went on to advise the Zoroastrian youth to:

- *Select a company very carefully for your professional career*

Determine the characteristics of a company that can assure your continued growth. Find out about the company culture; does the company have stable and enlightened

management? Is the company Customer oriented? Do employees have ownership? Does the company have a global outlook? Does the company accept change as inevitable? Select a company with the above antecedents and stick with that company. Do not keep moving from company to company. Money is not as important as growth. A rolling stone gathers no moss.

- *Select a profession where the opportunity to move up the ranks is greater than in the traditionally crowded fields*

The desirable professions are Quality Assurance, Manufacturing, Cycle Time Management, Supply Management and Industrial Engineering. Legal, Personnel and Accounting contribute little real value to corporations.

- *Don't limit yourself to just one profession*

In Japan, a typical General Manager (GM) moves through five or six different professions before becoming GM. In the US, 60% of CEOs come from one of two professions — law and accounting. Is it any wonder that American industry is in trouble. Diversify, have two to three disciplines under your belt.

- *Learn and absorb knowledge continuously*  
Earn your living by day, earn your promotion by night.

- *For those with entrepreneurial bent*

US is still the country with unlimited opportunities. The youth of today can learn from the successes of Bill Gates of Microsoft and others and make their own careers and promotions. Create your own opportunities; be the architect of your next job. US is the least discriminating country as far as foreigners are concerned. There is almost zero discrimination against Zoroastrians.

On a concluding note, Keki stated: "In spite of the troubled nature of US industry, this country is willing to look inward, address its weaknesses and correct them. Many things are right in this country in terms of technology, innovation and opportunity. The US is still the best place to live and work in. This need not be the end of the American century." He ended with a quote from Martin Luther King: We shall overcome!

### ***Venture With Latvia***

Kudos to HOMI DAVIER for spearheading a business joint venture with Latvia in creating Baltic International USA, the first independent airline operating from the Soviet Union. Homi, with his airline industry savvy and keen business acumen was able to swing the deal to Houston. The *Houston Chronicle* carried an article, "Houston Advisors Helping Latvians Create an Airline", applauding this joint venture.

[From *Manashni*, newsletter of the Zoroastrian Association of Houston, June 1991].

### ***Zoroastrian Businesses***

In this section, *FEZANA Journal* lists Zoroastrian businesses as a service to readers. Zoroastrian businesses may submit short announcements for their enterprises. Please support our Zoroastrian entrepreneurs.

Century 21 Emery. Real Estate Agents. Nationwide referral service. Husband and wife team of Katie and Phiroze Shahukar, 17241 Van Buren Boulevard, Riverside, CA 92508, tel: (714) 279-0317.

Rusi Gandhi Realty. Specializing in Real Estate sales, Florida properties and hotel/motel investment. Rusi Gandhi, 6051 North Lincoln Avenue, Chicago, IL 60659, tel: (312) 973-7714.

Puget World Travel. Certified Travel Consultant. \$99 each way within USA on NorthWest. Manijeh Deboo, 2934 Panaview Blvd., Everett, WA 98203, tel: 206) 353-3438.

Household Fire Extinguishers. Protect your home and family. Excellent value. Order from Minoo Ranji, 12912 Pickering Drive, Germantown, MA 20874, tel: (301) 972-5971.

### ***IN COMING ISSUES ...***

The themes for the next two issues of the *FEZANA Journal* are:

February 1, 1992: Inter-Faith Activities, Definition of a Zoroastrian.

May 1, 1991: Zoroastrian Calendar; Ecology and the Environment.

Letters and articles on the above themes are invited. Submission deadline is two months prior to the date of issue.

MAZDAYASNO AHMI  
The Declaration of Faith

music by John Schlenck

Come to my help, O A-hu-ra Maz- da! Come to my help, O A- hu-ra Maz-  
da I am a wor-ship-per of the One Cre-a- tor, the Most- Wise  
A-hu-ra Maz- da I am a Maz-da- yas- ni Zo-ro-as- tri-an. I ac-  
knowl- edge my- self as stand- ing firm in my faith and hav- ing full be- lief  
in Good Thoughts well- con- ceived. I ac- knowl- edge my faith in Good  
Words, well- spok- en. I ac- knowl- edge my faith in Good Deeds well- done.  
I ac- knowl- edge my faith in the pure and good Maz-da- yas- ni Re- lig- ion,  
(1 = 2)  
The re- lig- ion which brings a- bout dis- ar- ma- ment and ends all strife,  
The re- lig- ion which in- spires self- less- ness and self- sac- ri- fice in all  
peo- ple, The re- lig- ion which is the great- est, the best and the no- blest  
among the re- lig- ions that ex- ist or may here- af- ter come in- to be- ing,  
the re- lig- ion of A- hu- ra Maz- da brought by Zo- ro- as- ter.  
All good com- eth from A- hu- ra Maz- da. All good com- eth from A-  
hu- ra Maz- da. This is the dec- lar- a- tion of the Maz- da- yas- ni Re-  
lig- ion.

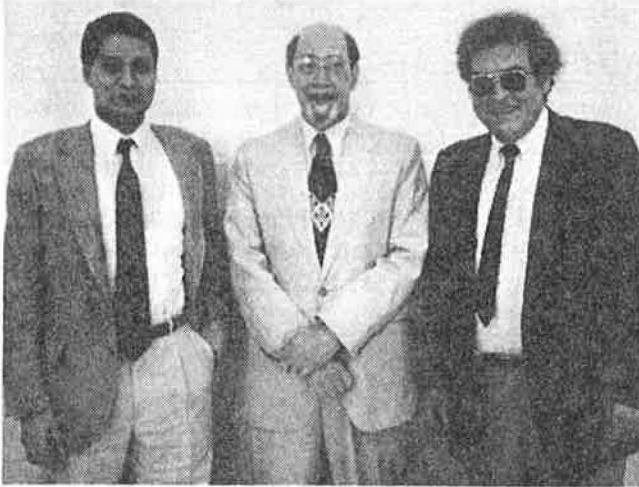
**Music for  
Mazdayasno Ahmi**

John Schlenck of New York, a student of music has volunteered to write music for Zoroastrian songs, and prayer translations. His attempt at setting the translation of *Mazdayasno Ahmi* to music is reproduced here. He is willing to work with us on a voluntary basis, and is open to suggestions.

## SIGNIFICANCE OF ZOROASTRIAN RITUALS

*At the recent Conference on The Significance of Zoroastrian Rituals, held by the Zoroastrian Association of Pennsylvania and New Jersey on July 6, 1991, the following three papers were presented. The first, by Professor Windfuhr discusses the ancient Yasna ritual, its function, significance and inter-relations between the spiritual and material world. The second paper by Jamsheed Choksy focuses exclusively on the Nahn ritual as practised today by Parsi Zoroastrians. The third paper by Professor Kaikhosrov Irani classifies rituals and their role in religion from a theological point of view.*

*At the Conference on Significance of Zoroastrian Rituals: Choksey, Irani and Windfuhr.*



### SECRET OF THE YASNA RITUALS

#### *Rituals — an Expression of Feeling*

These days, rituals are looked down upon, as is religion. But both are integral expressions of mankind's feeling for the divine, or their inner sense of belonging and caring, in thoughts, words and deeds, for their fellow beings, and the course of the world. This responsibility of each individual has never been as profoundly expressed as in Zoroastrianism.

