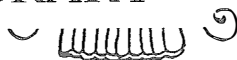


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## LIVING IN HARMONY WITH NATURE A ZOROASTRIAN PRECEPT REVISITED IN THE 90'S

*"Who proves himself far better than the Good,  
And helps Creation on its upward march,  
Through Mazda's strength our Master he becomes;  
But whosoever fosters not our Mother Earth,  
Behaves far worse than any of the bad,  
He meets his retribution at the end."*

**ZOROASTRIAN ASSOCIATION  
OF  
HOUSTON  
LIBRARY**

[*Yasna Vohu-Khshithra*, Ys 51.6]

2	<i>Editorial — Zarathushtris and the Environment</i>
2	<i>Message from the Vice-President</i>
3	<i>News from the Secretary</i>
3	<i>On the North American Scene</i>
6	<i>Around the World</i>
9	<i>Coming Events</i>
9	<i>Looking Back</i>
10	<i>Youthfully Speaking</i>
12	<i>Sudrehs and Kustis for North America</i>
14	<i>Living in Harmony with Nature</i>
20	<i>Readers' Forum</i>
22	<i>Personal Profile</i>
23	<i>Zoroastrian Enterprise</i>
24	<i>Please Give from the Heart</i>
26	<i>Books and Such</i>
28	<i>Matrimonials, Jobs, Milestones</i>
30	<i>Events and Honors</i>

**EDITORIAL*****Zarathushtris and the Environment***

People around the world are actively dedicating themselves to progress on all fronts, extending areas of research and business, entering the high technology growth area, strengthening and increasing our worldly activities and promoting the continual education of our youth. Efforts to promote high technology advancements have unfortunately been coincidental with environmental side effects. Talk of pollution of the water systems, the land and the air, is common in most communities in North America and other regions of the world.

Many centuries ago, Prophet Zarathushtra, emphasized the importance of keeping the elements of fire, earth, water and air pure and away from pollutants. The ritual of "Dakhmah" or "Towers of Silence" for the dead, was a primitive way of keeping the earth pollutant-free for farming or other purposes. The importance of keeping the fire, water and air free of pollutants was emphasized through rituals, many of which are followed in Zarathushti communities to this day.

Although some rituals may seem primitive in our twentieth century lives in North America, we do not have to look far to realize the urgency of preserving the environment, even in the most modern and advanced societies in the world. Depletion of the ozone layer, pollution of the underground water reservoirs, and contamination of soil deposits, are among the most crucial and actively pursued concerns. The importance of these issues is further emphasized by world leaders attending the Earth Summit in Rio de Janeiro to discuss a global plan for rescuing Planet Earth.

Preservation of the environment must be a continuous effort in our daily lives. We as Zarathushtris are fortunate to have had the importance of preservation and conservation of the elements emphasized in our religious heritage.

In line with these views, Zarathushtris around the world can concentrate on assisting the communities where they live, to implement startup or advanced programs for environmental preservation. Our efforts, though small in numbers, can be viewed as complimentary to those of other communities and agencies who concentrate on projects of larger magnitude.

Volunteering a small amount of time to such a worthy cause will serve to fulfill not only a religious obligation, but also help a globally humanitarian issue. It is imperative to work together as a community and remember the goal we have set out to achieve.

*Dr. Hooman Sotoodeh*

*Publisher and Marketing Manager, FEZANA Journal*

**MESSAGE FROM THE VICE-PRESIDENT**

Day by day we see the world changing rapidly and in ways none of us thought possible. It is time now for us to pay very close attention to the changes and keep up with the system. We must wake up, be aware of the changes, and have the ability to adapt to developments before it is too late.

In today's world, communication and efficient information flow are the keys to success. Other factors to be aware of, are the state of the economy, work force and education. These influence our lives today and the future of children in the years to come. Ensuring these elements, will enable us to establish an outstanding and successful community.

We are part of a people who live in one of the top Democratic nations where there is limitless opportunity and the potential to do anything we choose. It is our responsibility to use these factors to our advantage and help fellow Zoroastrians in other countries.

As a respected organization, FEZANA should be supported by all Zoroastrians, to ensure the development and implementation of short and long term projects. We have to be united and unanimously believe that our voice will be heard only through unity and cooperation.

FEZANA's position today is dependent on the support and participation of all local Anjumans and individuals. FEZANA cannot grow without the support of its members. We urge all Anjumans and individuals to contribute their time and ideas to make it even better. The committees would welcome fresh input from interested parties.

*Farshid Salamati*

*FEZANA, Vice President*

*FEZANA Special Task Committee, Chairperson*

**NEWS FROM THE SECRETARY****1992 Annual General Meeting**

The FEZANA AGM will be in Vancouver at the Arbab Rustam Guiv Darbe Mehr, on September 3, from 9.00 am to 6.00 pm, followed by dinner, and will continue at the Vancouver Trade and Convention Center on September 4, from 9:00 am to noon. Member Associations are invited to send one or more delegates. This is an open meeting, all Zoroastrians are welcome as observers. The preliminary agenda is:

- **FEZANA OFFICERS' REPORTS:**
  - President - R. Rivetna
  - Vice-President - F. Salamati
  - Treasurer - F. Patel
  - Secretary - D. Dastoor
  - Asst. Secretary - B. Behboodi
- **STANDING COMMITTEE REPORTS:**
  - Coordination & Planning - F. Salamati
  - Census & Survey - M. Patel
  - Education/Conference/Scholarship - K. Irani
  - Funds & Finance - K. Harvesf
  - Helping Hands Youth Network - M. Amalsad
  - Information (Journal) - R. Kevala
  - Congress - D. Dalal
  - Small Groups - M. Motafram
  - Special Task - F. Salamati
  - Sports - B. Khosravani
  - Unity & Welfare - K. Dotiwala
- **NEW BUSINESS:**
  1. Continuing Conference of Mobeds
  2. Parliament of World's Religions
  3. WZO & Council of Federations
  4. Council for Resolution of Issues
  5. Unified Zoroastrian Calendar
  6. North American Funding Plan

**Zoroastrian Community in Central Florida**

The Zoroastrians of Central Florida have become "Corresponding Members" of FEZANA. Central Florida boasts a growing community of about 25 families from Tampa, Jacksonville, Orlando and the East Coast area around Daytona Beach. Several Zoroastrians own businesses in the area, including a bakery and a hotel very close to Disneyworld. Contact: Mahrukh Motafram, 4703 Orange Grove Way, Palm Harbor, FL 34683.

*Dolly Dastoor*

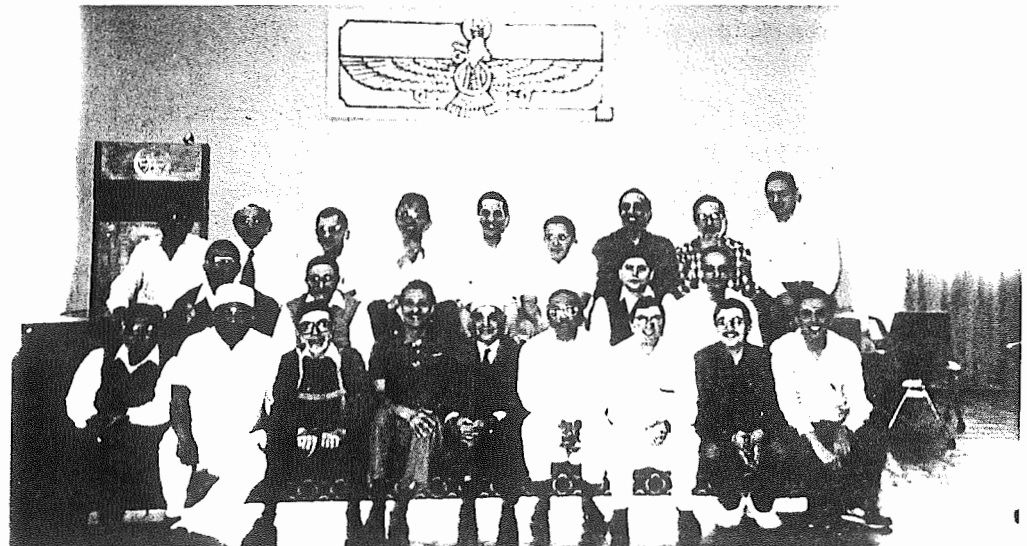
*Secretary, FEZANA*

**ON THE NORTH AMERICAN SCENE****North American Mobed Council Meeting**

The fifth AGM of the North American Mobed Council (NAMC) was held at the Darbe Mehr of the Zoroastrian Association of Metropolitan Chicago, April 17-18, 1992. The meeting was attended by some twenty mobeds from Toronto, Montreal, Chicago, Houston, New York, New Jersey and California.

**Pre-Meeting with FEZANA:** As a prelude to the meeting, some FEZANA executives, laity and NAMC executives met for an informal exchange. The purpose was to promote interactions and facilitate communication between the mobeds and laity. FEZANA president, Mr. Rivetna, emphasized the importance of this symbiotic relationship, and outlined areas to strengthen it. In an effort to promote an enlightened priesthood, conscious of doctrinal, ministerial as well as ritual aspects, a seminar has been organized with speakers from a Chicago theological seminary. Such an exposure would help broaden our outlook on how a priest functions in society.

*At the  
North  
American  
Mobeds  
Council  
meeting  
in Chicago.*



**Mobeds Council Meeting:** Among the major topics of discussion during the one and 1/2 days of the AGM were: Constitutional changes to meet the requirements for a tax exempt status; issue of a unified calendar; Ashirvad and navjote involving non-Zoroastrians; issuing of certificates for Navjotes and Weddings; and adoption of certain modifications in Ashirvad prayers.

NAMC, in collaboration with the Iranian Mobed Council, is planning to prepare a booklet that will outline a curriculum of religious knowledge and prayers requisite for the Navjote ceremony.

One of the most encouraging aspects that emerged out of the AGM is that, despite some fundamental differences in beliefs of the Iranian Mobed Council (IMC) and NAMC, the two bodies have lined up a significant degree of accord, in executing several joint ventures. This is best confirmed by the fact that Mobed Fariborz Shahzadi of IMC was elected Executive-at-Large on the NAMC committee. Except for the new secretary, Mr. Xerxes Bamji to replace Mr. Panthaky who relinquished for personal reasons, the rest of the executives were voted in for another term.

The meeting ended with a banquet hosted by the Chicago Zoroastrians. This brief report would be grossly incomplete without mention of sincere thanks on behalf of NAMC, to the families who hosted the stay of the participants, to those who provided gourmet lunches, and to the organizers who made it all possible.

*Dr. Jehan Bagli*  
*Princeton, New Jersey*

[Lack of funding emerged as the single most critical issue on which FEZANA could work, to support and promote the priesthood. Funding alternatives will be discussed at the FEZANA AGM in Vancouver - R. Rivetna.]

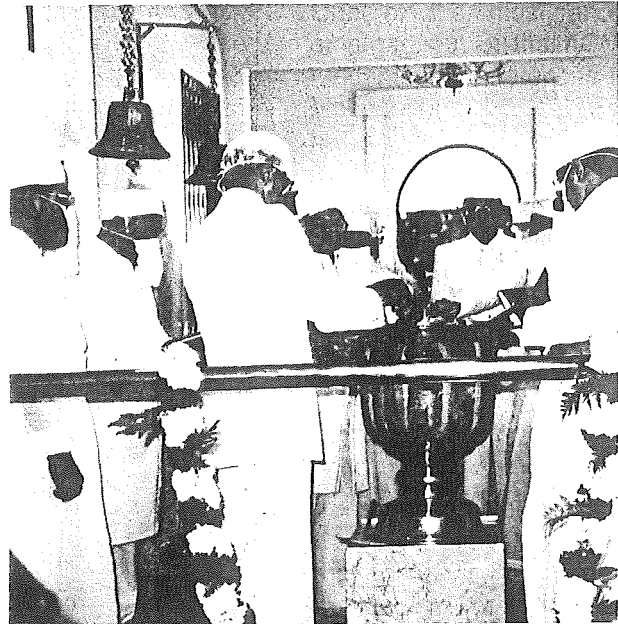
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### *Inauguration of Dar-E-Meher In San Jose*

Over 850 guests attended the grand inauguration ceremony of the first Dar-E-Meher in Northern California, in the Bay area, on March 28, 1992. With proper ceremony, eleven Mobed Sahebs lit the fire in the *afarganyu* donated by the Surat Parsi Panchayet, and carried it, in a small *afarganyu*, in procession to the stage in the large tent erected for the occasion, where a Jashan ceremony was performed, to celebrate this auspicious occasion.



*Inaugurating the Atash Kadeh*

After inaugural addresses by officials of the two host Associations — the Persian Zoroastrian Organization and the Zarthoshti Anjuman of Northern California, guests were entertained with songs and Iranian dances, followed by a catered dinner. In a letter to Firoze Bhandara, President of ZANC, and Esfandiar Anoushiravani, President of PZO, Rohinton Rivetna, President of FEZANA, wrote:

"... The cooperative efforts of your two Associations in building the Dar-E-Meher is a shining example to the rest of us, of what can be achieved by working together. This inauguration is a landmark event. All Zoroastrians celebrate with you, for this Dar-E-Meher will forever stand as testimony to Parsi-Irani understanding shown by your community."

*Darius Captain*  
*San Jose, California*



***Oak Park Ethnic Festival***

The Oak Park Ethnic Fest gave Chicago area Zoroastrians an opportunity to show Zoroastrian culture, food and heritage to an interested local community. An enthusiastic showing of youth and adults, some in traditional dress participated in the parade on a decorated float. As always the dhansakh, kavabs, "egg and okra pie", koprapak, nankhatai and other delicacies were popular at the Zoroastrian stall. Contact: Mehroo Patel, (708) 383-8985.

