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MANAGING THE WINDS OF CHANGE FIRM AS THE OAK OR SUPPLE AS THE WILLOW?

*Yezi atha sta haithim, Mazda, Asha Vohu Manangha
At tat moi daxshtem data, ahii angheus vispa maetha
Yatha vao yazemnascha, urvaidiao stavas aieni paiti.*

*As You are really and truly such (above all), O Mazda (Wise One),
Truth and Good Mind Guide me through all the changes in my life
So that I come to You again, worshipping and praising in exhilaration.*

[Gatha Ahunavaiti, Yasna 34.6, transcription and translation by Dr. Pallan Ichaporia]

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EDITORIAL

*"Our deeds are like stones,
Cast into the pool of time;
Though they themselves may disappear,
Their ripples extend to eternity."*

[From ZAGBA Newsletter, February 1993]

1992 was a year of affirmation for Zarthustis in Washington, D.C. We began to work together as a community, putting aside our personal differences and petty biases. Our celebrations took on spontaneity and an air of openness. We celebrated and took part in rituals — not because we had to, but because we wished to. Our religious education classes began to take on a special meaning and flavor, quite distinct from our origins in India, Pakistan and Iran. We took delight in imparting our ideals and traditions to the younger generation. We began to develop our own way of expressing our faith, with renewed rituals and practices, and without changing our basic values, our ethnicity, and our beliefs.

There is a general fear that when we talk of change, we are somehow talking about changing our Avestan prayers, discarding our beautiful rituals, and abandoning the values that have stood the test of time. But I don't see this happening. Instead, people are striving to understand our ancient prayers, get into the spirit of the rituals, and impart our ancestral values to our children. Is that kind of change bad?

I have lived in the U.S. for almost 30 years. But it was only at the Congress in Vancouver last year that I perceived the beginnings of a true dialogue: shedding pretenses, searching for meaning, and vocalizing commitment. We are affirming our identity and finding our own meaning of what Zarthusti living is all about. By changing ourselves, however imperceptibly, we are changing the course of events in our favor, and thereby ensuring the survival of our faith.

Here, there is no *Atash-Behram* across the street to nourish our spiritual yearnings. There is no family network for support. There is no infrastructure of Zarthusti charities, businesses, and institutions. Not as yet. And more than that, the whole culture is different. People think differently. They are self-centered, violent, uncaring. But also predictable, forgiving, and enlightened. Most people are God-fearing and law-abiding. Zarthusti virtues of charity, self-help,

and honesty are not only admired, but practiced by the majority.

Zoroastrianism is a religion that easily straddles the western and the eastern world views. That is why we are comfortable anywhere in the world. We find Zoroastrian theology in all the major world religions. The ethical basis of our religion is unequaled by any. We know that Zarathustra's teachings are timeless, and will endure, no matter where we live.

Fifty years ago, the judges at the Nuremberg trials ruled that conscience is a higher authority than obedience. This type of thinking has ushered in a new era of freedom, human development, and unprecedented political changes; not unlike what must have happened when Zarathustra taught us that our actions and beliefs should be based on deep introspection and thought. Enduring change, if it is to be for the better, can only come from within, through consensus, not dictates. We must listen respectfully to all viewpoints and all ways of seeing things. We need to open dialogue with the other religious bodies, learn how they manage new ideas and change, and welcome challenging questions on our own theology and beliefs with an open mind. And finally, we must learn to act; boldly and with conviction, but with the greatest humility and care.

I am pleased to report that this type of change is already happening.

Rustom Kevala

Chairperson, FEZANA Journal Committee

NEWS FROM THE SECRETARY

1993 Annual General Meeting in Calgary

This is the official notice of the Sixth Annual General Meeting of FEZANA, in Calgary, Alberta, Saturday July 3 and Sunday July 4, 1993, to be hosted by the Zoroastrian Association of Alberta. A one day seminar for adults and a youth seminar (perhaps sponsored by the Council of Iranian Mobeds) is also being planned for July 1st and 2nd. Note that July 1st is a holiday in Canada and July 5th a holiday in USA. Committees are also requested to hold their committee meetings prior to the AGM in the idyllic setting of Calgary.

This is an exciting time in Alberta, as the "Calgary Stampede" is scheduled from July 9 - 18. Besides Jasper, Banff and Lake Louise provide breath-taking beauty of the Canadian Rockies. Do plan to attend and make a holiday of your visit. The terms of office for Vice-President and Secretary expires this year. Nominations are requested before May 1, 1993 from Associations of individuals interested in serving FEZANA. Associations are reminded to send in their responses for: 1). Mission Statement, 2) Position Description of Administrator, and 3) Terms of Office.

FEZANA can only work as efficiently as you do.

Dolly Dastoor
Secretary, FEZANA

ON THE NORTH AMERICAN SCENE

California Zoroastrian Center — Over Ten Years of Activities

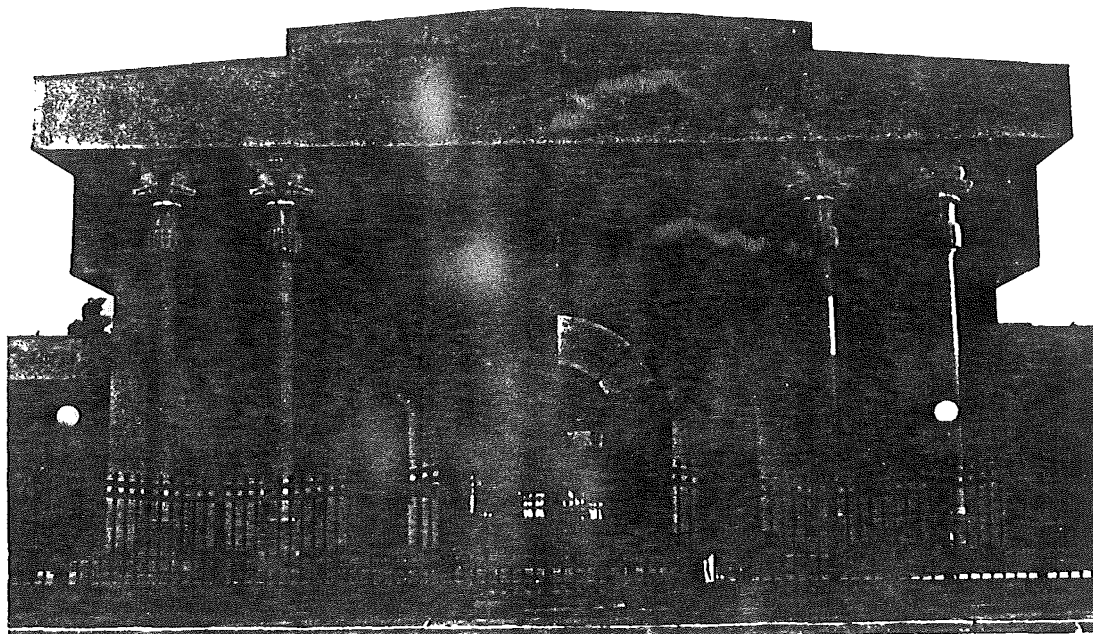
A winged figure with the inscription *Good Thoughts, Good Words, Good Deeds*, and four tall pillars with bull-torso tops grace this majestic building on Hazard Avenue, in Westminister, California. The sign reads *California Zoroastrian Center* There is an interesting story behind it.

In May 1979, six Iranian Zoroastrian ladies met to find a way to preserve and promote their religion

and culture in their new home — America. It was first formed as a subsidiary committee of the existing Zoroastrian Association of California. That did not work. It did not work either with the Zoroastrian Foundation which had its base in Bombay. The committee then affiliated itself to the Ancient Iran Cultural Society. That worked. In May 1980, however, the Iranian philanthropist Rustom Guiv, helped the committee, now registered as a non-profit, religio-social corporation under the name of the *California Zoroastrian Center*, to be lodged in a premises he purchased on Bayless Street in Anaheim.

After a few years of rapidly growing activities, the Rustom Guiv Foundation provided the funds for the land and other philanthropists, including Morvarid Guiv, Dariush and Mahin Jahanian, Khosrov and Pari Jamshidi, Ardeshir and Parvin Farhangi, Iraj and Mehrtaj Mavandadi, Abou and Jo Mazdai, Farangis Shahrokh, and Jamshid and Mehraban Zartoshty, contributed towards the construction of the building. The architect and construction contractor was Iraj Mavandadi. Keki Amaria was the consultant architect. On March 25, 1987, the majestic building was inaugurated with prayers and festivity.

The building, *Rustom Guiv Dar-e-Mehr*, covers 8,000 sq. ft. on a 47,000 sq. ft. ground. It has a hall with a capacity of 630 persons, a prayer room with a capacity of 50 persons, an office, a library (with 4,000 books, one of the best sources



California Zoroastrian Center, Los Angeles

of reference material on Zoroastrianism in North America) three class-rooms, a kitchen, and a guest apartment. The initial cost was \$536,000. A two-storey annex was inaugurated in 1988 as a youth wing at a cost of \$40,000. The 100-year old fire-altar was donated by a philanthropist and was brought from India. The Center is open seven days a week with a full-time priest and a full-time office manager, a rarity in America and Europe.

The Youth Wing is active with religious meetings, literary gatherings, sports and concerts. The Center celebrates festivals, holds religious, cultural and social classes, arranges talks by scholars, holds music concerts and painting exhibitions, and publishes a monthly bulletin. It has published five books on Zoroastrianism, hosted the Fifth North American Zoroastrian Congress, and the first North American Zoroastrian Youth Congress. It is an active founding member of FEZANA, and has established close relations with Zoroastrian organizations around the world.

Founding Members on the Board of Trustees were Farrokh Dastur, Aspandiar Engineer, Ardeshir Farhangi, Dariush Irani, Rostam Sarfeh, Farangis Shahrokh and Mehraban Zartoshty; and later Parviz Kiamanesh, Mehraban Khodavandi, Ali Jafarey and Iraj Mavandadi. Present members are: Shida Anoushiravani, Shahriar Banki, Fariborz Kamdar, Arastu Kasravi, Iraj Mavandadi, Banu Mazdayasni and Rashid Mehin.

Faith, high spirits, philanthropy and team work built this, possibly the largest Zoroastrian center outside of Iran, Pakistan and India.

[Excerpted from a report by the California Zoroastrian Center, 1992].

Good Health Related to Faith

A Purdue University study suggests that religious faith may keep the doctor away. In a study of 1,500 people, researchers found that 36% of those who said they regularly worship, claimed excellent health, versus only 29% of those who said that they do not regularly worship; and a higher percentage of non-worshippers claimed poor health. It is believed that religious people are probably able to adjust their lives better to changing circumstances and stressful situations.

Close-Knit Community Grieves the Loss of Two Loved Ones



As news of the tragedy spread through the close-knit Chicago community on Wednesday, February 3, there were feelings of shock, anger, and utter disbelief. The US Embassy in Mexico had informed friends that Niloufer and Mike Hagen had been "missing" for over 24 hours, following a skuba diving excursion.

Family and friends gathered in an anxious vigil, but as the hours wore on with no encouraging news, the faces were grim, as they comforted each other with prayer.

Niloufer and Mike, both 32, were on a one-week dream vacation in Mexico. On the morning of Tuesday, February 2, 1993, they joined a group of 11 others to explore the undersea world, about 70' to 90' deep, near Palancar Reef, off the coast of Cozumel, near Cancun. Later reports from others in the group indicated that they had come up once to the small boat from where the dive started, to have their "buoyancy control" equipment adjusted, had given the "thumbs up", and dived back into the clear blue waters. They have not been seen since. Within a few minutes after they were noticed missing, the instructor and fellow divers started the search, and were joined later by local air and sea search parties.

The love that the community felt for Niloufer and Mike was evident in the large numbers of family, friends and co-workers who attended the Uthamna, Sarosh Nu Patru, and even the pre-dawn Uthamna and Chahrum ceremonies, performed by the ZAC (Zoroastrian Association of Chicago) priests at the Darbe Mehr, as well as the memorial mass at St. Terrence Church.

Niloufer came to Chicago from Bombay (Khushroo Baug) with her mother Roshan Patel and sister, Farida, in 1975. She worked her way through many hardships, always with a smiling face. After earning a B.S. from the University of

Illinois, she worked as a computer engineer at AT&T Bell Laboratories Bell Laboratories. Married for about five years, Niloufer and Mike have two lovely children, Nicole, 4 and Eric, 16 months. Adventurous and enterprising, they both loved the outdoors, and often went camping and canoeing. Niloufer was a champion ping pong player. They lived their short lives to the fullest, and spread happiness to the hearts of those they touched.

To Roshan Patel, to Farida and husband Rick Tinker of Atlanta, Georgia, to Mike's parents, Art and Lynn Hagen, brother Tom, and sisters Janet and Maureen, and to little Nicole and Eric, our hearts reach out in sympathy and prayer.

*"Gone from our sight,
But never our memories ...
Gone from our touch,
But never our hearts ..."*

[Acknowledgements to ZAC Newsletter, March 1993]

Healthy Seniors of Ontario

ZSO seniors received a grant of \$15,808 from the Minister of State for Seniors. The Board of Directors of "Healthy Zoroastrian Seniors" will arrange specific programs for seniors dealing with health, nutrition, recreation and crafts. Newcomers to Toronto over the age of 60 are encouraged to participate! Contact: Moti Balsara (416)223-3303.

[From ZSO Newsletter, January 1993]

Zarthushti Women's Network of North America — a Report of the Workshop at the 1992 Vancouver Congress

The desire to form a women's network originated at the Seventh North American Zoroastrian Congress in Houston in 1990, where a need was identified for a forum where issues relevant to women could be addressed. There was consensus that the network be called "Zarthushti Women's Network of North America", and should be open to all Zarthushti women including those who had married outside and those who had married from outside. It would also be open to men who identify with the issues of concern to women. The focus of the issues will be North American.

From the women's viewpoint, the main reasons for the decline of the Zarthushti population are: marital patterns; fertility patterns; not enough

marriages; and a tendency to marry late. Late marriages and small families are characteristics of a highly literate, urbanized and modern society. In North America, the population is growing due to immigration and not due to a higher birth rate.

Young Zarthushti women expressed a genuine desire to have children but felt burdened by the social and financial obstacles. They expressed the need for some kind of organized child support and child care mechanism. The workshop also addressed the sandwiched generation issue of caring for the elderly and the potential for having some kind of supervised residence for the elderly both abroad and in North America. This could be a joint venture with the Business and Entrepreneurship Committee.

Short term objectives to be achieved before the next Congress are: to start small study groups to look at the implications and ramifications of the socio-cultural aspects of the religion; and to respond to the survey questionnaire distributed at the workshop. The long term goal is to have an honest and open dialogue on the role and position of women in the socio-cultural and religious fabric of our Zarthushti community and to take an informed position on the issues. The Terms of Reference and questionnaire have been distributed to all Associations. Response is solicited from interested persons. Contact: Chairperson Dolly Dastoor (514) 656-2036.

Houston Zarthushtis Acquire Land

The Zoroastrian Association of Houston (ZAH) became the proud owner of 4.3 acres of land on West Airport Boulevard, on December 30, 1992. A group of 37 Zarthushtis, called the *The Zarthushti Group*, have purchased a 20 acre property, of which 4.3 acres were donated to the ZAH for the construction of a Darbe Mehr. ZAH is proceeding with the design of a Master Plan.