Most rituals originate in antiquity. Naturally, they imply a view of the world different from ours. But most of our views about thinking, ethics, and action have not changed. The supremacy of Zoroastrian views, and their influence on other high religions such as Judaism, Christianity and Islam, is well recognized. This author has repeatedly tried to show influence also on non-religious views. This includes the notion of "necessary evil", and what later became known as the Aristotelian notion of "potential reality." In this speaker's view the latter is at the root of Zoroastrian teaching. The outcome of this world is

determined by the decisions of any woman and man, it is not pre-determined as suggested by some other beliefs. Humankind is the focus, and has the responsibility; not only for themselves, and their fellow beings, as expressed in the *Ahunavar*, but also for the cosmos at large, a global responsibility. And thus it is with Zarathushtra who emphasized the intimate and vital inter-relationship between humankind and the cosmos.

#### *Purifying and Healing Rite*

As an ancient rite, the *Yasna* has many variants through the millennia. The objective here is to focus on the constants, in particular the global and cosmological aspects.

There has been much discussion about the structure of the *Yasna*. Much has been based on what appears to be number speculation, more based on the text than actual ritual function. The function of the *Yasna* as a universal purifying and healing rite, uniting spiritual and divine with the material world, has never been doubted.

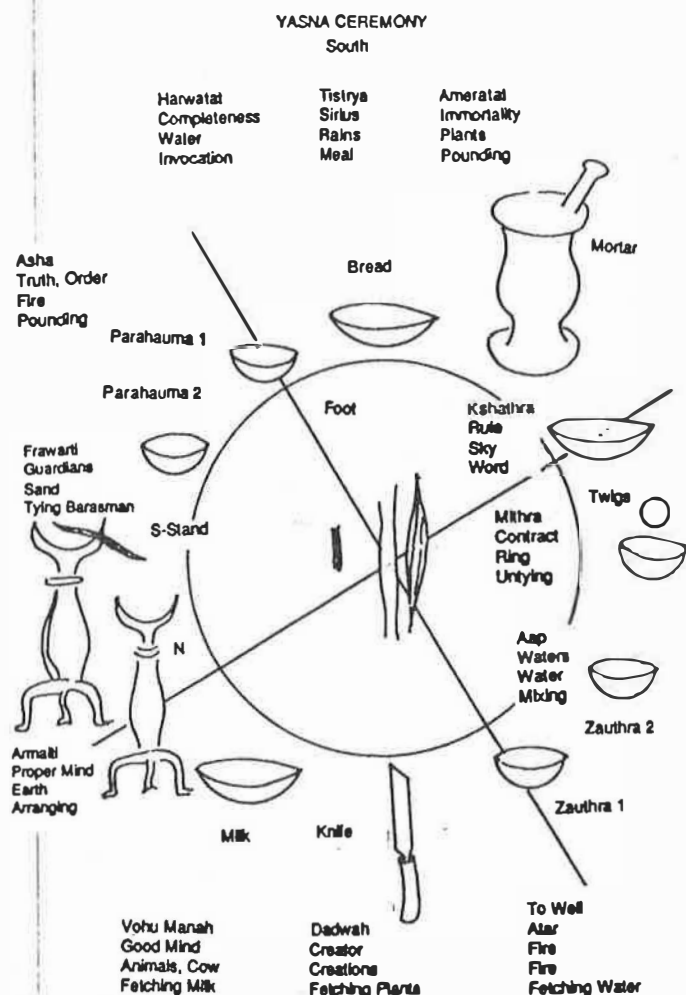
#### *Significance of Implements and Actions*

There is a depth of significance in the structure of the *Yasna*, its relation to the preparatory ritual, called the *paragna* in India, the ritual implements, and most importantly, their relation to space and time, which so far has not attracted the attention of scholars as it should. Both the preparatory part, and the so-called *Yasna Proper* have not been satisfactorily documented. The former has generally been dealt with rather briefly. But even for the *Yasna Proper* there were no definitive descriptions, until the video by Dastur Kotwal and James Boyd, and their recent book: *A Persian Offering. The Yasna: A Zoroastrian High Liturgy*, published by Studia Iranica, France.

It is well recognized that the ritual area together with the fire vase, table and water basin, and ritual implements, represents or embodies the Holy Spirit and the six Holy Immortals, and the creations of which they are the guardians.



It is suggested that there is a direct correspondence of the ritual actions not only with the ritual implements, but also with both the cosmos and the course of time. The basis for this suggestion is the recognition that the preliminary rite and the *Yasna Proper* are not separate rites but constitute a whole.



On a functionally, rather than the usual numerically speculative basis, it is shown that each consists of 6 major actions, totaling 12. It is also shown that time and space are implied. The total of implements on the ritual table is 12. Each of the 12 corresponds to both the 12 months of the year and the 12,000 years of the cosmic cycle.

The arrangement of the implements reflects the two major cosmic axes, well known in other traditions, viz. that of the zodiac and that of the celestial equator. The arrangement of the fire-vase, the square table, and the water basin, as well as the spaces around them, reflect the universe, horizontally the earth, and vertically, the earth, sky and heaven.

The *Yasna* is an ancient ritual that combines what in modern times tended to be separated. It emphasizes the inter-relationships of the many aspects of the spiritual and the material, of mind and body, of time and space, and human duty.

Dr. Gernot Windfuhr

Professor of Iranian Studies

University of Michigan, Ann Arbor, MI

## SIGNIFICANCE OF THE NAHN RITUAL

### An Ethical Dualism

Zoroastrian doctrine proposes an ethical dualism based on separate but unequal spiritual sources of good and evil — *Ahura Mazda* and *Angra Mainyu* — irreconcilably opposed to each other. *Ahura Mazda* is the righteous creator spirit or God, a good rational and omniscient being from whom no evil can proceed. *Angra Mainyu* is the source of evil, sin, pollution, death and darkness. *Ahura Mazda* created six beneficent immortal spirits to assist Him protect the material creation in perfection and purity. *Ahura Mazda* also created humans to combat evil in this physical world. Since *Angra Mainyu* is the embodiment of the evil spirit, purification of the soul and body from these impurities is a positive duty of all Zoroastrians.

### Nahn Rituals

The following account discusses the *Nahn* purification ritual. At one time, the *Sade Nahn* and *Si Shuy Nahn* were the simplest rituals derived from the basic purification ceremony called Purification of Nine [days and] Nights (*Barasnum i no sab*). The *Sade Nahn* (simple ritual bath) is now performed as a purification ritual during navjote and marriage. A more elaborate ritual is the *Si Shuy* "thirty washings" which has since fallen out of practice.