***Youth Center for California***

An eleven member subcommittee of the Zoroastrian Center of California is coordinating the planning and fundraising for the construction of a Youth Center in the Los Angeles area. In 1992, a car raffle, netting over \$5,000, and the performance of a Parsi Natak, netting about \$3,500 boosted the Youth Center fund, which now stands at \$57,000. Contact: ZAC president, Cowas Patel (213) 721-4885.



*Chicago Area Zoroastrians on float at Oak Park Ethnic Festival.*

***Addition to Toronto Aramgah***

A private unveiling of a plaque commemorating Mrs. Coomi Bhathena's donation of \$10,000 towards the purchase of burial plots at the Glen Oaks Memorial Gardens near Toronto, Canada, took place at the site on March 28, 1992.

*[ZSO Newsletter, 1992]*

***American Youth Symphony with Mehli Mehta***

The world premiere of the American Youth Symphony conducted by Maestro Mehli Mehta with Walter Mathau as host, was on KCET TV earlier this year. The one hour documentary also featured Zubin Mehta, Itzak Perlman, Yehudi Menuhin and Marvin Hamlisch. Video cassettes of this star studded performance are available at \$30 each by calling (310) 476-2825.

*[ZAC California Newsletter, April 1992]*

***Zoroastrian Youth of North America (ZYNA)***

ZYNA, a publication by Zoroastrian youth, will merge with the FEZANA Journal starting with this issue. In the last issue of ZYNA, Shahriar Shahriari, editor-in-chief writes: " We wish to acknowledge the efforts of all editors and others who helped with ZYNA, all writers who shared their thoughts with us, all sponsors for their financial contribution, all associations for help in distributing ZYNA, and you the readers for your interest and support ... as it is with most things, it is not good bye, it is till we meet again, in another place, in another form..."

Jim Engineer, News Editor of ZYNA, has agreed to serve as the Youth Editor for the new *Youth Section* in the FEZANA Journal. All youth are invited to send ideas and articles to him at 1959 Bristol Court, Naperville, IL 60565.

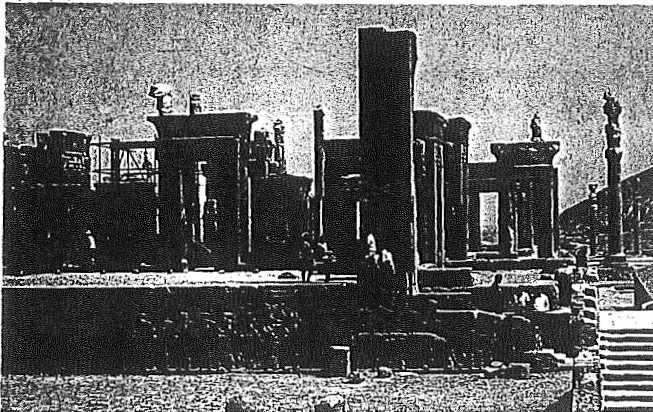
**Persian Cultural Studies Program**

At a gala dinner party at Persia Restaurant to commemorate the Iranian poet Nezami-Ganjavi, Dr. David Strongway, Chancellor of the University of British Columbia announced plans to create an ancient Persian cultural studies program and a Farsi language and literature studies program, by the end of 1992, within the Middle Eastern Studies Department at UBC.

[Payk-e-Mehr, Spring 1992].

**Talk on Persepolis**

The Education Committee of the Zoroastrian Association of British Columbia organized a talk by Mr. Rashid Irani on "Persepolis". The presentation was accompanied with a slide show of this ancient Persian city.

**Persepolis, Seat of the Persian Empire****Networking at AT&T**

The 40 or so Zoroastrian employees of AT&T spread across locations in New Jersey, Illinois and California communicate with each other through an informal electronic mail newsletter. Zoroastrians on other networks at Universities, corporations, or businesses are invited to communicate with this network ("att") and exchange news and views. Contact: Viraf Ghadially, (908) 972-6527 or Meher Soroushian, (908) 949-5127.

**Traditions of Ancient India and Iran**

The Zoroastrian Association of Greater New York hosted a one-day seminar on "Relations Between Traditions of Ancient India and Iran" on May 16, 1992, at the Darbe Mehr in New Rochelle. Topics were: "Philosophy of Vedanta and

Zarathushtra" - Rev. Ajata Sharma; "Similarities Between the Traditions of Ancient India and Iran" - Dr. Pallan Ichaporia; "Types of Moral Visions Among the Indo-Aryans, Rta, Asha, and Dharma" - Professor K. D. Irani; "Vedic Traditions" - Dr. S. Yegnasubramanian; and "Movement of Iranian Tribes and Ideas on the Ancient Indian Sub-Continent" - Dr. A. Jafarey.

**Presentation of Gathas in Quebec**

At the NoRuz Jashan, the Zoroastrians of Montreal, Quebec, were treated to a capsulized presentation of the Gathas of Zarathushtra, by children from the religious education classes conducted by Khushroo Mirza and Quinee Patel. Following an introduction, each child spoke on the basic theme contained in each of the seventeen *Yasnas* of the Gathas. The presentation was based on the translations of Prof. I. J. S. Tarporewalla and Prof. S. Insler.

**AROUND THE WORLD****Federation of Youth Associations**

The Federation of Zoroastrian Youth Associations (FOZYA) was formed in 1991, at the Fifth All India Zoroastrian Youth Conference in Nagpur, India. The primary aim is to "promote increasing contact, co-operation, cordiality, unity and solidarity amongst Zoroastrians in general and Zoroastrian youth in particular." Membership is open to all Zoroastrian Youth Associations. The annual fee for "liaison members" (Associations registered outside India) is \$20. Contact: Jehangir Bisney, 27 Raghava Ratna Towers, Chirag Ali Lane, Hyderabad 500 001.

**Tour of Iran**

FEZANA is in the early stages of planning a tour of Iran for North American Zoroastrians in 1993. Off-season discount rates are available from October through May. Zoroastrians interested in getting a glimpse of ancient Persian history and culture, through visits to historical sites such as Persepolis, and Shiraz, are invited to send their suggestions, ideas and preferences for dates, tour duration and itinerary, to Parvin Mobed, (708) 719-1003.

### *Report on the Tajik Zoroastrians*

On August 24, 1991, I found myself at Moscow airport, at the invitation of the Tajikistan Friendship Society, to celebrate the 1000th year festival of Ferdowsi's *Shahnameh*. Little did I know that the next few days were to be some of the most turbulent times in Soviet political history. People of the former Soviet Union were effervescing with the keenness of spirit to return back to their ancient roots and faiths. The many faiths such as Russian Orthodox, Christianity, Jewish, Islam, and ... yes even Zoroastrianism!

Deep in the Pamirs and the central Asian highlands, the message of Asho Spitaman Zarathushtra was initially spread amongst the Aryans eons ago. The Tajiks, descendants of the Aryans, are proud of this heritage. They trace their ancestry back to the Pishdadian Dynasty era.

September 1, the day I arrived in Dushanbe was the day Tajikistan's Soviet parliamentary President stepped down and the Tajiks voted themselves a free nation at last. I was welcomed warmly, and thrilled to be there at such a critical threshold of history. Here I was in the midst of the cradle of a reborn nation, a Zoroastrian nation, a place where Jamaspnameh and Persian Ravayats had predicted the advent of Shah Bahram Varjavand.

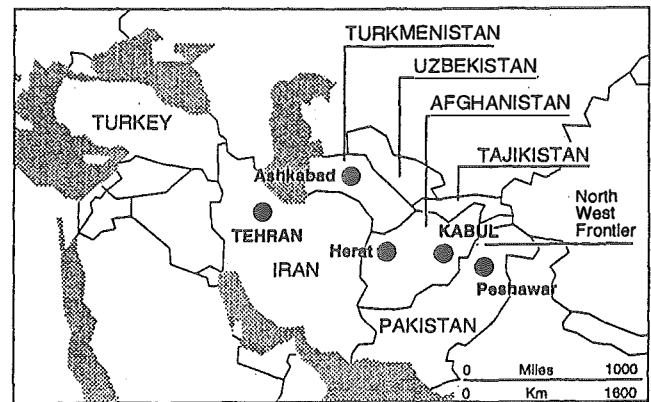
Ustad Behramshah Shroff had indicated that there still survived groups of the *Maghavas*, a tribal people whose Zoroastrian roots go back in unbroken lines for over 3,000 years. In regions of Pamirs, the Altai, Caucasian mountains, between the Caspian and Black seas, there are people of Persian Zoroastrian origins. Also in Central Asia, Balkh, Karshi, the regions of present Tajikistan, Khazakistan, Uzbekistan, Kirghisia and Azarbaejan, some people are longing to return to their ancient faiths and traditions.

During my one week visit I had meetings with historians and archaeologists, and the Dushanbe TV station. They say that out of a total population of 5 million, between 2 to 3 million Tajiks are of pure Zoroastrian stock. Even the official language there is Persian/Durian. Since the Communist takeover, Russian is also an official language. Professor Jamshidi Parvona, president of the Zoroastrian Foundation, informed me that there are three fire temples high up in the mountain villages, and that there

are still about 1000 people who wear the Sudreh Kusti, most of them Mobeds. The Avesta is available in both the Persian and Russian scripts.

The Tajiks are anxious to make connections with Zoroastrians in India, Iran, UK, USA, Canada and elsewhere, not only to regain their Zoroastrian identity, but also to be assisted in their economic and social development as a new state in the global community.

*Professor Dr. Meher Master-Moos*  
President, Zoroastrian College  
Bombay, India



### *Volunteer Work In Dushanbe*

Opportunities are available for volunteer teaching work with a private industrial, educational institution in Dushanbe, Tajikistan, which may attract adventurous Zoroastrian men and women. Short term teaching jobs are available in English, economics, accounting, finance, international trade law, and other related business areas. Comfortable furnished apartments, and a salary (in Rubles) to meet local needs will be provided. The positions demand a light work schedule, and will provide an opportunity to travel in the region, to study and practice the Russian, Tajik or Uzbek languages.

This information was provided by Ms. Eden Naby (wife of Professor Richard Fry of Harvard), Center for Middle Eastern Studies, Harvard University, who has herself spent several years researching and teaching in Tajikistan and the surrounding republics. Contact: Eden Naby, R.F.D. No 1, Tower Hill Road, Brimfield, MA 01010, tel: (413) 245-3630.

*Homi B. Minocher Homji*  
Weston, Ontario

***Ferdowsi for the Afghans***

As Afghanistan began to splinter along ethnic lines following the fall of the Soviet-backed regime earlier this year, Iran placed its weight firmly behind the Persian-speaking Tajiks. To bolster the new Persian-speaking government, the Iranians sent gifts and aid to Kabul. "We have certain cultural roots with these people ... a common language and a common religion," said Mr. Sherkhodai, Iran's consul in Peshawar. Iran is encouraging these links, offering to fund study of Persian literature and celebration of the ancient Zoroastrian New Year. Iran is offering the Afghans a copy of Ferdowsi with every sack of wheat it sends.

*[Excerpted from "Iran pulls out the biggest plum from Afghan pie" by Colin Barraclough, Financial Times, London, May 14, 1992]*

***Zoroastrian Heritage of the Kurds***

Many of us are aware that the Kurdish people were Zoroastrians before the advent of Islam, but did you know that they still consider fire as sacred, celebrate Navruz, and consider Zarathushtra as one of their ancestors? There are more than 25 million Kurds in Kurdistan. The Kurmanji dialect of the Kurds is very similar to the Gathic language. These and other astonishing facets of Zoroastrian history were brought to light in a fascinating lecture arranged by the ZSO.

*[ZSO Newsletter, November 1991]*

***Dadabhai Naoroji Parliamentary Centenary***

Dadabhai Naoroji became the first non-white member of the House of Commons in July 1892. His contribution to the history of India is well recognized. As co-founder of the Indian National Congress, he influenced Mahatma Gandhi, Muhammad Ali Jinnah and Sir Mancherjee Bhownagree (who became a Conservative MP in 1895).

To commemorate this historic centenary, the Zoroastrian Trust Funds of Europe (ZTFE) organized a slate of events at Zoroastrian House, with guest speakers Zerbano Gifford, (whose new book *Dadabhai Naoroji, the Best Kept Secret* was launched later at Zoroastrian House), Professor John Hinnells of Manchester University, Dr. L. M. Singhvi, Indian High Commissioner, and the Rt. Hon. Sir David Steel MP, former leader of the Liberal Party. The Zoroastrian community of Great Britain presented Dr. Singhvi with a portrait

of Naoroji to be placed at India House. A celebratory dinner hosted by the Rt. Hon. Paddy Ashdown MP was held at the House of Commons. There was also an integrated campaign of radio and television programs, and a series of newspaper articles, to make the Dadabhai centenary truly worthy of his memory. Contact: Rusi K. Dalal, Secretary, Zoroastrian House, 88 Compayne Gardens, London NW6 3RU.

***WZO Commemorative Lecture***

To commemorate Dadabhai Naoroji's epoch-making speech, "England's Duties to India" on May 2, 1867, WZO presented a lecture, "The Twist in the Rope", researched by Farrokh Vajifdar, at the 1992 London Seminar. Contact: S. F. Captain, President, 135 Tennison Road, South Norwood, London SE25 5NF.

## A REASON TO CELEBRATE



### Dadabhai Naoroji

First Indian/Parsee Zoroastrian  
Member of British Parliament  
5th July 1892

## CENTENARY

Founder, Patron and President  
of the Association  
(Founded 31st October 1861)

**COMING EVENTS*****Kankash-e-Mobedan Youth Camp***

The next Religious Education Youth Camp hosted by the Council of Iranian Mobeds (Kankash-e-Mobedan) will be held in November 1992 at the Rustom and Morvarid Guiv Dar-e-Mehr in San Jose. The Council aims to impart religious education and Zoroastrian identity through a fun-filled program of lectures, team activities, group prayers, campfire and songs. Contact Fariborz Shahzadi (714) 830-5248.

