

EDITORIAL — ZARTHUSTI PRIESTS: A CHALLENGE FOR THE FUTURE

This editorial is dedicated to my generation of priests in North America who have taken their role very seriously in trying to satisfy the spiritual and ritual hunger of the community. At great sacrifice of their personal time and energy, they have tried to be a part of the family, participating in the celebration of births, navjotes, weddings and in funeral ceremonies for our loved ones. The community salutes them, for none must have thought before emigrating to North America, of the responsibility they would have to assume.

The role of the priest reflects the historical situation of the time and it follows the story of human history. In the early part of our cognitive evolution, the priests were used as direct intermediary to the powers unknown, as the only human beings who can speak directly to God. But as we take one more step on the ladder of social evolution, we move away from the infallible dictatorial role of the priest and look to them more as professionals and consultants in spiritual matters whose services are needed and can be purchased just like those of other professionals, like doctors, lawyers and tax consultants.

Throughout history Zarthusti priests have played a leading role in the preservation of the religion, while not being afraid to adapt to changing times. In the third century A.D. during the rule of Ardashir Papak of the Sassanian Era, Herbad Tansar, the chief priest justified the changes Ardashir Pak was instituting by saying: "not all the old ways are good, ... for till religion is interpreted by understanding, it has no firm foundation" [*Tansar Name, as translated by M. Boyce in "Zoroastrians"*].

Interpretation of religious doctrine and practices is in the context of the fabric of the time and place in which the followers find themselves. The challenges which face the religious professionals of the future are questions such as: What role does religion play in the lives of the people of this community? What is the spirituality and consciousness level of the people? What are the social value systems, and plurality of the social life-worlds we live in?

We are in a paradigm shift, new ways of work, business and thinking are emerging. The "I" generation is quietly dying and the collective "we" is being born. But the "we" have staked their claims for individual rights and freedom, and for critical

thought. In the midst of secularism there are signs of resurgent spirituality and religion. Religious consciousness after a period of near eclipse is on the ascent in the modern world. But people are questioning the inadequacy of the prevailing answers and are seeking other more coherent explanations.

Everybody who questions is not a "heretic". In the present pluralistic atmosphere of religion, the social support which gave religious orthodoxy its authoritative character has been diluted. There is a religious marketplace out there to pick and choose from. Truth is being defined in radically different ways, by different religious communities, all declaring divine authority. How will our religious professionals help us to remain steadfast in a religiously pluralistic world? Will they help us to sustain our religious fact as a matter of faith rather than of fate?

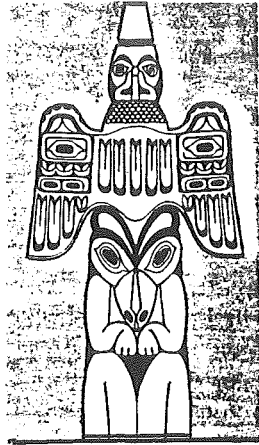
Unprecedented emergence of issues surrounding sexual and domestic violence, clergy/therapist sexual abuse have left many people horrified and bewildered, at a loss for meaningful explanation of such violations of personhood." Sociological, psychological and theological analyses are sought as we struggle to understand not only the causes, but to integrate these data into our self-definitions and our understanding of God. Are the religious professionals ready to accept the challenge of presenting a model of "selfhood"?

Power is inherent to life, the exercise of which can lead either to greater creativity and freedom or towards control and domination. Which will our religious professionals choose? Will they realize that the sociological understanding of the religious practices, "the taken for granted" definitions of reality are part of a symbolic universe that is both socially constructed and socially maintained?

The challenge before our religious professionals is not to lose sight of the forest i.e. the society in which the individual lives, because of their preoccupation with the trees. Having a greater sense of the contours of the forest, will give us more success with the trees.

We implore our religious professionals to accept the challenge of fulfilling the spiritual quest from a people living in a culturally dynamic, pluralistic and fluid society.

Dolly P. Dastoor
Secretary, FEZANA

ON THE NORTH AMERICAN SCENE**Update on Totem Pole of Canada**

The "Totem Pole of Canada" [*"Farohar on Totem Pole of Canada?"*, FEZANA Journal, November 1992], is underway, but the Farohar symbol may not be on the pole due to lack of funds. Only \$165 has been raised to date, of the \$1500 needed to have the Zarthusti symbol carved into the 32 foot pole to be erected in Ottawa, capital of Canada.

Contributions may be sent to Mehrdad Azadeh, 110 Noel Street, Ottawa, K1M 2A5, Tel: (613) 739-1254.

Healthy Zarthusti Seniors Project

Now, with the "Healthy Zarthusti Seniors" project, funded by the Canadian Government, in place, Toronto seniors are healthier and happier through a variety of programs including: talks (*"Child Care for Grandparents"*, *"What is Normal Aging?"*), gentle exercise programs, craft, quilting and beadwork sessions, introductory computer class, and cooking sessions (*papeta-ni-sali*, *lasagna*, *cheese biscuits*, *nankhatai* and more). Contact: Moti Balsara at (416) 223-3303.

[ZSO Newsletter, May 1993]

Zoroastrian Youth Directory

The North American Zoroastrian Youth directory, being compiled by FEZANA, has been expanded to include youth from around the world. About 1000 entries have been received. Copies will be distributed at the upcoming youth congress in Los Angeles, in September 1993. Contact: Meher Amalsad at (714) 895-3097.

Dhansakh Popular at Ethnic Festival

Dhansakh and kavabs (at \$1.00 a plate) sold out like hot cakes at the Zoroastrian stall at the Oak Park Ethnic Festival, near Chicago in May. This annual event draws over 3000 residents to the food festival and parade every spring. As in past years, Dr. Mehroo Patel orchestrated the Zarthusti participation with a food stall and display of Zarthusti literature and posters.

Maintenance at the Chicago Darbe Mehr

The Zoroastrian Association of Metropolitan Chicago will be celebrating the tenth anniversary of the Arbab Rustam Guiv Darbe Mehr this year. President Bomi Damkevala writes [ZAC Newsletter, June 1993]:

"With each passing year, this place of worship and center of our social life is becoming dearer to us. The Darbe Mehr has seen a lot of use in the past ten years. It is heartening to see that the floor tiles are coming loose, not due to neglect or disuse, but due to the heavy traffic and with the tramping of little feet of our progeny ..."

Over \$9,000 have been collected in pledges towards capital building improvements — the interior has been repainted, the exterior power washed and stained, light panels replaced, a new 12'x71' patio poured, and yes, the tiles have been re-grouted.

World of Persian Art Exhibition

From the Shahnameh: Rustom, son of Zal

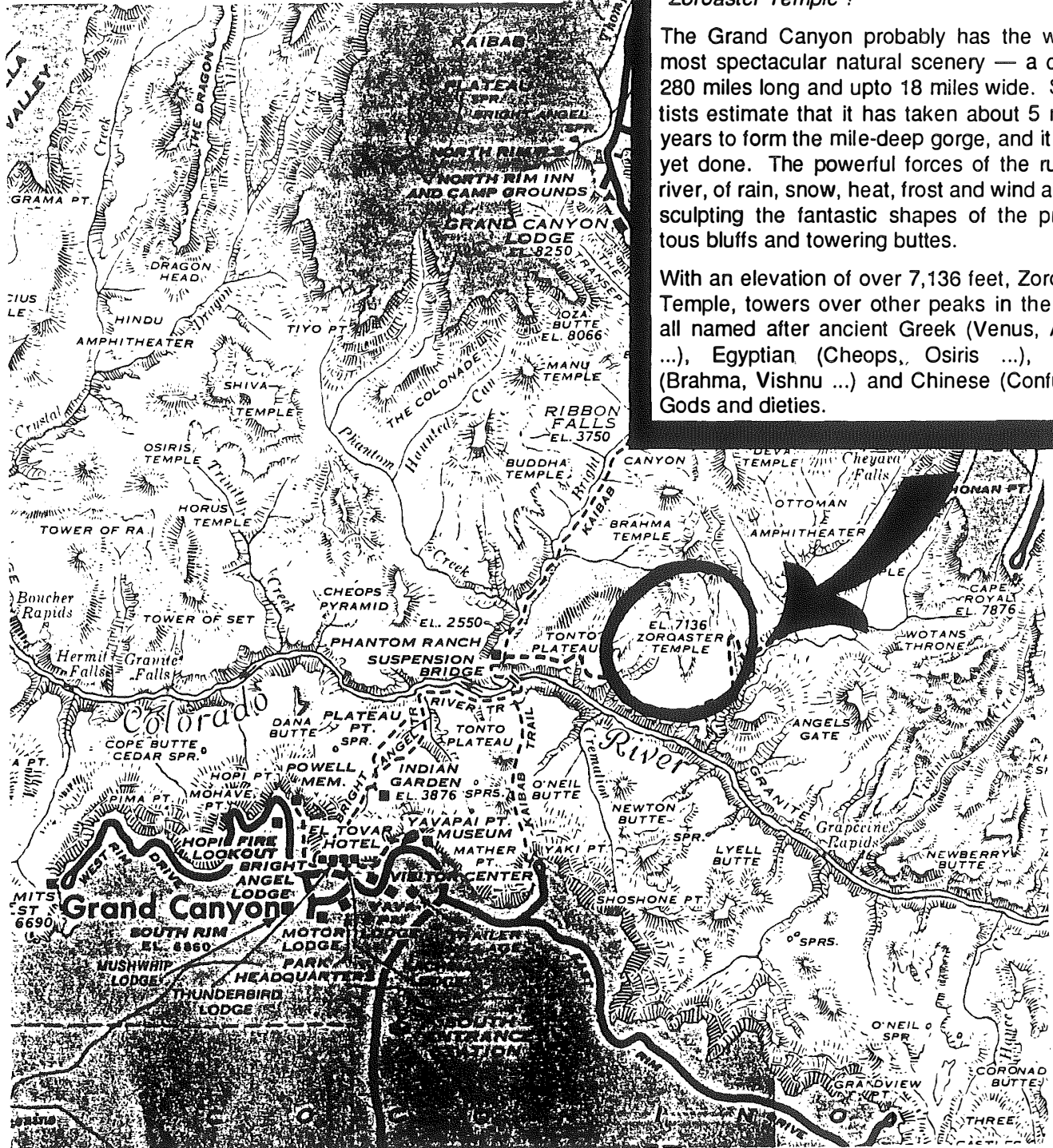
Selections from the Art & History Trust depicting the art of the Persian Courts was on display at David & Alfred Smart Museum of Art in Chicago during April. Some pages from the *Shahnameh* by Ferdowsi were on display. The 120 examples of calligraphy and manuscript illustrations are among the finest in the world and present a dazzling overview of the art of the Persian courts.