The seller has agreed to give a discount if the balance of the mortgage is paid in cash within 60 to 120 days. ZAH is soliciting the Zarthushti community for a loan of the remaining balance of \$80,000 for 5 years at 8.5% interest.

The group is willing to sell a portion of the remaining property for the construction of retirement homes for Zarthushtis. If there is sufficient interest from the elders of our community, this idea will be explored further. Contact Purvez

Rustomji at (713) 462-0391 or Kaemarz Dotiwalla at (713) 565-1042.

Burial Plots in Canada

The Zoroastrian Society of Ontario owns a communal plot for scattering of ashes of Zarthustis and their family members. The plot is at the Glen Oaks Memorial Gardens, in Oakville, Ontario. Individual lots are also available at the cemetery in an adjacent area reserved for Zarthustis and their family members. Contact: Sam Vesuna (416) 477-3808.

Its a Jungle Out There!

That's what the Beavers (5 - 7 year olds) and the cubs (8 - 11) were asked to imagine when they camped at the Darbe Mehr, in Willowdale, Ontario. That it was a success was evident from the nonstop reports to parents on how they made pizzas, had a campfire by the creek, went to the Scarborough Town Center, did crafts, played games, and much more!

[From ZSO Newsletter, December 1992]

Iranian Birth Certificates To Be Replaced

All birth certificates issued by the Iranian authorities must be replaced with new birth certificates, by NavRuz 1993. Call The Islamic Republic of Iran, in USA: (202) 965-4994, and in Canada: (613) 729-0902.

[From Newsletter of Zarthusti Club of AT&T, Esfand Mah 1361 YZ]

ISBN/ISSN Registration for FEZANA Journal

FEZANA is now registered as a Publisher with the International Standard Book Numbering System (ISBN) and the International Standard Serial Number (ISSN) within the Library of Congress. The ISSN number is displayed on the cover page, and provides publishers, agencies, libraries and readers a means of uniquely identifying the publication.

IN COMING ISSUES ...

Themes for future issues of the Journal are:

Aug 1, 1993: "The Role of Priests"

Nov 1, 1993: "How Does Zoroastrianism Address the Critical Issues of Our Times"

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

COMING EVENTS

1994 Zoroastrian Olympics

The next Zoroastrian Olympics will be held on the July 4th weekend in 1994, in California. Funds are being raised to support this effort; donations will be gratefully accepted. Contact: Bijan Khosraviani (408) 972-0509.

North American Mobeds Council Meeting

The Annual General Meeting of the North American Mobeds Council will be held April 9 and 10, in Toronto, Canada. Contact Kobad Zarolia at (416) 542-9885.

Mazdeyasnie Connection Camp

Ervad K. N. Dastur will conduct the annual Mazdeyasnie Connection Religious Camp, May 1 to 7, 1993 at Oceanside, California. Contact (714) 995-8765.



THE FIRST WORLD ZOROASTRIAN YOUTH CONGRESS
Unity, Preservation, Prosperity Of Zoroastrianism In The 21st Century

First World Zoroastrian Youth Congress

The First World Zoroastrian Youth Congress, organized by the Helping Hands Zoroastrian Youth Communication Network and the youth committees of the California Zoroastrian Center, the Zoroastrian Association of California, and the Traditional Mazdayasne Zoroastrian Anjuman, will be held September 4 - 6, 1993 in Los Angeles. The theme will be "Unity, Preservation, Prosperity of Zoroastrianism in the 21st Century". Sponsors are needed to help defray costs for deserving youth. Registration, including 2 lunches, 1 dinner, BBQ and refreshments, is \$60 before April 1, or \$80 before August 1. Contact: Meher Amalsad, 15842 Villanova Circle, Westminster, CA 92683, tel: (714) 895-3097.

Ninth North American Zoroastrian Congress

The Zoroastrian Association of Pennsylvania and New Jersey will host the next North American Zoroastrian Congress in Philadelphia on the July 4 weekend in 1994. Associations and individuals are invited to send comments and suggestions regarding the content or format of the Congress to Freny Ranji (609) 854-2251.

Parliament of the World's Religions

Dastur Dr. Kersey Antia, High Priest of Chicago, will lead the Zarthusti delegation in the opening ceremonial procession of religions from Grant Park on the Chicago lakefront to the Palmer House venue of the "Parliament of World's Religions", to be held in Chicago, August 28 to September 4, 1993.

Other Zarthusti speakers at the Parliament will be Dr. Homi Dhalla and Homi Taleyarkhan of Bombay; and Keki Bhote, Adi Davar, Dr. Pallan Ichaporla, Prof. Kaikhosrow Irani, Pervin Mistry and Dina McIntyre, from North America.

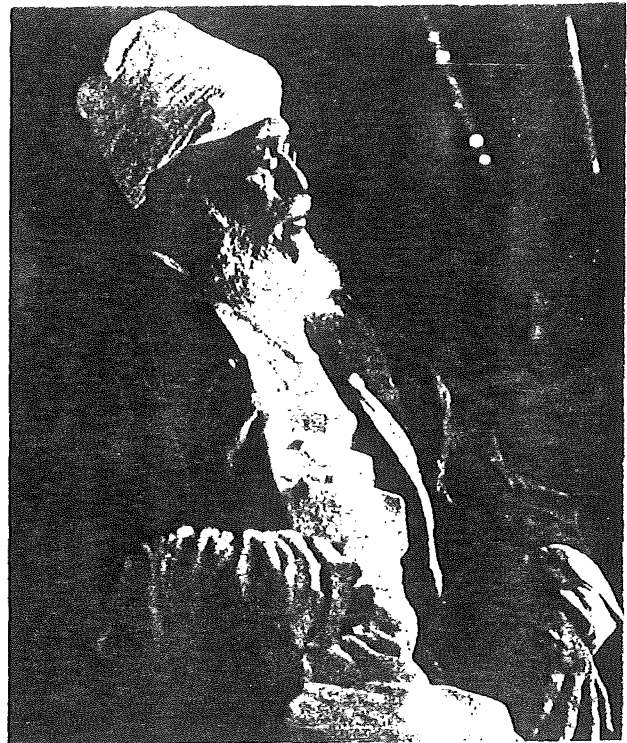
The high cost of air travel is a deterrent for our respected Dastur Sahebs from India and Iran. An invitation was extended personally by Parliament Chairperson Dr. Daniel Gomez-Ibanez to Dasturs Kotwal, Jamasp Asa and Mirza in Bombay, earlier this year. Ervad Dr. Ramiyar Karanjia, Avestan scholar and Assistant Principal of Dadar Athornan Madressa, Bombay, is keen on coming if travel arrangements can be made.

In the records of the 1893 Parliament of World's Religions, 100 years ago, there is mention of Dastur Dr. Jamaspji Jamasp Asa [see photo this page]. We hope his grandson, Dastur Kaikhusru Jamasp Asa will be able to grace the occasion at the 1993 Centennial events. An appeal is hereby extended to Zarthustis, to sponsor either wholly or in part, the travel expenses of a Dastur Saheb or scholar from India and Iran.

Mother Teresa of Calcutta and His Holiness The Dalai Lama of Tibet are expected to join hundreds of religious and spiritual leaders from around the world. During the Parliament, Watergate figure Charles Colson, leader of the evangelical Prison Fellowship, will be awarded the 21st Templeton Prize for Progress in Religion, worth \$1 million.

The eight-day event will include seminars, workshops, cultural events and exhibitions. The principal venue will be Palmer House in Chicago, with related events at museums, churches and temples around the city. The Zarthusti Host Committee, with Bomi Damkevala, President of the Zoroastrian Association of Chicago, plans to organize events (Reception, Jashan, Banquet, Exhibit) at the Darbe Mehr. Early registration (before June 1) is \$200 (single) or \$350 (family).

Two 15 minute promotional video tapes on the Parliament are available for viewing. For more information, call the Parliament office at (312) 629-2990 or Rohinton Rivetna, Trustee of the Parliament at (708) 325-5383.



DASTUR DR. JAMASPJI MINOCHERJI JAMASP ASA, M.A., Ph.D., D.C.L.

THE HIGH ATTAINMENTS OF DR. JAMASPJI, THE FARSEE HIGH-PIRIEST OF BOMBAY HAVE RECEIVED THE RECOGNITION OF SOME OF THE GREATEST UNIVERSITIES IN THE WORLD. HE EARLY EXPRESSED HIS ADMIRATION FOR THE PLANS OF THE PARLIAMENT, AND REGRETTED THAT HIS AGE WOULD PREVENT HIM FROM BEING A PERSONAL PARTICIPANT IN THE SESSIONS.

World Vision 2000 — In Washington

International dignitaries including His Holiness the Dalai Lama, the King of Nepal, hundreds of notable spiritual leaders and 10,000 delegates from around the world are expected to participate in *World Vision 2000 — a Global Conference* on August 6, 7 and 8, 1993, in Washington, D.C. planned to precede the Parliament of World's Religions in Chicago.

In 1893, Swami Vivekananda revealed to skeptical delegates, the culturally rich and vibrant philosophies of the east. A new-found respect for India had been achieved. One man changed the entire outlook of the western world for India, and for oriental thought and spiritual values.

Are we, Zarthushtis, prepared today to get the Zarthushti message across and earn the respect our religion so richly deserves?

Scout Jamboree — Alberta 1993

Zarthushti scouts from all over North America are encouraged to attend the North American Scout Jamboree in Calgary, Alberta in July 1993. The pioneering scouts of the Toronto group are organizing fundraising activities (recycling bottles and cans and a rummage sale) to raise the necessary funds. Contact: Noshir Mirza (416) 823-5690.

AROUND THE WORLD

Sassanian drachma of Ardeshir I

**Hamburg Museum**

A museum on Iranian and Zarthushti culture will open its doors to the public at Reinbek, near Hamburg, Germany in March 1993. Exhibits, some of which are priceless, and on loan from other museums, will be on display through June 1993. The idea for this museum was started in

October 1991, when a group of Zarthushtis residing in Germany, approached the faculty of the Oriental and Near Eastern Studies at the University of Hamburg. This museum is becoming a reality through private donations. Monetary gifts and artifacts of historical Zarthushti significance may be donated to this museum. Contact: Orientalisches Seminar der Universität Hamburg, 2000 Hamburg 13, Rothenbaumchaussee 36, tel: 011 (49) 40 14123 3055.

[From Payk-e-Mehr, February 1993, translated by M. Soroushian]

From Lenin to Ferdowsi

In September 1992, the statue of Lenin in the main square of Dushanbe, capital of Tajikistan, was replaced by a statue of the great poet Ferdowsi, symbol of Iranian nationalism and the great champion of the Zarthushti cause. The name of the square has also been changed from "Revolution" to "Liberty."

[From Payk-e-Mehr, February 1993, translated by M. Soroushian]

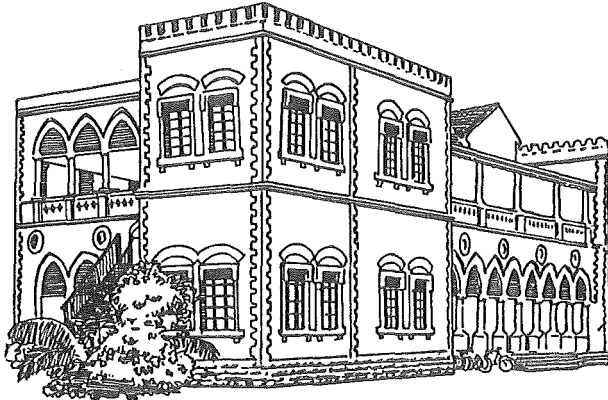
Bombay Bomb Blasts

It is feared that a Parsi lady from Australia was among the fatalities of the bomb blast at the Air India building on March 12. A few other Parsis suffered minor injuries, when a series of 14 explosions rocked Bombay. Officials fear the total number of fatalities was over 300, with more than 1,200 injured.

The first of the blasts, believed to be a car bomb in the garage of the 29-storey Bombay Stock Exchange, killed at least 50 people on the lower floors. The Bank of Oman office in the multi storey Air India Building, was among the worst hit, and accounted for over 12 fatalities. Within a short span, explosions occurred at Victoria

Terminus, Masjid Bunder, Manish Market, Shivaji Park, Parel, Nair Hospital, Zaveri Bazaar, Null Bazaar, Century Bazaar and at two five star hotels — the Centaur near Santa Cruz Airport, and Sea Rock at Bandra. All the bombs were made of high quality plastic explosives.

Karachi Parsi Institute Centenary



KARACHI PARSİ INSTITUTE
1893 1993

On February 18, 1993, the Zarthusti community of Karachi, which numbers about 2,200, celebrated the centenary of one of its oldest institutions, the Karachi Parsi Institute. The landmark event was celebrated with a Jashan and a philately exhibition inaugurated by the Post Master General with a sale of special commemorative envelopes.

In his address at the gala banquet, President R. D. Minwalla outlined the colorful history of the

KPI. On March 16, 1893, the British Crown's representative, in response to the early founders' application for a plot of land, came on horseback and suggested that two of their sturdy Zarthusti men lift two large stone boulders and walk in opposite directions. Wherever the boulders dropped, would become the boundary corners. That is how, the story goes, a large triangular piece of land on which the KPI currently stands, was granted to the Institute in perpetuity.

1926: Team with Parsi Cricketers



The KPI was founded to "perpetuate the interest of the youngsters in cultural and intellectual fields" and to serve the needs of the community, to "live and enjoy our prosperity together with the majority, and to retain the position of distinction



1933: Ladies Cricket Team

and respect our community enjoys, in our country, Pakistan."

In the intervening 100 years, the KPI has been a focal point for the community, playing a leading and active role to perpetuate the interest of the youth in athletic, cultural and intellectual pursuits. In 1992, the three member youth team sponsored by KPI bagged the honors at the Zoroastrian Olympics in Los Angeles.

1992: KPI Youth at Zoroastrian Olympics



Youth Exchange Program

The Karachi Zarthushti Banu Mandal has initiated a youth exchange program between Karachi and the USA/Canada. This program will be open from 1993 summer onwards. Sending your child to Karachi will be a valuable cultural and fun experience. School children have holidays in June/July. Families who would like to participate on a reciprocal basis or host a child from Karachi, contact: DhunMai Dalal at (310) 476-7837.

Zoroastrian Relics In Baloochistan

At a presentation in April 1992 at the Pakistan-American Cultural Center, Bg. Usman Hassan, former Secretary, Government of Baloochistan (Pakistan) showed slides to prove the existence of Zoroastrian relics in Baloochistan. Excavations have unearthed relics like the blazing sun, fire altar, carvings of Zarathushtra, and other symbols testifying to the existence of the oldest faith in that area.

[From FED Newsletter, November 1992]

Visiting the Taj at Agra?

Did you know that the chief architect of the Taj Mahal was Ustad Issa from Iran? The Taj Mahal is at its best in the evening, especially on a moonlit night. Plan to stay a few days in Agra and visit other historic sights, shop for souvenirs, Zarthushti and embroidery. The Dharamshalla at Agra was recently renovated and awaits Zarthushti visitors. Write to: Houshang Debara, 38/5 Nagar Kanti Colony, Old Idgah, Agra 282 001, India, tel: 61536.