***Looking Ahead to the 21st Century***

All are invited to the Eighth North American Zoroastrian Congress, hosted by The Zoroastrian Society of British Columbia, in Vancouver, BC, September 4 - 6, 1992. Events include:

**September 3 and 4**

- FEZANA Annual General Meeting

**Friday, September 4**

- Half day morning City Tour; and Singles Dinner at 6 pm at Hyatt Regency Hotel.
- Workshops from 2:00 - 4:00 pm  
 "Business & Entrepreneurship", *Chair: Dr. Meherwan Boyce*  
 "Our Youth, Our Future", *Chairs: Darius Captain & Meher Amalsad*  
 "Education of Children", *Chair: Firdosh Mehta*  
 "Women's Network", *Chair: Dolly Dastoor*  
 "Zoroastrians in Canada"

**September 5 and 6**

- Congress and Banquet. Banquet Guest Speaker is Professor Kaikhosrov Irani on "The Heritage and Vision of the Future." Guest Speaker on Sunday is Dr. Parvona-khon Jamshed, on "Toponymy of Zoroastrianism in Badakshan and Evidence of Zoroastrianism in the Pamirs."

For information, call your local Association, or Chairperson Bella Tata, #702 - 1725 Pendrell Street, Vancouver, B.C. V6G 2X7, Canada, tel: (604) 681-5250.

**GIFT SUBSCRIPTIONS AVAILABLE**

Remember — FEZANA Journal makes an excellent gift for students, family and friends.

***Meeting of Newsletter Editors***

A meeting of editors of North American Association newsletters, and interested FEZANA Journal contributors, will be held on September 4, 1992, at 6 pm during the Eighth North American Zoroastrian Congress in Vancouver. Interested persons are invited. Contact: Dr. Rustom Kevala, Editor, FEZANA Journal, tel: (301) 590-9006.

***First World Zoroastrian Youth Congress***

The Helping Hands Youth Communication Network Committee of FEZANA will host the first World Zoroastrian Youth Congress in Southern California September 4 - 6, 1993. The theme is "Unity Among Zoroastrian Youth for Preservation of Zoroastrianism in the 21st Century. Contact: Meher Amalsad, 15842 Villanova Circle, Westminster, CA 92683, tel: (714) 895-3097.

**LOOKING BACK**

*Readers are invited to submit stories or incidents about their ancestors and family history. Photos are welcome.*

***From Zahedan to Kansas City***

Surush Mabraki Arjunmdi was born on July 24, 1918 in Bombay, India. After completing his education at Petit Parsi High School, he ventured into business, including brick manufacturing, a flour mill, a gas station and real estate. During World War II he was in the British army and later took part in the freedom movement of India.

In 1958, Mr. Arjunmdi went to Iran to join his wife's family in Zahedan, located on the borders of Pakistan, Afghanistan, Baluchistan and Iran. The route was through Pakistan and he made his way on foot and by camel to Zahedan, which at that time had no electricity, plumbing or bathrooms. Besides his family, there were two other Zoroastrian families. His influence in Zahedan brought about a Zoroastrian Association which now has a fire temple and a rest house for Zoroastrians traveling on the East-West road.

Of his four children, a son lives in France, a daughter in Tehran, his youngest carries on the family business in Zahedan, while his son Kaiki lives in Kansas City (We all know him!).

[ZAKA Newsletter, March 1992]



# YOUTHFULLY SPEAKING

devoted to the expression of Zoroastrian Youth in North America

## What this Section is All About

In order to reach my target audience, two important areas of cooperation must be established. The first dealing with the adults - the majority of this publication's readership. They must urge the youth in their communities to take the initiative in reading the FEZANA Journal not just for the youth section, but for the entire publication. The second area of cooperation deals with the youth themselves. The topics and issues within this section will be geared toward the news, issues and topics confronting Zoroastrian Youth in North America today. The youth, typically defined as any individual 35 years and under must be exposed to this section. It is through this publication that they may play an active role in figuring out for themselves what the Zoroastrian faith means to them.

I know that as I have grown older I have questioned various aspects of our religion, been exposed to other religions at college, and as time goes on I see my Zoroastrian friends a lot less. I have never been an orthodox Zoroastrian, but I have always cared about my religion, played an active role within it, and believe in my people. As news editor of ZYNA, the Zoroastrian Youth of North America newsletter, I wrote articles about what was going on in the Zoroastrian Youth community.

When ZYNA editor Shariar Shariari approached me about beginning this section of the FEZANA Journal I was excited, but didn't want to fall into the same situation he did. He had to deal with the printing of ZYNA, accumulate all final copy from around the country, generate money for each edition's publishing, and could only count on certain individuals

to help him. I thought about what kind of problems I would face, and how committed I would be to the opportunity Shariar presented me with. I agreed to be the Youth editor because I believe this can work. 'Believe' is the key word here, because that's all I can do. The only way this section will be effective is if the youth of North America read it and respond.

I challenge the youth of North America to voice their opinions through essays about the way they feel about their religion. I urge the youth of North America to read the views of others, be open minded and respond in an educated but down-to-earth manner, so we can establish a forum for free and robust debate

### How to Correspond With Youthfully Speaking . . .

Community News

Artwork

Letters To the Editor

Essays

National News

Quotes

mail  
material to:

Jim Engineer:  
Editor: Youthfully Speaking  
1959 Bristol Ct.  
Naperville, IL 60565 USA

"Power Tends to Corrupt,  
Absolute Power  
Corrupts Absolutely"

that each member of the Zoroastrian Youth community can relate to. Names and profanity used in a slanderous, immature fashion will not be tolerated. The purpose of this section is for the youth of North America to be informed not just about the news and events across the continent, but about the everyday questions we ask ourselves as we grow older.

Topics such as Irani/Parsi Relations, Inter-Marriage, Conversion and Gossip will probably be addressed by the readers of this section. After all, these issues tend to be the only topics of conversation at the youth congresses every year, and they are important. But too many youth attend the conferences with the

*continued . . .*



# YOUTHFULLY SPEAKING

## About This Section cont'd . . .

idea that a solution exists. Unfortunately, a weekend is not enough time to be immerse oneself in the controversy and come away with an opinion. We all have feelings that are constantly changing, we experience new things everyday, and to be confused or unclear about the way we feel is alright. I feel congresses do a good job in presenting these issues in a creative and youth-oriented manner, but I don't think an individual can be comfortable about the way he or she feels after being bombarded by a barrage of issues and opinions.

The written word is just as powerful, and in this case a more frequent opportunity for understanding. I encourage all the youth who air their feelings at the congresses to play a more active role in this section, by reading these pages and responding through writing if they feel an urge to do so. When we write, we see the words we want to speak, we have time to correct ourselves and properly state what we want others to understand.

All news articles will be objective, non-biased and designed to inform only. Essays submitted will obviously be subjective, and in no way represent the opinions of the *Youthfully Speaking* staff, FEZANA or any of FEZANA's contributors. The opinions within the essays will be those of the author's only. It is my hope that this section will become a tradition for the years to come, and that the youth of the 1990's will learn a little bit more about who they are and what they stand for.

## Don't Sell Out

by Neomi Rao  
Detroit, Michigan

*Peace,*  
*Jim Engineer*  
*Editor*

Many people leave high school bright-eyed and ready for risks. At least that's how I felt, and after one year, I still feel the excitement and anticipation of the new and exciting. Unfortunately, I frequently discover that the exciting and risky aspects of many people's personalities have vanished. They see the painful portions of life, and instead of moving forward and standing tall, they revert to their old comfort zones.

I see this in many people, but I experience it frequently in Zoroastrian youth. All of the Zoroastrian youth I know are either married, or engaged to someone within the religion. Of course, in itself there is nothing wrong with this, rather I feel that too often these marriages are consummated for the wrong reasons. In some cases, I see a true and pure love, however, in many other situations I see something forced, maybe a little desperate. The situation is far from ideal.

Why did they do it?

What did they fear in the rest of the world?

I have seen interracial (-religion) couples relinquish their deep feelings merely for some conception of ease and comfort. And yet I can't help screaming that Life is Hard, at least for those people with lofty aspirations. Pushing forward for your desires is difficult, but natural and necessary. It's Nietzsche's will power, it's human nature, and whenever it is denied only more weakness and misery will develop.

People maintain their ideals throughout most of their youth, however, maturity and age often force people to confront serious questions. Questions which suddenly are so serious that they deserve special attention, a deviation from a person's usual nature. Why when considering marriage and child-raising do people return to their culture rather than to themselves? It is almost ridiculous. Are they so insecure of who they are that they need to receive confirmation from society?

These people are afraid. They fear making the wrong choices, as we all do. Yet running to society, away from yourself, is the worst course of action. It appears to be the best decision because all outside forces will enforce you, but this means very little if you are unhappy or unsatisfied.

Every so often a Zoroastrian will choose to marry another Zoroastrian because they share many beliefs and values. While these are important considerations, I feel that the choice to marry within the religion is only significant if a person has ventured into the rest of the world and then returned to his culture. An uneducated and unexposed choice is really no choice at all.

A person cannot be so wrapped up in one part of their world that they fail to see the rest of it. Many first generation cultures experience similar sort of growing pains: I observe them in my other Indian and Asian friends. A strong sense of community develops because many of these people are far from their original homes in a strange country. Although children often adapt quickly to this atmosphere, age brings a return to old customs and ideas. Some of these people have almost a dual personality. Their work and school "American" identity clashes with their traditional "cultural" identity that they lead at home and with family friends. To be a satisfied and complete individual, one needs to reconcile these two disparate lifestyles.

Be true to yourself. Whether that leads to a decision outside the culture or not, is just a function of a person's individual needs and desires. Realizing oneself occurs in different ways for different people. Never be afraid to take risks, for often these lead to the greatest growth and realization. Even if something doesn't work out, an important lesson has been learned, which leads the way to new possibilities. The options should never be obscured by the impositions of others.

The world holds many things. Don't sell out. Go and discover them before choosing.

## Look Here!

Just A Reminder to all youth that there is still time to put your name, a little bit about yourself, and a wallet-sized photo of yourself into the Zoroastrian Youth Directory. For further info, read the rest of this newsletter.

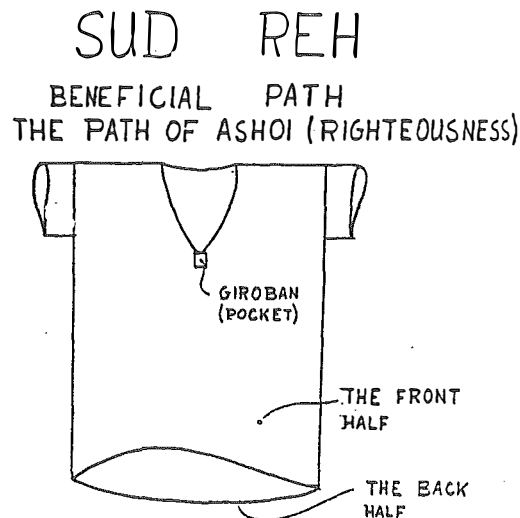
## SUDREHS AND KUSTIS FOR NORTH AMERICA

*A proposal for a win-win partnership between FEZANA, WZO and the poverty stricken Zoroastrian families of Gujarat.*

*by Adi J. Daver*

### **Background of Sudreh and Kusti**

The Navjote marks the formal initiation of a person into the Zoroastrian faith. A compound of two words: Nav (*Avesta* - Nav, *Pahlavi* - Nô) meaning "new" and Zôt (*Avesta* - Zaoatar, *Pahlavi* - Zôt) meaning "worshipper", Navjote literally means "New Worshipper" or "New Initiate". The ceremony is climaxed by the priest putting a next-to-the-skin V-necked shirt, the "sudreh" on the initiate, and girding the waist with the sacred girdle, the "kusti". Thenceforth, the Zoroastrian traditionally wears them all the time, both as symbols of the faith and protection against the evils of Ahriman.



PARTS OF SUDREH	MEANING
SUDREH IS MADE OF WHITE MUSLIN CLOTH	WHITE STANDS FOR INNOCENCE AND PURITY.
GIROBAN	POCKET TO COLLECT GOOD DEEDS.
THE FRONT HALF	STANDS FOR THE PAST-OUR DUTY TO OUR FOREFATHERS.
THE BACK HALF	STANDS FOR THE PRESENT-OUR DUTY TO OUR CHILDREN.

NOTE: AT THE CORONATION OF THE KING OF ENGLAND HE PUTS ON THE "COLOBIUM SINDONIS" WHICH IS EXACTLY LIKE THE SUDREH.

The ancient Zoroastrians wore sudrehs of white wool, silk, or even leather and kustis made from cattle wool or hair. Over the centuries, the tradition evolved of making sudrehs from soft, white cotton muslin (*mul-mul*) and kustis from lamb's wool. Similarly, it was once the privilege of the women of the priestly class alone, to make sudrehs and weave kustis. But over the last several years, even lay Zoroastrians have been making them.

Since the Arab conquest of Iran, not all Zoroastrians have worn the sudreh and kusti all the time. In Iran, for hundreds of years, until the reign of the last Shah's father, to have worn them openly would have invited harassment, forced conversion to Islam, or even death. Iranian Zoroastrians, therefore wear the sudreh and kusti in the privacy of their homes only on special religious and festive occasions, or when visiting a fire temple.

The Zoroastrians who settled in Sanjan, on the other hand, maintained the tradition of wearing the sudreh and kusti all the time, because they faced no fear of persecution. Nevertheless, over the last fifty years, some younger Parsi men and women began dropping the practice, as they adopted western style dress, and for varying reasons, like their Iranian brothers, now wear them only on special occasions.