Grand Canyon

NATIONAL PARK, ARIZONA

Scale 0 1 2 3 4 5 miles

— Park Roads - - - - - Trails
 (64) (180) — State and U.S. Highways

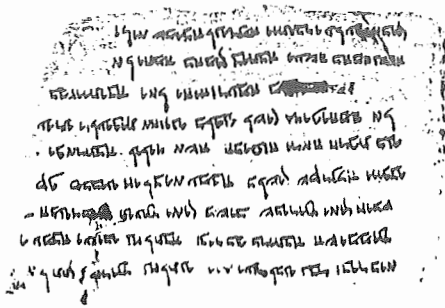


Though miniscule in numbers, Zarthustis are, nevertheless, firmly established on the map of the United States of America. In the midst of the Grand Canyon of Arizona, towering above the Colorado River, is a mountain peak called "Zoroaster Temple"!

The Grand Canyon probably has the world's most spectacular natural scenery — a chasm 280 miles long and upto 18 miles wide. Scientists estimate that it has taken about 5 million years to form the mile-deep gorge, and it is not yet done. The powerful forces of the rushing river, of rain, snow, heat, frost and wind are still sculpting the fantastic shapes of the precipitous bluffs and towering buttes.

With an elevation of over 7,136 feet, Zoroaster Temple, towers over other peaks in the area, all named after ancient Greek (Venus, Apollo ...), Egyptian (Cheops, Osiris ...), Hindu (Brahma, Vishnu ...) and Chinese (Confucius) Gods and dieties.

Dead Sea Scrolls on View in Washington



Fragment
of
Dead
Sea
Scrolls

Twelve fragments of the "Dead Sea Scrolls" are currently on display at the Library of Congress, in Washington D.C. This is the first time they have been taken out of Israel. Most of the fragments, kept in a vault at the Rockefeller Museum in Jerusalem, have never been publicly exhibited.

The scrolls were first discovered in 1947 in a cave near the ruins of Qumran near the Dead Sea, and since then hundreds of fragments have been found in the same area. The scrolls offer insights into the origins of Judaism and Christianity.

[There is a wealth of information pertaining to the Zoroastrian era in these scrolls. Research, from the Zoroastrian perspective would be beneficial to our community]

[Arizona Republic, January 30, 1993]

Classical Iranian Music Concert Tour

Hossein Alizadeh is one of the few contemporary Iranian musicians who has mastered the techniques of classical Iranian music. His concert tour earlier this year through California, New York, Atlanta, Dallas, Miami, Washington and New Haven, was a treat for both, diehard fans and new initiates to Iranian music.

[Zarthusti Club of AT&T Bell Labs Newsletter, Ardibehest Mah, 1362 Yz]

AT&T-Tata Joint Venture in India

AT&T and Tata Industries, Ltd. have announced a joint venture to manufacture the state-of-the-art 5ESS® Switching System for the telecommunications market in India. AT&T will hold a 51% share in the \$35 million agreement. Construction of the plant, to be located in Bangalore, will begin late this year. Last year, AT&T formed a joint venture with Tata Telecom, Ltd. to manufacture transmission equipment for the Indian telecommunications network.

Year of Inter-Religious Understanding

When conflicts around the world are fueled by religious animosities, representatives of major religious groups have declared 1993 the "Year of Inter-Religious Understanding." FEZANA is signatory to this declaration.

The year-long initiative was formally inaugurated with ceremonies at the Episcopal Cathedral of St. John the Divine, in New York, earlier this year. Plans include a series of interfaith encounters during 1993, highlighted by the "Parliament of the World's Religions", in August in Chicago.

Jussawalla: Ray of Light at MLA Convention

In a report on the convention of the *Modern Language Association of America*, ["Professors of Dogmatism", *U.S. News and World Report*, January 18, 1993], author John Leo says:

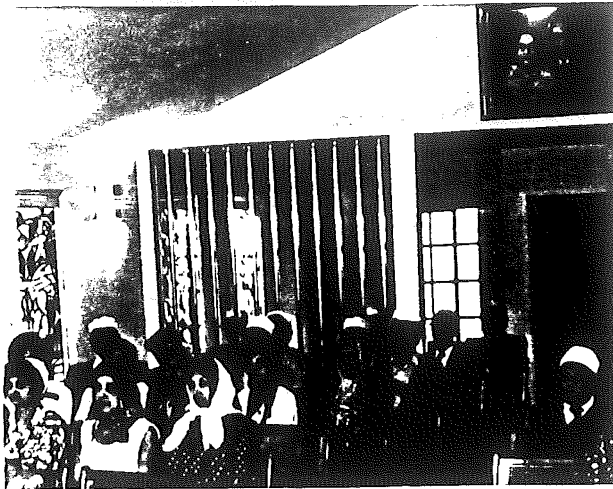
"Once the preserve of tweedy and bookish professors, the 32,000 member MLA has long since been taken over by the race-and-gender crowd. Now it is a hard-edge, heavily politicized academic group that looks at Western literature solely as the ideological expression of white male dominance ... It's hard to imagine that an entire profession is careening off the rails in this way, but it is indeed happening".

"The good news is that a few people are willing to resist. One of them is FERROZA JUSSAWALLA of the University of Texas at El Paso. She passionately supports multicultural studies, but her paper bluntly complains about the heavy politicization of the field. She says teaching diversity or multiculturalism has come dangerously close to indoctrination of a political point of view rather than teaching culture. She says there is intimidation and censorship, too, for the politically incorrect. She calls for freedom from both the old 'scholarly humanist elites' and the new 'elitist hegemonic Marxists' who now ride herd on the MLA. It's a terrific paper, a small ray of light in the mine shaft of MLA dogmatism."

GIFT SUBSCRIPTIONS AVAILABLE

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

Twenty-Five Years of Progress — a Short History of the Vancouver Area Zoroastrians



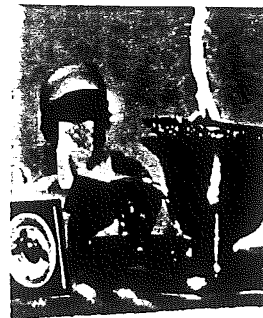
Arbab Rustam Guiv Darbe Mehr: main hall

Incorporated as a Society in 1968, the Zoroastrian Society of British Columbia (ZSBC) is celebrating its Silver Anniversary this year. The spirit and force behind it was the late Jamshed K. Pavri who, with his wife, Roda, were instrumental in establishing the society. Official records of the year 1968 show that there were 20 families registered as members of the Society. At that time, there were over 1,000 Zoroastrians in Canada and the U.S. ZSBC now has approximately 280 families (750 individuals) registered as members, and the North American population is estimated to be 12,000.

The first Zarthushtis to come to Vancouver from India in 1957, whose families are still here, were Hormusji Engineer, his wife Soonoo and children, Meherwan and Roxane. Jamshed, Roda and Yezdi Pavri followed in 1958, and Sam, Villie, Zarir and Goolshun Confectioner in 1959. From Iran, Mr. Parviz Kaboli and his family were here in 1971, followed by his sister Mehri, and brothers Iradj,

Kaikhosroo and Manucher and, in 1973, his parents, Khodaram and Banoo. In 1972, Alayar Dabestani came from Iran as a student, followed by his wife, Guity, and children, Nooshin and Ardeshir. Alayar was the first Iranian Director of the ZSBC.

1972 was the year in which Asians had to leave Uganda by virtue of an expulsion order by President Idi Amin. Among the first of these families to settle in Vancouver were Piroj and Faredoon Amroli. The first Zarthushti wedding took place in B.C. in May 1974, when Mehri Kaboly married Darius Parsi, son of Diniar and Soltan Parsi. ZSBC has, through the foresight of its early founders, its own burial lots in Valley View Memorial Gardens in Surrey. To date, 20 of the 273 lots have been used. There are currently three mobeds in Vancouver; Jehangir Panthaky, Mehraban Zartoshty and Adil Antia, all serving the community with dedication and devotion.



In 1985, through the benevolence of the late Mrs. Morvarid Guiv, the property on 6900 Halifax Street, Burnaby, B.C., which used to be a church, was purchased as the Arbab Rustam Guiv Darbe Mehr. The official opening ceremony took place on March 26, 1986,

when Mrs. Guiv opened the beautiful place, which is now the "home" of the ZSBC.

Today, the Darbe Mehr is the hub of community activities — Avesta classes, children's education programs, gahambars, jashans, parties, sports and seminars. To ensure a feeling of brethernship, belonging and unity in the community, three of the



Arbab Rustam Guiv Darbe Mehr, Vancouver: inaugurated 1986

seven Directors of the ZSBC should have their immediate roots in Iran and three should be Parsis.

If the maturity of a community can be judged by the quality of its newsletter, the ZSBC has certainly come of age. This year, it launched the first issue of *"In Search of the Truth"*, a professional quality newsletter that is well presented, interesting and informative.



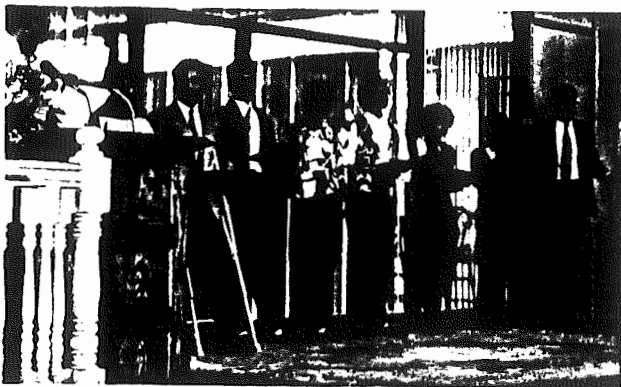
Volume I No. 1

March 1993

The community rose to the peak of its ability and faith when it hosted the Eighth North American Zoroastrian Congress in 1992. It is hoped that the spirit which prevailed then will continue to spur the community towards greater achievements and heights as it looks ahead to celebrating its golden anniversary with the turn of the new century. The question that comes to mind is: "will the ZSBC membership at that time be half of what it is now, or double? Much will depend on our ability to enthuse, infuse and spread the simple message of Zarathushtra and — only time will tell!

[From a report by Bella Tata, Vancouver, B.C.]

Youth "Torch-Bearers"



Youth: bearing the torch

The Council of Iranian Mobeds has initiated a youth "Torch-bearer" program, to keep perpetuate the message of Asho Zartosht to the next generation. The selection criteria are: a) must be a Zarthusti youth; b) must have attended the Iranian Mobed Council religious camp; c) must show

outstanding promise in keeping the Zarthusti religion alive; and d) must commit to perpetuate the message of Asho Zartosht. The first group of "Torch-bearers" was honored with an award and a pin at a ceremony at the Rustom Guiv Dar-e-Mehr near Los Angeles, on April 24.

COMING EVENTS

Group Sudreh Pushi Ceremonies

The Zoroastrian Society of British Columbia is planning individual or group sudreh pushi (navjote) ceremonies in early 1994 in the B.C. area. Those interested in being initiated may contact Zarine Dastur (604) 469-1054.

Development of Zarthusti Thought

The World Zoroastrian Organization, London, with the World Zarathushtrian Trust Fund, London and the Zoroastrian Society of Washington State, are hosting a conference on "The Development of Zoroastrian Thought from Achaemenian Times to the Modern Era", near Seattle, Washington, on August 21. Speakers are Dr. Kaikhosrov Irani, Behram Deboo, Dr. Shapur Shahbazi, Khodadad Kaviani, Dr. Ali Jafarey and Dr. Hamid Mahmedi. Contact: B. Deboo, 2934 Panaview Blvd., Everett, Washington 98203, Tel: (206) 353-3438.