[From FED Newsletter, October 1992]

Composer Kalkhoshru Shapurji Sorabjee

Sorabjee, a composer, born in 1892 in England of a Parsi father and a Spanish mother, is best known for his 1930 composition "Opus Clavicembalisticum", listed in the Guinness Book of World Records as the longest piano composition. Two of his works are available on compact disc: "Sorabjee: A Legend in His Own Time", Michael Haberman, piano, Music Masters 60015T; and "K. S. Sorabjee: Prelude, Interlude and Fugue plus other Compositions", Michael Haberman, piano, Music Masters MMD60118W.

Persons with further information on Mr. Sorabjee, are requested to contact Navroze Chinoy, Apt. 1711, 511 West Mall, Etibioke, Ontario, Canada M9C 1G5, tel: (416) 622-0292.

[A short writeup on Sorabjee appears in FEZANA Journal, August 1991]

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 Farohar In Jerusalem

Each time I visit Israel I am always pleasantly surprised, but during the last visit about two months ago, I experienced the thrill of a lifetime. I want to share it with others in the hope of getting some answers to what I saw.

I was in the Tower of David Museum at the Jaffa Gate in the Jewish sector of old Jerusalem. Moving from exhibit to exhibit, as I relived those ancient times, I came across a white wall panel which was a replica of a wall from somewhere. This rectangular piece showed a procession of

figures at the bottom, depicted moving from left to right. I could not identify these figures as Jews, Gentiles or any other. In the right top corner of this panel, and way above the heads of the figures in the procession, at some distance was an isolated figure. It was the *Farohar* in its pristine glory, exquisitely done in relief, standing about thirty inches tall. There was a heavenly connotation to it, since it was placed at a distance from the others and high above them.

I am looking for answers. Who were the people in the procession? What are they doing? Where did they come from, and where is the *Farohar* leading them?

The caption was no help since it was in Hebrew. Nor was the guide who did not have the vaguest notion of what the figures depicted. I contacted the Jerusalem Foundation, in charge of the Museum, but could not get any satisfactory answers. Since then, I am continuing my search for an answer to understand what I saw. I am now trying the FEZANA Journal readers in the hope that someone may have also seen that wall panel and knows its history. If anyone is visiting Israel, I urge you to visit the Tower of David Museum. I assure you that of those I have seen around the world, there is none to match the beauty of this exquisite piece.

*Aban Daruwalla, Ph.D.
Riverside, California*

Thoughts on the Journal

In the Boston area we have a Zoroastrian Association and I am its Secretary. On behalf of my husband Jamshed and myself, I would sincerely like to thank you for the wonderful production of the FEZANA Journal. We have come to enjoy the Journal and feel it can be a very powerful vehicle for bringing together the Zoroastrian community in North America. It fills a void which we all feel — finding out more about our fellow community members and getting news from other communities. I would like to offer some suggestions for your consideration:

- Can the Journal sponsor children's essay writing and art competitions on subjects pertinent to our religion, community and social issues?
- Develop a Readers Forum, where readers, both young and old, may contribute pertinent articles, in keeping with the goals of the Journal.

- More news from the North American communities. Perhaps you can establish a network of contributors from each Association or community.

*Rita Kapadia
Carlisle, Massachusetts*

[The Journal invites readers' comments and community news. Send photographs of community events, weddings, navjotes, anniversaries, functions.]

FEZANA Journal will be happy to support children's art and essay competitions, and will instate a fund for that purpose. Donations and suggestions for topics are invited — Ed]

LOOKING BACK

Readers are invited to submit stories and incidents about their ancestors and family history, to Roshan Rivetna, Publisher, FEZANA Journal.



Colorful Career of a "Live-Wire" Zoroastrian

Over a century after his birth, grandsons Cyrus, Firdosh and Zubin Bamji all of whom are now settled in the USA, and also many erstwhile residents of Dadar, Bombay, remember Major Bamji with fond memories.

Born in Bombay in 1887, Sohrab R. Bamji saw tragedy at a young age. Between 1894 and 1897 there was a severe famine in the Bhopal area, where he used to travel as a little boy with his father, a railway contractor. The sight of sick and starving children, some of whom died in his arms, made a profound and lasting impression on the young Sohrab, and led to his lifetime dedication to social work and humanitarian service.

Since it was a sin to touch and work with dead bodies, his mother, an orthodox lady, dissuaded Sohrab from pursuing his ambition of becoming a

doctor. Instead he studied accounting. Itching for excitement, Sorab moved to a job in the English Warehouse at the Kolar Gold Fields to curb the many thefts that were rampant there. He gave an excellent account of himself, but the job was fraught with danger, and once again, his parents prevailed upon him to move to a more stable job as an Insurance Agent, which he did for many years.

In 1914, when World War I broke out, his spirit of adventure surfaced. Bamji passed the Military Commission Officer examination, and worked on Embarkation's staff, for which he was awarded the War Service Medal. In 1921, he served the Bombay Pioneers and Indian Territorial Force, and later the Punjabis, where he was the first Indian Commander in the fighting forces. He reached the rank of major. When World War II broke out, Major Bamji volunteered his services on the Air Raid Precaution team. In 1942 he was awarded the title of M.B.E. (Member of the British Empire). He played an important role in the Indian National War Front, presided over by Sir Rustom Masani.

Major Bamji devoted his life to the service of his community. He took keen interest in the Boy Scouts; helped TB and leprosy patients; wrote articles and lectured on the Zoroastrian religion and has several books to his credit; was an active social worker; and was a Free Mason for many years.

He is remembered not so much for his distinguished career, but more so for being a God fearing and helpful person, who spent his time and energy in the service of humanity.

[Excerpted from Parsee Tari Arsi by Jehan Daruwalla, Bombay Samachar, 1987]

GIFT SUBSCRIPTIONS AVAILABLE

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

Errata:

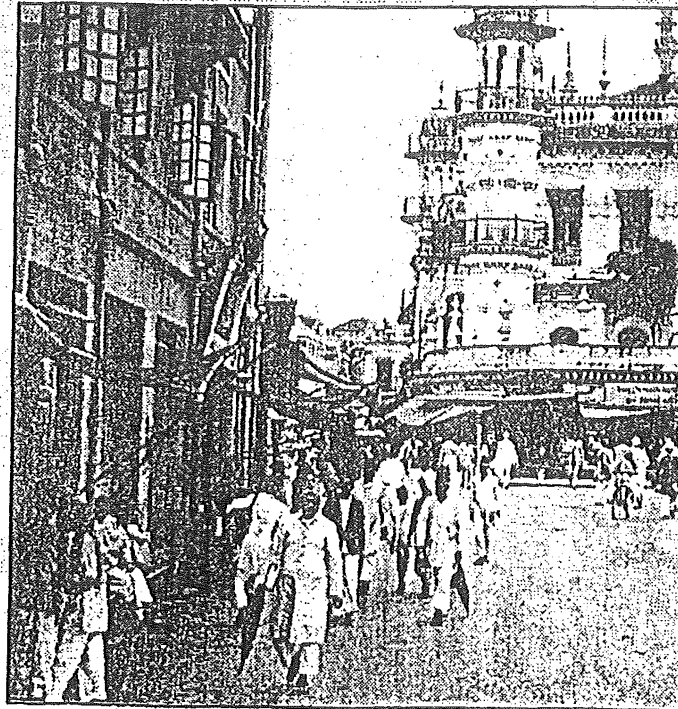
The publisher regrets the following errors/omissions in the FEZANA Journal, February 1993:

1. Dr. Sarfeh was born in Kerman, and moved with his family to Yazd at the age of two. [Personal Profile].
2. All Iranians (and not only Zoroastrians) clean their homes in preparation of the arrival of the Fravashis at Navruz. [The Traditions of Navruz].

In The Calgary Press ...

Article on Parsees from The Calgary Herald, August 11, 1992, by Derek Brown. Forwarded by Firdosh Mehta, Edmonton, Alberta.

FUTURE OF THE PARSEES —



BOMBAY SCENE: Parsee community slowly fading from

By Derek Brown

BOMBAY — Parsees are easily the most materially successful of India's scores of linguistic, religious and ethnic communities.

They have flourished for generations in trade, manufacture, the professions and politics. They are the most literate, and perhaps the most progressive, too. And they are dying out.

There never were many of these gifted, admired and remarkable people. In 1961, after more than 1,200 years in India, Parsees contributed 100,072 names to the national census. In 1971, there were 91,226; in 1981, 71,630. Religious definitions were dropped in last year's census, but the latest estimate of the Parsee population is just 58,000.

Within this shrinking community, and among their ancestors, are some of the most remarkable people in India and its history. Men like Jamshetji Wadia, founder of the Bombay shipbuilding industry, began business empires which flourish to this day.

Renowned for honesty as well as enterprise, they mixed their acumen with philanthropy, building hospitals, schools and colleges. Bombay's more respected hospital today is known universally and simply as the JJ, in respectful memory of Sir Jamshetji Jeejeebhoy, first Parsee baronet, who lived in princely splendor and was a river of charity in the first half of the 19th century.

PARSEE SOCIAL

POPULATION:

- 1971—91,000
- 1981—71,630
- Latest estimates—58,000

■ Parsees have small families that increase their numbers.

■ India's overall population: 850 million

EMIGRATION:

- Countries of preference:



Britain



U.S.

C

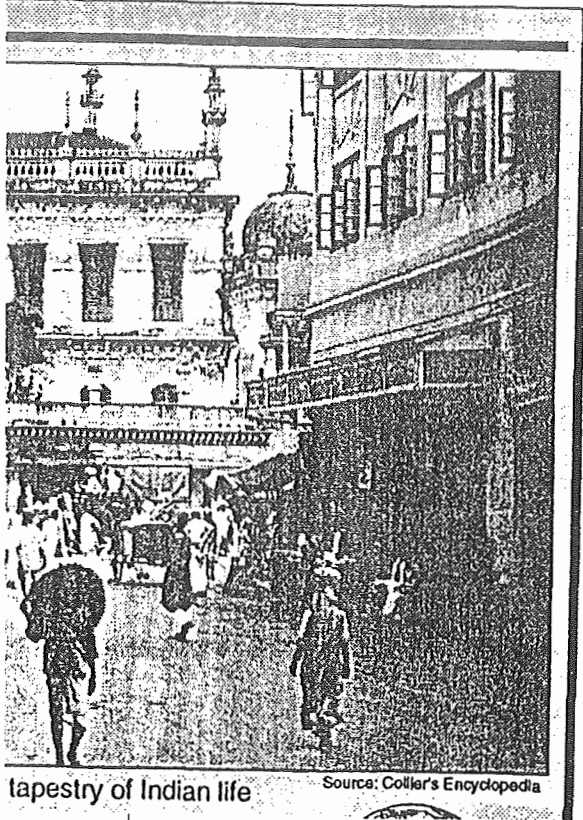
INDIA:



■ Area:
Four million
square
kilometres

Unique people

□ Cultural, economic forces contribute to population drop



tapestry of Indian life

Source: Collier's Encyclopedia

OVERVIEW

■ Out of 7,000 adults *

Unmarried males:

44.8 per cent

Unmarried females:

37.9 per cent

do not tend to

million *As of 1991 survey



Canada



Australia

■ Income per capita:

\$327; half live below

poverty line; 60 per

cent work in

agriculture

Then there were Dadabhoi Naorowji, the first Indian member of the British House of Commons (Conservative, Central Finsbury) in the 1890s, and Shapurji Saklatvala (Communist, Battersea) in the 1920s.

Today, the great business houses of Wadia and Godrej are among the leading enterprises of India. The greatest of them all, the house of Tata, was headed until a few years ago by perhaps the most respected man in the sub-continent, Jehangir 'J.R.D.' Tata, now 88.

The very names of the Parsees testify to their success. In the early 19th century they largely abandoned their system of patronyms and adopted western surnames to accommodate the new British masters. Many took the names of their trades or manufactures, calling themselves Engineer, Contractor, Boatwala, Tobaccowala, Africawala, Readymoney and so on. There are, in the Bombay phone book, several families of Sodawaterwalas and, according to a gently self-deprecating Parsee joke, there once was a gentleman in a small manufacturing business called Sodawaterbottleopenerwala.

And yet for all their wealth of achievement — and achievement of wealth — the Parsees are slowly fading from the tapestry of Indian life.

One reason is the strict injunction against conversion to the Zoroastrian faith, imported by the first Parsees who had fled Persia to escape persecution by

the invading Arabs. According to community legend, those ancient immigrants were received kindly by a Hindu ruler in present-day Gujarat state. He granted land and permitted freedom of worship. In return, the Parsees promised never to proselytise for the world's oldest monotheistic religion. In modern times the ban on conversion has weakened, but Parsees have acquired a distinct ethnic identity as well as a separate faith.

"You may become a Zoroastrian by conversion, but you can never become a Parsee," said Jehangir Patel, editor and publisher of the community's monthly magazine, Parseeana.

Another cause of the accelerating decline is emigration. A steady stream of Parsees has flowed to Britain, the United States, Canada and Australia. In all these places, as in India, they are prospering, and even increasing.

But unlike in India, the emigrant Parsees tend not to be bound by the strict — some might say suicidal — community laws on marriage.

Time was when any Parsee who married outside the community was automatically regarded as an outcast, along with his or her children. For most of this century, though, the children of Parsee husbands and non-Parsee wives

have been admitted to the faith and the community.

Mixed-marriage children of Parsee-born wives, however, are not.

This blatant discrimination is often blamed for the inexorable decline of a community which mixes a liberal view of mixed marriages with strict rules on admission of the resulting children.

But there is yet another, much more obvious cause: Parsees are strangely reluctant to get married and, when they do, to have children.

A scholarly survey of last year found that among more than 7,000 adult Parsees, there were 44.8 per cent unmarried males and 37.9 per cent unmarried females.

Even when they do marry, Parsees have small families. Their average of 1.6 children is well under the replacement rate.

Bachi Karkaria, a senior Times of India journalist who has written extensively about her people's plight, talks of the paradox of a community which is dying not because it is primitive but because it is too sophisticated.

"The rest of India seems to have no difficulty procreating on the pavement, or in tiny rooms a few feet square. But we Parsees all want to have homes of our own, and that is working against the regeneration of the community," she said.

Karkaria is also impatient — like many Parsee women — with the notorious reluctance of the men to marry. She attributes this in part to a fear of mothers, or mothers-in-law. "I can't offer any other reason why they take so long. Women don't have this problem, but they are forced to marry outside the community.

"They can't wait forever for Parsee men to get their act together," she said.

In such a rich and enlightened com-

munity — less than two per cent of all Parsees are illiterate — it may seem odd that so many men have difficulty funding a marriage. But that ignores the huge cost of housing in Bombay, where the Parsees are overwhelmingly concentrated, and the considerable disparity of wealth within the community.

"The bulk of our people are middle class, but there is poverty, too," Jehangir Patel said. "Poverty, in our community, doesn't mean that people are deprived of food and clothing.

"There is not the abject poverty you see elsewhere in India, but by middle-class standards they are still poor, and that deters them from marrying."