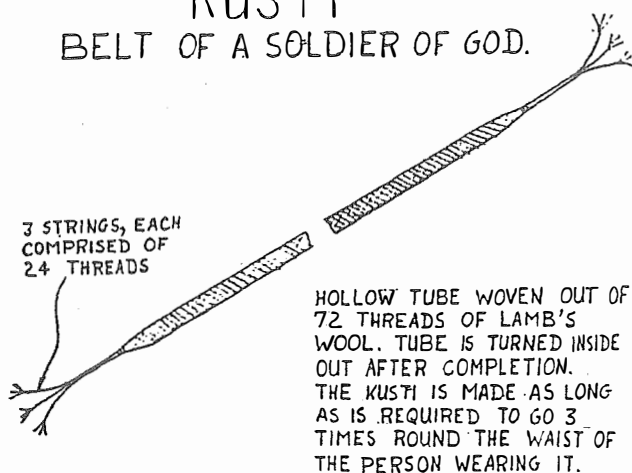
Zoroastrians settled abroad carried the varying practices of their home countries with them. Since then, some have, regrettably, stopped wearing the sudreh and kusti all the time, for varying reasons, not the least of which has been the fact that they are not easily available. The Zoroastrian Association of Metropolitan Washington, some 15 years ago, pioneered a Zoroastrian shop to serve this need. Most other Associations have since done the same.

### **What Is the Likely Demand?**

The potential demand in North America is sizable. The estimated population is 8,000 Iranians and 12,000 Parsis. We will assume that 6,000 (half of

the Parsis) wear the sudreh kusti all the time, and will need 4 sudrehs and 1 kusti every year, while the remaining 14,000 wear them only occasionally, and will need 1 sudreh and 1 kusti every 5 years. In rounded numbers, the annual replacement demand works out to 27,000 sudrehs and 9,000 kustis.

## KUSTI BELT OF A SOLDIER OF GOD.



PARTS OF KUSTI	MEANING
KUSTI IS MADE OUT OF LAMB'S WOOL	IN ALL AGES OF MAN LAMB IS CONSIDERED TO STAND FOR INNOCENCE AND PURITY.
EACH STRAND USED FOR WEAVING THE KUSTI IS WOVEN OUT OF 2 FINE THREADS OF WOOL.	STANDS FOR THE 2 WORLDS 1. THE PRESENT WORLD. 2. THE FUTURE HEAVENLY WORLD.
THE 6 STRINGS, 3 AT EACH END	STAND FOR THE 6 GAHAMBARs.
THE 24 THREADS IN EACH STRING	STAND FOR THE 24 SECTIONS OF THE VISPERED (PART OF AVESTA)
THE 72 THREADS IN THE KUSTI	STAND FOR THE 72 CHAPTERS OF THE YASNA (PART OF AVESTA)

### The Proposal

FEZANA is exploring the possibility of getting sudrehs and kustis made in bulk in India, and distributing them to Zoroastrians in North America through the Associations. Compared to the cost of having sudrehs made by local entrepreneurs (\$6 - \$9), this is an attractive alternative, especially with the recent devaluation of the Indian rupee.

Sudrehs of high quality mul-mul could be made in 9 sizes (3 each for children, men and women). Associations could sell the sudrehs to their members at retail prices of only around \$3, \$4 or \$5 and kustis at \$12 - \$15. These low prices could still leave adequate margins for FEZANA to cover distribution costs and the associations to cover their operational costs. This proposal has the makings of a win-win solution for all concerned.

But how is this all possible?

### Partnership with Gujarat Zoroastrians

The answer lies in the exciting project undertaken by the WZO in Gujarat, where close to 15,000 Zoroastrians (a shockingly large percentage of our tiny world population) live beyond the fringes of absolute poverty, eking an annual income of no more than \$150 per person, from subsistence farming. With worldwide donations, WZO is successfully implementing a project to improve the quality of their lives. It is seeking ways to provide supplementary non-farm incomes for them. One such source would be the production of high quality sudrehs and kustis for Zoroastrians living abroad.

The WZO personnel in India are prepared to: provide sewing machines and weaving looms; arrange to supply the high quality mul-mul and lamb's wool; give technical assistance to initially produce sudrehs in 9 sizes and kustis in 6 lengths to top quality standards; collect these products; complete Indian customs formalities; air-parcel to FEZANA; and give very generous "making charges" to the families.

FEZANA could import the sudrehs and kustis every six months, and distribute them, after proper customs clearance, to the Associations. The Associations could keep sufficient stocks, order replenishments through FEZANA every six months, advertise the availability, and sell the products to their members. Such bulk purchase arrangements have obvious advantages for the North American Zoroastrians in terms of costs, and at the same time, would simplify matters for the WZO authorities in India.

The annual purchase by FEZANA of 27,000 sudrehs and 9,000 kustis would bring an income from the "making charges" in the neighborhood of \$100,000 or over 25 lakhs rupees.

This proposal would help the North American Zoroastrians in meeting their recurrent need for sudrehs and kustis at very low costs. At the same time, it will contribute enormously to extricating a rather large segment of a tiny world community from conditions of degrading absolute poverty. Should you agree that this proposal is as attractive as FEZANA believes, please let your Associations know. Let us do all we can to lift this mutually beneficial proposal rapidly off the ground.

## LIVING IN HARMONY WITH NATURE

### A ZOROASTRIAN PRECEPT REVISITED IN THE 90'S

*As the nations of the world gather at the "Earth Summit" in Rio de Janeiro, in June 1992, to seek solutions to the many environmental dilemmas facing humanity, Zoroastrians revisit the mission of Prophet Zarathushtra, who, 3600 years ago, spoke of respecting the Earth and its elements, and living in harmony with nature.*

#### PRESERVING AND CHERISHING THE EARTH

##### **The Creation Story**

An analysis of the order of Creation in Zoroastrianism, [*Bundahishn*, 1-54] readily reveals two phases. The first phase — the inanimate creation of the heavens (light), the water and the earth, is followed by the second phase of animate creations — the planets, animals and humans. It is important to realize that the animate creations are in fact a synthesis of the elements of the inanimate ones, and are endowed with a cycle of birth, growth and termination. Humans are the supreme and most highly evolved of Ahura Mazda's creations. They alone have the ability and power of thought, and their rational expression as words and actions. They have evolved as the most dominant force on this planet; can recognize Good from Evil, and Right from Wrong; and have the potential of all the forces of creation and destruction that operate in the universe.

The creation around us is a gift of God to humanity. *Asha* or *Ashoi* is the Zoroastrian thought that is the basis of the "order" underlying the creation of the universe. This creation of Ahura Mazda is deemed to be a perfect and ideal existence. This conceptually perfect universe in the physical world, has evolved as a conflict between two opposing mentalities. With the advance of science and technology, the human insight in the order and organization of nature increases. This represents a clear manifestation of the progressive mentality *Spenta Mainyu* in reality. Humanity, by Zoroastrian theology, is duty-bound to advance the cause of "Harmony with Creation", and promote the universe on the path of *Asha*. Looking at the circumstances around us it is apparent that, with the advent of knowledge, greater discord is developing between humanity and creation.

##### **Humans — Caretakers of Nature**

Professor Carl Sagan, astrophysicist at Harvard University refers to a meeting of the "Global Forum of Spiritual and Parliamentary Leaders"

held in Moscow, in January 1990 [*Parade Magazine*, March 1, 1992]. This august gathering that pooled together the clergy of the Christian, Muslim, Buddhist, Hindu, Jain, Sikh, Shinto and Native Iroquois churches, was indeed the poorer, for the absence of any Zoroastrian representation. At this meeting there was general consensus that humans have become predators on the biosphere, always taking, never giving. Using a Native American saying, speakers cautioned: "We have not inherited the earth from our ancestors, but have borrowed it from our children." In bridging creation and religion, Prof. Sagan writes: "... there is nothing in the Judeo-Christian, Muslim, Hindu-Buddhist or Native American tradition that approaches the cherishing of nature. Indeed, both western religion and science ... assert that nature should not be viewed as sacred." He later concedes that: "A poignant metaphor of 'stewardship' has emerged recently — the idea that humans are the caretakers of the earth, put here for the purpose and accountable, now and into the indefinite future, to the Landlord."

It is indeed remarkable that in 1992, a highly reputed scientist, author of a petition, "Preserving and Cherishing the Earth", utters the words that bear stark similarity to those of Zarathushtra, 3600 years ago. The learned professor has obviously overlooked the fact (perhaps in the absence of a Zoroastrian) that the first revealed religion of the world, Zoroastrianism, does in fact hold nature and creation as sacred and humans as its caretakers. This is fully attested to by the prayers dedicated to the elements of nature, such as the *Khorshed* (to Sun), *Atash* (to Fire), and *Ardvisur* (to Water) *Nyaishes*. Despite the numerous obscurities, the traditional text of the *Vendidad* and numerous middle Persian texts, instruct strict maintenance of purity of the elements of nature. In fact, the very genesis of the tradition is based on the care and protection of creation. This is vividly demonstrated [*Yasna* 29.1-4] when the soul of the universe laments to the Creator, of the fury,

cruelty and violence that captivates it. Ahura Mazda responds [*Yasna* 29.8] by naming Zarathushtra Spitama as its Saviour.

### *Bridging the Gap*

Today, in this highly technocratic and materialistic society, there is a harsh awakening of the fact that humans have gone to excess. Humans are exhausting the non-renewable resources and deforesting the plant kingdom at a rate (an acre per second) that can cause irreparable damage to this generation and pose a serious survival threat to future generations. We have perhaps closed a full circle, and the earth is once again pleading to the Creator, this time in the form of those environmental consciousness organizations, and the Moscow Global Forum. An appeal has been formulated by spiritual leaders from 83 countries and international religious bodies have responded positively.

This is a resurrection of the teachings of Prophet Zarathushtra. It would be in order for FEZANA to bridge the gap by participating in this endeavor and supporting this petition genuinely on the grounds that it is in complete consonance with the teachings of the Prophet of the first revealed religion on this planet.

*Dr. Jehan Bagli*  
*Princeton, New Jersey*

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### **ONE DESIGN**

It is good to be aware of the many similarities between other religions and our own, being mindful of the beautiful *Yenge Hatam* prayer which requires us to respect all good men and women, whomever they may be. It also is important to know how we differ.

All religions regard the natural wonders of our universe as divinely inspired — the elements, organic life, the galaxies of stars that stretch out through space and time. Whether we believe in natural evolution, or in some type of direct creationist theory, a person would be hard pressed to witness the exquisite order which pervades the universe and not feel the reality of a Master Architect behind it all. To Zarathushtra, this natural order is a reflection of God's truth — *Asha* — and God's truth is an integral part of God's nature. I believe this was the genesis of our ancestors' reverence for the natural elements. They revered what they believed was a reflection, or an expression of the divine.

Our ancestors practiced this belief in ways that met the needs of their world, and their state of knowledge. They took elaborate precautions to keep themselves and the natural elements free of the pollutants of their day. Today, with running water and indoor plumbing, the specific precautions that our ancestors took may no longer be necessary to keep our world clean and safe. But the wisdom of Zarathushtra's teaching is brought home to us anew in the threat to our environment from industrial and organic pollutants. And we can bring his teachings to life by doing what we can, each in our own way, to reduce the dangers to our planet from such pollutants.

But if we view the "environmental" aspect of our religion only from the perspective of the natural elements, I think we would miss a great deal, for that aspect only scratches the surface of Zarathushtra's unique and profound view that the material and spiritual are both a part of one single design.

Many religions express the view that what is physical or material is "base" — to be rejected, subdued, conquered, eliminated. Even secular philosophers, such as Plato, an old favorite of mine, teach that spiritual perfection can be attained only when the physical is thoroughly rejected and eschewed.

Zarathushtra's teaching is quite different. In his view, the physical/material world, and the spiritual/mental world, are complementary parts of one single design — two halves of one whole, each beautiful and having its own worth, each with its part to play in bringing about the desired end. Indeed, far from rejecting the material world, Zarathushtra points out with gentle irony, that it is only through our actions and interactions in the physical, material world that we grow spiritually. The material world is the medium through which the spirit is perfected — an interesting paradox. So Zarathushtra does not teach us to reject the material world. He asks us rather to reject what's wrong, and embrace what's right, in both the physical and abstract aspects of our lives. In short, the criterion for rejection is not whether something is material or spiritual, but whether it is right or wrong, true or false.

This teaching leads us to view the world from a refreshingly new perspective. We begin to understand that we, and the world we live in, are all a part of the same whole. We cannot destroy any part of this whole without destroying a part of ourselves. Zarathushtra's teaching requires us to cherish our material world, to live in harmony with



other life forms, with our natural environment, and with each other. It invites us to promote, with reason and intelligence (*Vohu manah*), what is good in both the material and spiritual aspects of reality.

Down through the ages, our ancestors, like others, viewed their environment through the spectacles of their own needs and fears (as we also are inclined to do). The things in nature that they feared, that they could not control, that wreaked havoc with their crops, or home, or way of life, such as wolves, frogs, locusts, et cetera they considered "bad". And since our religion enjoins us to fight what's bad and promote what's good, our ancestors developed traditions which required the destruction of those things in nature which they considered "bad". These later traditions are not reflected in Zarathushtra's poems.

Today we understand that even those parts of the ecosystem that seem noxious to us have their uses, and are necessary to an effective functioning of the whole. But let us resist the temptation of being smug about our ancestors' limitations. Like our ancestors, we too are inclined to view Zarathushtra's original philosophy from the limitations of our own world view. Today, we may respect the ecosystem. We may no longer exterminate wolves and frogs, we may clearly recognize the environmental dangers posed by industrial and organic wastes, but we face an environmental danger from a more subtle form of pollution. A pollution of the spirit. We are caught up in the rat race. We have forgotten Zarathushtra's prime objectives, and we judge ourselves and others by the prestige of our jobs, the size of our bank accounts, the make of our cars, and the size of our houses. Wordsworth put it well when he said:

*"The world is too much with us,  
Late and soon, getting and spending,  
We lay waste our powers.  
Little we see in nature that is ours,  
We have given our hearts away ..."*

There is nothing wrong with wealth or high office. These things are not to be rejected simply because they are "material". The trouble arises when such things become ends in and of themselves. This distorted perspective engenders a malaise of the spirit, as we grow out of sync with the overall design. Zarathushtra's antidote for this pollution of the spirit is quite simple — a re-orientation of objectives, seeking and advancing the truth for truth's sake; doing what's right, because it is right, and for no other reason; using our minds and hearts to advance the good.