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.

New Approaches to Interpretation of Gathas

The WZO will hold a Gatha Colloquium November 5-7, at the Croydon Park Hotel, Surrey, featuring eminent speakers: Helmut Humbach, Pallan Ichaporia, Stanley Insler, Kaikhosrov Irani, Ali Jafarey, Yasmine Jhabvala, Dina McIntyre, Martin Schwartz, Shaul Shaked and Farrokh Vajifdar. This may be the first time such a historical Gatha Seminar has been arranged on a world scale. Attendees will be feasted on up-to-date research and latest viewpoints by scholars of note, on the sacred Zarthusti texts, which form the very heart and foundation of the religion. Contact: Farrokh Vajifdar, 27 Cleveland Road, Barnes, London SW13 0AA, U.K. Tel: (081) 878-4810.

Planning Underway for Ninth North American Zoroastrian Congress

THEME
"PRESERVATION OF
ZOROASTRIAN CULTURE
AT THE TURN OF A
GENERATION"

Freny Ranji and Ketayun Kapadia, chairpersons of the Ninth North American Zoroastrian Congress, at the Sheraton in Valley Forge, near Philadelphia, July 1 - 3, 1994, send an update:

"Thank you for placing your confidence in us ... while we have the responsibility for organizing the event, we can hardly expect it to be successful without your help". "In fact, it would not be in the spirit of the Congress ... were we to try to go it alone," writes Ranji, "Every two years we gather to celebrate our past, assess our present and chart our future ... we need your help to make the 1994 gathering in Philadelphia a success". Kapadia appeals to Zarhustis to:

- "Sponsor-a-Speaker" (fully or partially) at an estimated cost of \$1500;
- Place an advertisement in the Congress souvenir brochure. Rates range from \$50 (business card) to \$2,500 (cover). Call Porus Cooper at (609) 427-4481.

Ninth North American Zoroastrian Congress
VALLEY FORGE (NEAR PHILADELPHIA) PENNSYLVANIA
JOIN US
JULY 1-3, 1994

Contact: Freny Ranji at (609) 854-2251. Contributions may be sent to: ZAPANJ, 116 Randle Drive, Cherry Hill, New Jersey 08034.

North American Mobeds Council Meeting

Jamshed Mistry, President of the Zoroastrian Society of Ontario, welcomed mobeds to the Annual General Meeting of the North American Mobed Council (NAMC), in Toronto, on April 9 and 10. He reminded them that the community considers them to be the keepers of the faith, and expressed the hope that a regular dialogue between the mobeds would help in the preservation of the Zarhusti faith and identity on this continent.

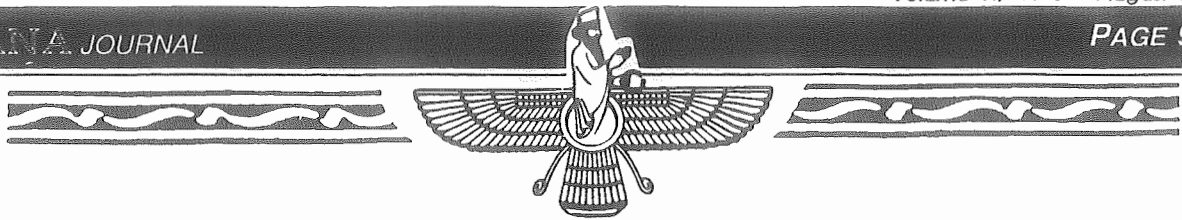
Among the various topics discussed, was the possibility of publication of a prayer book for children, and a collection of sermons for mobeds to present at appropriate occasions.

For the first time, NAMC invited guest speakers. Dr. Pallan Ichaporia, a scholar of Avesta-Pahlavi, presented a collection of prayers which could be recited for various occasions, and suggested that translations be distributed to members of the congregation to increase their understanding and involvement. Mr. Keki Shroff who has spent considerable time and effort in research on the Shenshai and Fasli calendars, provided a wealth of information, supported with facts and figures.

In closing, all members considered attending NAMC meetings very worthwhile and appreciated the opportunity to exchange views and discuss matters of importance to the community.

Ervad Kobad Zarolia (seated, fourth from left), President, with members of the North American Mobeds Council, at the Toronto meeting.





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Unity, Preservation, Prosperity Of Zoroastrianism In The 21st Century

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| CHILDREN (UNDER 12 YEARS) | \$ 30.00 |
| 3. DOOR REGISTRATION : (ONLY IF AVAILABLE) | \$100.00 |
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Congress organized by Helping Hands Zoroastrian Youth Communication Network Committee of FEZANA in cooperation with the youth committees of California Zoroastrian Center, Traditional Mazdayasni Zoroastrian Anjuman and Zoroastrian Association of California.

Congress sponsored and hosted by Federation of Zoroastrian Associations of North America

Mailing Address: c/o Khushrow Machhi, P.O. Box 1676, Santa Clarita, CA 91386-0676 .

Parliament of the World's Religions

"Welcome, most welcome, O wise men of the East and of the West! ... We are met, I believe, in the temple of love, determined to bury, at least for the time, our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strengths of other faiths and the weaknesses of our own."

With these broad-minded words, the first World's Parliament of Religions, held in conjunction with the World Columbian Exposition, opened in Chicago in 1893. Whether seen as a display of brotherhood among races, a missionary opportunity or an occasion for scholars to interact with adherents of diverse faiths, the 1893 Parliament was instrumental in creating the colorful religious landscape that exists in the United States today.

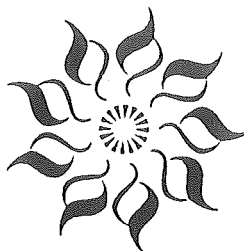


ERVAD SHERIARJI DADABHAI BHARUCHA, BOMBAY, INDIA.

"THE PARSEES OF INDIA AND PERSIA PROFESS THE ANCIENT RELIGION OF ZOROASTER THE RENOWNED SAGE AND PROPHET OF PERSIA. WHILE OTHER RELIGIONS OF THE ANCIENT WORLD, SUCH AS THOSE OF ANCIENT EGYPT, CHALDEA, ASSYRIA, BABYLON, GREECE AND ROME, HAVE DISAPPEARED FROM THE FACE OF THE EARTH, THIS HAS SURVIVED MANY TRIALS AND VICISSITUDES, AND STILL FLOURISHES, IF NOT IN ALL ITS PRISTINE VIGOR AND GLORY, WITH MANY OF ITS DISTINCTIVE FEATURES PRESERVED PRACTICALLY INTACT."

The two-volume record of that event [*"The World's Parliament of Religions"*, by Rev. John Henry Barrows, Chicago, 1893] refers to Zoroastrian participation in the planning of that event: "Hon. Dadabhoy Naoroji, M.P. of London, Dr. Jivanji Jamshedji Modi, Dastur Dr. Jamaspji Minocherji Jamasp Asa, M.A., Ph.D., and Ervad Sheriarji Dadabhai Bhuracha took active interest in the Parliament and enlisted the cooperation of the Parsees of India." We know, however, that none of these gentlemen attended in person. A biographical sketch of Dr. Jivanji Modi, forwarded by his grandson Jamshed Modi of Chicago, explains: "Jivanji was offered by the President of the Parliament a part of the

traveling expenses, but could not go leaving his post of the Secretary of the Parsee Panchayat, to which he was just appointed."



A hundred years later, though, Zarthustis will be well represented at the upcoming centennial celebrations. The slate of Zarthusti speakers at the 1993 "Parliament of the World's Religions" in Chicago, August 28 to September 4, 1993, will include: Dr. Homi

Dhalla and Homi J. H. Taleyarkhan from Bombay; Dr. Purvez Kolsawalla from Australia; Dr. Kersey Antia, Dr. Jehan Bagli, Keki Bhote, Boman Damkevala, Dolly Dastoor, Adi Davar, Dr. Pallan Ichaporia, Prof. Kaikhosrov Irani, Kayomars Mehta, Jamshed Modi, Dina McIntyre, Pervin Mistry, Dr. Mehroo Patel and Rohinton Rivetna, from North America. Correspondence is still in progress with respected Dastur Sahebs and other scholars from India and Iran. The Host Committee is deeply grateful to Mehraban and Fareidoon Zartoshty, for their contribution of \$5,000 for the Parliament.

The eight-day event will include presentations, seminars, workshops, cultural events and exhibitions. A major focus will be on the critical issues of the 21st century. As citizens of a single planet, there is a realization of the need to develop a common vision for the future of Earth [*"Global 2000: What Shall We Do?"* by Gerald O. Barney, Institute for 21st Century Studies, 1993] Religious and spiritual leaders will address the following questions:

What are the traditional teachings — and the range of other opinions within your faith, on:

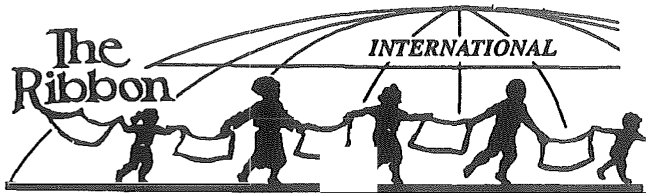
- How to meet the needs of the growing human community without destroying the ability of Earth to support the community of all life?
- What is the meaning of "progress"?
- A proper relationship with those who differ in race or gender, culture, politics or faith?
- New revelation, new understanding concerning human activity affecting the future of Earth?

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, will be hosting events at the Darbe Mehr, including a reception,

Jashan, tour, lectures and a banquet; and setting up a Zarthusti exhibit booth at the Palmer House.

Parliament registration is \$200 (single) or \$350 (family). For information, call the Parliament office at (312) 629-2990 or Rohinton Rivetna, Trustee of the Parliament at (708) 325-5383.

Making "Ribbons" for the Parliament



A significant way to participate in the Parliament of World's Religions, is to make a panel for "The Ribbon", an ongoing international art project offering messages of peace, and concern for Planet Earth. Ribbons will be displayed during the Parliament.

To make a panel for the Ribbon, cut and sew sturdy cloth of any color, double thickness, 36" by 18", with 9" ties on each corner. Sew a panel that expresses your vision, your religious views or values. Use simple crayons, or elaborate needlework, batik or quilting. Put your name, address and message on the back. Contact: Rohinton Rivetna at (708) 325-5383.

"Jashans Around the World" on August 29

A major goal of the Parliament is to celebrate the diversity of beliefs and cultures across religions. Zarthustis around the world will participate by holding simultaneous Jashan ceremonies in their communities on Sunday, August 29 morning. What better way to celebrate the rich diversity of thought within our own faith! Zarthustis in the Far East, the Land of the Rising Sun, will lead the celebrations, while our co-religionists on the Western shores of USA and Canada, will close. Zarthustis everywhere, in large cities and small towns are invited to participate in this display of unity. Contact: Rohinton Rivetna, Tel: (708) 325-5383.