For Parsees in true need, there are charitable hospitals and trust funds galore. That is one reason, according to some, why modern generations have been less inclined to build new business empires, and why the elders of the community are anxious not to relax the strict marriage rules. More Parsees would mean spreading the trust money more thinly.

In October there will be an elaborate election for the seven members of the Parsee Panchayat (council), which runs the community's secular affairs. There is little excitement among Parsees about the poll for a deeply conservative body.

More controversial is a movement which has lately sprung up among Parsee spouses in mixed marriages who are campaigning for the right of all children in such marriages to be admitted to the faith, and by implication to become Parsees.

In religious terms, that means three things: the ceremonial adoption of the sacred thread; admission to the agaries or sacred fire temples which are strictly closed to non-Paris; and the right to be interred in the Towers of Silence.

To many outsiders, these last hold a compulsive, rather morbid, interest. Parsees hold earth and fire, like the other elements, to be sacred.

Rather than pollute the earth by burial or fire by cremation, they place their dead on a grill within an enclosure (called a tower) and leave them to be consumed by vultures. It is an ecologically impeccable practice and of deep emotional significance.

Two years ago, there was profound shock in the community when a woman who had married a non-Parsee died in an accident and was denied interment in a tower.

In the face of a barrage of criticism, the priests (most of whom are now part-time, the calling having little attraction for young sons of hereditary clergy) agreed that a unused tower should be made available for such cases.

The campaign for reform continues, but even among the enlightened there is a wistful awareness that Parsees may be courting a different sort of extinction if they relax the rules.

Bachi Karkaria, for example, talks of the community elders as "fuddy-duddies" and bemoans the bias against women in the marriage rules. But she also talks of the risk of "mental and physical degradation" of the community, should it admit all children of mixed marriages.

"Parsees are by nature non-controversial," she said. Even though they are articulate and feisty within their own groups, when it comes to the real crunch, they draw back."

(Brown is a writer with *The Guardian*.)

MANAGING THE WINDS OF CHANGE

FIRM AS THE OAK OR SUPPLE AS THE WILLOW?

With the diaspora of Zarthustis from India and Iran to the western world—USA and Canada, in large numbers in recent years, Zarthustis are faced with new ideologies, new values, new social and cultural mores, that sometimes challenge the age old Zarthusti tradition. In the process of adapting and assimilating, where is the line between dogmatic adherence to age-old tradition, and wantonly discarding time-honored values to follow the new?

CHANGE — AS ADDRESSED IN FEZANA'S PROPOSED "MISSION STATEMENT"

The FEZANA "Mission Statement" as proposed by President Rohinton Rivetna at the Vancouver AGM addresses the subject of change as follows:

"... We shall strive to protect our heritage both Iranian and Indian, assimilating both into the North American milieu; always reaching to find ways to mould our traditions to new environs without compromising the everlasting message of Zarathushtra; accepting evolutionary changes, if and when they occur through common usage, with grace and understanding. We shall stand, not firm and unbending as the Oak, but supple as the Willow. For with the winds of change, the Oak may fall, but the Willow will stand."

PRESCRIPTION FOR MANAGEMENT OF CHANGE

*By Professor Farhang Mehr
Boston, Massachusetts*

For the miniscule Zoroastrian community in North America, struggle for cultural survival is the name of the game.

For over four centuries, the Zoroastrian Sassanid dynasty ruled an extensive empire. With the Arab/Islam invasion of Iran in the seventh century, and the ensuing religious persecution, the number of Zoroastrians dwindled, with a small group migrating to India.

As of the nineteenth century, the Zoroastrian population in Iran had been reduced to fifteen thousand. Nevertheless, both communities in India and Iran have managed to preserve their ancient religious culture through devotion to the faith, moral rectitude and social solidarity. Living

in a closely knit colony for security from persecution, Irani Zoroastrians succeeded in preserving their culture, on an Iranian-Zoroastrian symbiosis. The Zoroastrian immigrants to India, too, lived in colonies, but for socio-economic reasons.

In the second half of the twentieth century many Parsis migrated to England and the United States looking for greater economic opportunity; migration of Irani Zoroastrians to North America started during the 1979 revolution.

Now, in the western world, Zoroastrians are facing the threat of cultural assimilation for a variety of reasons, some of which include: greater mobility, geographical dispersion, and confrontation with new socio-moral values. Nothing could be more distressing for the present generation of Zoroastrian immigrants than to witness their rich religious heritage, preserved by their ancestors for fourteen centuries under most unbearable and at times excruciating conditions after the Arab invasion of Iran, die out.

This catastrophe can be avoided by a sound encounter of the problem at hand. Since the last century, western ideas and values have undergone a profound change; a change that still continues. We live in an age of uncertainty. The traditional concepts of God, creation, morality, family relations, sexuality, economics, and motivation are being challenged and debated, with new norms being introduced. Relativity is taking the place of absolute and scepticism the place of certainty. Our children are exposed to the new ideas and values through the media, at school and in society at large, in defiance of their traditional values and beliefs.

I am not here to make a value judgement on the old or new values; such an endeavor would go beyond the objective of this paper. Here, I am concerned only with the facts as they exist. On

the one hand the force guiding change is so powerful that the Church of England has allowed women to become ordained priests; the Jews have permitted non-Jews to embrace Judaism after going through with certain training and rituals; some catholic priests have consented to homosexuals remaining in the priesthood. These changes touch the fundamentals of all of these religions in the traditional scene.

On the other hand some of the principles previously accepted in scientific circles, like unadvisability of marriages between close relatives (e.g. cousins) or early marriage at the age of eighteen or nineteen are now being doubted, reviewed and reconsidered.

The question of "managing the change" relates to the extent and manner in which we are going to accommodate the changes and modify our customs without undermining the basics of the religion and what we are struggling to preserve. Morally and religiously, this is an important issue; tactically, it is a sensitive one.

The aim is preservation of Zoroastrian culture in an authentic manner. Acceptance of some changes would run counter to the basic tenets of religion. Hence, no compromise on such issues are justified. Some changes, however, are permissible, either because they are in harmony with the spirit of Zoroastrianism or because they are neutral. Let me be more specific about the changes that the youth are calling for.

Fortunately, Zoroastrianism is a progressive religion. There is nothing in the Gathas which would be incompatible with enlightened answers to many of the questions raised by our youth. Gathas, for Zoroastrians, remains unalterable. Preservation of Zoroastrian culture demands observance of the Gathic principles 'in toto'. Hence the values and ideas advanced in the Western world, which violate the Gathic principles, are repulsive to our sense of identity and should be ignored.

However, the Gathas deal in macro principles and not in micro rules. According to the Gathas, we must discover the laws on specific issues by reference to the general principles enumerated in the Gathas and by the use of our Vohu Mana (holy Wisdom) and Asha (righteousness) attainable through Daena (conscience).

The Gathas are perennial, but the rules and customs not stated in the Gathas, even if rooted in tradition, are alterable. Inequality based on race or sex is inadmissible. Privileges passed by

inheritance are no longer defensible. Determination of the future of the country by class system is no more tolerable. Rationality, liberation and equality are the current norms in the West, all of which are endorsed by the Gathas.

For all of the questions raised by the youth, valid answers exist through application of the general Gathic principles. To those who favor giving all religious literature the same validity as the Gathas, I put the following specific question: How many Zoroastrian women believe in or abide by the rules of purity mentioned in the Vandidad? The advancement of health, science and hygiene do not support many of those rules. Does not defense of a book which is no more observed, amount to hypocrisy? With hypocrisy, challenges and changes become unmanageable. The conclusion is that while the fundamentals are immutable, the practice of some customs can be reconsidered and re-evaluated in the light of scientific knowledge and Western values.

So far I have discussed the substance. Regarding the manner in which change should be managed, I submit that patience, compassion, truth and rationality should be the guidelines. Dialogue is the key term. The use of slurs, written or verbal innuendo, hostility and animosity towards those who hold views opposite to ours, would be self-defeating and un-Zoroastrian. People who believe in good thought, good words and good deeds should exemplify those qualities. Nobody has an exclusive right to Truth. We must remain open to new suggestions and new ideas, and be prepared to debate them.

This is my prescription for management of change. We all love our culture. Our political identity may be as citizens of any country, but our cultural identity should be the same — Zarthusti.

HANDLING CHANGE SUCCESSFULLY

*By Dolly P. Dastoor
Brossard, Quebec, Canada*

Change and movement are inevitable forces of creation for without it there can be no life. However change does not always mean progress, and all change is not good. It only means there is a difference in the positioning of events, objects, atoms, to create a different whole. And whether we like it or not, change takes place, events are altered, sometimes for the good, sometimes not for the good. Over the millennia human beings

have changed, ideologies have changed. Some changes make us nostalgic for the "good old times" and we try to cling to the past, to the times as we remember.

Change is frightening, as it leads us to the unknown, there is comfort in the known. Change implies the possibility of failure, loss, feeling states which none of us like to experience. People who resist change want to revert to the comfort of past glory, to "fundamental" ways of operating, prescribing rules and regulations.

Recent history has shown that every time there is a return to so-called "fundamentalism" of religion — any religion, there is at the same time a fundamental assault on freedom and identity, specially women's freedom and identity. The example of Islamic theocracies is well-known and our own case is equally appropriate. In the last few years all over the world militant religious organizations have tried to revive obscurantist practices in the name of "upholding traditions" and maintaining identity. In all such assertions of identity, women have been cast in a particular mould both to symbolize the identity of the community and to embody its definition in relation to the other communities. Atrocities have been committed in the name of "fundamental" practices, for preserving the world as it was.

Change takes place in all aspects of life, and it can have a rippling effect. But change in ideologies and expression of these ideologies are most difficult to understand and accept. And the less people are prepared for these shifts in mind-sets, greater will be the chaos.

The essence of vision and leadership is to anticipate change and to be prepared with a social infrastructure which would make the behavioural expression of the changed ideologies as painless and smooth as possible. We need to put in place a mechanism, an infrastructure for absorbing and deflecting the natural winds of change. The social structure must be ready to absorb the change in religion and doctrine. People who advocate fundamentalism must also be prepared to have a social structure ready to allow the expression of that change.

Handling change successfully is intrinsically related to cohesiveness, organization and an infrastructure. And unless we have all three ingredients in place, chaotic change will overtake us and lead us very disjointly into the 21st century.

STRATEGIES FOR MANAGING CHANGE RELATED TO THE ZARTHUSTI COMMUNITY

*By Maneck Bhujwala
San Jose, California*

Although changes are always happening in the universe and in our individual lives, not all of these changes require our attention, and many of the changes that do, are often for the better. For those changes which affect us adversely, we can plan appropriate strategies, which will minimize their ill-effects.

What are some of the changes that currently affect our community? In India and in North America, we are living in a modern, secular, and mobile society, especially in the big cities. We live in nuclear families, afloat in the mass of diverse populations. We work with people of diverse origins. Our children go to school with children and teachers from varied cultures. Increasingly, our ties with respect to the Zarthusti community are getting weaker.

On the positive side, we enjoy full freedom to practice our religion, to participate in the government of our community, city, state and country. By mixing with other cultures, we have the opportunity to learn about them and adopt some good ideas from them. With the freedom from community social obligations, we have the chance to question our routine practices, and follow only those that make sense to us.

On the negative side, especially with our small numbers, some of us might get overly influenced by the religious and social practices of the larger communities. We could be tempted to look down on our traditions, religion, and culture, being induced to view them in a western, Judeo-Christian orientation in North America, and a Hindu or Muslim orientation in India and Pakistan. Our children, who spend a large part of their lives with non-Zarthusti friends, are the most susceptible to such influences.

With our weak ties to our community, the resulting lack of peer pressure from fellow Zarthustis, and lack of guidance and control from community elders, we tend to neglect traditional practices, prayers and rituals, which in the past gave us a sense of community and a unique identity. With both the husband and wife working full-time in most families, our children face the prospects of growing up without parental monitoring and guidance. We see a significant number of Zarthustis marrying outside our community.

What are some of the foreseeable, future changes that may affect our community? Industrial societies appear to be growing more materialistic, especially in the urban areas, where most of our community lives. Faith in religion will probably continue to decline, as we tire ourselves in our increasingly fast-paced, stressful lives.

Religious strife around the globe creates more disillusionment about the value of religion in general. In India, we have growing materialism on the one hand, and religious fanaticism on the other. There will probably be more broken marriages, leading to further neglect of our children. This leads to more inter-marriages, further dilution of our faith, our identity, and our numbers.

In order to minimize the negative effects of the changes outlined above, it is important to strengthen our sense of community, and to focus the activities of our Zarthusti organizations on our younger generation. They are our future, and they are most likely to cut ties with the Zarthusti religion and community, in the melting-pot societies of North America and India, unless we do something about it.

First of all, Zarthustis should form associations, if they don't have one, in their local area, even if there are only two or three families. These can be informal. All adults should motivate themselves to participate actively and also encourage the youth to be involved in the planning. Community prayers, group singing and dancing should be included at social events.

Adults should lay the foundation for their children by practicing our traditions such as daily prayers with an oil lamp or sandalwood fire, wearing the sudreh-kushti, keeping the home clean, speaking truthfully and politely, and earning an honest living. Adults should motivate their children to say prayers regularly and explain the meanings by acquiring English translations of the Avesta. They should provide a positive role model by avoiding in-fighting within the organizations, and behaving in a mature manner.

Parents should explain to their children the practical benefits of marrying within one's own community. Similar backgrounds of marriage partners reduce the number of differences to which they have to adjust. Relations with in-laws and socializing become easier. Above all, parents should create self-esteem and pride for our community, and explain to the children their important role in saving our community and religion from extinction.

Associations should make special efforts to bring our young, single adults together, by arranging functions exclusively for singles, such as bowling nights, movies and dances. Students coming from abroad should be sought out, through contacts with foreign student offices at colleges, and informed about association events. Association newsletters should announce matrimonial advertisements free of charge.

Priests and Zarthusti religion scholars can play an important role in providing the religious cement for strengthening the ties. Associations must arrange for funds to pay for full time priests. Scholars should be invited on a regular basis to help us understand the importance and meaning of our philosophy and rituals.

Finally, we must accept differences of opinions about our religion, gracefully. We must accept the formation of more than one local Zarthusti group, especially in large metropolitan areas, such as traditional, Irani, Parsi, etc, with the condition that each group invites the others to their events, communicates with the others, and holds at least one joint function each year, such as Jamshedi Nav-Ruz. We are, after all, Zarthustis, and we must behave accordingly, to survive the changes, just as our ancestors did, in their time.

SURVIVAL — BY MAINTAINING RELIGION AND TRADITIONS UNALTERED

*By Pervin J. Mistry
Mississauga, Ontario*

There are some things that cannot be changed. Truth and *Asha* (Nature's Laws) are immutable. We can never change the esoteric truth revealed in our scriptures. We cannot change truth to suit our thinking, but we can change our thinking to comprehend the inner truth which our scriptures contain. Change can be either progressive or destructive. Society and social trends change. By changing our lifestyles in the name of "progress" we have vandalized and polluted the Earth's natural resources. Consequently, we are destroying ourselves physically. We are also destroying our own inner environment — religion. It took a long time for scientists to realize the rate at which our planet is deteriorating. How long will it take for concerned Zarthustis to stand up and speak out against the trend of spiritual destruction which is currently being carried out in the name of change and progress?