### The Sade Nahn

*Sade Nahn* is conducted within a fire temple or at home. Presence of a Zoroastrian priest or *magus* (mobed) is necessary. The priest must have undergone the Purification of Nine [Days and] Nights, maintained ritual purity and acquired greater ritual power through performance of a sacrifice service (*Yasna*). Such a priest functions as the purifier (*Yaozdathtya*). In recent years, these strict requirements have not been enforced outside India and Pakistan.

As currently performed by Parsis in India, the priest uses unconsecrated bull's urine (*gomez*), consecrated bull's urine (*nirang*), fire ash (*bhasam*), and some pomegranate leaves (*urwaram*) all on a metal tray. In addition, the following are also required: two shallow metal bowls for *nirang* and



*gomez*, a metal vase for water, and a metal container for pouring water. Prior to the *Nahn* all vessels are cleaned using fire ash and water, the priest dons a *padan* to cover his nose and mouth, then performs the *Padyab-kushti* by washing his hands, face and feet with water and does the *kushti*.

The first rite involves purifying the vessels using running water, *gomez* and *nirang*. For the next step, the priest makes the person perform *Padyab-kushti* and recite the prayer of grace (*jam-vani baj*). He then places a pomegranate leaf on a small cloth and hands it to the person. The cloth prevents any direct contact between the priest and the person. The person then chews the leaf and is handed the bowl of *nirang*. The candidate recites three times the words: (*baj*) "I drink this for purity of the body and purification of the soul". On each recital, *nirang* is sipped. Thereafter the person completes the *baj* by reciting the proper prayers.

For purification of the soul, the candidate recites the *Patei Pashemani* using the *Khordeh Avesta* book. Thereafter, the candidate recites a short prayer, removes the *sudreh* and *kushti* and recites the *Sarosh Baj* and *Kemna Mazda* prayers. *Gomez* is then poured over the person's head to expel impurity from the body. He dons a new set of clothes, reties the *kushti* and recites *Ormazd Khod-dai* and *Jasa Me Avanghe Mazda* prayers to complete the ritual.

#### **Occasions for Performing Nahn**

Present day Zoroastrians perform the *Sade Nahn* prior to navjote, on the day of marriage and occasionally on *Fravardigan* holidays (festival of All Souls) and the festival of *Spenta Armaiti*. During the *Fravardigan* (*Muktad*) days, the *nahn* is performed in memory of a deceased relative on one of the last 5 days of the year.

#### **Significance of Consecrated Items**

Zoroastrian purification rituals are undergone to attain a symbolic, religious state of virtue and purity. Therefore, the consecrated items, have religious and spiritual significance. Items like *gomez* and *nirang* are products of the sacred bull. As such both items are regarded as pure substances, because Zoroastrian doctrine holds that all plants and animals arose from the body of the primordial bull after it was slain by *Ahriman*. This act of destruction was thus transformed by *Ahura Mazda* into one of creation. Bull's urine is believed to be a powerful weapon against demons and their pollution. Further, the use of these items insures help of the *Amesha Spenta* (beneficent immortal), *Vohu*

*Manah* (Good Mind), in the struggle against pollution and evil.

Use of fire ash insures help of fire. *Asha Vahishta* (Best Righteousness), the guardian of fire, is enlisted to fight evil. The pomegranate leaves represent plants and symbolize fertility and immortality. They reflect the presence of *Ameratat* (Immortality). Dust represents earth with its purifying powers and brings *Spenta Armaity* (Holy Devotion), the earth goddess. Use of water signifies wholeness and health and invokes *Haurvatat*. Similarly *Kshathra Vairya* (Desirable Dominion) is symbolically represented by the metal.

To sum up, during the *nahn* ritual, *Ahura Mazda* and His six beneficent immortals are believed to be symbolically present and involved in combating the evil spirit and its manifestation of pollution, death and destruction.

Jamsheed Choksy  
Harvard University

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## RITUALS IN ZOROASTRIAN THEOLOGY

### Types of Religions

The major types of religions are:

Sacramental Religions in which the essence of religious consciousness was a sacred act. Aspects of these were seen in the acts of animal sacrifices of the ancient world, and still observed in some areas today.

Prescriptive Religions are mainly prophetic. A prophet receives the Law of God in a revelation, and it is not to be questioned. A clear case is the Ten Commandments which Moses brought down and asked his people to accept.

Credal Religions when the follower is asked to believe in a particular proposition. A true believer is a believer who can believe in spite of its rational incredibility.

Reflective Religions where the founder presents to the prospective believer, a certain religious vision and asks him to reflect and make his/her own choice. Zarathushtra does this in Ys. 30 and elsewhere in the *Gathas*.

### Zoroastrian View of the World

Zarathushtra presents two critical elements: a way of life, and a view of the world. The world is created according to the principles of Asha. As the world progresses there is conflict between the two opposing forces of *Spenta Mainyu* and *Angra Mainyu*. Once the mind recognizes the difference between Good and Evil, the self then is moved by *Spenta Armaiti* to bring about the realization of Asha which ultimately results in a state of well being (*Haurvatat*) and finally everlasting bliss (*Ameratat*). This was the pure Gathic form of religion as preached by Zarathushtra.

### Classification of Rituals

In course of time, the development of priestly practices led to many rituals, among them the practice of purification rites. Any technique which prevented contamination became sacralized and a mythology created around it. The practice was separated from its utilitarian function, and gained importance and later sanctity. Rituals may be classified as:

- Rituals as a formal personal expression of commitment and dedication. This is observed in all contemporary religions, eg. the *kushii* prayers.
- Rituals conceived as communication with a divinity — also seen in all religions, e.g. the *Yashis* and *Nyaishes*.

- Rituals as a sacred performance, maintained through public communion. This is observed in religions that require communal worship, eg. *Jashans*.
- Rituals as a set of operations and recitations as a means of maintaining continuity between the present generation and the past. This aspect is found in many religions. In sacramental religions, rituals are viewed as techniques by which we spiritually transform the world or guarantee salvation. Some people think this is what our purification rituals are.

The only religious injunction in the *Gathas* is to bring the world towards Perfection (*Ys. 30.9*). So what is the role of rituals? In Gathic theology there is no mention of them, nor is there any place for them. The *Yasna* ceremony was absorbed into Zoroastrianism later, but it is theologically altogether incomprehensible how the preparation and drinking of a liquid could advance one spiritually.

There is a place for rituals in every religion, but one should not judge merely by the performance of rituals, but by the person's *daena* or conscience. There are no religions without rituals, but one must realize that a religious idea at a certain time becomes concretized in terms of the knowledge of that period, and one must be ready to adapt to the times, so that the ritual is comprehensible in terms of the doctrine.