These objectives are a reflection of the divine. They give happiness. They bring us into harmony with our environment — an environment in which the material and the spiritual blend in one beautiful design.

*Dina McIntyre  
Pittsburgh, Pennsylvania*

### **A ZOROASTRIAN MISSION: TO BRING SOLACE TO THE SOUL OF MOTHER EARTH**

At times you may wonder as I have, "Of what value can we Zoroastrians be to the outside world? What could our ancient and dwindling group possibly have to say to the world community of today?" One vital contribution we can make, which comes directly from our tradition, is our wisdom on the environment. We are representatives of an era that was closely allied to Mother Earth. That time was washed away in a tide of arrogance. The emphasis on honoring harmony with the other of God's creations was swept aside and replaced with one of conquest and mastery, with resultant imbalance and disorder.

The world can no longer ignore the webs of interdependence that bind all of the earth's children together. As the environmental crises of the recent years have demonstrated, imbalances in far away lands, like the loss of Brazilian and Ivory Coast rain forests, cause imbalance in our own lives as well. In this age, environmental degradation and human suffering has proceeded at an unprecedented rate. The planet can use all the help it can get, and I believe we have a role to play in its recovery. Zarathushtra says: [*Ys 28.1, a rendering of Taraporewala's translation*]:

*To Mazda's Holy Spirit I pray first that  
Through deeds inspired by Asha,  
I may gain true knowledge;  
And I pray for Vohu Manah's Loving Wisdom, too  
"So that I may bring solace to the Soul of Mother Earth."*

These verses imply that we must pursue knowledge and loving wisdom with the purpose of bringing "solace to the Soul of Mother Earth." As a mother myself, I cannot think of any better way to bring solace to the soul of our great Mother, than to care for all her children, whether animal, vegetable or mineral. Ours is a message of reverence for the entire natural world. Zarathushtra's injunction to not defile the principal elements: the earth, water, air and fire, now seems amazingly farsighted. Not only did our ancestors refrain from polluting the natural elements, but also, they were



counseled to improve their lands, to plant trees, breed cattle and protect useful animals. The point, of course, is not to follow precisely the actions of our ancestors — for example, the exhortation to breed cattle may have lost its usefulness in today's world. Rather, I believe that what is critical is that the overarching principles of the faith endure: the preservation of the environment, and the reverential treatment of the natural world.

An important aspect of defeating the destructive forces has to do with preserving the balance of the natural systems: the earth and her fruits may have been given to us to enjoy, but not to pollute and abuse. Not surprisingly, Zarathushtra envisages heaven, not as some distant space; rather Paradise is none other than the familiar and beloved green earth and blue skies restored and revived, without hate, deceit and violence that trouble our own.

The ultimate message that Zarathushtra has for the world is that we alone are responsible for the world we live in. No one can do it for us. We can draw strength, guidance and inspiration from God, but ultimately, the hard work is ours to do.

From my understanding of our religion, the notion of *Saoshyant* or the concept of the Messiah, regards all of us as potential saviors. Each one of us has a critical role to play in saving our planet from destruction. The need by some, to believe in a single supreme savior should not surprise us; for how many of us, in times of utter hopelessness, would not like to think there is someone out there who is going to come and fix it all? During those times when the magnitude of suffering is great, the belief in the coming of a Messiah serves to ease otherwise unbearable anguish. But in Zoroastrianism, the messianic vision is a personal one. Each one of us is a potential redeemer of our planet.

Although Zoroastrians are now mostly urban and far removed from the pastoral lifestyle from which the religion rose, we nonetheless must take our guardianship over this earth seriously. Look around you, open your eyes, ears and hearts and find opportunities where you can make a difference. Your actions can take many forms including involvement in recycling efforts, as environmental educators, environmental watchdogs, and ever-vigilant citizens pressing for environmentally sensitive policies.

We must remember that our greatness does not hinge on our command of an empire nor on the

numbers we call to our religion. Whether we number in the millions or are just a handful, whether we have many books of ancient wisdom or a few, whether we have made significant contributions in the past or not, is of no consequence. Our calling is not to be valued, but to be of value. And there is no greater contribution that we can make for today's world as Zoroastrians than to remind it of the importance of revering balance in the natural world.

We have been born on this earth as Zoroastrians, the few of us that remain. Let us make a pledge to dare to have our voices heard. Let it be said in generations to come, that we who are a mere few, have contributed way out of proportion to our numbers, to the well-being of this planet.

*Sousan Abadian Heifetz*  
Belmont, MA

*[Sousan is at the Kennedy School of Government in international economic and social development. She will be receiving her doctorate in political economy from Harvard University.]*

#### **BRINGING ABOUT A RENEWAL ON EARTH**

In this era of environmental consciousness, ecologists are telling us that if we are to survive on this planet for very much longer, humankind needs to develop a respect for nature that has heretofore been sadly missing. This is the big issue of the 90's! In another time and another place, 3600 years ago, Zarathushtra proclaimed this very message to his followers. He was the first to emphasize the harmony between Man and Nature. He taught a respect for the elements, the Sun, the Earth, Fire and the Waters. He taught us how to fit into Nature's cycle. He taught us how to conserve and value our precious natural resources. This environmental consciousness makes the practice of the ancient faith of Zarathushtra in modern times more relevant than ever.

Most religions espouse a sadly dated theology that places humankind at the center of all creation, summed up in the message "the earth exists for humankind, and not vice versa." We think that natural process and environmental constraints will be suspended just for us, because we have a special place in creation. Also, there is a widespread belief that science and technology will be our salvation in an ecological crisis. The promise of the technological solution has kept alive the myth that we can achieve ecological conservation

without any sacrifice to our continuously rising standard of living. We think we can play with nature and push it to its limits, and then wait for the technological miracle to save us.

To avoid the sad fate of accelerated ecological collapse in our very own lifetime, we need to reverse hundreds of years of human behavior and beliefs. Zoroastrians are uniquely equipped, by virtue of the vision of Zarathushtra, to bring about this renewal on the earth.

Rohinton M. Rivetna  
Hinsdale, Illinois

### THE WORLD'S FIRST ECOLOGICAL RELIGION

Ever since Prof. John Hinnells declared at the Fourth World Zoroastrian Congress in Bombay in 1985, that Zoroastrianism was the world's first ecological religion, the ecological values of our time have made us turn to that aspect of it all the more. It lends the teachings of Zarathushtra added contemporary relevance. The relevance is far from marginal, when man's harshness to man and his harshness to nature should be the central concern of all religions and all sciences.

In the early dawn of primeval curiosity and devotion, people gave themselves verses (hymns) to Creation. The seeds of an old respect and a reverence for Nature lay there. Zarathushtra put his questions to the great Creator, the Architect of it all, in the following verses:

*"This do I ask, Ahura, tell me true:  
What great Creator Asha's place assigned?  
Who was the first Father of Eternal Law?  
What being laid down the paths of the Sun and the Stars?  
Who made the Moon to wax and wane betimes?"*

*"Whose might doth hold the Earth and the Sky apart?  
Who keeps the Waters and the Planets in place?  
Who guides the Winds in their uncharted course?  
Who wafts from far the dark clouds charged with rain?  
And who inspires Vohu Mano's love?"*

*"What Architect did fashion Realms of Light?  
And also realms of Dark? Who wisely planned  
For us both Sleep and Waking, Rest and Work?  
Who has created Dawn and Day and Night,  
To teach the Wise the purpose of our Life?"*

[Yasna 44.3 - 4.5, I. J. S. Taraporewala, *The Religion of Zarathushtra*]

Zarathushtra seems to be a seer precursor of the scientist of recent centuries since Galileo, Newton, Darwin and Einstein. They too were putting their questions of the Beyond to nature; and they too share a sense of wonder and awe of

Creation's *Asha*. Galileo, like Zarathushtra two and a half millennia earlier, wondered how "the path to the Sun and the Stars were laid down". Newton's quest of the laws of gravitation took him to the same area, as to what kept the earth and the planets apart in the sky. And in our time Einstein and his successors have been probing Zarathushtra's "Realms of Light and Darkness" in the Cosmos, with fantastic energy machine powered by the little atom.

### The Myth of Yima: Stretching the Limits of the Earth's Resources

In the myth of Yima [*Zend Avesta* extracts in *"The Sacred Books of the East"*], Yima, the first mortal with whom Ahura Mazda spoke, was asked by the Lord "Make thou my world increase, make my world grow; consent thou to nourish, to rule and to watch over my world". And Yima consented to do these things — the first ecological injunction! Under the royal sway of Yima three hundred years passed, "and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires"; and then reaching what modern ecologists would call the limits of the carrying capacities, "there was no more room for flocks, herds and men". Then Yima stepped forward ... pressed the earth with his golden seal, and bored it with a poniard, speaking thus: "O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks, herds and men." And Yima made the earth grow larger by one-third. Perhaps this is the first reference in any scripture or legend of the problem of carrying capacity on earth's limited resources. Modern ecologists and planners may consider Yima's golden seal and poniard as symbols of the technological answers to the problems of multiplying numbers and sustainable productivity.

### Historical Significance

Man has related with Nature before and after Zarathushtra. Zoroastrianism has no monopoly on that relationship. Then what is the historical significance of Zarathushtra's teachings? I find that significance in three things. First, he went beyond the mythology of spirits and sacrifices to appease them; second, he was the first to visualize monotheism with one God, Ahura Mazda and his Good Creation; and third, he gave man and woman a role in that creation as God's *hamkars* or co-workers; an eco-ethic to live with *Asha*, with the life-sustaining benevolent forces of *Spenta*; and in doing so, to make creative choices with *Vohuman*, the Good Mind. Zarathushtra's eco-ethic embraced both a respect for all Nature, and a moral truthful conduct between human beings. In

the last page of *The Ascent of Man*, J. Bronowski said: "We, in a scientific civilization, have no business to inherit the earth; our business is to have a moral imagination". Zarathushtra uniquely had that "moral imagination" about three thousand years ago, before most religions and sciences.

[Excerpted from the paper "The World's First Ecological Religion", by Aspi D. Moddie, Bombay, for *The Parliament of World's Religions*, Chicago, 1993].

### ZOROASTRIAN VIEWS ON ECOLOGY & ENVIRONMENT

"Rivers are dying, the Great Lakes are polluted, Acid Rain is causing havoc, the Ozone layer is depleting, SAVE THE EARTH ..." In the wake of these cries, at the recent Earth Summit, we explore Zoroastrian views about ecology and protection of the environment.

The Earth had little pollution, and ecology was well protected, when Asho Zarathushtra gave his unheard message of Monotheism at the grey dawn of history — 1700 BCE. The first record of prevention of pollution by Persian Zoroastrians is given by Herodotus [*Persian Customs, Book I*] "Persians have a profound reverence for rivers. They will never pollute a river with urine, or spittle or even wash their hands in one." Dr. Cyril Elgood [*A Medical History of Persians, 1976*] shows the extent to which the Persians went to preserve the cleanliness of drinking waters: "The water of rivers flowing past Susa was boiled and stored in silver flagons and conveyed by road for the use of the Persians." What a contrast with the indiscriminate dumping of industrial wastes today in rivers and lakes around the world.

To prevent pollution of the air, *Mithra Yasht* says: "The light of the Sun brings purification to the entire creations." Thus *Vendidad* forbids carrying a corpse to the Towers of Silence during the hours of night, lest the environment gets polluted in the absence of sunlight. *Vendidad* also tell us that the clothes worn by a person suffering from infectious diseases should be destroyed and any one caught selling such clothes should be punished. Recently Mary Boyce [*History of Zoroastrianism, Vol I, 1975, p297*] said "Irani community erect a lard ... with a narrow chimney ... contaminated rubbish is dropped down the opening ... and acid is poured to consume it." Thus there is no burning to foul the air. Likewise the disposal of death by burning is strongly opposed. The common house fly is recognized by *Vendidad* as a source of

contagion and the spreader of diseases, and we are told to exterminate such obnoxious creatures.

Zoroastrians from ancient times are known for preventing contamination of the earth. The burial of death is not allowed, since according to *Vendidad* this contaminates the earth, and renders it useless for many years. The practice of exposure of death in the Towers of Silence was developed solely for prevention of Air, Water and Earth pollutions — nothing more, nothing less. Mary Boyce *A Handbook of Living Religions*, Ed. Hinnells, Penguin, 1991, p179]. rightfully says: "Zoroastrians abhor pollution of earth and water and maintain strict cleanliness in their persons and homes. In every Zoroastrian scripture the preservation of ecology is considered the meritorious act. [*Translations by the author*]:

"All the good creations of Wise Lord (such as) Sky, Earth, Waters, Animal Kingdom, Vegetable Kingdom, are to be respected and kept pure as when they were first created."  
[*Vispered, 4:4*]

"He indeed is evil who sees the Earth and Sun as sinful ... Such men no doubt destroy life ... When they destroy (fields) pastures thus raising weapons against the (asvant) truthful one."  
[*Ys 32:10-11*]

"I renounce the pollutions and damage of villages of Mazdayasnas, and thus oppression of the Earth."  
[*Ys 12:2*]

It is imperative on all of us to leave the Earth a better place than we found it. So that, as Zarathushtra says, "May we be renovators of the Earth ... such indeed are your helpers Ahura Mazda."

Dr. Pallan R. Ichaporia  
Womelsdorf, PA

### ADVERTISEMENTS INVITED

Individuals and businesses are invited to support the FEZANA Journal by placing advertisements for a nominal donation.

### 1992 SUBSCRIPTIONS

The Journal depends entirely on your subscriptions to cover the cost of printing and mailing. All donations will be deeply appreciated.