Today we are psychologized into thinking that we must change, accept change or be considered "illiterate". In the race for change, we want to rewrite our religion and do away with rituals because we do not appreciate their significance. Several times in the Gathas, Asho Zarathustra advises us to recite the sacred *Manthras* and perform the *Yasna*. The very goal of creation is to reunite (*Yasna=unite*) with Ahura Mazda. Just as the soul cannot function on its own without the vehicle of a physical body, for any religion to exist, a medium is required and that is its rituals. Without rituals, religion cannot exist. Wherever we may live in the world, we must perform and preserve our rituals.

The motive for our migration to India around 800 A.D. was to save our religion. Today, almost all Zarthustis who have emigrated to the West have come for a better lifestyle. North America is supposed to be a "melting pot", but it is not. More and more awareness is being directed to ethnic and religious differences. Grave concern has been expressed (*Time Magazine, September 23, 1991*) for the survival of Tribes who have existed for millennia only to be lost and annihilated due to the injection of foreign cultures.

Our religion has survived through conquests and the destruction of its sacred books, yet, we now face an even greater challenge. Ignorance and misunderstanding of the teachings will destroy us faster and in more certain ways, than conquests. By "acceptance" and "conversion" why are we committing a religious and cultural suicide? The only conversion mentioned in the Gathas is the inner conversion, of *Angre Mainyu* to *Spenta Mainyu*. The soul chooses before birth, its time, place, parents and religion to be born into. The mind only chooses between the dual mentalities, wherein comes the concept of good and evil.

After the Arab conquest of Iran, Zarthusti groups are known to have migrated to Europe. These did not survive because they mitigated religiously. By giving way to mixed marriages, they were in time absorbed into the stream of other religions, chiefly Christianity. It was only in India, and India alone, that the migrant Iranis flourished and preserved their religion, because they clung to their identity by not permitting mixed marriages and observing religious seclusion. They were the only group to survive outside of Iran because they kept their religious doctrine unadulterated through faith, tradition, and oral tradition and not by trying to increase their numbers either through conversion or through mixed marriages.

We have as a community become too westernized and materialistic. How many of our mothers claimed financial independence and left their children to babysitters and social institutions? By forsaking our children, leaving them in the care of strangers, we have neglected their moral, psychological and spiritual needs. To compensate for the neglect at home, we have started Sunday Religious Classes. Religion should be practiced in our daily lives. If Farsi and Gujarati will become obsolete if not spoken; if animal species die because their habitat and environment change; can any religion survive if its laws are not adhered to, not practiced and its rituals and traditions either forgotten, changed or "reformed" to suit society?

Will we in North America disappear into oblivion like the communities in Europe? Or will we heed an example from living history and learn from our community in India, that our survival lies in maintaining our religion and its traditions unaltered.

AN APPEAL

Zarthusti businesses are encouraged to advertise in the FEZANA Journal. By helping Zarthusti businesses to grow, we will all prosper.

Associations may also place ads for announcements of local businesses, special events, or fund-raisers.

Individuals may want to send greetings, anniversary announcements, or special paid messages.

The following rates are proposed. All revenues will be used for FEZANA welfare and religious education.

ADVERTISEMENT RATES:

	Per Issue	Four Issues (1 Year)
Full Page	\$200	\$600
Half Page	\$100	\$300
1/4 Page	\$50	\$150
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BOOKS AND SUCH**"The Gathas of Asho Zarathushtra"**

The FEZANA Research and Preservation Committee proudly presents its first publication:

**"THE GATHAS OF ASHO ZARATHUSHTRA:
TRANSLATION AND TRANSCRIPTION OF AHUNAVAITI AND VAHISTOISHTI GATHAS"**

By Dr. Pallan R. Ichaporia, 50 pp, \$7

Published by the FEZANA Research and Preservation Committee, 253 S. 4th Street, Womelsdorf, PA 19567, (215) 589-5419

The Gathas of Asho Zarathushtra, authored by Dr. Pallan R. Ichaporia, has an introduction by Prof. Kaikhosrow Irani. A word by word translation of Ahunavaiti and Vahistoishti Gathas is done without any subjective allegorical and metaphorical interpretations, in simple, understandable English. This unique translation brings out the revolutionary transformation in religious consciousness that Asho Zarathushtra inaugurated.

Every Zarhusti family should have a copy of this translation of the inspirational words of Prophet Zarathushtra. Profit from the sale of *Gathas* will benefit FEZANA educational funds.

ZOROASTRIANS OF IRAN, CONVERSION, ASSIMILATION AND RESISTANCE

By Janet (Kastenbergh) Amighi, 416 pp, 1990, \$70

Published by AMS Press, ISBN 0404 626033

Zoroastrians of Iran, Conversion, Assimilation and Resistance presents the thesis research done by author on the Zoroastrian community in Iran. Amighi, married to an Iranian Zoroastrian, lived in Iran from 1972 until before the revolution. During that time she established good contacts within the community and accumulated the information that forms the basis of this book. The chapters on Zoroastrian religion and the history of the Sassanian Dynasty leaves a lot to be desired. But her findings on the Zoroastrian community's successes and shortcomings is educational.

[Based on report by Mehr Soroushian, Howell, NJ].

Translation of Gathas

A translation of Gathas in English and Farsi by Mobed Firouz Azargoshasb is available for \$15 from The Council of Iranian Mobeds, P. O. Box 22911, San Diego, CA 92192.

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The FEZANA Business Committee has implemented actions to develop and publish a directory of Zoroastrian Professionals and Businesses in North America.

A questionnaire has been mailed to each Association for distribution among its members. All Zoroastrian businesses and professionals are invited to submit their entries for inclusion in the directory. There is a charge of \$25 for each insertion. The directory will be mailed to all participants. Please send checks payable to FEZANA, marked "business directory" to: Farshid Salamati, FEZANA (Business Committee), 675 Hegenberger Road, Suite 110, Oakland, CA 94621, tel: (510) 632-0104.

THE UNIFIED ZARTHUSTI CALENDAR — AN UPDATE

During the past year, since the issue of adopting a Unified Zarathusti Calendar was discussed in the FEZANA Journal ("Adopting a Unified Zoroastrian Calendar for North America — a Window of Opportunity in 1992", May 1992), there have been several developments. The subject was discussed (and accepted with an overwhelming majority) at the Vancouver Congress. At its 1992 AGM, Dr. Bagli, a staunch proponent of the Unified Calendar, presented his views in Karachi, India, the UK and at several locations in the USA and Canada. Various Associations have held seminars and taken actions within their communities. FEZANA Journal here revisits the subject and reports on events that have transpired during the past year.

THE CALENDAR REFERENDUM: A PERSONAL OBSERVATION

*By Farrokh Mistree
Atlanta, Georgia*

Background

FEZANA has correctly assumed the lead to orchestrate discussion in North America, on the issue of our Zarathusti calendar. It has done so in many ways. One of them being the publication of "Moving Towards a Unified Zoroastrian Calendar: A Window of Opportunity in 1992" [FEZANA Journal, May 1992], which contains the views of a number of North American authors, all of whom support in varying degrees the adoption of the Fasli calendar.

At the 1992 Vancouver Congress, Dr. Jehan Bagli presented a strong rationale for adopting a unified calendar. He did not stop there. He went further in convincingly advocating the adoption of the Fasli calendar. No opposing views were presented by Dr. Bagli, or anyone else at that time — the discussion being limited due to time constraints. The audience was immediately asked to indicate by a show of hands, whether a change to the Fasli calendar should be made by the North American Zarathusti community. The audience was overwhelmingly in favor. FEZANA is now calling for a referendum within the Associations, to gauge each Association's stance on this issue.

Where Do I stand?

We Zarathustis have three calendars: Shenshai, Kadmi and Fasli. It is clear that the first two are out of sync with the notion that our New Year begins on March 21. In the year 1992 and for four years following, the days of the month for all three calendars will coincide, although the months will be different. This happens only once every 120 years. From 1992 to 1995 we will have an

opportunity to fix our calendars if we so choose. I think this is a glorious opportunity to fix our calendars and we should.

How Should FEZANA Frame the Referendum?

According to Rivetna [FEZANA Journal, May 1992] we have two choices:

1. Adopt the Fasli calendar; or
2. Make a collective decision to apply a one-time "correction" to bring all three Navroze days to March 21, and then apply periodic intercalations, to maintain them in sync.

This approach makes sense. Let me think aloud.

Why am I being asked to choose between calendars? If we bring all our calendars up to date, then the issue is not of choosing a calendar (Fasli or Shenshai or Kadmi), but of choosing a method of intercalation. We are told by Homi Neku [FEZANA Journal, November 1992] that our ancestors used three methods to intercalate:

- Add one month of 30 days (Spendarmad) after every 120 years, followed by the Gathas; and deduct one day every 128 years.
- Add five days at the end of every 20 years as additional Gatha days, and deduct one day every 120 years.
- Add one day (Avardad Salgah) after the Gatha days, once every four years, except in those years that are divisible by 400.

First we have to agree that we want to fix our calendars. Therefore, shouldn't the first question be "Do we want to fix our calendars?". If the answer is "yes", then shouldn't the next question deal with the mode of intercalation? If this indeed is the question to be addressed, then shouldn't the documentation sent out to the Associations

deal with the pros and cons of adopting one of the three modes of intercalation?

Essence of the Arguments To Date

In varying degrees, all the opinions in the FEZANA Journal articles support the adoption of the Fasli calendar. Bagli argues that "our new year must inaugurate on the day of the vernal equinox" and that "[these calendars] must be prevented from drifting backwards with the help of an accurate intercalation ... of the three, the Shenshai and Kadmi have no practical mode of intercalation" and therefore he argues that the Fasli calendar is "the only one that fulfills the requirements".

Mobed Bahram Shahzadi for the Council of Iranian Mobeds of North America says, of the Bagli articles: "By shedding light on the calendars and their historical background, he [Bagli] once more proves that the Fasli system is the most precise..." He suggests that FEZANA "provide informative materials, in order to be able to choose and make possible the transition to the Fasli calendar."

Pallan Ichaporia arrives at the same conclusion "based on events observed in lands once part of the Zoroastrian Empire, as also what individual Yashts have to say."

Kersey Antia makes a case for the adoption of the Fasli calendar by indicating that, in his opinion,

the "Fasli calendar reflects Gathic teachings."







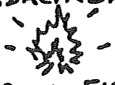

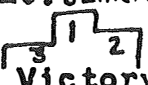

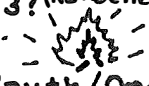
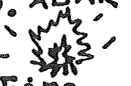
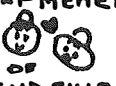

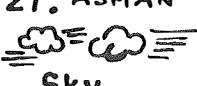
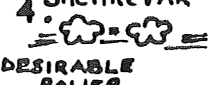














By reading the arguments and endorsements, it seems to be an open and shut case for adopting the Fasli calendar, at least on the face of it. But why do I feel uncomfortable? What are some of the questions that have not been answered for me?

Unanswered Questions

1. I believe humans reason, humans feel, humans experience at the psychological and spiritual levels. If religion is a way of life for humans then it must cater to human reasoning, human feeling and human spirituality.

Can we live a Zoroastrian life by reason alone? No. The world viewed by reason alone is incomplete for there would be no place for art, music, poetry and love. Can we live a Zoroastrian life by feeling alone? No. For there would be no place for mathematics, science and engineering. Can we live a Zoroastrian life by being spiritual alone? Of course not. In my opinion, it is the harmonization of the rational, psychological and spiritual that allows us to live a Zoroastrian life.

The FEZANA Journal articles presented the thoughts of the North American laity and part-time priests. I find no statement on the effect of our choice of intercalation on our ritual observances. I find no contribution to this debate from our full-time practicing priests from India, Pakistan and

1. HORMAZD  LORD OF WISDOM	7. AMARDAD  Immortality	13. TIR  Star	19. FRAVARDIN  GUARDIAN SPIRIT	25. ASHISHVANGH  Wealth
2. BAHMAN  Good Mind	8. DAEPADAR  GIVER OF FIRE	14. GOSH  Cow	20. BEHRAM  Victory	26. ASHTAD  Justice
3. ARDIBEHESHT  Truth/Order	9. ADAR  Fire	15. DAEPMER  GIVER OF FRIENDSHIP	21. RAM  Joy/Peace	27. ASMAN  Sky
4. SHEHREVAR  DESIRABLE POWER	10. AVA  Water	16. MEHER  FRIENDSHIP/AGREEMENT	22. GOVAD  Wind	28. ZAMYAD  Earth
5. ASFANDARMAD  Devotion	11. KHORSHED  Sun	17. SRAOSHA  Prayer	23. DAEPDIN  GIVER OF RELIGION	29. MAHRESPAND  Holy words
6. KHORDAD  Perfection	12. MOHOR  Moon	18. RASHNE  Judge	19. DIN  Religion	30. ANERAN  ENDLESS LIGHT

Days of the Zarthusti Calendar

[Acknowledgements: "Story of Our Religion", by Ava Mehta]

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Iran; people who can answer concerns about my spiritual development. I would like to learn their views before I am called on to make a decision.

2. Why should we not update and use the Shenshai calendar? Intercalation in this calendar is done by adding one month every 120 years. According to Homi Neku [*ibid*] this was done until 1124 A.D. Why is this not an acceptable alternative?

3. Why should we follow the Gregorian calendar and fix our New Year to the vernal equinox of March 21, when our Sassanian New Year fell in spring but not on Mar 21? It actually fell any day between March 15 and 21.

4. As the Jewish Rabbi says in the musical "Fiddler on the Roof", about his community having a blessing for every occasion, we Zoroastrians have a blessing for everything of importance too. Now my question: If March 21 was a fixed day in our calendar, then shouldn't there be a special *Khshnuman* (blessing or Jashan) for Jamshedi Navroz? There isn't! How come?

5. And there is the issue of Alat which does not (on the face of it) resonate with the Fasli calendar. If we adopt the Fasli calendar how will I be able to maintain ritual continuity with my ancestors? On this Kersey Antia states: "On this continent we have no Mobeds who perform the Alat Kriya, nor does it seem feasible in the foreseeable future to

have such Mobeds here, unless we establish an Agiary ..." Is this enough justification for me to reject the Shenshai and accept an updated and revised calendar?

6. And what about the prayers for people who die on the leap day? How is this to be handled in whichever calendar we embrace?

7. Finally, a uniform calendar would help to unify all Zoroastrians, not just those in North America. Which calendar will have the greatest unifying effect for my community, including those in the Southern Hemisphere¹?

What Is the Bottom Line for This Referendum?

I believe FEZANA is moving in the right direction by orchestrating a dialogue on the calendar issue. I support the notion of a referendum after all interested parties have had a chance to make their views known. If we as a North American anjuman agree that we should fix our calendar then the question is not "Which calendar we should follow?", but "Which method of intercalation should we choose?" This is the dialogue I believe FEZANA should orchestrate. Further, I suggest that this dialog be expanded to include my co-religionists (particularly the scholar-priests) in Iran, Pakistan and India.

Ushta te.