Professor Kaikhosrov Irani  
City College of New York

### THE YASNA — ANOTHER INTERPRETATION

Based on the teachings of Theosophy and the esoteric teachings of Zoroastrianism known as "Ilm-e-Kshnoom", (refer to *Mathematics of the Cosmic Mind* by L. G. Plummer, and *The Fundamentals of Esoteric Philosophy* by G. de Purucker), the *Yasna* ritual symbolizes a soul's journey through 12 *hazaras*. The *Yasna* represents the entire creation from Spirit (*Fravashi*) to Matter (*Tanu*) and back to its source. The water being poured three times represents the three stages of creation: *Minoi*, *Hasti* and *Nisti*. Our physical world is where the juice of *hom* or wisdom for attaining immortality is pounded. The pounding and the sprinkling of water is the physical matter through which illumination and immortality have to be gained.

In one life, perfection and immortality are not easily achieved, hence the pounding also suggests the coming back or "re-embodiment" as opposed to "re-incarnation". The sieve with 9

holes symbolizes man's 9 bodies as mentioned in *Ha 55*. The 72 strands of *barsum* have an intimate connection to the Holy Tree, or the spinal cord. The sympathetic nervous system is symbolized as the Tree of Knowledge with its roots in heaven, (the brain). The one *barsum* with which the priest performs the ritual and at the end ties it back to the other 71 strands, is the representation of the soul gaining the final unity through initiating the Higher Mind, with its spiritual counterpart, the *fra-vashi* — the sacred event of *Frashgard*.

Pervin Mistry  
Mississauga, Ontario

### THE RITUAL OF SACRIFICE

The word "sacrifice" means giving up or forsaking of a thing, a quality, or it could also mean to kill an animal. Some Iranologists and philologists maintain that animal sacrifices were a part of Zoroastrian rituals. For positive evidence of any kind of sacrifice mentioned in any of our rituals, we refer to the *Zend Avesta*. In the *Behram Yasht* stanza 17, we undeniably come across the word *pasu-pach*. It is the misrepresentation and misunderstanding of this one word which has caused the erroneous idea in the minds of some that animal sacrifices were a part of our rituals.

#### Giving up the Animal Within

The greatest, exalted ritual mentioned in *Behram Yasht* is to perform this rite of *pasu-pach* or "sacrifice". But was this rite meant in a literal physical sense of killing an innocent *pasu*? Or was it meant as mystically and metaphorically to give up the "animal" within each one of us; to give up the animal qualities, the baser instincts, the lower self. The difference between an average human being and the highly evolved "sons" of God, whom we call prophets, is that while we still are treading the Path of Perfection, they have Become Perfect. They have attained Perfection and Immortality, and through evolution have reached a stage where conquering absolutely all evil and the lower animal instincts, their lives have nothing but the gentler, nobler, self-sacrificing qualities of domesticated animals, the *pasu*.

#### The Power of Good Thought

In this metaphorical sacrifice, *Behram Yazata*, is the victorious one, who slays the enemy and bestows victory on the armies of *Spenta Mainyu*. He is called the guardian of the golden sword of *Ahura Mazda*. The sword here personifies "thought". It is the power of Good Thought alone that destroys evil. No physical weapons can match the evils of

*Angre Mainyu*. *Behram Yazata*, together with the other *Yazatas*, is a divine attribute of the Supreme Divinity. It depends on evolution and self-dedicated efforts to awaken in measures this victorious power of Good Thought. *Baodang* or Wisdom, and *Mahat*, the Higher Mind alone are our saviors and sacrificers.

Such a mystic, divine rite alone is mentioned in our *Avesta*. No physical man and no physical animal, either a horse, a bull or a lamb, was meant as a sacrificial victim in the religion of Zarathushtra.

The Magis (Zarathushtra, referred to as the *Magoee Magi*, was the chief and founder of the sect of Magis) were well aware of this divine sacrifice and the initiation from the lower to the higher, whereby, after the slaying of the animal within, the individual rose as a *pasu-ratu* (or ruler). This divine ritual has been handed down to us by our wise ancestors through our prayers in the *Zend Avesta*. Would it not bring supreme, exultant joy, if each one of us, through wisdom, would become our own priests, and sacrifice this animal within us to rise as *pasu-ratu's*, our own rulers, of our own little *geti*.

Pervin J. Mistry  
Mississauga, Ontario

### READERS' FORUM

Letters for the Readers' Forum should be sent to Adel Engineer, Editor -- Articles and Letters, FEZANA Journal, 1959 Bristol Court, Naperville, Illinois 60565. They should be less than 600 words and must include the writer's full name, address and telephone number. The Journal reserves the right to edit letters for clarity and space. This column is a forum to present information, views and opinions, and should not be used for conducting ongoing dialogue with other letter writers, for repeatedly making the same statements, or for criticizing any individual or his/her views.

#### A View Based on Scriptures, Tradition and Community

[This is a continuation of Dina McIntyre's letter. The first segment, which covered Scriptures and Tradition, was printed in the Journal, August 1991. This segment covers the Community.]

The things that generate the feeling of community that we all so cherish are shared experiences and a state of mind.

To me, it is a source of wonder that so many of the ideals which Zarathushtra taught millennia ago, are the very ideals upon which the United States was founded and grew strong — the freedom to choose; rugged individualism complemented with the spirit of community or team work (*hamazor*); the commitment to goodness and what's right; the commitment to truth; the work ethic; the high value placed on reason; the spirit of independent inquiry; the acquisition of knowledge; the generosity of spirit which fuels community service; the idea that good thinking must be translated into action — these ideals (although not always followed by either Americans or Zoroastrians) are as Zarathushtrian as they are American.

Indeed it took our beloved adopted country, the United States, 200 years to appreciate the wisdom of what Zarathushtra taught right from the start — that the worlds of mind and matter are both part of one harmonious whole, and that we should live in harmony with our environment.

So how will we define our identity on this continent? By outdated traditions which developed after our conquest and dispersal, in the darkest period of our history? Or by the universal and beautiful teachings of our prophet which he intended for all mankind, teachings which propelled the Achaemenians to tolerance, to diversity, and to greatness; teachings which could invigorate our community, and strengthen the younger generation's Zoroastrian identity.

This question of acceptance needs to be decided. If the community prefers to exclude people like me and my family from it, please say so. Common decency requires that you be honest with us. Why do you encourage us to join, on the one hand, and then subject us and our loved ones to the insult and humiliation of exclusionary practices? That simply is not right.

FEZANA cannot dictate to individual Zoroastrians what they should do. But FEZANA can make a decision as that *it* (FEZANA) will do. It can ban exclusionary practices from its committees, activities and ceremonies. If we simply do nothing, the conflict will continue and we will surely lose many of our children as they marry non-Zoroastrians and are unable to find a welcome for their families with us. It is already too late for my children. Will you do nothing and allow it to become too late for your children? And for your grandchildren? We need to create a welcoming, positive, community environment, if we wish to keep our youngsters in the community and proud of it. Those who would deny acceptance have a right to their views. But

do they have the right to destroy community harmony by forcing their views on the rest of us?

The law of *Asha* teaches that we reap what we sow. The late Dastur N. D. Minochehr-Homji in one of his 1984 Chicago Lectures, said:

"If you withhold the light from others, you will be the first to stumble in the dark."