Convention for Council of Federations

A one-day convention has been planned on Sunday, September 5, to prepare the first draft of a constitution for a "Council of Federations". Zarthusti Federations in India, Pakistan, Europe, Iran, Australia and the Far East will participate. Contact: Rohinton Rivetna, Tel: (708) 325-5383.

AROUND THE WORLD

Perpetuating Memory of Dadabhai Naoroji

1992 marked the centenary of the election of Dadabhai Naoroji to the House of Commons in London. He was the first Indian to win a seat in the British Parliament, and to openly ask the British to "quit India." But surprisingly, apart from Indian history books, his name is not normally associated with India's independence. Throughout his life, he shunned honors and titles, except for the one given to him by the people of India: "The Grand Old Man of India".

Recently efforts are being made to perpetuate his memory in a meaningful way; to further the causes that were so dear to his heart and for which he had dedicated his life. Suggestions may be sent to: Professor Dr. S. S. Mohapatara, Centenary Celebrations of Dadabhai Naoroji Committee, Indraprakash, 21 Barakhamba Road, New Delhi 110 001, India.

Launching of "Twist in the Rope"

The WZO added its modest share to the ongoing Centennial celebrations of Dadabhai Naoroji. The celebrations, on February 26 at India House, Aldwych, were simultaneously marked by the launch of the WZO publication "The Twist in the Rope: a Study of the Patriot Dadabhai Naoroji", by Farrokh Vajifdar, and the unveiling of a bronze bust of the Grand Old Man. The guest of honor at the distinguished gathering was the High Commissioner, His Excellency Dr. L. M. Singhvi.

*Author:
Farrokh
Vajifdar*



Mural by Zarthusti Artist In Pakistan

A 10'x4' mural depicting the harrowing tale of the 1947 exodus during the India-Pakistan partition, painted by JIMMY ENGINEER, renowned Zarthusti artist of Pakistan, now adorns the wall of the National Museum of Pakistan.

[FED Newsletter, April 1992]

Oldest Living Things on the Earth

Juniper trees found around Ziarat in Pakistan are possibly the oldest living things on the earth today. The age of some of these trees is over 4,000 years. This is the only forest in which this specie of Juniper is found.

[Karachi Zarthosti Banu Mandal, May 1993]

Report on Visit to Khazakstan

A visit to the Khazakstan National Museum yielded fascinating insights into ancient Aryan history of the Peshdadian, pre-Zarathushtrian Mazdayasnie period. An excavation at Ar-Qaim has unearthed a 3,600 year old village where there are distinctive Zarthusti remains, including the utensils for the 'Hom' ceremony. At another location, a tomb has been excavated of 'The Golden Man'. This skeleton of an Aryan High Priest, several thousands of years old, is believed to be that of Jamshed Padshah, the Peshdadian monarch, known in the Avestan Yashts and the Vendidad as 'Yima Vivenghahat'.

The skeleton was covered with a garment consisting of 4,000 golden pieces; and a belt also made of solid gold pieces; and a long cap. On the belt are the symbols of the ten different forms of Behram Yazad, and on the long pointed cap are the symbols of two winged horses and the symbol of the 'Kyani Khoreh' in the shape of a bird (still used by Parsis in the Ses 'pigani'). Next to the skeleton were found the instruments for the 'Hom' ceremony, the mortar and pestle of solid gold; a very big daroon made of stone. In the region around this excavation site, the Hom plant is still growing profusely. Parsi priests still perform the Yasna ceremony using these same implements.

[Excerpt from a report by Dr. Meher Master-Moos, President of Zoroastrian College, Sanjan, on a visit to Khazakstan for the First World Congress of Spiritual Concord, in October 1992]

Medical Training Facility in Yazd, Iran

The first medical technician training facility in the province of Yazd, Iran, has become a reality through the philanthropy of the family of Dr. Mahyar Ardeshty. The center was opened in Ardakan, Yazd, by the Deputy Minister of Health and the Governor of Yazd. The villages of Ardakan and Sharifabad became the stronghold of Zarthustis in Iran after the Zarthustis were forced to retreat from Isfahan in the 15th century. These two villages have since had the highest

concentration of Zarthustis in Iran.

[Zarthusti Club of AT&T Bell Labs Newsletter, Ardi-behest Mah, 1361 Yz]

PERSONAL PROFILE***Coomi Bhathena: Example of Selfless Service***

"Parsi, thy name is charity" has been and will always be a motto of our small community. But a person who, with hard work and dedication, endures an up-hill struggle all her life, saves money and donates it for worthy charitable causes, deserves Ahura Mazda's blessings. Such a noble lady is Coomi Bhathena of Toronto, Canada — a true

example of selfless service, to be emulated by all.

Mrs. Bhathena began her life as a handicrafts teacher, and later was Head Matron at the Petit Girls High School in Bandra, near Bombay. She worked hard to save every "pi" (1/4 paisa!).

In 1964 she came to Canada. With hard work and confidence in herself, she would collect cloth from textile factories and sew clothes at home, as she raised and educated her six children, all of whom are now well settled around the world. But her energy and enthusiasm has not diminished. During the early days 15 years ago, when the Zoroastrian Society of Ontario was in its formative years and the Mehraban Guiv Darbe Mehr was newly acquired, and continuing to this day, "Coomimai" as she is affectionately called, volunteers her help and her exceptional cooking abilities for Jashans, Muktdas, Gahambars and other community functions, the cost of which is shared by ZSO members and all surplus income donated to a worthy cause.

Many a Parsi charity has benefited from such collections and from her own purse, over the years. One such noteworthy donation was \$10,000 (CD) presented to ZSO in 1990 towards the purchase of an *Aram Gah*, in Toronto. Besides such philanthropic work, Mrs. Bhathena runs a matrimonial bureau and has successfully matched the

marriages of about 8 couples in Canada. With her selfless service and happy and helpful nature, Mrs. Bhathena has gained the confidence and respect of the community. For some years, ZSO has enjoyed her guidance as Chairperson of the Senior Citizens Committee. She has donated a trophy which is given each year to seniors during the annual Gourmet Cooking contest. In 1991, during a visit to Bombay, she sponsored and financially supported the *Navar/Martab* ceremonies of three students of the Dadar Athoman Madressa.

Always ready and able, and willing to help the needy, Mrs. Bhathena's wishes are: "May God Almighty keep the fire of our great religion burning". With persons such as Coomi Bhathena in our midst, we can rest assured that the flame will stay alive.

[Translated by Dr. Phiroz Dastoor of Toronto, from a Gujarati article in Jame-Jamshed, December 1992]

ZOROASTRIAN ENTERPRISE

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

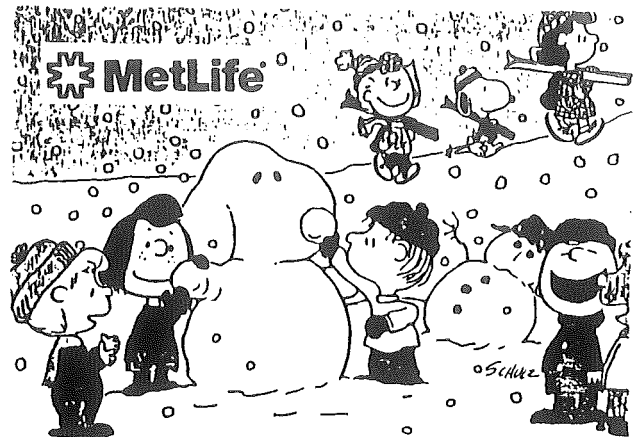
Zoroastrian Professional Business Directory

Farshid Salamat of the FEZANA Business group, has prepared and distributed a directory of Zoroastrian businesses and professionals to participating individuals. This is the first step towards the formation of a Zoroastrian Business and Professional network. The goal is to develop and improve business relationships between Zarthustis and to promote community development. The design, development and production of this first publication was fully funded by *Environmental Innovations Corporation*, owned by Farshid Salamat. Funds collected from subscribers have been set aside for programs for the mutual benefit of the community and Zarthusti entrepreneurs. Copies of the directory are available from Farshid Salamat, 675 Hegenberger Road, Suite 110, Oakland, CA 94621, Tel: (510) 632-0104.

Medical Insurance Available

Are you expecting visitors over the summer months? Or are you, yourself, planning a vacation abroad? Let Dinoo Pavri take care of your medical insurance needs at competitive rates. Contact her at (416) 226-6515.

Insurance Review Service Available



An insurance review service is being offered by Kekoo N. Irani, B.Com, L.L.B., A.C.A., account representative with MetLife. The purpose of the review is to determine the cost effectiveness of your policies and to provide recommendations. There is no charge or obligation for this review. Call Kekoo at (312) 286-1191 (office) or (708) 717-8835 (home).

ZAXON Inc. — a Thriving Enterprise

Shiawak L. Tengra of North Texas, a mechanical engineer from Karachi and a management graduate from California, established Zaxon Inc. in 1982. The company specializes in Cost Estimating, CPM Scheduling and Value Engineering.

Cost Estimating consists of preparing construction estimates using state-of-the-art software and a database of reliable pricing information. CPM Scheduling converts estimates into specific tasks. ZAXON Inc.'s staff also conducts workshops in Value Engineering, that have saved their clients millions of dollars.

In the few short years of its existence, ZAXON Inc. has already done several mega projects for American Airlines, DFW International, Washington and Dulles International Airports, the Texas Superconducting Super Collider and the Metro Green Line Transit System in Los Angeles. What lies ahead? "I don't know", says Tengra, "however I will encourage everyone to pursue the entrepreneur route — I will be happy to assist them in reaching their goal." ZAXON Inc. is at R&B Corporate Park, 2100 Hwy 360, Suite 2100-A, Grand Prairie, Texas 75050, Tel: (2145) 336-0294.

[ZANT Newsletter, December 1992]

ROLE OF MOBEDS IN NORTH AMERICA

BEARERS OF THE TORCH

As Zarthustis leave their traditional homelands of India and Iran, and settle in North America, the respective roles of the priests and the laity in making decisions affecting ritual practices, scriptures, the calendar, and other religious and secular matters are changing. The authors here, both lay persons and mobeds, offer their insights on questions such as: What is the role of the Mobed's Councils? Should there be a High Priest for North America? Is hereditary priesthood relevant? Can we have female priests? Where will future priests come from? How urgent is the need for facilities to ordain priests in North America? How should priests be compensated?

MOBEDS OF TOMORROW

*By Mobed Fariborz Sohrab Shahzadi
Council of Iranian Mobeds of North America
San Diego, California*

Traditional Roles Changing

The role of the mobeds in "traditional" countries like India and Iran may not change that dramatically, but the role of mobeds in the Western world will continue to change. Today, the mobeds are primarily involved in performing religious duties and serving the "religious" needs of Zarthustis. They provide religious leadership and direction. Unfortunately, the population of full-time mobeds is declining.

The older generation of Zarthustis want to continue the traditions and customs they have been following and adapt them to the modern world. They want to continue seeing the mobed serve the religious needs of the community at their beck and call. And yet, the mobed of today is trying to assume a different role. He wants to be educated and not go into the priestly profession unless his salary and benefits are comparable to what he could be making as a 'professional'.