**READERS' FORUM**

*This column is a forum to present information, views and opinions. Letters (under 600 words) may be submitted to the Editor, Articles and Letters. The Journal reserves the right to edit letters for clarity and space.*

**The Environment — Some Tid Bits**

I am glad FEZANA Journal is addressing the vital issue of the environment. Many shortsighted people feel that conserving the environment is a costly business, but if that were true, Sweden would be the poorest country in the world, and the former Soviet Union would be the richest.

Concern for the environment may also bring new business opportunities. An acre of the Amazon brings \$3,000 in revenue when chopped down; but the same acre brings \$9,000 when harvested for pharmaceuticals, nuts and other products. Both Japan and Germany are strong supporters of environmental legislation at the UN. That may be in part because they are genuinely concerned, but a large measure of their support is obviously tied to the business potential.

Just 40 years ago, India was known for its jungles rich with a variety of plant and animal life. You only have to read Jim Corbett to get a sense of the magnificent, natural India. Those of us who are non-resident Indians could make our dollars count in a big way by supporting the Indian Government in its very creditable efforts to maintain park-lands such as the "Project Tiger" sanctuaries. Somehow, we have to overcome our cynicism about corruption in the Indian Government, and find a way for making our money help in a significant way. There is an African Wildlife Fund here in the USA. Why not an Indian Wildlife Fund? If anyone is interested, I'd be glad to team with them.

*Phiroz Madon  
Old Bridge, New Jersey*

**One Religion, One Calendar**

The practice of following three calendars has developed due to mere technicalities, and for no sacred reason. It has only divided our loyalties, duplicated events and expenses, caused confusion and uncertainties.

Our calendar has been changed frequently since ancient times, and history records calendar reform was accepted without objection by the

populace. Later, when our forefathers came to India, all Parsis followed one single calendar unitedly. The 3 calendars, with separate Fire Temples and duplicate expenses, are of comparatively recent origin. Clearly the question is whether we should continue to fragment ourselves, or shall we, overlooking pettiness and difference of opinions, come forward to salvage whatever is good.

While in India to publish my second book, I laboured to place these facts before the leaders of the community. I made a special visit to Sanjan and Navsari, and met the present Dasturji Meherji-Rana. I was pleasantly surprised that everyone agreed that using three calendars was divisive and undesirable.

Why can we then not consecrate with a ceremony a change, or rather a "re-change" simply uniting the three. Can we not find a single priestly person who can persuade the priests to agree on a solution, and correct the situation with the appropriate ceremonies. March 21, 1992 was celebrated as Roj Hormazd by the Shenshahis, Kadmis and the Faslis, united after many centuries. May this auspicious, long awaited occasion, inaugurate the era of One Calendar for One Religion.

*Dr. Jer D. Randeria  
Durban, South Africa  
[Submitted by Mrs. Roda Pavri, Vancouver, B.C.]*

**Some Aspects of the Yashts**

Asho Zarathushtra's very words are preserved in the Gathas, but we also have extant poetical, lyrical works found in the *Yashts* written in the language called the later Avesta. Besides giving views of religious history, these hymns have striking points common at the level of lexis, expression and religious concepts. For example the hymns to *Mithra* (Yt 10 - *Meher*), *Verethereghana* (Yt 14 - *Behram*), *Tistrya* (Yt 8 - *Tir*), and *Farvartin* (Yt 13 - *Farvardin*) are in contrast to *Ardevisur Anhaiti* (Yt 5 - *Avan*), *Dravaspa* (Yt 9 - *Gosh*) and *Xvarenah* (Yt 19 - *Jamyad*).

The main difference between the two groups is as follows. In the first group the worship of a person is expressed as "Yazmaide", first person plural; while in the second group, with third person singular of the injunctive "Yazata". The second group shows the mythical history of Iran

dedicated to the heroic deeds of the Kayanids. Here we see poetical descriptions that one can coordinate with the episodes recorded by Ferdowsi.

The first group neglects this mythological element in the Yazata invoked. These Yashts are not only conceived and concluded in the past, they are relevant to the present time as their actions are carried year after year in harmony with each person's moral and religious behavior. In this context one sees *Tistrya's* struggle against drought which is cyclical, requiring sacrifice and prayers from humanity, if *Tistrya (Tir)* is to win this struggle. (Here sacrifice is not of blood, but of self, such as giving one's time for a worthy cause).

Where, how and when were these beautiful hymns written? No scholar can answer this with certainty. It is also a matter of conjecture whether they are pre- or post-Zoroastrian. Who wrote them? There may be many writers of these hymns, but for sure they were learned sages of their time.

*Dr. Pallan Ichaporia  
Womelsdorf, Pennsylvania*

#### ***Avardad-Salgah, Some Questions Answered***

Questions have often been raised about the significance of Avardad-Salgah, its genesis, and impact on ritual observances.

What is Avardad-Salgah? It is the name given to the intercalary day that is added every fourth year to the Fasli calendar, to maintain NoRuz and the Gahambars in harmony with the annual natural cycle of the seasons.

How Did It Come About? In the late 19th century Ervad K. R. Cama pointed out that the Avardad-Salgah and its Jashan were incorporated by Iranians to observe and commemorate the intercalary day. In a report of the Fasli Sal Society (of which Ervad Sheriarji Bharucha was also a member) published in 1904, this day was interpreted as 'the additional given' day [*M. Khareghat, Daryai Noroz, Dr. Modi Memorial Volume, p125*].

Earlier, Dastur Edulji Sanjana [*Khoreh Vehizak, 1828*] narrates that the Jashan of Avardad-Salgah was performed on Roz Khordad of the intercalary month Spendarmad of the *Kabiseh*. The *Kabiseh* is the year when a 13th month (a

second Spendarmad) was added to relocate Roz Hormuzd and Mah Fravardin with the first day of spring. The devoted community of that time believed (erroneously so) that they missed the month of Fravardin. To commemorate Khordad-Sal, therefore, a Jashan was performed on Roz Khordad of the 13th month. The Jashan of Avardad-Salgah was then interpreted as that of 'the time or day that was given up'. Thus the term, though differently interpreted, is historically associated with intercalation. In Iran today the day is known as Avardad.

What is the Meaning of the Term? It is an accepted fact among Avestan scholars that the term Avardad, Khordad and Haurvatat are synonymous [*H. Mirza, Outline of Parsi History, p.445*]. The Avestan explanation of the Amesha Spenta Haurvatat is 'wholeness, completeness or perfection'. The genesis of the term is then clearly apparent. It is the day that completes, makes the computation more perfect, and sets right the year in tune with nature. It is the day that eliminates the discrepancy that would otherwise develop and put discord in the seasonal celebrations.

What is the impact on rituals and ceremonies? Since Avardad-Salgah is in fact the added day, it is not surprising that *Khshnuman* of this day is not found in *Siroza*. By definition, *Siroza Khshnuman* are those of the thirty days. Historically, as explained above, the Jashan of this day is associated with the Amesha Spenta Khordad. It thus makes perfect sense for the purpose of rituals to associate this day with the Ferishteh Khordad and continue to recite the *Khshnuman* of Khordad [*J. J. Modi, Religious Ceremonies and Customs of the Parsees, p.435*], to be thankful for the perfection it introduces in the computation.

What about ceremonies for births and deaths on that day? The answer is not any more difficult as it is for someone born on February 29. The intercalary day always falls on March 20, and will always be the last day of the year. The birthday can always be observed on March 20 on the last day of the year, which is Gatha Vahishtoist. As regards prayers of remembrance, a logical suggestion would be to incorporate a *karda* of Ardafravash with the *khshnuman* of Khordad in the Afringan prayers recited on the last day of the year as a representation of the day of completeness of Avardad-Salgah.



We aspire to find answers to questions that the grass root community may have on the adjustment of the calendar from Shenshai to the corrected computation of Fasli. The suggestions are open to discussion. Use the FEZANA Journal, to send in your thoughts, to make this adjustment smooth, for the community in general and for yourself and your family, in particular.

*Dr. Jehan Bagli  
Princeton, New Jersey*

### PERSONAL PROFILE

#### **J. R. D. Tata — Doyen of Indian Industry**



Jehangir Ratanji Dadabhoy ('JRD') Tata, the doyen of Indian industrialists, was conferred the country's highest civilian award, the *Bharat Ratna*, for his sterling contribution in the building of modern India. A great visionary and a democrat by conviction and practice, Mr. Tata, 87, has left an indelible mark in promoting science and technology and civil aviation in the country.

JRD is the founder of civil aviation in India. In 1932, he founded the country's first national carrier, Tata Airlines, renamed Air India in 1946. He was the first in the country to qualify as a pilot and was granted pilot license "Serial Number 1" in March 1929. He personally piloted the inaugural service on October 15, 1932. To commemorate the 50th anniversary, JRD, at the age of 78, re-enacted that early flight in a 50-year old De Havilland Leopard Moth. Since 1974, he holds the rank of Air Vice-Marshall of the Indian Air Force.

Passionately interested in promoting science, he played a pivotal role in the establishment of the Tata Institute of Fundamental Research, and is chairman of its governing council. He is also a member of the Atomic Energy Commission, and serves on the Boards of the Indian Institute of Bangalore, the Rajaji Institute, and the Family Planning Foundation.

Born in Paris, on July 29, 1904, JRD had a French mother and a Parsi father. He received his education in France, India, Japan and England, and at the age of 21, joined Tata Steel. He quickly rose through the ranks, and became a director. With his congenial, warm hearted nature and noble principles, he commanded the highest respect and love from all who worked for him. In 1938 he was selected Chairman, and for the next 53 years, JRD was the exceptionally popular "Boss" of the Tata Industrial Empire.

Through the years, JRD has imparted three basic dimensions to the House of Tatas. First, he decentralized power by restructuring the "empire" into independent units that operated more like a "commonwealth", with the Tata logo at the top. Second, he valued education, and was instrumental in making the House of Tatas the focal point for top talent in the country. The third dimension he added to the Tata culture is that no status is higher than human dignity. His refrain was: "each worker must feel himself to be a valued member of the friendly, humane organization."

*[Excerpted from India News, February 1992]*





**ZOROASTRIAN ENTERPRISE**

*As a service to readers, Zoroastrian businesses are listed in this section. Please support our Zoroastrian entrepreneurs.*

**College Funding Program.**

Tahmineh Jamaspian, 8309 Hackmore Drive, Potomac, MD 20854, tel: (301) 299-6681

Offering a universal life insurance program, and assistance with college educational financial needs.

**Job Growth Predicted for Engineers**

Although a generally poor economic outlook and continuing downsizing in many major industries have contributed to a gloomy US employment picture, the US Bureau of Labor Statistics (BLS) is optimistic about future job prospects for engineers.

*[Excerpted from ASME News, March 1992]*

**Sahara on Scooters**

NEVILLE DARUKHANAWALLA, Sports Editor of Car and Bike Magazine, headed a team which created history by being the first in the world to traverse the Sahara Desert, from North to South, on tiny 110CC Indian made Kinetic Honda Scooters.

The team set out on December 19 from Casablanca in Morocco and reached their final destination in the Nigerian capital of Lagos on January 9, having driven through rocky terrain, sandy wastes, harsh climate and thick jungles, beating the cold and frost and avoiding bandits.

**Engineering and Law Makes a Winning Combination for Young Zoroastrian**

While on his way to a promising career in electrical engineering, KOUROSH KHOSRAVI, son of Ardeshir and Parvin Khosravi of Illinois, elected to further pursue his education, this time in the field of law, at John Marshall Law School. In Feb 1992, Kourosh passed the Bar examination and became the first young Zoroastrian lawyer in the Chicago area.

Born in 1963 in Tehran, Iran, Kourosh moved to Illinois at age 16, and graduated from the University of Illinois in Electrical Engineering with specialization in digital systems and solid state. He

has held interesting jobs at a national accelerator laboratory, an oil company, and an engineering firm involved in the design of nuclear power plants.

Says Khosravi: "It is imperative for the survival and progress of any society to have laws and operate within that framework. It is equally important for the success of a group, the Zoroastrians in our case, collectively to understand the laws and be able to function efficiently within the system. Therefore I strongly encourage young Zoroastrians to set their goals high and pursue a career in law. I will gladly give guidance to those interested in such an endeavor."

**Labors of Love**

DR. HOMAI KASAD. By day she has a busy medical practice, but come evenings, she trades her medical coat for an artist's smock, palette and paints, and heads off to her studio. The artist is Dr. Homai Kasad of California. She has been commissioned to paint a full length portrait of Prophet Zarathushtra, in oils, for the new Atash Kadeh in San Jose.

DR. JIJI PATEL. The Hippocratic Oath: "... You do solemnly swear ... that you will be loyal to the profession of medicine ... that you will exercise your art solely for the cure of your patients ...", still glows with meaning for Dr. Jiji Patel of Stockton, California. He has opened a clinic at a Hindu Temple in Fremont to offer free medical care for the needy. We salute Dr. Patel for upholding the Zoroastrian values of charity and industry.

*[ZANC Newsletter, February 1992]*

**IN COMING ISSUES ...**

The themes for future issues of the Journal are:

Nov 1, 1992: "Looking Ahead to the 21st Century" — a review of the Congress.

Feb 1, 1993: "Zoroastrian Religious Education"

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

**PLEASE GIVE FROM THE HEART ...*****Encouraging Education and Entrepreneurship***

Our community has one of the highest literacy rates in the world, partly because our affluent families have always encouraged community education through philanthropic contributions. The Helping Hands Zoroastrian Youth Communication Network committee of FEZANA, headed by Meher Dadabhoy Amalsad, is committed to encourage this tradition of philanthropy in North America. The goal is to raise enough funds to establish an education (student aid) endowment fund that will yield an income of \$30,000 per year, for:

- Loans and scholarships to Zoroastrians pursuing studies in the arts, sciences and technologies;
- Assistance to entrepreneurs in need.