I think we should share the light. Like our wise and generous prophet, we should welcome those who wish to join us. It is time to revive the tradition of acceptance. It is time to stop the hurting and start the healing. All that is needed is the courage to act. After we have thought about it; after we have talked about it; we still need to act. One way or the other. And may Ahura Mazda bless our efforts, and guide us to the truth.

Dina G. McIntyre  
Pittsburgh, Pennsylvania

### **Zoroastrians in China ...**

I enjoyed reading the article on Zoroastrians in China (Journal, August 1991). You may be interested to note that my father, Jamshid Soroushian, published a book, in the Farsi language, in 1988: *Scholarship and Education in the Zoroastrian Religion*, that touches upon this subject.

He discusses Zoroastrianism in China, as well as its stronghold in other parts of the world, such as Hungary, and in India prior to the arrival of the Parsis. He points out the high level of education and scholarship attained by Zoroastrians wherever they lived. A connection with China that is mentioned in the book is the fact that after the Arab invasion of Persia in 651 A.D., King Yazdegard III and his family fled to China and were given refuge there.

He talks of the Hindu philosopher, Cangernghace who wrote a letter to the court of King Vishtasp denouncing the ruler's action in converting to the new religion of Zarathushtra. Upon invitation by the king, the philosopher traveled to the capital city of Balkh for a debate. He was so impressed by Zarathushtra, that he immediately accepted the faith, and on return to India, became active in spreading the word. Those interested in a copy of the book (in Farsi, 273 pages) may contact me at (908) 370-8311.

Mehr Soroushian  
Howell, New Jersey

### Help for the Tajiks

Our friends in Tajikistan (Journal, May 1991) who have expressed a desire to learn more about Zoroastrianism, urgently need financial, technological and scholarly help. We need to find the best method for delivering such help. This is a challenging and rewarding task, if not a responsibility, that deserves individual and collective attention of the Zoroastrian community — a community that itself is buried in the ashes of more than a millennium of genocide.

The problem of the Tajiks is aggravated because there are no centers of Avesta study in the USA. Insler, who translated the *Gathas* is now teaching Sanskrit. Also, Avesta studies should not be confused with anthropology or comparative religions of the medieval Middle East, now popular in centers of Iranian studies. These have, for instance produced Columbia University's *Encyclopedia Iranica*. It will be very expensive to bring the students to a center of Avesta in a foreign university. Are these students after graduation expected to establish a center of Avesta study in Tajikistan?

If the goal is to teach the Avesta to seekers in Tajikistan, I suggest that a better alternative is for one or more Avesta teachers to settle in Dushanbe, either permanently or on a sabbatical leave, and teach the Avesta there. All seekers of the Avesta may then attend the classes and learn. Thus the number will not be limited to a few students, who after a very expensive sojourn in a foreign land, may even never return. The question is reduced to finding one or more teachers of the Avesta who would also preferably speak Farsi (Tajik). Such teachers are already available, for instance at least one from Bombay in addition to Dr. Ali Jafarey from the USA. Living costs in Tajikistan will be inexpensive when \$40 will buy a thousand roubles, enough for living expenses for one month. There are already guarantees of paying two teachers \$80 every month for the next ten years.

Rostam Keyan  
Rosemont, Pennsylvania

### A Christmas Suggestion

As the Christmas season approaches, and we select greeting cards to send to our friends, I would like to suggest that Zoroastrians select greeting cards with the motif of the "Three Wise Men." It is a generally accepted fact that these Three Wise Men (or *magi's*) were Persian Zoroastrian priests.

Over the years this has become a tradition in my family — it promotes good will with our Christian friends.

Rohinton M. Rivetna  
Hinsdale, Illinois



### PERSONAL PROFILE

Homi B. Minochehr-Homji — Author, Scholar and Community Leader



After a lifetime of service to the world-wide Zoroastrian community, Homi B. Minochehr-Homji retired in July, from his post as vice-President of FEZANA.

Homi has had a long and checkered career. Born on July 13, 1913 in Karachi, Pakistan, he has lived in India, Pakistan, Thailand and Canada. He was initiated as a *Navar* in Navsari. After serving in a commercial business for 12 years in Karachi, Homi served as a civilian gazetted officer in the India and Pakistan Army Ordinance Corps for 10 years. For the next decade he was Deputy Secretary in the Federal Ministry of Economic Affairs of the Government of Pakistan. A post with the United Nations took him to Bangkok, where he served for many years.

Homi has dedicated his entire life to community service. For 35 years, he served as Chairman of the Board of Trustees of the B. M. Homji Parsi Medical Relief Association and hospital in Karachi. Since coming to Canada, he served in various capacities, including President, of the Zoroastrian Society of Ontario.

Homi is a visionary. He has a vision, a goal, for the shape of things to come, and follows this vision with dogged persuasion. He spearheaded the genesis of FEZANA, and served as its very progressive and dedicated Vice President since its inception four years ago. Not content to rest on the success of FEZANA, he has been very vocal in evolving the World Zoroastrian Organization into a truly representative world body.

A prolific writer (author of "O Whither Parsis: Placate and Perish or Reform and Flourish", "Zoroastrianism — A Basic Perception", and "Zoroastrianism — Contemporary Perception of Ancient Wisdom"), Homi has always been a very active participant at Zoroastrian congresses and conferences, promoting his progressive (and at times controversial) views.

Homi has officially retired from his post as Vice President of FEZANA; but with his wisdom and extensive experience, the community will continue to look to him for guidance in the coming years.

#### **PLEASE GIVE FROM THE HEART ...**

##### ***Victim of Tragic Accident Needs Help***

FEZANA has received an appeal from the parents of 24 year old Burzin Shroff of Bombay, who was the victim of a tragic road accident a year ago, that has left him bed-ridden and paralyzed from the waist down. With the help of his employer, DHL Airfreight, the family has spent over Rs. 2 lacs on his medical treatment in Ahmedabad and Bombay, but there has been no significant improvement. They now wish to admit him to the "International Spinal Injuries and Rehabilitation Center" in England, and undergo therapy and rehabilitation. They have been given hopes that he may learn to walk, take care of himself, become self-dependent and maybe even be able to hold a desk job. The cost for this three month trip to the Center will be Rs. 16 lacs, which, Mrs. Shroff writes, "even if we put our entire life-earnings at stake, even if we sell off all our possessions together, we will not be in a position to collect even a fraction. That is why we most reluctantly spread out our palms for donations and

stand before you with folded hands, because of our desire to see our beloved Burzin hale and hearty once again."

This nation-wide appeal is being made to Zoroastrians in USA and Canada to assist the Shroffs in their hour of need. Fund-raising is being coordinated by the Helping Hands Zoroastrian Youth Communication Network and the Unity and Welfare Committee. Please send donations, marked "Welfare" to your Association or to: Kaemarz Dotiwala, 14822 El Tesoro Drive, Houston, TX 77083, tel: (713) 586-0646.