Keep Up with the Times

The challenge facing the community will lie in keeping up with the times. The role of the mobed is in the hands of the Zarthusti community as well as the mobeds. The mobeds will find it easier to communicate and serve the religious needs of the community. Access to the community using the written and data-processing media, will prove to be instrumental in propagating the message of Prophet Zarathustra.

The generation of tomorrow, unlike the past, will not be content to accept anything the mobed "hands down". It may not be enough for the

mobed just to know how to recite the Gathas and the Avesta. The Zarthusti community of tomorrow will insist on knowing the meanings of the Gathas and the Avesta prayers. They also will pressure the mobeds to substantiate their religious advice and explanations of prevalent customs and practices. They will look for the appropriateness of the application of the Gathas and the Avesta to their daily life. The mobeds will have to provide answers with newer enthusiasm and increased zeal than before.

The mobed of tomorrow will be a success by his charisma, motivational training, communication and professional personality, and not by assuming the title by being a member of a family of mobeds.

Bridging the Distance Between the Dar-e-Mehr and the Community

The establishment and close cooperation of the organized mobed Associations in North America has been unprecedented and has set the stage for the next few decades in "getting answers" for the community. The refinement of the old ways of community and religion blending with each other, would help not only with teaching religion to the youth, but would also encourage cooperation, respect and tolerance for other religions.

To bridge the distance between the Dar-e-Mehr and the community, mobeds will have to continue to offer correspondence courses and inter-active newsletters. Using Fax machines and modems, mobeds will disseminate religious information to the community and the generation of tomorrow. Religious seminars and lectures, which have been started by the mobeds Councils in North America, will keep the Zarthusti in touch with his religion. Video tapes and audio cassettes could be used to re-emphasize the correct pronunciations of the Avestan prayers.



Dasturji Meherji Rana: honored by Moghul Emperor Akbar for his scholarship and learning; died 1591.

Optimistic View of the Future

The mobed can and should work towards promoting understanding and co-operation between religions, by organizing interfaith conferences, dialogues, meditation and worship services. These would lead to maintaining harmony and friendship between religions, and yet retain the identity of the Zarthusti religion.

Taking a very optimistic view of the community of the future, one should not rule out mobeds running Zarthusti schools and colleges. Just as the Catholics and Mormons offer exceptionally good religious as well as general education to their community, Zarthusti mobeds could be teaching in their own schools and colleges.

The Zarthusti community has to financially support their mobeds and pay them on par with any other professional. In other words, if the community wants services from an architect they pay an architect's fees. If they want the mobed to build their religion and community, they will have to pay the mobed comparable fees. It has been suggested that every working Zarthusti family set

aside a certain percentage of their income for a Zarthusti school or college.

Facing the Challenges

In the future, more than ever, conversion and acceptance will remain "hot" issues. The burden of accountability to the community and to the other mobeds will fall on the mobed of tomorrow. These, and other such issues, will be a challenge to the mobed and the Zarthusti community.

Nobody has a crystal ball, but one should not be surprised if the mobed of tomorrow is an able communicator, teacher, motivator and of course educated enough to bear the torch of the Zarthusti religion into the 21st century. The mobeds, through their dedicated service to the community, have kept the fire of the Zarthusti religion burning for 3800 years. They will keep it burning another 3800 years!

PRESERVING THE FAITH BY PRESERVING OUR IDENTITY

*By Ervad Jal N. Birdy
Corona, California*

The Migration Westward

Unlike the earlier migration of Zarthustis to the Indian sub-continent thirteen centuries ago, which was for the purpose of safeguarding our faith, our migration Westward in recent times has been brought about chiefly by our desire to make an honest dollar and get settled in our new surroundings, rather than practicing or trying to preserve our faith or identity. The priests who arrived here too are, in most cases, trained in other professions in non-Zoroastrian schools and colleges and ordained into the priesthood when young because of their heredity.

The pressures of trying to make a living in their chosen profession has left little time or energy for these part-time priests to devote to further serious religious study. They have tried hard to fulfill the religious needs of the community by performing rituals and ceremonies. While the first generation of part-time mobeds have given their services voluntarily, it is unrealistic to expect future generations to follow their example.

Learning from Our Forebears

Before we consider the role of priests in North America in the future, the first question to ask ourselves is whether we should strive to preserve our identity as Parsi or Irani Zarthustis, or should we be prepared to forsake our identity and hope to preserve our faith alone? It is my view that unless



1913
Priests in India:
 Seth Framji Arjani,
 Dasturji
 Rustomji Jamshedji,
 Ervad
 sheriariji Bharucha,
 Ervad
 Edulji Antia

we try to preserve our identity, our faith will exist in name only and become an amalgum of a number of other different faiths very quickly. Any plans we may make for improving our priesthood would be in vain.

Since our landing in Sanjan, our forefathers realized that the only way they could avoid being assimilated into the vast Indian populace, like many other Zoroastrian groups that preceded them, was to maintain some sort of exclusivity with respect to the rest of the population. This was relatively easy for them to do since the caste system was already in existence in India at the time. They followed certain religious and secular rules whereby both our faith and our community identity, have been preserved virtually intact for over a millennium — a miracle in itself.

If we are to achieve the same result on this continent also, we must learn from our forebears, since their methods have proven successful. Our first priority, therefore, is to make our community members realize that the preservation of our faith and identity go hand in hand; that being exclusive has nothing to do with racial superiority but everything to do with self-preservation.

Need for Central Fund

Secondly, a central organization like FEZANA is essential to unite and coordinate individual associations scattered around this continent. One of FEZANA's first tasks should be the establishment of a central fund out of regular contributions from community members donating a prescribed proportion of their income — a practice followed by

many other communities. In addition to looking after other social and cultural needs, such a fund could be used to establish places of worship and support trained, full-time priests.

Selection for Priesthood

While heredity would be a big plus in selection and training of potential priests, it need not be the only criterion. The age for selection could be extended so that suitable candidates who genuinely desire to serve their community could be identified. In addition to a good all-round education in North America, the candidates would be given an extended religious education in India, where they could eventually be ordained or given some other recognition to allow them to practice priesthood on their return. While the selection process must be stringent, the remuneration must be sufficient to attract and maintain the best priests. Priests would be assigned to communities where they are needed. For small communities, the priest's residence would serve as a place of worship, as was our custom in earlier times. As communities grew, separate places of worship would be established.

Expectations of the Mobeds

The priests would be expected to fulfill all of the religious needs of their community, eg. imparting spiritual guidance, performing ceremonies and rituals, conducting religious classes and seminars and also selecting potential future candidates for priesthood. They would also be required to belong to the North American Mobeds Council, which in turn would be guided by an Inner Council of three or

more higher caliber mobeds chosen from amongst its members. The predominant aim of the Inner Council should be the preservation of the Zoroastrian faith through preservation of our identity.

The experiences of our forebears must not be forgotten and their rules and methods must be followed as far as practicable on this continent. Decisions affecting ritual practices, scriptures and other religious matters should be left to the Mobeds Council. Where differences of opinion exist in the interpretation of our scriptures, the survival of our communal identity must be given precedence in arriving at an acceptable interpretation.

If we can all unite toward this goal and lay a solid foundation for our faith and identity to remain intact on this continent for another millennium, our Westward migration would not have been in vain.

DEVELOPING A CADRE OF HIGHLY LEARNED PRIESTS FOR NORTH AMERICA

*By Rohinton M. Rivetna
Hinsdale, Illinois*

Strengthening the Delivery of the Doctrine

It can be said that there has been a strong Zarthusti presence in North America now for at least a score of years, but looking at our situation closely, one can discern that we may be on a perilous course. Priests here, as in the traditional countries, are perceived primarily as performers of ceremonies. All other duties such as the operation of our institutions, teaching, counseling and

scholarship — religious leadership — has largely become the domain of the laity. Should we continue on this path? The danger is that unless we take steps now, we could be heading towards a priestless society. Can we survive without priests? Maybe! But that would be a reversal of our centuries-old tradition. We never want that to happen.

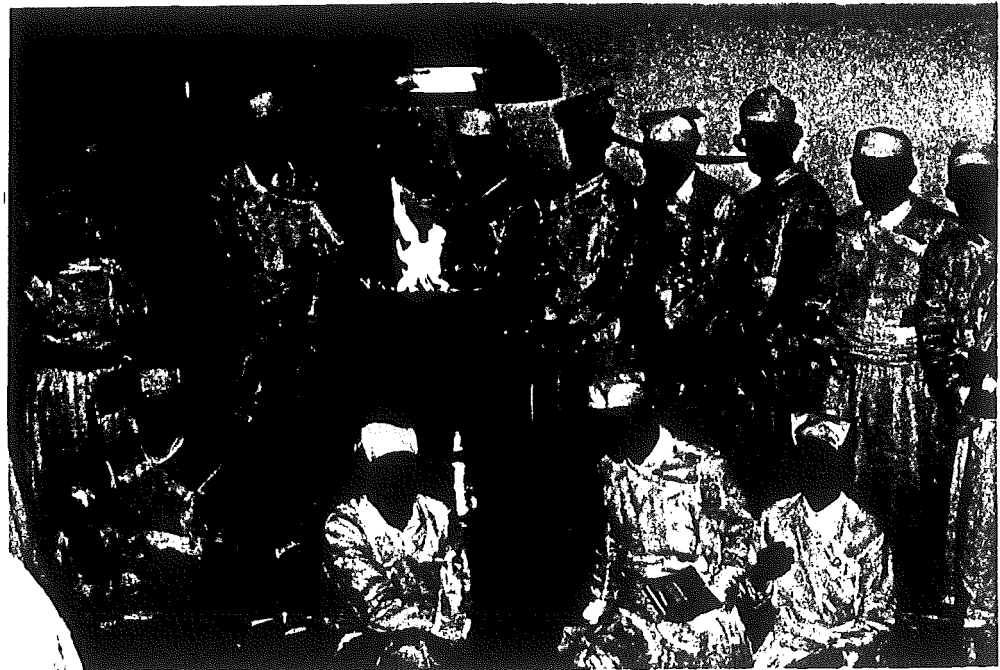
Traditionally, the performance of sacred rituals was one of the strong elements that held the fabric of our community together. Rituals and ceremonies do continue to play a very vital part of our religious practice in North America, nevertheless, one does observe a yearning, from our youth in particular, to go one step further and strengthen the delivery of the doctrine as well. Zoroastrians not only have a rich liturgy, but an even richer doctrine, unequaled in its splendor. Our systems for the delivery of the doctrine are very weak. If we start now, it will be years before the fruits are borne.

"Athrvan-In-Training" Program

The approach I am suggesting is to develop a cadre of highly learned priests through an "athrvan-in-training" program, who are proficient in three necessary aspects of priesthood:

- Ritual Aspect — perform rituals and ceremonies.
- Doctrinal Aspect — Pursue religious studies and research, and in turn impart religious knowledge.
- Ministerial Aspect — Counsel and guide the

*1983
Present day
priests:
inauguration
of a
Darbe Mehr
in
North America*



Our traditional Navar/Martab curriculum provides excellent training for the performance of rituals. We must support our Madressas in the old countries vigorously, as that is the source from whence we will draw qualified candidates, and it is the Madressas that sustain the demand for priests in those countries. Doctrinal training should come from self-study under the guidance of learned Zarthusti scholars or a committee of the Mobeds' Councils. Ministerial training can be provided through a structured course at a University or a non-denominational divinity school.