1. I spent seven wonderful years in Sydney, Australia.

REPORT OF LECTURE TOUR TO DISSEMINATE THE RATIONALE FOR A UNIFIED CALENDAR

by Dr. Jehan Bagli
Princeton, New Jersey

Through the enthusiasm initiated by Mrs. Dhun-Mai Dalal, the generosity of Gulf Air and Dr. and Mrs. Minoo Dastur of Calcutta, we were able to arrange a lecture tour to India (Calcutta, Delhi and Bombay), Pakistan (Karachi) and England (London) to disseminate the rationale for a Unified Calendar.

The trip originated in Karachi. The skillful organization and intensive efforts of Mrs. Hutoxy Cowasjee of the "Karachi Banu Mandal" resulted in attracting about 1000 interested Zarathustis, (roughly half the Zarathusti population of Karachi) to the talk. The children presented a tableau "Grandma Tell Me Why" portraying the significance of the Roz/Mah of the Zarathusti calendar. It was gratifying to see many youths keenly interested in bringing order to the confusion of the calendar issue. They overtly expressed their frustration at the lack of initiative by the Dasturs to provide leadership as to the mechanism of the adjustment.

The next stop was Calcutta. Concerted publicity efforts by the local Anjuman headed by Mr. Burjor Modi, coupled with the generous hospitality of Dr. and Mrs. Minoo Dastur, once again filled the hall of the Agiary to capacity with over a hundred Zarathustis. The next two venues were Delhi and Bombay. The numbers that attended the lecture in these two places were far from indicative of overwhelming enthusiasm. General apathy towards religious affairs, rather than specific lack of interest towards this issue may be the focus of the sparse turnout. However, the intensity of interest of those present, to implement the adjustment to the seasonal computation was no less than in Karachi and Calcutta. The Bombay lecture was at the K. R. Cama Oriental Institute. Dasturji Dr. Kaikusro Jamasp Asa, and four Trustees of the Parsi Panchayet: Dr. Aspi Golwalla, Jamshed Guzdar, Eruch Desai and Mr. Shroff were among the attendees. In London the lecture was held under the auspices of the Zoroastrian Trust Funds of Europe, and as in all the places, a stimulating dialogue followed.

During the trip I had the pleasure of meeting Dasturji Hormazdiyar Mirza, Trustees of the Parsi Panchayet, Jehan Daruwalla, Editor of Bombay Samachar, Mrs. Piloo Jungalwalla in Delhi, and

Farrokh Vajifdar in London. The dialogue with all these individuals was courteous, as it was enlightening. There was unanimous recognition of the errors of the past, and agreement on the need to make correction for the future. It was here that the words began to falter. It is unambiguously clear to me, that we are literally in a vicious circle that needs to be broken. The community looks towards the clergy for the "green light". The dasturs, while acknowledging the disorder, are unable to provide any direction. Dasturji Mirza categorically remarked: "You go ahead and do it, as the seasonal changes in America are similar to those in Iran." Dr. Golwalla, Chairman of the Federation of Indian Anjumans, after the talk in Bombay, publicly announced the support of his organization to the notion of unification of the calendars.

It is apparent that no dastur, singularly or collectively, is willing to shoulder the responsibility. The mobeds in Karachi, Calcutta and Delhi are awaiting the word from Bombay, while the window of opportunity continues to shrink. It seems clear to this author, that the laity may have to take charge of the situation and that "people power" should forge ahead to correct this situation.

Mobeds everywhere have an obligation, by virtue of their investiture as Navar, to perform rituals as demanded by the laity, and thereby perpetuate the religion of Zarathustra. Thus, if the laity demands the performance of the Muktaḍ rituals in the month of March, according to the seasonal (Fasli) reckoning, in the name of preservation of the religion, a mobed cannot refuse to perform the ceremony. If he declines to perform the ritual, he has abdicated his responsibility to the religion, and through it, to Ahura Mazda.

Overall, the message was loud and clear — the community all over, and most leaders of the communal organizations, are well ahead in their understanding of the issue. The clergy, in contrast, are unable to assume the leadership needed to bring the Zarathustrian tradition to the path of Asha. This historic moment of opportunity must be grasped by the laity to fill the void, break the deadlock, bring the Zarathustrian tradition in harmony with the Immutable Order of Nature, and through it bring unity within the community.

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GENESIS OF THE ZARTHUSTI YEAR

1362 years ago on the day of NavRuz at the Cteshiphone Palace in Iran (the ruins of which still stand in Iraq), a 19-year old prince was crowned as the Emperor of Iran. Yazdagard III was to be the last Zarathusti emperor of Iran. With the demise of the house of Sassan in Iran, Zarathustis found themselves in an increasingly difficult situation in their ancestral land of Iran. All that time, whether as exiles in India or as a battered and dwindling community in Iran, Zarathustis maintained their heritage, and memorialized the coronation of that last emperor, by using that date as the origin of their calendar. Although they came to follow three different calendars (*Shenshai*, *Kadmi* and *Fasli*, they all agreed on the year to be used as the common starting point. The name Yazdagard became synonymous with resistance to tyranny, and dedication to our heritage.

Those of us who find ourselves continents away from the site of that coronation, at this juncture in our history, are the custodians of that proud heritage, to be preserved and passed on to future generations. As such, we should take this responsibility seriously, and do our utmost to perpetuate the memory and the significance of that event 1362 years ago.

[From *Zarthushti Club of AT&T Newsletter*, Esfand Mah 1361]

A PERSPECTIVE ON THE CALENDAR

By DhunMai P. Dalal
Los Angeles, California

It is time for change! Our community is aware that luckily we have a window of opportunity at the present time, to move to a unified calendar, as the Roz of all three, the Kadmi, Shenshai and Fasli calendars fall on the same day, thus enabling a smooth transition.

Our present Shenshai calendar made a commendable change centuries ago, to correct the loss of the quarter day in the 365 day Sassanian calendar, by adding one month every 120 years. Understandably, that has been difficult to remember and maintain, not being in one's lifetime. As the Iranian State authority collapsed after the Arab conquest, our calendar remained errant and ever-changing. An example of this tragic mistake is that so few Parsis know Asho Zarathustra's birth date.

As the seasons were found to be out of order, the calendar was corrected recently by adding one

day every four years. Fasal means season, and hence the Fasli calendar. Today, it is followed by almost all Zarathustis in Iran and by the Faslis in India and Pakistan.

Fortunately, many of our own priests are aware of this discrepancy between the calendars. Many mobeds today are well-read and knowledgeable. We appeal to, and await our priests to guide us on a subject so close to them, and show us the appropriate way to implement the unified calendar.

The overwhelming, positive referendum, following Dr. Bagli's talk in Vancouver at the Eighth North American Congress, has created a tremendous momentum, not only to educate our communities on this important topic, so that we may once again celebrate correctly our Gahambars, Navroze, festivals and last but not the least, Prophet Zarathustra's birthday, together and united, but also to unify the calendar for all Zarathustis worldwide!

Our Iranian brethren follow a calendar that is constant. Let us unify and have the will to do what is right. Our progeny deserve it. The young Zoroastrian societies in North America are reviving the interest in our great religion. They question and enquire. How wonderfully stimulating that is for the hope and future of our faith!

By the end of this century and the beginning of the new millennium, Zarathustis must work toward a positive change. The unification of the calendar is needed now. Earlier attempts to rectify our waywardness did make tangible progress. However, I have no doubt, that this time we will be outstandingly successful. May God enlighten and guide us all.

ALAT — AND THE CALENDAR ADJUSTMENT

By Dr. Jehan Bagli
Princeton, New Jersey

Alat is a term used to describe the metallic implements, *nirang* (consecrated *gaomez* or bull's urine), *bhasam* (consecrated ash) and other similar objects used for the *bareshtnum* and *nahn* ceremonies. Even the *varasya*, (consecrated bull) used for the collection of urine and the hairs from the tail, for the *Yasna* ceremony, is considered a part of the *Alat*. All these objects were consecrated with elaborate liturgical rituals of *Baj*, *Yazashne* and *Nirangdin* ceremony.

Historically speaking, there is no record of consecration of Alat in Iran. This was a ritual that was initiated after the migration of Zarathustis to India. It was part of the elaborate system of rituals that were created by the clergy in India, and used as a vehicle to impress upon the laity of the time, the importance of purification and religiosity of the rituals, and in the course of it, make more work and remuneration for the priests. Today however, limitation of practicing priests and changing circumstances have put many of these practices into disuse even in India. At the present time, a majority of the Zarathustrian organizations in the world, with the possible exception of isolated places in India, have no facility for higher liturgical ceremonies.

How does the Alat affect the calendar adjustment? The simple answer is that directly Alat, in no way, affects the adjustment of the Zarathusti calendar. So where is the problem? There are some who believe that priests who have undergone *Bereshnum* ceremony by the Shenshai computation cannot perform ceremonies with the Roz/Mah of the Fasli computation. Doing so will vitiate their *Nahn*. In other words, to recite the proper name of Roz/Mah for a Zarathusti day, that has been vitiated due to the errors of history, will desecrate their *Nahn* and consequently the Alat. This is not only ironic, but irrational!

If we look into our history during the periods of the calendar reforms, there is no record of any such discussion. In the Sassanian era, when the lunar calendar was changed to a solar computation, there is no recorded incidence of Alat being a problem. Even as late as 1746, when Kadmi reckoning was initiated, *Mah Adar* was unceremoniously struck off from the year, 1114 YZ, and no mention is made anywhere of the reconsecration of Alat. It is therefore clear that even the historical records do not support this notion.

Despite these idiosyncrasies, the highly reputed master of the religion, Behramgore Anklesaria has said [*The Zarathosthi Rahdi Society, discussion on Consecration of Fasli Agiary, p. 141*] "Fasli Alat is no different from Shenshai or Kadmi", as quoted by Mr. Birdie. Major S. R. Bamji [*Fasli Dini Sal, p. 16*] quotes Anklesaria (as translated from Gujarati) as follows: "Supposing with the next Fasli *Roz Hormazd/Mah Fravardin* a part of the Zarathusti community begins performing *Fravardegan Gahambars, Jashans, Bajs, Afringans, Yashts, Visperads, Vandidad* and all other prayers at a proper time, with the *Khushnuman* of the Fasli

days, then it is incumbent to recite the Fasli *Roz/Mah* and *Hoshmordi* (Shenshai or Kadmi) *Roz/Mah* in the ceremonies. It is through this, that all the ceremonies thus far performed by our righteous ancestors following the Shenshai or Kadmi *Roz/Mah* will be valid and remain intact. The religiosity of the ceremonies with Fasli *Roz/Mah* that will follow, will be joined with that of the previous ones with a golden chain, thereby, the Fasli ceremonies, that Alat of the *Roz/Mah* and the religiosity of the *Bareshnum* will remain strong. Followers of the erroneous computation through this simple path will unite the community."

These are the words of a learned master of the Zarathusti religion, who fully and completely provides a solution to the arguments of Alat forwarded by some Mobeds, and paves the path to the unification of the three Zarathusti computations.

NORTH AMERICAN ASSOCIATIONS ADDRESS THE ISSUE

Zoroastrian Society of British Columbia

Effective February 7, 1993, the ZSBC resolved to adopt the Fasli Calendar as its official calendar. The resolution reads:

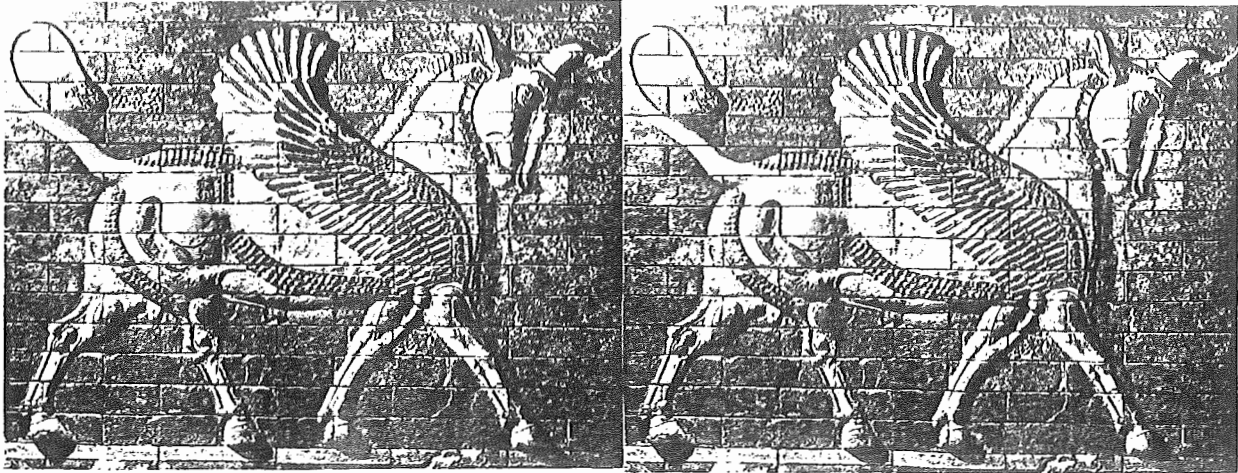
"RESOLVED that the members of the ZSBC, at a Special Meeting held on February 7, 1993, hereby vote in favour of adopting the Fasli calendar as the unified Zoroastrian calendar, with effect from February 7, 1993. This resolution is being passed pursuant to the overwhelming support received for the adoption of a unified calendar at The Eighth North American Zoroastrian Congress held in Vancouver, September 4-6, 1992, and in response to the decision taken by FEZANA at the Fifth AGM in Vancouver on September 3, 1992."

Zoroastrian Association of California (ZAC)

ZAC sponsored a talk by Dr. Jehan Bagli at the California Zoroastrian Center on February 27. About a hundred Los Angeles area Zarathustis attended. The ensuing discussion and referendum was very positive.

1993 SUBSCRIPTIONS

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



Brick decoration from Achaemenid period

THE ROYAL CITY OF SUSA AT THE NEW YORK METROPOLITAN MUSEUM OF ART

*Dr. Lovji Cama
Tenaft, New Jersey*

Exhibit On Loan from the Louvre In Paris

The Metropolitan Museum of Art in New York had a once in a lifetime exhibit "The Royal City of Susa" from January 4 to March 7, 1993. Susa was an important cultural center that flourished from about 4000 B.C. to 300 B.C. The last 300 years, under Achaemenid rule, is the period of greatest interest to Zarthustis, since Susa was ruled then by Zoroastrian kings. In the 19th and 20th centuries, French archaeologists uncovered spectacular objects in tombs, temples and palaces. The exhibit brought together about 200 works from Susa and was on loan from the Louvre in Paris.

To take advantage of this unique opportunity, the Zoroastrian Association of Greater New York and the Zoroastrian Association of Pennsylvania and New Jersey made a trip to the museum on Sunday February 21 to see the exhibit and attend a lecture "Darius the Great: Visions of World Empire from Susa and Persepolis" by Margaret Root, Curator, Kelsey Museum, and Professor of Art History at the University of Michigan.

Artifacts from Darius' Palace

About 80% of the exhibits were from the period before 300 B.C. Among the exhibits from the Achaemenid period were a piece of a statue of

Darius, along with the picture of another full statue (minus the head) found at the entrance to Darius' palace at Susa. The ruins of both Darius I and Artaxerxes II's palaces were found at Susa at the north end of the site. The Apadana of Darius' palace complex burnt down in the reign of Artaxerxes I and was rebuilt by Artaxerxes II. This information was found on 4 column bases of the Apadana on cuneiform tablets.