##### ***Trust of Morvarid Guiv***

A limited number of scholarships and student loans are available for Zoroastrian students and students of Zoroastrian religion or ancient Iranian history from the Trust of Morvarid Guiv. An application may be made with full particulars on a form available from: The Trust of Morvarid Guiv, 4944 Cass Street, Apt. # 207, San Diego, CA 92109, tel: (619) 483-7994.

##### ***Zoroastrian Youth Education Fund***

I recommend that each Member Association of FEZANA raise a sum of \$500 annually towards building up a "Helping Hands Zoroastrian Youth Education Fund". This amount may be raised by hosting ONE activity on ONE day of the year dedicated to the youth, for the youth, and by the youth. Some suggestions for this "YOUTH DAY" are:

- Have a car wash drive. Let the youth wash all the cars that come for the function for \$5.00 per car.
- Have a disco party, and charge \$5.00 door admission.
- Have a home made food sale.
- Raffle a hamper or other gift item (donated by someone).
- Contact travel agents for donating airline tickets, or restaurants for complimentary dinners, or movie theaters for movie tickets. Give these as door prizes for those who buy tickets.
- Play Bingo or Housie during this event.
- Keep a donation box for cash or tax-deductible check donations.

We trust the youth leaders in every Association will commit to this cause. Contact: Meher Amalsad, Chairperson, Helping Hands Zoroastrian Youth Communications Network, (714) 895-3097.



***Sponsor a Family or Adopt a Village in Gujarat***

It is now one year since the World Zoroastrian Organization (WZO) spearheaded the project to rehabilitate the 687 Zoroastrian families who live in abject poverty in 209 villages in Gujarat. Besides providing these farmers with equipment and supplies, the WZO is mobilizing a variety of programs, to enable them to become self sufficient and live on their farms with dignity.

The WZO has sent an update on the stranded Zoroastrians of Sadad Devi, where 10 families have lived for over 125 years farming about 20 acres of land. Their average annual earnings are around \$200. They grow coarse rice and pulses. Their plight took an unfortunate turn when the Government of Gujarat declared the surrounding jungle area a National Park and took strong animal conservation measures, at the expense of the farmers. The WZO has appealed to the authorities to relocate these families, and provide rehabilitation measures.

WZO has also forwarded an appeal for financial help from the Home for Rural Parsi Zoroastrian Girls, in Navsari, that provides boarding, lodging and education to 34 underprivileged girls from rural Gujarat.

To date, the WZO has: installed pumps in 35 villages; installed pipelines in 29 villages; sunk 14 new wells; deepened 4 wells; leveled fields in 4 villages; donated 7 pairs of bullocks; supplied seeds and fertilizers; established nurseries in 3 villages; supplied a grinding mill, 30 sewing machines, bicycles; helped set up a grocery shop; repaired huts; and other help.

Monetary contributions and aid in various forms have been received from around the world. The Zoroastrians of UK air lifted 101 cartons of used clothing for distribution to the farmers. All transportation costs were donated by Zoroastrian businesses. But much help is still needed.

This is an appeal to all philanthropic Zoroastrians in USA and Canada to reach out and help. Individuals may sponsor one family for \$250 or \$25 per month; Associations may consider "adopting" a village for \$2500 or \$250 per month. But any contribution will be most gratefully accepted. Please send checks payable to FEZANA, marked "Welfare" to: Dinshaw Joshi, FEZANA Welfare Committee, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815.

***Jamshed K. Pavri Memorial Fund***

October 14 was the 2nd death anniversary of Jamshed K. Pavri, a stalwart in our midst, who devoted a lifetime in the service of his community. His memory is being perpetuated through the Jamshed K. Pavri Memorial Fund. The total funds collected by the Vancouver Foundation to date amount to \$52,000. Mrs. Rhoda Pavri and their son, Yezdi sincerely thank those who have contributed so generously. The investment income will be split four ways. One quarter will be assigned to FEZANA's program for higher religious education for priests and scholars. The rest will be donated to the Canadian Red Cross, Operation Eyesight Universal, and the Zoroastrian Society of British Columbia library. Contributions may be sent to: Jamshed K. Pavri Memorial Fund, c/o Vancouver Foundation, One Bentall Center, 505 Burrard Street, Suite 230, Vancouver, B.C., Canada V7X 1M3.

***Acknowledgements***

FEZANA most gratefully acknowledges the following donations received since the last publication. Donations will be accepted for Religious Education, Student Aid, Welfare, Properties, General use, or for any of the special appeals.

***For Medical Aid For Burzin Shroff:***

Anonymous (\$251), Dolly Dastoor (\$51).

***For Gujarat Farmers:***

Cyrus Austin (\$51)

***For Journal:***

Fareedoon Ahrestani (\$8), Delnavaz Ahrestani (\$8), Maharoukh Bhiladwalla (\$24), Mezdie Birdie (\$21), Jal Birdy (\$10), Jehangir Cama (\$8), Capricorn Travels (\$101 for Ad), Farokh Contractor (\$51), Phiroze Dastoor (\$12), Behram Deboo (\$8), Rustom Engineer (\$11 + \$25 for Ad), Parvez Guzdar (\$10), Homi Homji (\$12), Goli Jamshidi (\$21), Sorab Mama (\$10), Dr. Shari Mehrabi (\$12), Purvez Rustomji (\$25), Mehr Soroushian (\$8).

***For Gatha Tapes:***

Sam Batliwalla (\$30), Behram Deboo (\$10), Pesi Sagar (\$25), Behram Varjavand (\$10), Mehr Soroushian (\$12), Soonoo Engineer (\$15).

***For Students:***

Meherdad Aidun (\$33).

***For Khushnuum Khambatta:***

Jehan Bagli (\$100).

***For Religious Education:***

Ratan Vakil (\$15).

***For General Use:***

Hooman Sotoodeh (\$25).



**BOOKS, TAPES AND OTHER MATERIALS****JUDAISM, CHRISTIANITY AND ZOROASTRIANISM  
IN TALMUDIC BABYLONIA***by Jacob Neusner, 228 pp., © 1990, Brown University*

Jacob Neusner has written extensively on Judaism. The above title traces the political history and conflicts of the three religions spanning a period of six centuries before the dawn of Islam. Babylonia (present day Iraq) was then a cosmopolitan world, where a confluence of cultures, religions and languages resulted in a turbulent period in the political history of Sassanian Iran. Neusner concludes that Jewish masses, far from being isolated, participated fully in both the political and economic life in Iran. No era in the history of religion was more diverse or creative than "late antiquity" in Iran.

During a brief period of 400 years, Mazdaism (Zoroastrianism), Manichaeism, Rabbinic Judaism, Christianity and Mithraism were all taking form. Six events characterized the maelstrom of religious activity during this era:

- Most important was the resurgence of a conquering, proselytizing, Mazdaism propagated as a State religion under Ardashir and established in a tolerant manner under Shapur.
- Development of Manichaeism.
- Surge of Christianity southward from Rome.
- Great expansion of Mithraism in both Iran and the Roman Empire.
- Transformation in Babylonian Judaism.
- Conversions of many Iranians to Christianity and the establishment of Christian bishoprics.