On completion of this training, the priest will be expected to serve the local or another Zarthusti community, and the training process could be repeated for another candidate. In time we will have a cadre of priest-scholars to promote and perpetuate our faith in North America.

All of this, however, needs funds. A minimum of \$200,000 would be needed to construct a "seminary" building on the grounds of an existing Darbe Mehr (such as Chicago, Toronto or Washington). Until that vision of a seminary in North America is realized, the "athravan-in-training" program outlined above, should provide our communities with learned priests who can continue to inspire and lead us. A \$100,000 endowment that realizes \$6,000 per annum would form a modest beginning for the training of one priest per year.

Time is beginning to run out. If we want to have a cadre of learned priests by 2010, we must start now. Working in partnership, the Mobeds Councils, scholars and the laity, can design a workable model for developing a cadre of highly learned priests for North America.

A PERSONAL PERSPECTIVE

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

Assessing the Potential of Priests

In addressing the question of the role of priests in North America, it is important to be realistic. Rather than answering the questions of priestly functions hypothetically, one must assess the potential of the present priestly population and respond to the issue objectively. The basic question we need to address is the competence of the present North American priests to handle a rather responsible role of making major decisions, in the areas of ritual practices, scriptural matters, and other social issues affecting the community in this country.

As I have little knowledge of the background of the Iranian priests, the remarks I am about to make refer only to the priests with Parsi background. It is an established fact that the majority of our priests are "Performing Priests". They have excelled themselves in ritual performances taught to them by their mentors in India. They are rendering an invaluable service to the community by performing some of the very important and much needed religious duties. However, the bottom line remains: Is the ability to recite prayers that one has learned by rote — and I am no exception — sufficient qualification for one to be given the privilege of making major decisions on the aspect of religion? The answer is unequivocally "no". That alone is not enough.

Head Priests in India and North America

It must be realized that our Head Priests in India with all their apparent limitations, still have profound knowledge of linguistics and a deep insight into the mechanics of the ritual performances. Priests in North America have a long way to go before they can reach the desired level of competence to make any major decisions regarding ritual practices. They must be ready to make sacrifices, and find time — in fact, make time — to learn more about the history, doctrines, to fully appreciate the religion of Zarathustra. If they cannot find time, they must make extra effort to enlighten themselves through frequent dialogue with knowledgeable individuals to broaden their outlook. Until such time that priests in North America have proved themselves through their efforts, and are able to discuss religious issues intellectually with the High Priests and provide logical rationale for their judgement, it is futile to even consider the question of decision-making by the priesthood on important religious matters.

As we move towards considering an infrastructure, it is my opinion that the notion of a single individual as a "Head Priest" is a moot issue. The practicality of such an office, to work efficiently, in a vast country with a thinly dispersed diaspora, is open to question. The notion of a council of adults, with a learned priest as one of its members, may have better prospects.

The Priesthood — Hereditary or Acquired?

In a discussion of holding a priestly office, one is hard pressed to find any authentic reference to hereditary office of priesthood, either in the Avesta, the younger Avesta, or in the middle Persian texts. Even the Vendidad alludes to 'freedom of choice' in this matter [*Vendidad*, 4.44] The notion of hereditary priesthood has clearly infiltrated the tradition

at a later date and has no rightful place in the religion of Zarathustra, at a time when we badly need individuals who desire to serve their religion and through it, the community. In this regard the system clearly needs to be overhauled, and the procedure followed by the Iranian priesthood — where a "Mobedyar" (an assistant mobed accepted from the laity) is trained under a mobed for 3 years, then tested and ordained as a mobed — is worthy of consideration.

Other Topics Worthy of Consideration

Constraint of space does not permit a detailed discussion of topics such as: women in the priesthood; compensation for priestly duties; or the ordainment of priests in North America. Suffice it to say that neither the Gathic scriptures nor the later Avestan texts specifically bar women from performing priestly duties.

These are some of my views that are formulated through personal observations, study and practice of the religion of Zarathustra on this continent.



Dasturji Edulji Sanjana, 1776-1847

THE ZOROASTRIAN PRIEST IN THE AVESTA

*By Ali A. Jafarey
Buena Park, California*

Avestan Terms for "Priest"

The terms used in the Avesta which could be translated as "priest" are numerous. The main term is *athravan* (Pahlavi *asravan*, *asron*, *asrok*; Zoroastrian Persian *asrun*). *Aethrapaiti* (Pahlavi *erpat*, *herpad*; Persian *hirbad*; Parsi Gujarati *ervad*), a "school-master" is used today to mean an ordained priest. Besides, *ahu* and *ratu* of the

Gathas have been rendered in Pahlavi as *ahu* and *xvatay* (Persian *xoday* or *sardar*; Sanskrit *swami*, meaning lord and master) and *dastvar* (Persian *dastur*; Sanskrit *guru*, meaning teacher, perceptor, leader, director). Although the Gathic *magavan*, member of the Zarathushtrian fellowship *Maga* [Y.33.7, 51.15], has never been used in the Later Avesta, Old Persian *magu* (Greek *magoi*; English *magus*, plural *magi*) and the subsequent Pahlavi *magopat*, *mawbad* (Persian *mobad*, *mobed*) mean a member of the priestly class.

The five Gathas [Songs 1 - 17 = *Yasna* 27.13, 14; 28-34; 43-51; 53; 54.1] are the only words of Asho Zarathushtra. Of the above terms, we have six only in the Gathas: *ahu*, *ratu*, *vastar*, *manthran*, *magavan* and *zaotar*.

"Ahu" — Cleansing the Oppressed World

Literally, *ahu* means "Being" and therefore a dignitary. It is the same word as "ahura" which, with an addition of an emphasizing suffix *ra* means "the Being", Lord, God. The main task of the *ahu* according to the Gathas, is to cleanse the oppressed world from "fury, rapine, outrage, and aggression", and "to repel the fury of the wrongful." [S.2.1-2]. It generally occurs with *ratu*, and applies to Zarathushtra only. It is therefore discussed here along with *ratu*. As already said, it is rendered as "lord" and "master".

Although *ratu*, originally a "righteous and precise leader," has not survived in its original meaning or as an exclusive term for priest, we shall discuss it also, because it has been rendered as *dastavar/dastur* in Pahlavi/Zoroastrian Persian writings for a leading judge-priest. It has survived as *rad* in Pahlavi, meaning "spiritual chief, master, leader," and in Persian meaning "wise, scholar" and conventionally "brave, hero."

"Ratu" Righteous Leader

The Gathic term *ratu* is derived from *eret*, meaning "to do right, to act properly." It means the righteous leader who guides people with his constructive plans and programs, to peace, prosperity, happiness and bliss. The term has been used six times in the Gathas. These instances describe the position and the functions of a *ratu*. "The leader of the living world ... offer(s) civilization, nourishment, and strength," and "acts with righteousness" [Y.29]. "According to the Primal Principles of Life, the leader, with his actions, does full justice to the wrongful and to the righteous, as well as to the person whose falsity is combined with his probity" [Y.34]. A leader is a life healer who inspires one "through good mind and protects [him or her] with[in] the divine dominion" [Y.44]. A "true leader

of the lawful ... is a humble intellectual" and as a settler, strengthens the world with righteousness by his proper actions [Y.51]. He is chosen by a world groaning under "fury, rapine, outrage, and aggression" to render it rehabilitated and led to "true civilization" [Y.29].

Gathic Concept of Leader

To sum up the Gathic Concept of a Leader (*ratu*), he or she is a humble, yet inspiring intellectual who justly leads the righteous and wrongful as well as the intermediates, to promote the living world to peace and prosperity, and ultimately to wholeness and immortality.

The Avesta shows that the Gathic tradition of choosing the leader was kept alive for some time and that, for practical reasons, the office was given five grades: the *ratu*s of the house, the settlement, the district, the country and the world. The *ratu* was the most competent and learned person in the respective unit. The post warranted a love for learning, practicing and teaching religious knowledge at all levels of society [Y.13.1-3].



Dasturji Kaikhosrow Bahram-Faram, 1790-1862

LEGACY OF A HEREDITARY PRIESTHOOD

*By Ervad Rustam Shahzadi
Tehran, Iran*

Remembering the Messenger But Forgetting the Message

Since leading a truly spiritual and temporal life is always a difficult task, human beings easily slip into ritualistic observances and ceremonials which are easier to follow. As time passes, this message of spiritual life gets more and more dim and at the same time the name of the teacher is invoked with

evergrowing vehemence. Man remembers the messenger and forgets the message, and priests find a satisfactory means of livelihood by multiplying the ceremonials.

The history of religion reveals that wherever there is hereditary priesthood, religion becomes replete with rituals — for the maintenance of the priests — to the detriment of its ethical and devotional message. Hindu and Zoroastrian priesthood being hereditary, the respective priests have made these religions more ritualistic than the other religions of the world. With the variety of dates and calendars that are followed within our minute community, and the priestly class becoming less capable of applying itself to the required modernization or purity of faith, has led the laity, growing in education and knowledge, to become dissatisfied with both religion and ritual.

Sir J. J. Mody had mentioned that the Zoroastrian priesthood was hereditary from very ancient times, but during the regime of the Parthians, this custom was more honored in the breach than in the observance, until Ardeshir Papakan revived it. However in Iran, even as late as the seventeenth century, Dastur Rustam Gushtasp Ardeshir was said to have sprung from the laity. Recently in Iran by the order of Tehran Kankash-e-Mobedan, we have again started accepting behdin youth as *mobedyar* if they pass a special class in necessary Avesta and religious instructions.

Women in the Priesthood

It appears that under certain circumstances women also worked as priestesses. So sacred a work as that of *zaota* or the chief priest, at a *yasna* or *ijashni* ritual was not denied to their sex. The "*Shayast na Sahayast*" mentions that a woman is fit for priestly duty (*zoteh*) among women and when she is consecrating the sacred cake or *darum*.

[Excerpted from a report in Parsiana, March 1990, of a paper by Ervad Rustam Shahzadi at the Fifth World Zoroastrian Congress, Bombay, January 1990]

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ZOROASTRIAN PRIESTHOOD IN THE COMMUNITY TODAY

Professor Kaikhosrov D. Irani
New York, New York

Functions of Priesthood

The priesthood in any religion is called upon to serve three functions: a) to perform the religious rituals of the community, for the general congregation as well as its individual members; b) to be the religious mentors of the community, giving it instruction in doctrine, in the significance of rituals, and in the way of life of the tradition; and c) to provide ministerial assistance to the members of the community in times of distress or need in accordance with the vision of the faith.

The Zarhusti priests receiving priestly training in India or Iran are prepared mainly for the first function. Even though they may learn some use of Avestan or Pahlavi, they are usually not equipped to articulate the teachings of the Prophet and describe the development of the tradition so as to be able to differentiate between the core and the accompanying practices of the faith. Instead of comprehending the profound, subtle and life-transforming teachings of the Prophet, the priests are taught ritual practices and some social practices.