FEZANA is currently processing requests from 8 Zoroastrian students who are in financial crisis. Each donation, big or small will make a difference. Make checks payable to FEZANA-Helping Hands, marked "Education Fund", and mail to Firoze Golwalla, Helping Hands Committee, 501 Woodcrest Lane, #206, Arlington, Texas 76010.

***Youth Leadership Development Programs***

An investment in our youth is an investment in our future. The Helping Hands Zoroastrian Youth Communication Network is conducting a fund raising drive for youth leadership development programs. The goal is to raise \$10,000 annually for Youth congresses, education assistance, educational camps, sports events, youth publications and other activities. Our commitment to Zoroastrian Youth leadership is stronger than ever, and we need community support. Make checks payable to FEZANA Helping Hands, marked "Annual Helping Hands Campaign", and mail to: Meher Dadabhoy Amalsad, Chairperson, Helping Hands Committee, 15842 Villanova Circle, Westminster, CA 92683.

***Appeals for Welfare Projects***

Since publication of the last Journal, FEZANA has received the following appeals:

1. Sponsor a Child from rural Gujarat. The Kotwal Parsi Orphanage for Boys and the Choksi Charities Rural Home for Girls at Navsari, are two

outstanding Zoroastrian institutions that provide free boarding and lodging and pay school fees for needy children of local rural families. The WZO is appealing to Zoroastrians around the world to "sponsor a child". Room, board and tuition is \$134 per year. Donors will be advised of the name and annual progress of their child.

**2. Rehabilitating the Zoroastrians of Gujarat**

Donations are still sought for the WZO project to rehabilitate the Zoroastrian farmers of Gujarat [see *Fezana Journal*, November 1991]. Donors may sponsor a family for \$250 or \$25 per month. Associations may consider "adopting a village" for \$2500 or \$250 per month.

**3. Two Zoroastrian ladies in extreme distress.**

— 80 year old Najamai Elavia is struggling for survival in the village of Wavdi, Gujarat. Najamai is a widow, faced the untimely death of two daughters in a tragic accident, and now her son has been diagnosed with a terminal illness.

— Freny Daruwalla, of Baroda is a nurse, but due to advancing age has been out of a job. She lost her husband last year after a prolonged battle with cancer, that also wiped out the family savings.

4. The S. R. Patel Agiary, the oldest Agiary in Poona, completes 150 years in 1993. Dastur Hormuzdiar N. K. Dastur, managing trustee has forwarded an appeal for donations to support this worthy institution.

Donations for these and other worthy welfare projects will be gratefully accepted, and distributed as appropriate by the Welfare Committee. Please send checks payable to "FEZANA" marked "Welfare", to: Dinshaw Joshi, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815.

***Parsee General Hospital Fundraising***

From a small beginning in 1986, Dr. Yasmin Ghadiali and Dr. Farokh Taraporevala, of ZAGNY, are in 1992, making their seventh annual appeal to generous hearted Zoroastrians in the USA and Canada for funds for B. D. Petit Parsee General Hospital, Bombay, for the purpose of distributing free medicines for the poor and needy Zoroastrians at the hospital. This cost alone, according to a hospital report, was Rs. 20 lakhs in 1991. H. D. Petit, President of the hospital writes: "The hospital is truly grateful to receive from time to time, such generous aid from the Zoroastrians of United States and Canada, we shall appreciate if you will kindly convey our very

warm and grateful thanks to all of them." Contact: Dr. Yasmin Ghadiali, 2686 Belcher Street, Baldwin, NY, Tel: (516) 378-4516.

### *J. N. Tata Scholars Invited*

The J. N. Tata Endowment for the Higher Education of Indians completed 100 years of service to the student community in April 1992. It was founded by Jamsetji Tata himself in 1892 to "lift up the best and most gifted" of Indian students by giving them a chance of higher studies abroad. All J. N. Tata Scholars are requested to send their present postal address to the Dinshah K. Malegamvala, Director, J. N. Tata Endowment, Bombay House, Bombay 400 001.

### *Living the Religion of Zarathushtra*

"While 'religious-minded' Parsis in Bombay are devoting their time and energy to 'preserving' the community and 'protecting' the religion by invoking non-existent farmans in our holy scriptures, our coreligionists abroad are devoting their time and attention in living the religion of Lord Zarathushtra. Twelve thousand miles away, they care about our sacred fire temples ... Our great religion will surely live as long as we have such persons in our midst." Thus commented the Editor of the Bombay Samachar, referring to the donation of over Rs. 2 lakhs from members of the East Coast Zoroastrian Associations, spearheaded by Eruch Munshi and Lovji Cama of ZAGNY, to the Panchayets in Surat, Udvada and Navsari. Distributions were made for Parsi priests, needy Parsis, nasesalaras, "kathi", deserving Parsi peasants, and distribution of food to over 180 families.

### *Acknowledgements*

FEZANA most gratefully acknowledges the following donations since the last publication. Donations will be deeply appreciated for the FEZANA fund categories: Welfare, Religious Education, Student Aid, Properties, Helping Hands Youth, General, or for a specific appeal.

#### *For Welfare*

Cyrus Austin, AZ (\$51); Jehan & Freney Bagli, NJ (\$100); Jal N. Birdy, CA (\$21); Mezdi Birdie, FL (\$21); Kershasp & Armaity Bharucha, MD (\$20); Darius Contractor, KS (\$11); Behram & Bapsy Dadachanji, BC (\$21); Rushad & Benaifer Eduljee, DE (\$50); Behli

Hansotia, TX (\$25); S. A. Jokhi, WA (\$200); Shahrokh & Gool Mehta, NY (\$35); Zarir & Roshan Sethna, TX (\$25); Rostam Zahrabi, BC (\$42); Zoroastrian Association of North Texas, TX (\$2,001); Zoroastrian Society of British Columbia, BC (\$552); Zoroastrian Society of Washington State, WA (\$111);

#### *For FEZANA Journal:*

Anonymous, NJ (\$101); Anonymous, ONT (\$8); Dr. Vawas & Daisy Antia, MD (\$25); Cyrus & Cathy Bamji, NC (\$50); Mezdi Birdie, FL (\$21); Phiroz Dastoor, ONT (\$12); Sheriar & Gover Dehmehri, NY (\$8); Firdausi & Niloofer Desai, TX (\$12); Phiroz & Daulat Engineer, IL (\$8); Homi Gilan, BC (\$20); Viraf & Stephany Ghadially, NJ (\$8); Minco & Ruby Italia, TX (\$8); Susie Kunstek, ONT (\$12); Diana P. Khajautia, LA (\$8); Godrej & Soonu Khursigara, ONT (\$20); Mary J. Merabi, CA (\$50); Parvez & Pari Mukadam, MN (\$10); Jimmy Master, Hong Kong (\$12); Putli Mirza, ONT (\$10); Neville & Lorraine Moos, OH (\$10); Feroze & Maharukh Motafram, FL (\$20); Perviz & Burjor Patel, IL (\$16); Faruk & Daisy Presswalla, VA (\$8); S. Shahriari, BC (\$25); Hoshedar & Anahita Tamboli, WV (\$8); Sorab Vatcha, MA (\$8); Pesi & Aban Vazifdar, IL (\$25); Zoroastrian Association of Atlantic Canada, NS (\$72).

#### *For Helping Hands Youth*

F. Ardeshiri, ONT (\$10); Parviz & Simin Ardeshirpour, NY (\$10); Mehelly T. Bam, TX (\$20); R. K. Balsara, PA (\$30); Shapur & Khorshed Bhathena, NS (\$10); Firdaus Bhathena, NS (\$10); Dr. Minoo & Jerroo Chinoy, MI (\$20); Coover Chinoy, IL (\$10); B. E. Choksey, AZ (\$20); Homi & Nargis Cooper, TX (\$20); Boman & Bachi Damkevala, IL (\$20); Noshir & Katayun Daruwalla, IL (\$21); Nergish Davier, TX (\$10); Hoshi & Sanobar Deboo, CA (\$30); Jamshed and Zarina Elavia, TX (\$10); Rustom Engineer, TX (\$20); Firoza Engineer, IL (\$20); Roxanne, Havovi Engineer, ONT (\$5); Bomi & Roshan Gazdar, TX (\$10); Viraf & Stephany Ghadially, NJ (\$20); D. Homavazir, ONT (\$20); Mehraban & Parveen Irani, TX (\$20); Minoo & Ruby Italia, TX (\$10); S. J. Jagosh, NS (\$20); M. D. Jussawalla, ONT (\$10); Kersi & Katayun Kapadia, NJ (\$20); Natasha Karanjia, PA (\$5); Diana Khajautia, LA (\$20); P. Madon, PQ (\$20); Firdosh Mehta, AB (\$10); Katayoun Mobedshahi, IN (\$10); Farhad Panthaki, MA (\$10); Zal Parekh, TX (\$10); Jehangir Parvereshi, TX (\$10); Percy & Dinaz Patel (\$10); S. E. & Yasmin Pavri, TX (\$21); Nilima & Farokh Rajkotwala, TX (\$20); Farshid Salamati & Fariba Azari, CA (\$200); Zarir & Roshan Sethna, TX (\$20); Yuzo Shida, MA (\$50); Rohinton & Farida Shroff, IL (\$30); Jehangir & Avan Shroff, TX (\$21); Mehr Soroushian, NJ (\$20); Capt. Diniar and Arnavaz Sukhia, NJ (\$10); Cyrus & Behnaz Toorkey, NJ (\$20); Zoroastrian Association of Pennsylvania (\$145);

#### *For Student Aid:*

*Mezdi Birdie, FL (\$51); Jal N. Birdy, CA (\$21).*

For General Fund:

Anonymous (\$20); Anonymous (\$100); Mezdi Birdie, FL (\$21); Shahrokh & Gool Mehta, NY (\$15); Burjor & Perviz Patel, IL (\$21);

**BOOKS AND SUCH****Video from Mazdeyasnie Connection**

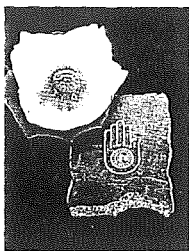
California based Mazdeyasnie Connection has started work on a series of video cassettes on various religious subjects. The first video is on the Beginning of Creation. Contributions for this very worthwhile project may be sent to: Mazdeyasnie Connection, 9528 Walker Street #5, Cypress, CA 90630.

**Keeping the Art of Kusti Weaving Alive**

Some devoted Zoroastrians are trying to keep the ancient art of kusti weaving alive. One such lady is Freny Framroze Unwalla of Dadar, Bombay, who has prepared a video tape describing the making of a kusti, with commentary, in Gujarati, by Ervad Rustomji Noshirwan Panthaki, Principal of the Dadar Athornan Madressa. A copy is available for \$15 from Rohinton Rivetna, (708) 325-5383.

**Multi-Faith Greeting Cards**

All occasion greeting cards showing symbols of different world religions, with relevant quotations, are available at \$1.95 each or \$19.95 for 12, with 40% discount for more than 5 sets. For catalog, call Multi-faith Calendars, tel: (604) 469-1164.



Jainism #7



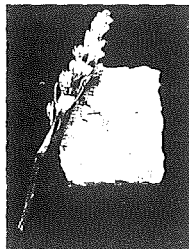
Judaism #8



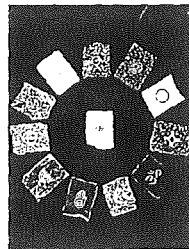
Hinduism #5



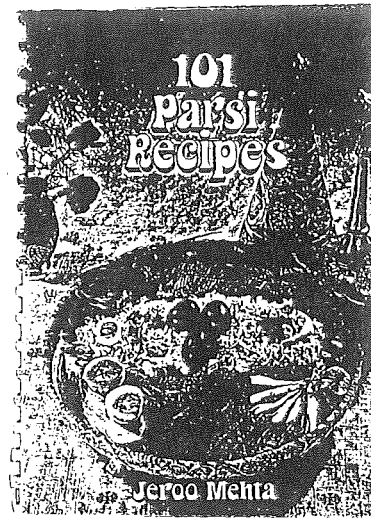
Christianity #4



Zoroastrianism #11



Multi-Faith #12

**New Parsi Cookbook**

Jeroo Mehta, author of award winning cookbook, *101 Parsi Recipes* and *Cooking for the Family* has published a sequel: *Enjoyable Parsi Cooking*. Mehta studied journalism at New York University and was Associate Editor of Bombay based *Eve's Weekly*. Copies may be picked up from her (no mail orders) at Rs. 150, at 5A "Dolphin", Pilot Bunder, Colaba, Bombay 400 005, tel: 215-1412.

**NIETZSCHE'S ZARATHUSHTRA: NOTES ON THE SEMINAR GIVEN IN 1934-1939.**

by C. G. Jung, Edited by James L. Jarrett. 2 vols., Bollingen Series XCIX. Princeton University Press, 1988, 1578 pp., \$130.

Scholars of Nietzsche have often puzzled over *Thus Spake Zarathushtra*, which contrary to his other writings, seems to promote a kind of faith (albeit an unconventional one). Carl Jung treats *Zarathushtra* as uniquely valuable for the light it sheds on his psychology and spirituality and that of the modern world generally. Jung sees the work as presenting a complex symbolism that emerges from Nietzsche's unconscious mind. *Zarathushtra* is like a haphazard sequence of dreams, revealing unconscious processes at work. The result is a psychological interpretation of *Zarathushtra*.

The strange religiosity of *Zarathushtra* is one of the first topics addressed. *Zarathushtra*, the character, is both the archetype of Nietzsche's revelatory experience and a mouthpiece for

Neitzsche's inflated ego. This dual origin of the character of Zarathushtra accounts for many of the glaring tensions in the text. The book is an odd mixture of symbolism from the unconscious and the perspective of Neitzsche's ego.

Jung tries to give both the positive and negative aspects so the reader can see Neitzsche from all sides — "a man who received a sort of revelation, yet in a mind which was clouded, an understanding which was not quite competent, so he was unable to realize the meaning of his own words." More generally, Jung uses *Zarathushtra* to illuminate human and modern psychology. *Neitzsche's Zarathushtra* is a rich work.