Part One chronicles the Sassanian dynasty of Shapur I and Shapur II, the relentless spread of Christianity and the establishment of Zoroastrianism as the State religion. Shapur II ruthlessly persecuted the Christians for their conversions of Iranian nobles and destruction of many fire temples. Persecution of Christians was continued under Yazdegard for 30 years and later under Bahram, Yazdegard II and Peroz. In the 7th century, Khusro II granted Christians religious freedom, on condition they do not convert Mazdeans.

The final two chapters (Part II) deal with two religious discourses: a Zoroastrian critique of Judaism and Aphrahat's (Iranian Christian) reflections on Judaism.

The book is well researched with numerous references to standard works. An index would have been helpful. For his main reference, however, Neusner has drawn on the Babylonian Talmud and the writings of Judaic sages (completed in A.D. 600), whose views of Zoroastrians, pagans and Christians are reflected in this volume.

*Adel Engineer**Editor, Articles and Letters***PURITY AND POLLUTION IN ZOROASTRIANISM,  
TRIUMPH OVER EVIL***by Jamsheed K. Choksy, Foreword by Richard N. Frye, 204 pp., 1989, University of Texas Press.*

Many religions have rules concerning purity and pollution, violation of which is believed to expose society and individuals to great peril. Choksy's study focuses on the beliefs and rituals of purity in Zoroastrianism, an ancient religion with adherents all over the world that influenced Judaism, Islam, and Christianity. Purification rites in Zoroastrianism are essential for the prevention of pollution and the suppression of evil. These rites often have been studied not for what the religion itself believes them to be but rather as systems of hygiene. Choksy argues that the rituals would be viewed as symbolic expressions of Zoroastrian cosmology, dualism and eschatology.

The book surveys these purification rituals, tracing their concepts and changes over the span of the faith's history and the spread of the religion to many countries. The author, himself a Zoroastrian who has witnessed the rituals not open to non-Zoroastrians, has successfully surmounted the difficulties posed by doctrine and by the relatively obscure languages of religion's liturgy to produce a fascinating study of this belief system.

Choksy is Junior Fellow and Ph.D. candidate at Harvard University.

*[From a book review by the University of Texas Press.]***SUCH A LONG JOURNEY***by Rohinton Mistry, 352 pp., 1991, Knopf.*

*Such a Long Journey* is the exceptionally vivid and often heartbreaking first novel of Rohinton Mistry, a 38 year old Indian living in Canada, whose debut collection of stories, *Swimming Lessons*, was highly acclaimed two years ago. Such is his narrative assurance that it is not enough to say Mistry is a writer of considerable promise; he is, already, a writer of considerable achievement.

The book follows the daily life of one Gustad Noble, a decent, good natured Zoroastrian living in Bombay during the early 1970s. At home, he is caught up in the feuds and conspiracies of apartment buildings everywhere. At work, he enjoys the rowdy camaraderie of his Zoroastrian friends, singing *Roamin' in the Gloamin'* in the bank canteen and entertaining one another with ribald tales.

Patiently, and with loving humor, Mistry develops a portrait of a household: Gustad savoring mock-Tennyson verses at the dinner table, singing *The Donkey Serenade* to his ailing daughter. The details of his life are wonderfully exact: a bottle of Camel Royal Blue Ink, old copies of Bertrand Russell, an 1897 edition of Barrere and Leland's *Dictionary of Slang, Jargon and Cant*. And Mistry catches the pungent cadences of Indian English as they have seldom been caught before.

[Reprinted from *Time*, April 8, 1991, book review by Pico Iyer].

#### **Fastest Selling Classical Recording**

The Three Tenors In Concert - Jose Carreras, Placido Domingo and Luciano Pavarotti appearing together, with Zubin Mehta conducting the orchestras of the Rome Opera and the Maggio Musicale Festival in Florence, has been at the top of the classical charts for nearly a year, and the CD has become the fastest-selling classical recording in history. In its various forms as CD, cassette, LP and video, the recording has sold more than 7.5 million copies worldwide. The concert, recorded at the Baths of Caracalla in Rome, was hailed as the "recording event of the decade."

From the *Boston Sunday Globe*, August 18, 1991



#### **Zubin Mehta at Ravinia**

For the first time Zubin Mehta conducted the Chicago Symphony Orchestra, at Ravinia in August, with a performance of Beethoven's Ninth Symphony.

According to Howard Reich of the Chicago Tribune (August 12, 1991): "The subtlety of this performance suggests Mehta may have reached a new, more profound level of interpretation. Rather than the heaven-storming one might have expected of the first two movements, Mehta offered deliberate tempos, measured pacing and complete lucidity of texture."

#### **MATRIMONIALS**

*The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. All information will be kept in strictest confidence. Submissions and responses to this column may be made to: Roshan Rivetna, FEZANA Welfare Committee, 626 West 56th Street, Hinsdale, Illinois 60521, (708) 325-5383.*

**Zoroastrian boy, 26, 5' 9"**, Associate in Electronics, self-employed in business in California, interested in a kind, soft spoken Zoroastrian girl. Please call (714) 279-0317. [#M91-6].

**Professional Parsi lady, 31, M.S.** in Structural Engineering from USA, employed with an engineering firm in California. Interested in meeting a professional Parsi gentleman, settled in USA, and between 30 to 35 years. All round interests include creative arts, floral decorations, reading, painting, needlework, socializing, music, photography, cooking, gardening, traveling, swimming and scuba diving. [#M91-7].

**Parsi lady, 31, 5' 1"**, B. Com. from India, working in New York since 1989, very interested meeting educated professional gentleman, and settling down in USA/Canada. Interested in traveling, reading, cooking. [#M91-8].

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**JOBS**

As a service to the North American Zoroastrian community, FEZANA Journal will print jobs / positions in this column free of charge. Names will be withheld upon request. Please send complete information with full address and telephone numbers, to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, Maryland 20842.

**Jobs Wanted**

A recent graduate is available for a career position in financial analysis, accounting, or business management. M.B.A., May 1990, University of Illinois at Urbana- Champaign, with concentration in Finance and Information Systems. B.S., Accounting, May 1990. Work Experience: Associate Financial Analyst, Oscar Mayer Foods; Graduate Assistant, University of Illinois; Marketing research representative, Elrick & Lavidge, Inc (summer intern). [#J91-6].

**Jobs Available**

A Management and Computer Consulting Company has several positions available in its New York City and Parsippany, New Jersey office locations. Positions require experience in one or more of the following areas: VAX/VMS environment, relational databases, C, Unix, project management, programming, and/or consulting. Positions are open at all levels. For further information, contact Mr. Ratan Vakil at (201) 515-9224 between 9 a.m. and 5 p.m. [#J91-7].