Needs of the Present

The following are the needs of the present priesthood in North America:

1. Priests should impart to congregations the teachings of the Prophet, and the attitude of religiosity contained therein, rather than transmit an atmosphere of uncomprehending, unquestioning mystery, laced with a dose of bigotry.
2. Some understanding of the rituals should be given or made available, to the attendees of every ceremony, as some priests have done already.
3. We should attempt to reduce the extent of ritual performances through excessive repetitions and inclusion of such and other interpretations made in later years and which are now fixed under the guise of tradition, when it is well known they were themselves innovations which altered the tradition.
4. Zoroastrianism is probably the first universal religion of humanity, therefore it is fitting that we should let, if not ask, our non-Zarhusti friends and neighbors to join in our ritual celebrations.

All the functions of the priesthood specified earlier could be achieved if the priests succeed in truly grasping the teachings and the spirit of the

Prophet. He was divinely inspired to present a message to humanity of a life of righteousness illumined by the good mind. His message is conveyed in deeply moving poetic form which preserves the profundity and simplicity of his vision. He appeals to our understanding and rationality. The rational quest for what we should take as the 'Good Life' should cause no discomfort to the priesthood of a religion whose prophet embraced it.

K. R. Cama Oriental Institute Publications

The following is a partial list of publications that can be ordered from H. N. Modi, K. R. Cama Oriental Institute, 136, Bombay Samachar Marg, Bombay, 400 023 (please add shipping cost):

1. Anklesaria, B. T., *Pahlavi Vendidad*, 1949 (Rs.115).
2. Bailey, H. W., *The New Iranian Materials from Turkestan*, (Rs.20).
3. Bogdanov, L., *The Iranian National Epic — The Shahnameh* by Noldeke (Rs.40).
4. Chatterjee, *Athravan Zarathustra*, 1971 (Rs.30).
5. Desai, B. N., *Dr. Sir J. J. Modi, a Life Sketch*, 1954 (Rs.25).
6. Dhalla, M. N., *History of Zoroastrianism*, (reprint) 1986 (Rs.120).
7. Eduljee, H. E., *Kisseh-i-Sanjan*, 1991.
8. Guillemin, J., *Religion of Ancient Iran*, 1973 (Rs.150).
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RIDDLES OF THE GATHAS

FIRE (ATHRA) AND FIERY TEST

by

Daryoush Jahanian, M.D.

Kansas City, Kansas

Spiritual men, through illumination of the mind, envision the 'Light'. Shah Nematollah Wali, a 15th century Persian Sufi, expresses this state of mind as follows: "Be sure that any eye which sees Light has seen it only by the Light itself." ^[1] In simpler terms: "One should illumine in order to see the Light."

The state of illumination and beholding light is reflected in different Yasnas of the Gathas, e.g. in Y.31.8, Zarthustra realizes God by grasping Him in vision, ^[2] ^[3] ^[4] and in Y.45.8, the Prophet declares, "I beheld Him clearly in my mind's eye." ^[5] Yasna 43 reflects meditation and attainment of divine illumination as correctly entitled by Bode, since many verses begin with: "I realized You God, when I was encircled by good mind *VohuManah*" and Y.30.8 indicates a relevance when *VohuManah* picks Zarthustra for prophethood as it allegorically illustrates that the prophet through *VohuManah* (contemplation) has attained the illumined mind and knowledge of God. Finally, in Y.43.15, Zarthustra discovers that silent meditation is the best for attainment of spiritual enlightenment, ^[5] and in two verses (Y.43.4 and 43.9) he alludes to the envisioned fire.

More Insight Into the State of Illumination

The key is *VohuManah* or good mind, wisdom and good thinking, which has a very prominent place in the Gathas. Wisdom stands first among the list of the divine attributes, whereby the others (Truth, Might, Love, Wholeness and Immortality) are perceived and imbibed, the path to God is treaded, and the state of illumination attained, at which point man beholds the Light and becomes one with God. This is indeed a state of extinction in which man's being incorporates into God. God upholds the best mind which brightens our minds [Y.31.7]. In Y.45.6, He pours out His holy wisdom on all living beings. ^[5] Through His wisdom, God has fashioned the world [Y.31.11], ordained creation with universal order (*Asha*) [Y.31.7], and granted man free will to make his choice [Y.31.11]. The divine dominion (*Khshathra*) is the fruit and

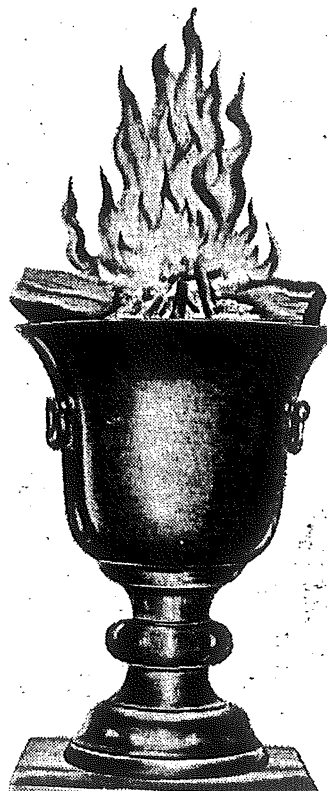
blessing of wisdom [Y.30.8, 31.5, 31.6, 33.15], and through wisdom God is realized [Y.28.6, 33.6, 34] and the path to God is found [Y.28.5 - 45.6]. ^[6] Good thinking generates good words and good deeds, which lead the world to evolution and perfection.

Nature of Light and True Meaning of Fiery Test

In Islam, "God is The Light of the heavens and the earth" [Koran XXIV, 35]. ^[1] In the Bible, "God is a consuming fire, Himself comes very fire" ^[7] ^[8] and in the Old Testament and the Koran, He manifests to Moses as fire. ^[9] ^[10] ^[11]

In the Gathas, the envisioned light is a divine one and fire is only a faculty of God, which like other divine qualities, is shared by man. It represents the divine wisdom (*VohuManah*) and man's know

ledge of God. When *VohuManah* comes to Zarthustra, he realizes God, and it is *VohuManah* that picks him for prophethood [Y.30.8]. Zarthustra calls this fire *Mainyu Athra* [Y.31.3], which means spiritual or mental fire, an abstract or inner fire and not a physical one. It is radiated by the Divine Wisdom or the best mind *VohuManah* [Y.43.9] and *VahishtaManah* [Y.31.7], brightens our minds [Y.31.7], and brings the strength of *VohuManah* (wisdom) [Y.43.4]. The working of the divine fire and wisdom in hardship enlightens one's inner self, thereby receiving salvation [Y.46.7 *Kemna Mazda*].



The divine fire is empowered by truth (*Asha*) [Y.34.4 - 43.4], whereby the rewards of two groups of righteous and wrongful are determined [Y.31.3, 31.19, 34.4, 43.4, 47.6], hence *Asha*, or truth and justice, prevails [Y.46.7]. This is the *Fiery Test* or *Ayangha Khshushta*, (literally molten metal) [Y.51.9, 32.7, 30.7], which illustrates *The Law of Asha* or action and reaction,^[12] once comprehended, many seekers will convert [Y.31.3 - 47.6]. The fiery test is also a spiritual one. In this context, the unburning fire the legendary Seyavash passed through, to prove his innocence,^[13] and the unburning molten zinc that Adharbad Maraspond applied to his chest to prove the accuracy of the religious books,^[14] should be construed in allegorical and spiritual terms.

The Light of lights and Absolute Wisdom

According to the Gathas, the Divine Light radiates other lights (Light of lights), [Y.31.7].^[6] God upholds the best mind (or *VahishtaManah*) that brightens minds [Y.31.7],^[6] and His wisdom pervades all living beings [Y.45.6].^[5] Sohravardi, a twelfth century Persian philosopher, compares God to Light of Lights^{[4] [15]} from whom other lights are radiated, which are not separated from the Source but enriched by it, and the first light or the one in closest proximity to the Source is *Bahman (VohuManah)*. Considering the above analogy, one can conclude that the Divine Light in Yasna 31.7 signifies God and the radiated lights are indeed His attributes, the prominent one being His absolute Wisdom, from which man's wisdom emanates. Sohravardi, in another text, defines God as the essence of First Absolute Light, who gives constant illumination whereby it is manifested ... Everything in the world is derived from the Light of His Essence ... and to attain fully to this illumination is salvation.^[1] [State of Illumination, also see Y.46.7].

Seyyed Ahmad Alavi, a prominent scholar of the school of illumination (*eshragh*) after discussing the concept of emanation of existence from the Source (God) or derivation of many from a single unit which is the essence of Sohravardi's view, maintains that this notion is from Zarathushtra.^[16]



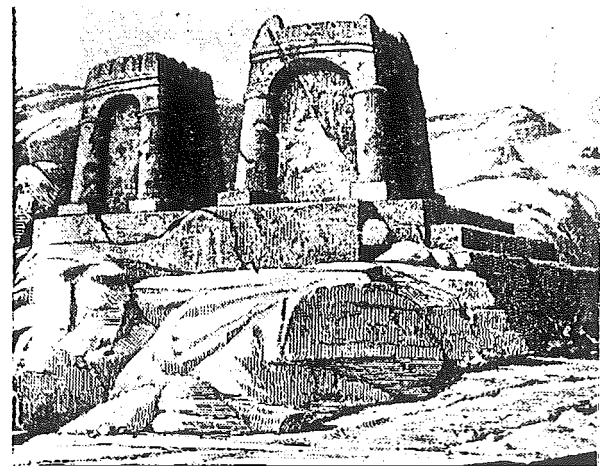
*Coin,
3rd Century B.C.
showing
three fires*

The concepts of illumination and joining the beloved (God), unity of mankind and oneness of their origin, have profound roots in Persian mysticism and they derive from the Gathas. Persian mysticism may be compared to a river which temporarily went underground but eventually surfaced during the Islamic period. In the words of Jami, a 15th century poet:^[1]

*The Essences are each a separate Glass
Through which the Sun of Being's Light is passed.
Each tinted fragment sparkles in the Sun
A thousand colors but the Light is One.*

And in the words of Saadi:^[17]

*Mankind is the body, men as the limbs
Of one essence at the dawn of genesis.*



Twin Fire Altars at Naqsh-i Rostam, Iran

What can be Learned from the Persian Scholars of the Islamic Era?

The recent research paper by the contemporary Iranian scholar, Hashim Razi, sheds light on fire and the fiery test in the Gathas. The relevant sections are condensed here. Many Iranian gnostics of the Islamic era contributed to Persian mysticism by utilizing the philosophy of ancient Iran. They had access to Zoroastrian sources from which they were able to differentiate the Gathic songs of Zarathustra from the religion introduced by the clergy of the Sassanian era. These writings present the true philosophy of Zarathustra and the concept of illumination (*Hekmat e eshragh* or *Khosravani*). The founder of this school of Islamic era is Sohravardi (Sheikh el eshragh or the Sheikh of illumination), who was martyred for his Zoroastrian views, and is known as Sheikh the Martyr. He certainly had access to Zoroastrian literature, and during his time the spoken language of the city of Zanjan where he lived, was Pahlavi. Followers of this school are Mirdamad and his two students,

Ashkevari and Mulla Sadra.^[18] Mirdamad's most prominent book is called "Ghabasat", or "pieces of fire" in Arabic.