*[Excerpted from a book review by Kathleen Higgins, University of Texas, in the Fall 1991 issue of The Journal of the American Academy of Religions.]*

**Navzote Master Prayer Cassettes for Children**  
"Navzote Master", prayer cassettes, [See *FEZANA Journal* Feb & May 1992], developed especially for small children on state-of-the-art recording system, are available (\$15 donation) from your local Association or call Meher Amalsad (714) 895-3097. Associations that have not yet responded to Meher, are kindly reminded to do so.

*Mrs. Freny Mehta (second from left) with helpers making Dar-ni-Pori at the Darbe Mehr in Chicago, for Avan Ardivsur Parab. Proceeds from this annual sale (of about 200 poris) were donated to the Zoroastrian Association of Chicago.*

## FOOD — FAVORITE TRADITIONAL RECIPES

*Readers are invited to submit their favorite traditional recipes for this column.*

### ***Dar-ni-Pori (Rich Filled Pastry)***

Traditionally served on Avan-Ardivsur Parab (*Avan Roz* and *Avan Mah*), Dar-ni-Pori is a delectable pastry filled with a rich mixture of sweetened split peas. It can be served warm as a tea-time snack or as a dessert.

#### ***The Pastry:***

1 cup Cream of Wheat (Ravo)  
1 1/2 cups all purpose flour  
1/2 tsp. salt  
1 T. Crisco shortening

Mix dry ingredients together. Add shortening and knead well with cold water to make a soft dough. Place in a bowl covered with a damp cloth, and let stand for a few hours or overnight.

#### ***The Rice Flour Pastry (Maan):***

4 T. Crisco shortening  
2 T. rice flour (from Indian grocery)

Cream shortening until light and fluffy. Gradually add rice flour. Make a ball of the mixture and place in a bowl of cold water.

#### ***The Filling:***

2 cups yellow split peas (Oily Toor dar)  
3 cups sugar  
3 T. Crisco shortening  
2 oz. sliced blanched almonds  
1/2 cup glace cherries and candied peels  
1/2 tsp. powdered nutmeg and cardamom.  
1 T. rose water

Wash and soak dar for one hour. Cook dar and about 4 cups water in a pressure cooker or on the stove until fully cooked. Add sugar and shortening and continue to cook, stirring to prevent scorching, until it thickens to the consistency of pastry dough. Remove from heat and add remaining ingredients. Let cool completely, and divide into six portions.





**Assembling the Pori:**

Divide pastry dough and Maan into 4 parts each. Roll dough into a circle. Spread one portion of Maan over it. Sprinkle a few drops of water and rice flour. Place second portion of dough, rolled to a circle, on top. Spread second portion of Maan over it, and top again with a few drops of water and rice flour. Roll the layered pastry into a long jelly roll, and cut crosswise into 3 pieces. Repeat with the third and fourth portions, to get a total of 6 pieces.

Pat each piece into a thick circle. Place filling in center. Stretch pastry around to completely cover filling. Crimp edges and seal with a few drops of water. Gently roll the pori into a 1 inch thick round, 6" in diameter. Place, sealed side down on buttered cookie sheet and bake at 350 degrees for 20 minutes. Turn and bake for another 20 minutes until golden brown. Makes six poris.

[Recipe from Mrs. Freny Mehta, Palos Hills, Illinois]

**JOBS**

*Submissions and inquiries for this column may be made to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, MD 20842.*

**Jobs Wanted**

Recent Masters in Business Management from University of Bridgeport, CT specializing in International Business; and Masters in Banking and Finance from Bombay University. Willing to relocate. [J92-2]

Enterprising Zoroastrian, recent graduate with Doctor of Medicine (physician) from Minsk, Byelorussia, very desirous of obtaining internship in a US or Canadian hospital. Would be very grateful if a Zoroastrian physician could help him fulfil his dreams of coming to the USA or Canada. [J92-3]

**MATRIMONIALS**

*The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. Contact: Roshan Rivetna, FEZANA Welfare Committee, 626 West 56th Street, Hinsdale, Illinois 60521, (708) 325-5383.*

**First Marriage**

FEZANA Journal is delighted to announce the first marriage (of M92-4 and M91-7) through this column, and looks forward to many more happy matches to come!

**Zoroastrian gentleman, 31, 5' 3"**, Navar Martab, in USA for four years, in computer and banking field. Sober by nature, interested in tennis, badminton, bowling, cooking and traveling. [M92-6]

**Parsi lady, young 37, 5' 5"**, attractive, intelligent and cultured. "Cordon Bleu" degree in Gourmet Cuisine from London. Interested in arts, theater and reading. Call brother in Ohio at (216) 864-8202. [M92-7]

**Young Zoroastrian female**, good looking, Ph.D. Varied interests and hobbies. Born and raised, and working in USA. Excellent background. [M92-8].

**Zoroastrian gentleman, 39, 5' 7"**, MBA, interested in meeting young educated Zoroastrian lady. Send bio-data and photo to: P.O. Box 23095, Providence, RI 02903. [M92-9]

**Good looking, Zoroastrian male, 27, 5' 11"**, recent graduate in Business from Penn State University, working as manager. In USA since childhood. Quiet nature, interested in reading and bicycling. [M92-10].

**Match Makers**

In today's busy world many people direct their time and energy into building a career. Suddenly they realize they have not mixed with anyone outside their work or close circle of friends. MATCH MAKERS endeavors to introduce that special person in your life. Contact: Shenaz Writer, 12 Heston Avenue, Heston, Middlesex, TW 59 5X, England, Tel: 081 570 0026.

**MILESTONES**

*FEZANA Information Receiving and Dissemination Committee maintains records of births, navjotes (sudreh-push), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, since the days of the earliest known Zoroastrian settlers on this continent. Please send information (see Journal, May 1991 for details) to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, MD 20842, tel: (301) 972-7295. Organizations and individuals 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:*

#### ***Births***

Alysha, a girl, to Shahrukh and Sheila Madon, in Columbus, Ohio, on May 28, 1988.

Rohan, a boy, to Sharukh and Sheila Madon, in Columbus, Ohio, on December 22, 1991.

Stephen, a boy, to Rashna and Hoshi Engineer of Kalamazoo, Michigan, on February 4, 1992.

Karishma, a girl, to Zenobia and Khurshed Kasad, in the Chicago area, on February 7, 1992.

Zal, a boy, to Ava and Noshir Bhathena of the Huston, Texas area, on March 22, 1992.

Shaun, a boy, to Jal and Shermeen Sethna of Houston, Texas. Shaun underwent heart surgery one week after birth. We pray for his early and complete recovery.

Natasha, a girl, to Shahrokh and Rashna Kianipour of British Columbia, on April 4, 1992.

Zara Jacqueline, a girl, to Khorshed and Darrin Tooth, grand daughter of Moti and Russi Balsara, in Toronto, on May 7, 1992.

Ava Kureshan, a girl, to Mahroukh and Bejan Raffi, grand daughter of Mani and Minocher Gatta, in Toronto, on May 10, 1992.

Katy Jinny, a daughter to Allane and Rohinton Gatta, grand daughter of Mani and Minocher Gatta, in Toronto, on May 23, 1992.

#### ***Navjote (Sudreh-Pushl) Ceremonies***

Pervez, son of Marezban and Bakhtawar Canteenwalla, in Poona in December 1991.

Parizad, daughter of Armaity and Tehmtan Hathidar (formerly of Edmonton, Alberta), in Bombay in December 1991.

Zubin and Burzin Bhandara, sons of Feroze and Shernaz, on January 5, 1992.

Daryush, Nazneen, and Parendi, children of Nahida and Dinyar Dara Mehta of Kissimmee, Florida, grandchildren of late Dasturji and Mrs. Minocher-Homji, in Bombay on June 20, 1992.

#### ***Weddings***

Rieana Peshotan to Hiraz Medhora of Chicago area, on February 24, 1992, in Bombay.

Noshir Balsara and Goolshun Confectioner, of British Columbia, on April 12, 1992.

Avan D. Amalsad, sister of Meher (Ketayun) Amalsad, to Gustad C. P. Sagar, of Ottawa, Canada, in Westminster, California, on April 19, 1992.

#### ***Deaths***

Pesi Sukhia, father of Sarosh (Nancy) Sukhia of New York area, in Karachi, Pakistan, on September 18, 1991.

Nariman Guzdar, 83, husband of Perin, father of Rohinton (Joyce), Parvez (Farida), and Yezdi (Perween), in Seattle, Washington, on December 17, 1991.

Sohrabji Jokhi, father of Bakhtawar (Marezban) Canteenwalla, in Pune, India.

Rustomji Bhumgara, father of Hushtasp (formerly of Edmonton, Alberta), in Winnipeg, Manitoba.

Ervad Edulji Madon, father of Hutoxi (Dinshaw) Bardoliwalla of New York area, in Bombay, on January 5, 1992.

Adi Jokhi, 61, husband of Soonu, father of Cyrus, Rusi, Dinshaw and Roshni, after a brief illness, in Vancouver, on February 6, 1992.

Rattanshaw D. Patel, 82, father of Farrokh (Gool) Patel of Millington, New Jersey, in Bombay, in March 1992.

Dinshawji Mancherji Bodhanwalla, father of Viraf (Daulat) Bodhanwalla of California, in South Africa.

Perviz Kaosji, mother of Irene (Yezdyar) Kaosji of California, in Hyderabad, India.

Sorour Kadkhodaian, mother of Parvin (Ardeshir) Khosravi, Hooshmand (Salvacion), Niroomand (Farima), Broomand (Mahnaz), Arjomand (Vida) and Farahmand (Patty) Kadkhodaian, in Chicago area on May 16, 1992.

Noshir Elavia, father of Arnavaz (Jamshed) Antia, and uncle of Dara Elavia, in Bombay, on May 16, 1992.

Alamai Deboo, mother of Behroze (Baji) Ghandhi and Jamshed (Freny) Deboo, in Detroit area, on June 2, 1992.

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#### ***IN MEMORIAM***

##### ***Yezdi Nariman Madon***



Graduate student in Industrial Design at the University of Minnesota, Yezdi Madon, 23, was killed in a tragic car accident near Flagstaff, Arizona, on April 1, 1992, while driving back from a Spring Break trip to the West Coast.

Yezdi was educated at Lawrence School in Lovedale, Ooty, where he excelled in sports, cricket, hockey and football, and held the State record in

high-jump. He was the recipient of the Duke of Edinburgh Bronze, Silver and Gold awards. A young man with a promising future, Yezdi is remembered as a good and helpful friend to all. Yezdi was the nephew of Jehangir and Khurshid Rudina of Minneapolis and Framroze and Armaity Patel of Woodbridge, New Jersey. Heartfelt condolences to them and to his parents Nari and Armaity Madon of Dadar and Poona.

### EVENTS AND HONORS

MOJDEH HARVESF, daughter of Dr. Kaikhosrow Harvesf of Jacksonville, Florida, was selected as a University Scholar at Jacksonville University, and received awards that will result in a 4-year financial package of \$29,000. Mojdeh received the Presidential Academic Fitness Award, was editor of high school publications and active in service organizations, and received recognitions at State and national piano competitions. She plans to study either medicine or law.

COOMI AND MINOO TREASURYWALLA of Toronto, Ontario, celebrated their Golden Wedding Anniversary in April 1992. Minoo is a founder member of the Zoroastrian Organization of Ontario.

ROHINTON MISTRY of Toronto, Ontario, was the winner of the 1991 Canada Governor-General's award for fiction for his novel, *Such a Long Journey*, see [Book Review, FEZANA Journal, November 1991]. He is also the recipient of the 1991 SmithBooks/Books in Canada First Novel Award at the Toronto Arts and Letters Club in March 1992. Mr. Mistry is also short-listed for the Ontario Trillium Award.

RUSHAD MASTER and ZAL DARUWALLA of the Alberta area were awarded the Rutherford Scholarship upon completion of high school. Rushad achieved honors level for three consecutive years.

The President of India honored the following Zoroastrians on Republic Day 1992: Bharat Ratna to J. R. D. TATA; Padma Shri to HOMI TALEYARKHAN (Public Life), DR. BURJOR CAWAS DASTUR (Medicine), ZAL SOHRAB TARAPORE (Hydrology), and ASPI DARABSHAW ADAJANIA (Sports-Boxing).

[FED Newsletter, March 1992].

Recently graduated from Indiana University with a Master's degree in Music, specializing in instrumental, opera and voice, young ZANE DALAL, son of Phiroz and Dhunmai Dalal of Los Angeles, has been appointed to the faculty of the University of Oklahoma, as Professor of Music, and Director and Conductor of the University Orchestra. Earlier, he was awarded the Organ scholarship to Oriel College, Oxford University, England, where he directed the choir, played the organ, and toured with the choir in England.

The Zoroastrian Association of Metropolitan Chicago honored two of its own, Dr. KHUSHROO PATEL, cardiac surgeon and DR. RODA PATEL, pediatrician, for their dedicated and unassuming service to the Chicago community for over two decades.


CYRUS HIRJIBEHEDIN of the New York area, was awarded the prestigious Long Island prize given by the Long Island Forum for Technology, for his excellent projects and work in Mathematics, Science and Technology.

NENSHAD BARDOLIWALLA earned his Eagle Scout award. One of his projects was to organize, catalog and enter the Darbe Mehr books in the computer.

PHIROZ TARAPORE, son of Erach and Silloo of California, was chosen to perform at the Mozart Festival in Long Beach. He will play on the piano, Mozart's Piano Sonata No. 11 in A Major.

REZWAN PAVRI, son of Dinyar and Dinar of California, was awarded the Eagle Scout Medal. Rezwan has earned several merit badges, and completed a community service project (resurfacing a brick patio for a Senior Citizen's Center) to earn this honor.

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