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**MILESTONES**

*FEZANA Information Receiving and Dissemination Committee needs your help in developing reliable and complete records of all births, navjotes (sudreh-push), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, pertaining to Zoroastrians in North America since the days of the earliest known Zoroastrian settlers on this continent. Please see Journal, May 1991, for details on the type of information sought, or provide as much information as possible.*

*Please send or call in all information to: Rustom Kevala, Chairman FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road Dickerson, Maryland 20842, U.S.A. Tel: (301) 972-7295*

*All organizations and individuals who are publishing newsletters, compilations or commentaries are requested to send one copy regularly to the above address.*

*The following notices are provided from recent publications of Zoroastrian Associations in North America and from the records of Mobed Jehan Bagli:*

**Births**

A boy to Nawas and Chen Patrick, and grandson to Jeroo and Darius Kotwal, at Petawawa, Ontario, Canada, on April 18, 1991.

Kayaanoosh (Kian), a boy weighing 8 lb 10 oz, to Sarosh and Pearline Contractor of the Zoroastrian Association of Houston, on May 21, 1991.

Mitra, a girl weighing 6 lb 3 oz, to Kershaw and Nazneen Khumbatta of the Zoroastrian Association of Houston, on May 21, 1991.

Kanesh, a boy to Farida and Khushroo Lakdavalala, of the Zoroastrian Association of California, on March 23, 1991.

Anahita, a girl to Nauser and Meher Tavariva, of the Zoroastrian Association of California, on May 12, 1991.

A girl, to Rooki and Khushroo Fitter, of the Zoroastrian Association of California, on June 11, 1991.

A boy, to Khurshid and Farhad Jamadar of the Zoroastrian Association of California.

Trevor, a boy to Dr. Kaizad and Jill Tamboli, in Biloxi, Mississippi, on July 28, 1991.

**Navjote (Sudreh-Push) Ceremonies**

Shyla, daughter of Zarine and Neville Batliwalla of the Zoroastrian Association of Northern California, on December 20, 1990.

Nisha and Jehan, daughter and son of Dina and Carl Engineer of the Zoroastrian Association of Northern California, on December 17, 1990.

Natasha, daughter of Parveen and Cowsy Wadia of the Zoroastrian Association of Northern California, on December 21, 1990.

Rohini, daughter of Annahita and Jehangir Jasavala of the Zoroastrian Association of Northern California, on December 28, 1990.

Parvez, son of Dogdo and Kobad Jamshed, on January 7, 1991.

Kaykhushroo and Moojan, son and daughter of Bijan and Ketayoun Zare-Parsi, at their home in Manassas, Virginia, on July 5, 1991.

Darius, son of Nadir and Geraldine Wadia, in West Orange, New Jersey, on July 27, 1991.

Zarnosh, son of Nainshad and Yasmin Maneksahw, in Fort Washington, Pennsylvania, on July 4, 1990.

Michelle and Monica, daughters of Firdausi and Sherenaz Mazda, in Chicago on August 10, 1991.

### Weddings

Ardeshtir Shishbarandran, to Humayun Atashbund of Bridgeport, Connecticut, at the Arbab Rustam Guiv Darbe Mehr, New Rochelle, New York, on September 12, 1989.

Zarin Noshir Medhora, to Sandip Jagdish Kapur, both of Middletown, Connecticut, in Middletown, Connecticut, on May 18, 1991.

Anahita Rustom Seth, to Dilaawar Jal Mistry of North Caldwell, New Jersey, at the Arbab Rustam Guiv Darbe Mehr, New Rochelle, New York, on June 23, 1991.

Farhad Verahrami of Gaithersburg, Maryland, to Shehernaz Joshi of Chevy Chase, Maryland, on August 10, 1991. Wedding receptions by the bride's and bridegroom's families were held on August 23 and 25, 1991.

### Deaths

Najamai Kaikobad Karkaria, mother of Gulshan, Aban, and Roshan, of Ontario, Canada, on June 6, 1991.

Noshir Patel, husband of the late Aloo Patel, and father of Khushroo, in Ontario, Canada, on June 12, 1991.

Dinshaw Minwala, husband of Nergish, father of Hosheder, and grandfather of Cyrus and Tenaz, at the age of 92, at home in Silver Spring, Maryland, on August 22, 1991.

Jerbanoo Vandriwalla, mother of Shahrukh Dadabhoy, in Navsari, on June 5, 1991.

Shavak Vadoli, husband of Muni Vadoli, and father of Adil, Noshir and Paul of the Zoroastrian Association of California.

### Events and Honors

PERCY CONTRACTOR, son of Yasmin and Darius Contractor of Ontario, Canada, was one of two students nominated by the Hollycrest Middle School for an IBM student award. This award is given to those who combine scholastic excellence with a strong positive attitude towards their work and colleagues. The award consisted of two tickets to a baseball game at the Toronto Sky Dome, a special pre-game interview with famous baseball stars, dinner for two, and several mementos. During the game, the audience of over 50,000 gave a standing ovation to Percy and the other children nominated from other Toronto schools,

for being the "Achievers of Today, and Shapers of Tomorrow".

The Zoroastrian Society of Ontario, in a special ceremony on June 30, 1991, presented awards "in appreciation of the dedicated service rendered to the Zarthushti immigrants in assisting them to settle in Toronto", to: Mrs. MOTI BALSARA, Mrs. PERIN ANTIA, Mrs. NILUFER MAMA of Toronto; Mrs. SILLOO KAVARANA AND KHOJESTE AND FEROUZA MISTREE of Bombay; and Mrs. VERA DASTUR, Mr. BEHRAM AVARI, and Ms. PARI-ZAD PANTHAKY of Karachi [now Mrs. Parizad Viraf Bankwalla, of Potomac, Maryland]. Mr. Jamshed Jam, speaking on behalf of all the Zarthushti immigrants, expressed his warmest thanks to all those who have helped in their rehabilitation. The awards were presented by Dr. Farhang Mehr.

NERINA RUSTOMJI graduated with honors from the Spring Branch High School in Houston, Texas, in June. Nerina also gave the commencement address on that occasion. She plans to attend the University of Texas this fall.

NATALIE VANIA has been appointed Professor in the Department of Philosophy at St. Cloud State University, St. Cloud, Minnesota.

CYRUS SINOR, son of Lily and Dara Sinor of the Zoroastrian Association of Pennsylvania and New Jersey, graduated from Norwich College with a degree in Civil Engineering. He also made the Dean's List.

SOHRAB COLABAWALLA, who is studying International Business at the University of Texas at Austin, was placed on the Dean's List last semester.

SHAHRUKH (SHAKI) COMMISSARIAT won a championship trophy at the Texas Open Squash Tournament on April 28, 1991.

CYRUS RIVETNA, third year Architecture student at the University of Illinois, Champaign, was selected with 45 other students, to study for a year at L'Ecole d'Architecture de Versaille, near Paris, France. He will be studying architectural design, and during the travel-study breaks, will explore Europe's historic and contemporary architecture.

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