Perhaps the most impressive pieces were two reconstructed panels of glazed bricks depicting the imperial guards (the 1000 immortals); almost exactly the same guards are found on the reliefs at Persepolis. The Susa guards are in color and carry bows and a quiver of arrows. There are also glazed brick panels depicting two sphinx-like animals and a panel depicting a Farohar-like symbol with a sun-disk in place of the usual human figure.

Gold, Silver and Alabaster

Exquisite gold jewelry, silver and alabaster bowls recovered from an Achaemenid tomb from Susa along with a picture of the tomb when it was first opened, showing the placement of the jewelry on the body, was also a major exhibit. The picture of the tomb is reminiscent of the tomb of Cyrus as described by the Greek historian Arrian.

Cuneiform Tablet

The foundation charter of Darius's palace, a cuneiform tablet in old Persian was also on exhibit. The tablet says the empire was bestowed on Darius by the will of Ahura Mazda, and describes Darius' lineage. It also lists the countries of his empire from which the building materials for the palace came, and the workmen from different countries that built it. It ends with a declaration: "An excellent work was planned and excellent it turned out, with the help of Ahura Mazda. May His blessings come to Darius and his father."

Group from ZAPANJ: at the Metropolitan Museum

Persepolis, Susa and Behistun

The lecture on Darius by Prof. Root was illustrated with a large number of slides from Persepolis, Susa and Behistun. Her study of Darius I has made her an admirer of this great King and it showed in her talk. From her lecture it appears that Darius, conscious of his and his dynasty's role in history, made a great effort to depict it in all the monuments he built, chief among them being Persepolis.

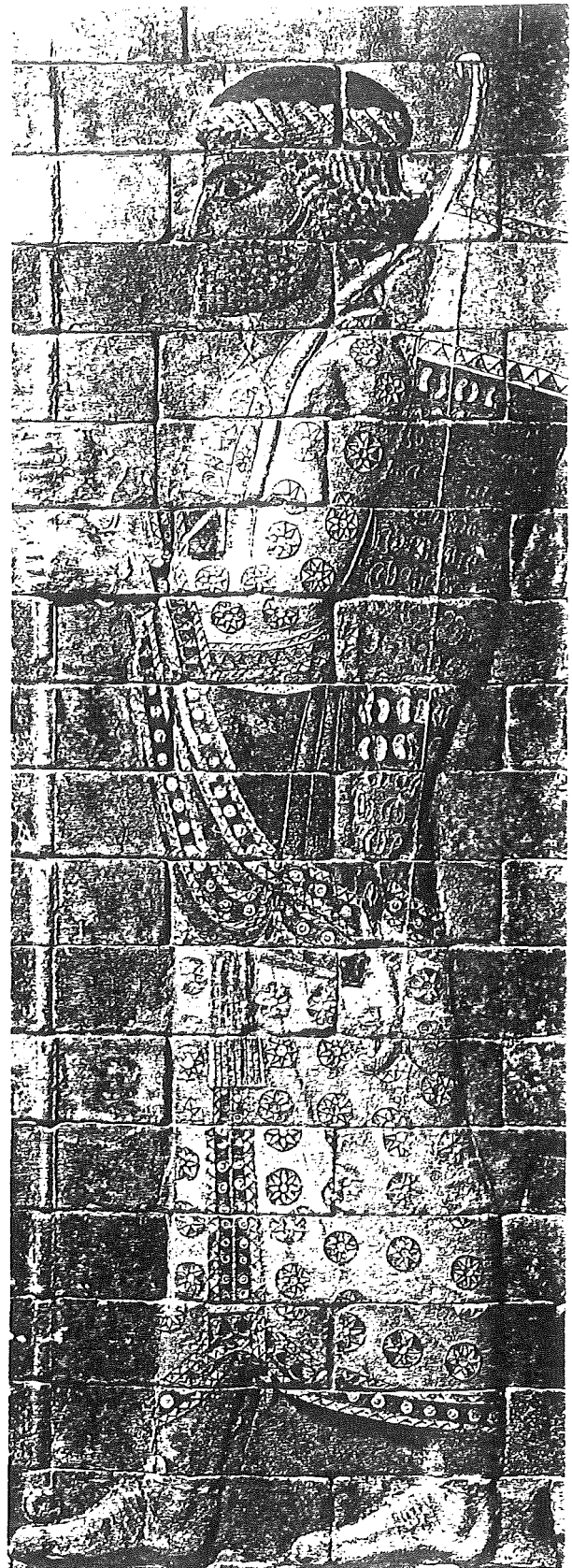
For about 80 modern-day Zarthushtis who visited the Museum on February 21, it was a day of pride and a chance to see and feel the legacy of our ancient co-religionists.

THE ROYAL CITY OF SUSA: ANCIENT NEAR EASTERN TREASURES IN THE LOUVRE

by P. O. Harper, 336 pp, 280 illustrations

This excellent publication on the Susa treasures is available for \$60 (hard cover) or \$45 (soft cover) at the Metropolitan Museum of Art, New York, or by calling (800) 468-7386.

Glazed brick panel depicting royal guard



PLEASE GIVE FROM THE HEART ...**New Lease on Life for Little Arzan**

Nine year old Arzan Mehta will be arriving in New York in mid April to undergo "spinal cord stimulation" surgery at Saint Barnabas Hospital. Arzan is suffering from Cerebral Palsy since, at the age of 11 months, he contracted gastroenteritis and viral encephalitis, resulting in brain damage and physical disabilities.

Arzan has lost his speech and become spastic in all four limbs. Dr. Waltz says "this newer technique, which is available at St. Barnabas Hospital, has been extremely helpful in many of these cases." The Hospital requires a deposit of \$20,000 before registration; total medical expenses are estimated to be over \$25,000. Please send checks payable to "FEZANA" marked "Welfare", to: Dinshaw Joshi, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815, tel: (301) 654-6250.

Ontario Youth Raise Funds

Young Zarthusis from London, Ontario, committed to better the living conditions of destitute Zarthusi farmers in Gujarat, India (a project of the World Zoroastrian Organization) raised about \$500 for the cause, at the Eighth Congress in Vancouver, in 1992.

[From WZO Newsletter, December 1992]

Parsi General Hospital Appeal

The 8th annual appeal has been sent to generous Zarthusis of the USA and Canada to raise funds for distributing free medicines for the poor and needy at the B. D. Petit Parsee General Hospital, Bombay. Every dime that is collected is sent and is extremely valuable to the hospital. It is hoped that the 1993 drive will raise even more than the record funds (\$12,955) collected in 1992. The annual fund raiser luncheon was held

at the Darbe Mehr in New York on April 11.

\$4,700 were also collected at a fundraiser hosted by Homai and Arvi Kasad of the Zoroastrian Association of Northern California.

In his letter of appeal, Mr. H. D. Petit, President of the hospital writes:

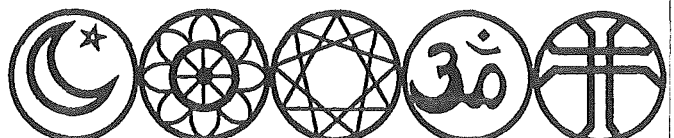
"... The annual expenditure now exceeds Rs. 2.5 crores. The average cost per patient per day is over Rs. 350 ... the hospital finds it difficult to keep pace with technological advances to be able to serve the community and provide advanced standards of medical services. It is necessary to acquire costly medicines and supplies and modern equipment ... We have been able to do this all these years only because of the generous response received from large hearted and charitably inclined Zoroastrians both in India and abroad ... we approach the sympathetic members of the Zoroastrian community in USA and Canada for much needed funds..."

Checks, made out to "ZAGNY" may be sent to Jamshed Ghadiali, 2686 Belcher Street, Baldwin, N.Y. 11510, tel: (516) 378-4516.

Parliament of World's Religions

Funds are being collected to support Zarthusi participation at the 1993 Parliament of World's Religions in Chicago [FEZANA Journal, this issue], in particular for air travel for one or more Dastur Sahebs and scholars from India and Iran. Complimentary airline ticket will be most gratefully accepted.

Funds are also needed for a Zarthusi display booth at "Window of Faith" exhibit, publicity, banner, transportation, and printing of flyers and publications. All contributions, however small, will be most gratefully accepted. Checks should be made to FEZANA, marked "Parliament". If you can sponsor travel arrangements for a Dastur Saheb or scholar, contact: Rohinton Rivetna, 626 West 56th Street, Hinsdale, IL 60521, tel: (708) 325-5383.



Navzote Master Tapes

Associations are requested to return proceeds of the sales of the "Navzote Master" audio tapes, along with any unsold copies. Additional tapes may be ordered at \$15 from Meher Amalsad, 15842 Villa Nova Circle, Westminster, CA 92683, tel: (714) 895-3097.

Appeals for Welfare Projects

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

1. Priestly Family in Despair

65 year old Tehmi Sinor of Navsari, is afflicted with cancer. The W.Z.O. is appealing to Zarthushtis for contributions towards medical treatment to combat this dreaded disease.

2. Sharing in Their Happiness.

The W.Z.O. is collecting funds to arrange the wedding of Noshir Pithawalla of village Varanasi and Hira Tangri of village Sarha Kevdi in Gujarat, and to help the couple take up farming as a full time vocation.

3. Patel Daremehr, Andheri.

The Sheth Pirojshah Ardeshir Patel Daremehr, which has served for over 80 years, the growing Zoroastrian population of the Andheri, Jogeshwari and Vile Parle areas, is in dire need of major repairs and renovations, estimated to be over Rs. 15 lakhs. Names of donors over Rs. 50,000 will be inscribed on a marble plaque. D. P. Moos, trustee, has sent an appeal for help.

4. Medical Benevolent Fund.

The W.Z.O. has inaugurated a Medical Benevolent Fund for the purpose of defraying the costs of medical and surgical treatment mainly in the West, of Zoroastrians who could benefit from such assistance. Donations made in pious memory of deceased loved ones, will be appropriately commemorated. The fund's target is Pounds Sterling 100,000.

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, tel: (301) 654-6250.

PLEASE ...

Support the FEZANA Journal with your subscriptions and advertisements.

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. Checks may be sent as requested in the specific appeal, or to: FEZANA, 626 West 56th Street, Hinsdale, Illinois 60521.

For Welfare

Dr. Cawas & Daisy Antia, MD (\$200); Jal N. Birdy, CA (\$51); Behram & Farieda Irani, TX (\$101); Dinshaw & Goolcher Joshi, MD (\$100); Vira B. Santoke, CA (\$101);

For FEZANA Journal:

Keki & Perin Amaria, CA (\$12); Homi & Gool Ammroli, BC (\$20); F. & J. Bagwadia, CO (\$8); John R. Barney, CA (\$10); Zarrin Bharucha, AB (\$33); Homi & Ellen Byramji, NJ (\$8); Rusi Dalal, UK (\$10); Jehangir & Behnaz Dahmubed, GA (\$8); Naju Daruwala, CA (\$20); Sheroo K. Daruwalla, IL (\$8); Mani Dastur, AB (\$8); Simoneel H. Davierwalla, MA (\$8); Mehroo Firoz Elavia, TX (\$50); Soonoo Engineer, BC (\$20); Jamshed & Yasmin Ghadiali, NY (\$8); Homi Gilan, BC (\$25); Zubin K. Hakim, RI (\$10); Farrokh Hirjibehdin, NY (\$8); Homi B. Minocher Homji, ONT (\$30); Shahrukh Irani, MN (\$8); Dr. Iraj Jahanian, MO (\$10); Hinata Jambuserwala, NY (\$12); Dinshaw & Goolcher Joshi, MD (\$100); Dr. N. P. Karanjia, NY (\$15); Godrej & Soonu Khursigara, ONT (\$25); Dr. K. R. Kotwal, TX (\$8); Susie Kunstek, ONT (\$12); Rushna & Phiroze Master, UK (PS 10); Jeroo & Cowsie Malva, CA (\$8); Dolly R. Malva, CA (\$11); R. E. Mazanderan, MD (\$8); Noshir & Yasmin Medhora, TX (\$8); Rohinton K. Merchant, WA (\$13); Dr. Farrokh Mistree, GA (\$24); Thrity H. Mistry, AB (\$15); Parvez & Pari Mukadam, MN (\$10); Nari & Perin Patel, FL (\$8); Rusi & Peroja Press, NJ (\$8); Keki & Mehroo Printer, ONT (\$20); Kaizad & Freny Rajkotwala, TX (\$10); Burjor & Vira Santoke, CA (\$8); Bahram & Banu Shahzadi, CA (\$10); Shireen & Jehangir Shroff, FL (\$8); Fali & Zarine Sidhva, FL (\$10); Tenaz Turner, TX (\$8); Nariman & Dhun Unvala, FL (\$8); Kersey & Bapsy Vakharia, DE (\$8); Dinaz P. Weber, IL (\$11); Zarine B. Weil, IL (\$16); Freny Writer, UK (PS 5); Faridoon & Mehraban Zartoshty, BC (\$150).

For General Fund:

Sheroo Daruwalla, IL (\$15); Darius & Behrooz Kanga, BC (\$15); Hoshang & Katy Khambatta, CA (\$10); Congregation Beth Shalom, IL (\$25); Zoroastrian Society of British Columbia, BC (\$500); Zoroastrian Association of Greater New York, NY (\$200);

JOBS

Submissions and inquiries for this column may be made to: Dr. Ruston Kevala (see back cover).

Job Network Available

Bob Levey, a columnist with the Washington Post has offered to help 'network' job seekers with employers in the Washington, D.C. area. He writes: "I can't promise success, or even interviews, and I want to be sure you understand that this is not an official operation in any way. But I am resolved to continue doing my little bit to lift the economic cloud." If you are unemployed, and would consider moving to Washington, write to him, c/o The Washington Post, Washington, D.C. 20071. [J93-3]

Jobs Wanted

Twenty three years diversified marine engineering experience with shipping companies. Chief Engineer Officer on British Flag vessels. First Class Certificate of Competency, Dept. of Trade & Industries, London; Second Class Stationary Engineers' License in Boilers, Airconditioning, and internal combustion engines, Board of Operating Engineers, USA. Call (504) 885-5772. [J93-4].

MATRIMONIALS

FEZANA maintains a file of matrimonials and will coordinate the initial contacts between interested parties. Advertisers and respondents are urged to make proper checks before entering into any obligations. FEZANA does not assume any responsibility for verifying credentials. For further information, contact Roshan Rivetna (see back cover).

Good looking male, 35, in hotel management, 5' 8", in USA for 9 years. Enjoys reading, sports, traveling. Call (305) 592-4883. [M93-8].

Mother invites correspondence from sincere, hard working and honest males, for **attractive daughter, 36, 5' 4", wheat complexion**, working in hotel industry in Canada. Fond of music, swimming and cooking. [F93-9].

Zoroastrian male, 38, Ph.D., 5' 9", quiet, sober habits, intensely committed to his profession, wishes to meet with that special lady who, while appreciating his drive, can help restore balance in his life. [M93-10].

Handsome male, 27, 5' 7", Parsi from Bombay, settled in USA since 1985 with American citizenship. Computer programming diploma, working in accounting in a nationwide bank. Achievements in karate, soccer and table tennis. Call (713) 785-4220. [M93-11].

"Where are all you single Zarthusti men in your thirties? This **33 years young Zoroastrian female** would like to meet you for friendships with a view to a long-term relationship. I am fun loving, outgoing and a Hotel industry professional. You should be thirty-something, intelligent, and fun loving. Call me at (201) 927-7588 soon." [F93-12].

Parsi girl, 29, 5' 3", B.A. and B.Sc. Graduated with honors (Suma cum Laude) from U.S. University, employed as teacher. Enjoys music, reading, cooking and traveling. Call (817) 275-5253. [F93-13].

Good looking, educated, 6' tall, Parsi boy, 33, working as hotel manager in Bombay, interested in meeting fun loving, good natured, single/divorced (no kids) girl upto 36 years, from a respectable family. Willing to settle abroad. Reply with photograph to 3939 Synott Rd., #1014, Houston, TX 77082. [M93-14].

Attractive female, outgoing and friendly, early thirties, Ph.D., employed at prestigious US organization, Good family, born and raised in USA. Interests include sports, reading, theatre, movies and more. Call evenings (800) 859-9089. [F93-15].

Handsome male, 32, Ph.D. in Engineering, 6 ft., settled in USA for 10 years. Enjoys sports, hiking and music. Would like to meet highly educated girl, under 30 from respectable family. [M93-16].

PERSONALS

Looking for help in tracing the whereabouts of an old-time friend, Peroja Irani, now in her seventies, who was in Xavier's College in Bombay with me in the 1940's. She married a Mr. Mulla and settled in the USA. I have lost contact with her since 1945. If you have any information, please call (408) 737-8755.

YOUNG PROFESSIONALS GROUP

Several Zarthustis in their mid-twenties and above, have indicated an interest in forming a "Young Professionals Group", under the auspices of FEZANA. Such a group was approved at the Houston Congress in 1990. The purpose would be to network and participate in activities of interest to their professions, businesses, hobbies and social get-togethers.

Two or three meetings annually have been suggested, at different resorts in USA and Canada, during four-day national holidays. These could potentially coincide with the Congresses and FEZANA AGMs. Further activities can be planned as the group establishes itself.

As a starter, interested persons are invited to meet in Calgary, Alberta, over the 4th of July weekend (along with the FEZANA AGM). Please indicate your interest by contacting Shehernaz Joshi Verahrami, 14511 Cartwright Way, N. Potomac, MD 20878, (301) 279-9629.

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 (see back cover). Organizations and individuals publishing newsletters, compilations or commentaries are requested to send one copy regularly to Dr. Kevala. The following notices are provided from recent publications of Zoroastrian Associations:

Births

Zinnia, a girl, to Mehr and Daraius Batliwalla of Toronto, on September 21, 1992. Grandparents are Sam Batliwalla and Mani and Hoshang Dalal, also of Toronto.

Camelia, a girl, to Mina and Shahrukh Dinyarian, in Toronto, on December 2, 1992.

Ava, a girl, to Yezdi and Roxane Dordi of Boston, grand-daughter to (the late) Naval and Thrity Dordi of Chicago, on March 26.

Burgis, a boy, to Rati and Nadir Godrej of Bombay, on December 14, 1992. Grandparents are Allamai and Burjorji Vaghaiwalla of Los Angeles, CA.

Tania, a girl, to Gulnawaz and Jamshed Khodayar of Laguna Hills, CA, on January 23.

Nicholas Sam, a son, to Malcolm and Robin Morris, of Pittsburgh, on January 18.

Megan, a girl, to Mahrukh and Mehrnosh Mubarakhi of Del Mar, CA, on January 26. Grandparents are Freny and Khodabaksh Kadimi.

Ava, a girl, to Meher and Khushroo Mehta of New York area, on January 15.

Yasna, a girl, to Veera and Neville Rabadi, in the City of St. Albert, Alberta, on June 1, 1992.

Zinnia, a girl, to Bhiniata and Sohrab Sidhwa of Allston, Massachusetts.

Navjote (Sudreh-Push) Ceremonies

Roshni, daughter of Rita and Jamshed Kapadia of Carlisle, MA, on December 21, 1992, in Ahmedabad, India.

Viraf, son of Pervin and Aspi Mandviwala, formerly of Edmonton, in Toronto, on July 19, 1992.

Jehan, daughter of Perviz and Rukhsana Moos, at the Mehraban Guiv Darbe Mehr in Toronto, on October 17, 1992. Ervad Kerman Katrak was the officiating priest.

Mehr, daughter of Behram and Katie Pastakia of Bethesda, MD, at the Wadiaji Atash Behram, Bombay, India, on February 8.

Vishtasp and Viraf Soroushian, sons of Mrs. Mehrbanou and Mr. Mehrborzin Soroushian of New Jersey, and grandsons of Paridokht and Mehraban Zartoshty, and Hodayun and Jamshid Soroushian, at the Bayshore Inn, Vancouver, on August 2, 1992.

Diana, daughter of Jasmine and Adi Tamboli, of Pittsburgh, in Bombay on December 26, 1992.

Navar Ordainment

Cyrus, son of Pervin and Fredoon Khory of Toronto, in Bombay, on December 20, 1992.

Darius, son of Zenobia and Tehmtan Mirza of London, Ontario, in Bombay, on December 17, 1992.

Mr. Keikhosrow Mobed, member of the Board of the Zoroastrian Association of Chicago, underwent the Dastoor ceremony in Tehran, following a three month study of Avesta, including Yasnas, and rituals under Dastoor Hormuzdyar Khorshedyan. The training and ordainment was approved by Mobed Ardeshir Azargushasp, High Priest of Iran, Mobed Firooz Azargushasp and Mobed Rustam Shahzadi.

Weddings

Khush Minoo Daruwalla of Somerset, NJ, to Shari Jean Neufeld of New York, on November 1, 1992.

Hanoz Mehta and Benaifer Irani, in Chino Hills, CA, on January 9.

Farhad, son of Anowshirawan and Shireen Noush, with Shahla, daughter of Esfandiar and Hovedoukht Bakhtiar Mobarakeh, in Toronto, on January 9.

Hosi Merchant and Navaz Parekhu, of New York area. Marzban and Parzeen Ogra, of Chicago, in Karachi on December 25, 1992.

Diniar and Yasmin Shroff, in San Diego, CA on January 9.

Zubin and Zinobia Tantra, of Chicago, in Bombay.

Anniversaries

Roshan and Jal Daruwalla of St. Catherines, Ontario, recently celebrated their 55th wedding anniversary.

Noshir and Gool Jesung of Huntington Beach, CA, celebrated their 25th wedding anniversary on December 5, 1992.

Nergish and Nozer Kotwal of Toronto, will celebrate their silver anniversary on March 30.

Kary and Vispi Patel of Willowdale, Ontario, celebrated their 25th wedding anniversary on November 23, 1992.

Deaths

Freny Andhyarujina, 71, mother of Kobad Jamshed of Northern California, in Poona, India.

Mehroo Balsara, in Calgary on July 5, 1992.

Eruch Balsara, father of Pervin Darius Bhatena of Toronto, in Bombay, on November 17, 1992.

Xerxes Captain, 27, son of Shahpur and Jilloo Captain of London, England, in Brisbane, Australia, on January 10 [see also FEZANA Journal, February 1993 and "errata" in this issue].

Noshir Daruwalla, 60, of Torrance, CA, husband of Nergish, and father of Navaz and Jehangir, of heart attack, on January 4.

Perin Jehangir Davar, 81, mother of Adi (Pervin) Davar of Falls Church, VA, and Sheroo Mistry of Bombay; grandmother of Benaifer and Rashne Davar of VA and Tamina Davar of New York, on February 19, 1993, in Falls Church, VA.

Niloufer, 32, and Mike Hagen, 32, of Chicago, in a skuba diving accident, in Cozumel, Mexico, on February 3 [more on p. 3].

Mithibai Dinshah Irani, 97, mother of Dr. Kaikhosrov (Peroja) Irani of New York, and Farrokh Irani of Bombay, on October 12, 1992, in Bombay.

Shahpurji Jehangir Irani, father of Mehrwan Irani of Toronto, in Poona, India, on January 22.

Morvarid Khodadad Mandagarian, mother of Daryoush Rustom Ejbari of Toronto, in Yazd, Iran, on January 12.

Noshir and Sanobar Marker, daughter Tushna and sons Eruch and Rustom, died in a head-on collision near Khapoli, India, on January 15. Noshir and Sanobar were cousins of Soonu Birdy and Dinaz Coachbuilder of Southern California.

Jal Mehta, son of Mrs. Daulat Mehta, husband of Navaaz and father of Rouzaan and Navroze, in New York, on December 25, 1992.

Daulat Nadjmi, 80, mother of Banoo Iranshad of Vancouver, B.C., on February 24.

Maneck Dinyar Panthaky, husband of Pamela, and son of Sheroo and Dinyar of Bombay, in Hamilton, Ontario, in a car accident, on February 17.

Kaikhosru Punthakee, husband of Dina and father of Jerroo Russell and Dinshaw, in Hamilton, Ontario, on February 11.

Rustomji Behramji Pastakia, 77, died of heart attack, in Ahmedabad, India, on February 15. A civil engineer by profession, he went to Jamshedpur, India, for the construction of the Parsi Hostel. Subsequently, he

donated his services for the supervision of the layout of the Zoroastrian cemetery and the Parsi Agiary in Jamshedpur. He is survived by wife, Amy; son Astad (Firoza) of Ahmedabad; son Behram (Katie), and grand-daughter Mehr, of Bethesda, MD.

Minoo Ranji, 50, husband of Zarine, and father of Cyra and Zavera, all of Germantown, Maryland, of leukemia, on March 20.

Nari Sethna, 67, longtime resident of Chicago area, brother of Aspy (Nergish) Sethna of Houston, died of a heart attack while attending a business meeting in Arizona, on March 23. Prayers were in Houston and Chicago.

Paul Vadoli, 61, son of Mrs. Muni Vadoli and brother of Noshir and Adil, in Los Angeles area, from heart attack, on January 17.

IN MEMORIAM**Arbab Ardeshir Jahanian**

Author and scholar, and an outstanding leader of the Zarthusti community in Iran, Arbab Ardeshir Jahanian died in Tehran following an operation. He was a Board member of the Zarthusti Anjuman of Tehran, and edited *Hukht* magazine for over 30 years, until it was shut down by the present government. The First World Zoroastrian Congress that was held in Iran was in part due to his efforts. His book "The Religion of Achamedians" in English and Farsi, stands as one of the best sources on the subject. Condolences to the family: son Dr. Darius Jahanian of Kansas, daughter Mrs. Iran Soroushian of California, sons in Missouri and California, nephew Mr. Jamshid Varza of California, and brother-in-law Dr. Rostam Sarfeh.

[In part from *Mahanameh*, January 1993]

Rustomji Wadia

Born in Bombay into the wealthy Wadia family in 1899, Rustomji Wadia passed away in December 1992 a few days short of his 93rd birthday, in New York. An electrical engineer by profession, but a Chef by avocation, Rustomji came to the U.S. in 1923.

Errata:

FEZANA Journal regrets errors in reporting of the tragic death of Xerxes Captain in the February 1993 issue. The correct facts are:

Xerxes was 27 years old. He qualified as a doctor three years ago. He was on a round the world backpack holiday from October 1992 to July 1993. He died as a result of cerebral haemorrhage that he suffered whilst swimming in a lake near Brisbane. Sincere apologies to the bereaved Captain family.

After his retirement, he purchased the Ceylon India Restaurant, the oldest Indian Restaurant in America, in operation since 1917. As owner of the Raja Restaurant on West 48th Street, New York, Rustomji catered an authentic Indian meal for 400 guests to celebrate the first anniversary of India's independence in 1948 in Washington, D.C. Condolences to his wife Gladys, and daughters Marjorie and Jeanne.

[From ZAGNY Newsletter, January 1993]

EVENTS AND HONORS

SHAHNAZ BHUJWALA, 17, of San Jose, CA, was selected to represent the city of San Jose in its sister city program with the city of Ekaterinburg in the Aural mountains of Russia. Shehnaz spent three weeks with a Russian host family, attended cultural programs, and visited Paris and Moscow en route.

Congratulations to NAVROZE GANDHI of the New York area for receiving the Eagle Scout Award.

JAMSHED GUZDER was awarded the "Shiromani Vikas Award" by Mr. Subramaniam, Governor of Maharashtra for "successfully pioneering international cargo service in India ... for phenomenal success in increasing the turnover of Airfreight Ltd., to over Rs. 112 crores, employing 2,200 persons in 71 offices; for acquiring agency rights of 38 international airlines and representing in India, DHL, the world's largest courier services." Recently, Mr. Guzder was appointed President of the Maharashtra Chamber of Commerce.

[From Fed Newsletter, January 1993]

MINOO GAZDAR of Houston won a Gold Medal in Science and a Silver Medal in Social Science, in Academic Decathlon District Competition from Klein Forest High School. The team won second place overall, and will be going to the State competition in Plano, Texas.

[From Manashni, January 1993]

Pretty Ready Made Dresses

FOR GIRLS ONLY
Newborn - 12 Years Old

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(301) 774-2320
Maryland

DR. FRENY MODI of California received the prestigious Norman D. Poe Young Investigator Award for Nuclear Cardiology Research.

ROSHNI KAPADIA, 8, daughter of Rita and Jamshed Kapadia of Carlisle, MA, won the "Rustam Guiv Darbe Mehr Zoroastrian Temple Award" from the Religious Education Committee of ZAGNY for her poem:

Why Do I Like Coming to the Darbe Mehr?

I like coming to the Darbe Mehr to have fun,
I like the chicken they make because I'm used to
eating spicy food.
I like dancing at the Pateti Function.
I like the rock and roll music; not the silent kind.
You gave prizes and I like that.
I like the Zoroastrian class.
I like drawing pictures about the creation of earth.
I also got tea.
I like the way kids can run around the Darbe Mehr.
I like going to the prayer room.
I like watching the fire there and praying.
It made me feel like a true Zoroastrian.
I kept my first \$1 from my allowance on the Afarganiyu.
I get \$1 every month.
I don't think I wished for something to happen,
maybe next time I will.
At the dancing I would rather put my rock and roll
dress on than a fancy dress next time.
I like the ice cream you have.
Thank you for these treats and things I have learned.

ZARINE LANGRANA, DINAZ DADIBURJOR (nee Bhathena), DANNY MADON and SAROSH CONTRACTOR were inducted into the rank and file of Chartered Accountants in Toronto.

[From ZSO Newsletter, January 1993]

AYESHA SAGAR has once again been placed on the Honor Roll at League City Intermediate School, Houston, for achieving straight As.

MINOO TREASURYWALA of Toronto, was awarded the Commemorative Medal for the 125th anniversary of the Canadian Federation. The award, conferred by His Excellency the Right Hon. Ramon John Hnatyshyn, Governor General of Canada reads:

"... for his clear thinking and compassion, and his contributions in Canada after leaving a successful career in business and public affairs in India, and who can currently be found giving comfort to the chronically ill, help to misguided youths, and assistance to those less fortunate than himself, all inspired by his religious philosophy, *Happiness to him who brings happiness to others.*"