Fire is a gnostic term and is used as a means of enlightening or consuming a devotee to attain truth and love, and join the abode of the beloved (God). In ancient Iranian mysticism, the true gnostic is Keikhosrow, who prior to his ascension, undergoes physical cleaning, wears white attire, and resides in a fire temple, so that by proximity to the symbolic fire, his being is purified as pure gold. This is an allegorical expression of enlightenment or illumination in which one ecstasizes and feels nonexistent and one's being becomes incorporated into the essence of God. In mystical terms, hard hearts melt by this fire as molten iron, in the words of Movlavi Roomi who vociferates: "I am fire, I am fire."

In the philosophy of ancient Iran molten metal ("glowing and consuming in oven") is an allegorical means of attaining the Ashoi, Truth and Love. This fire, in its broadest mystical term, is the science of discovery and recognition of God, the divine knowledge which descends as fire to Zarthustra. It is said he holds it in his hands without being burned. God's being manifests as a glaring fire to Zarthustra, and VohuManah, who signifies the perfect knowledge of God, is presented to the prophet as a man embodied in absolute light. In the Koran too, Moses beholds a distant fire and tells his wife: "I will bring a part of it or will lead myself into its light." ^[9] ^[11]

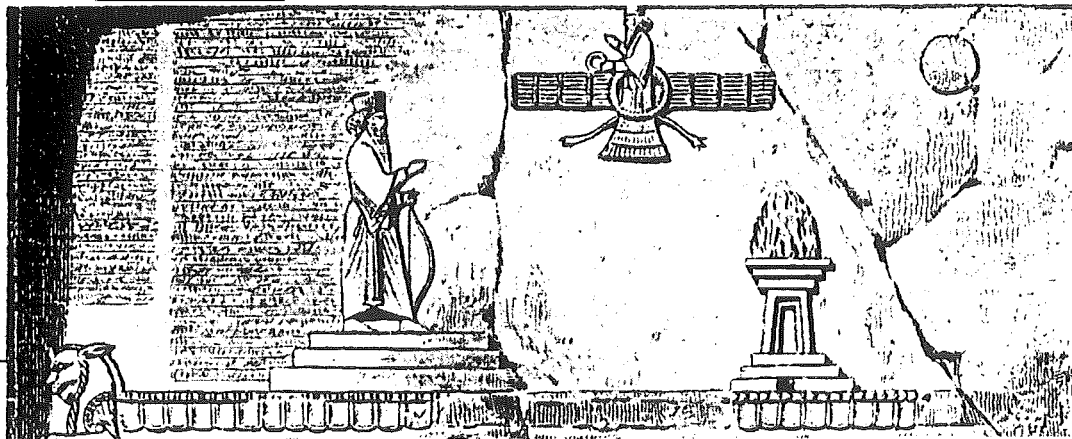
Conclusion

Fire is the means of enlightening and science of discovery of God, and fiery test is indeed a spiritual purification and refinement process to attain love and perfection and join the abode of the Beloved. This process is summarized by Movlavi Roomi: "I was raw, I was roasted, I was consumed." In the words of Zarthustra, such a person who has passed the fiery test, has attained physical and spiritual strength, wisdom, truth and love with serenity (Y.30.7), and belongs to God. ^[2]

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486 B.C.
Naqsh-e Rostam:
King Darius
invoking
Ahura Mazda
through
three fires:
the altar,
the Farohar,
and the sun.



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THE UNIFIED ZARTHUSTI CALENDAR A JOINT RESPONSE FROM THE DASTOORS

by

*Dastoor Dr. K. M. Jamasp Asa, Dastoor Dr. H. K. Mirza and
Dastoor Dr. F. M. Kotwal*



Photos: Parsiana

In response to a request from FEZANA secretary, Mrs. Dolly Dastoor, the three High Priests from India have submitted a joint rejoinder on the subject of the Unified Zoroastrian Calendar. At its 1992 AGM, FEZANA Member Associations approved taking a referendum within each Association, on this important matter. FEZANA will distribute this article to each Member Association, along with other informational materials (see FEZANA Journal, May 1993), to enable the Associations to make an informed and educated decision.

Some Fallacies About the Fasli Mode of Computation Based on Fancy

1. The term Jamshidi Navroz is a misnomer. It is in essence the Jalali Navroz, introduced in 1079 A.C. by Sultan Jalaluddin Malekshah Seljuki for the convenience of revenues on the advice of his wise vizier Omar Khayyam. It was a civil year beginning from March 21.

2. It is not even equinox. In India, it falls anywhere between March 17th and 21st! It is not the true point of entry of the sun into Aries (sidereal year). If by fasl we mean 'seasonal (feasts)', then it is not fasli. Even in Iran, spring was but too short.

3. Intercalation of a day every four years was not known in Iran throughout its history. *Awardadsal*

kshinuman = *Khurdadsal* = 6.12 because of Kadimi difference. The ancient Persian year did not begin with vernal equinox but with autumnal equinox (*Mihra*) even in Achaemenian times. Then summer (*Maidhyozarem*) was the observance of the new year even upto Sasanian times. In 632 A.C., Yazdegird's reign, it was on June 16th! Kambujiya in 517 B.C. brought about the reform after his visit to Egypt — autumnal equinox was the new year, while the Armenians had it with the first day of *Tir* (about August of the Gregorian calendar). Is it possible to give just one example from the history of ancient Iran where the New Year fell on 21st of March in the Zoroastrian calendar after an intercalation of one day every four years?

4. Iranian seasons changed with migrations. A summer of 7 months and a winter of 5 months is also recorded. Once, month *Tir* begins in August. Influenced also by reforms from Babylon, Armenia and Egypt. *Vendidad* reference to *thrizare*m (18.9), suggests end of year in *zare*m (spring).

5. *Bundahishn*'s reference to "increase in night from *maid-yoshahem*" would imply it as vernal equinox. Also "increase of day from *maid-yarem*" would imply it as autumnal equinox, proving that words did not tally with the idea of astronomical seasons.

6. Scholars are unanimous about the Iranian year being sidereal and not solar tropical. Hence more than 365 and 1/4 days. They all put down the intercalary period as 116 years. The intercalation of one month every 120 years was introduced in Sasanian times.

7. Once, double intercalation, that is an addition of 2 months, was also made. *Avan* was doubled, as well as *Adar*. These calculations did not hamper religious rites and observances at all.

8. Even if Iranian seasons are to be celebrated, they are impossible to match with astronomical points. If entry of the sun to Aries is "the Solemnity" or the "Solar Birthday", it should be in April (sidereal). Fasli intervals are impossible even if the conditions in Iran are taken into consideration. Iranians never brought religious sentiments into the question of computation. Even the Fasli congregation celebrate Gahambars at the wrong time:

Midspring: 1st week of May
Midsummer: 1st week of July
Sowing harvest: Mid-September to mid-October
Midwinter: 1st week of January

9. *Roz Farvardin* is allowed for those whose anniversary is unknown. 365 days are treated as equal for all higher rituals, (*rathwam saredhanamcha*), all Gahambars and Gathas are venerated every day. There is no separate *bhantar* in Avesta exclusively for each of the six Gahambars, but only one uniform *bhantar* is recited for the veneration of all six Gahambars collectively. This is the real spirit of Zoroastrianism.

10. Even in Iran, the Shahanshai (or Shahrsay) calendar was in vogue until 1939 and this was changed only after much persuasion. The Qadim sect is also an offshoot of the "Citizen Calendar" (Shahrsay).

General Observations

a. The system of intercalating a day every four years is against the doctrine of Zoroastrianism.

b. The Fasli calendar cannot boast of correcting a proper and convenient system prevalent since times immemorial. From the Zoroastrian point of view, the Fasli calendar is both defective and quixotic.

c. In the proposed intercalary year of the Fasli calendar, there shall be 6 Gathas, 6 days of the *Hamaspahmaidyem* Gahambar, 11 days of the *Farvardegan*, and great confusion about performing the death anniversary of one who died on the intercalary day of the so-called sixth Gatha.

d. Changing the calendar will create difficulties in the understanding of historical dates and the continuity of past events.

e. Seasons in the Northern Hemisphere are diametrically opposed to those in the Southern Hemisphere.

f. As the Fasli calendar is on the pattern of the Gregorian calendar, it is not suited to devotional life of Zoroastrians all over the world. It is of 365 days for three years and 366 days for the fourth. This mode of reckoning is not maintained consistently onwards as well, e.g. the Christian year that ends in 100 had 28 days in February, but 29 as usual in the 4th century. The years 1700, 1800 and 1900 had 28 days instead of the normal 29 as in February, but the year 2000 will be of 29 days. This was done to rectify the deficiency when it was detected in 1582 A.C. In that year 10 days were dropped from the month of October, and October 15 followed October 4 in place of 5.

There is a likelihood of such recurrences in the future and the proposed Zoroastrian calendar will have no option but to dance to the tune of new discoveries of secular-minded astronomers. A religious year, as is the present one, should be of a fixed length, constant, practical and convenient. Our Yazdegirdi calendar of 365 days has until now satisfied the spiritual needs of Zoroastrians admirably well, and hence the community does not require an evasive and variable calendar that hampers spiritual progress.

g. Attention is drawn to the scholarly articles of Dasturji Kaikhusroo M. Kutar of Wadiaji Atash-bahram during the Fasli controversy of 1940.

THE UNIFIED CALENDAR — THE DIALOGUE CONTINUES

By Dr. Jehan Bagli
61 Sayre Drive
Princeton, New Jersey 08540

Dr. Farrokh Mistree [*"The Calendar Referendum: A Personal Observation"*, FEZANA Journal, May 1993] has raised some very valid and pertinent concerns. I agree with his analysis, that the first question must be directed to the desire of the community for a unified calendar. This then should be followed by the question on the mode of adjustment. I offer the following responses to his "unanswered questions":

1. A Zarathustrian life cannot be lived by reason alone ...

This is absolutely true; however, reasoning does foster feelings and experiences at a spiritual level. We must therefore first educate the community, and then follow up with a referendum, so that every grass root member has the opportunity to express their sentiments.

2. What is the effect of our choice of intercalation on our ritual observances?

Since all three calendars will become identical, the unified calendar will have no effect on specific ritual observances. It will however, set right the rituals that are at present incompatible with the Natural Order. FEZANA is expanding the dialogue to include input from priests in India and

Pakistan [see above]. Also, this author visited Pakistan, India and the U.K. in January 1993 to discuss this subject [see report in FEZANA Journal, May 1993].

3. Why should we not update and use the Shenshai calendar? Intercalation in this calendar is done by adding one month every 120 years.

History is replete with references that intercalation of one month every 120 years did not work at all. The statement by Dr. Neku [FEZANA Journal, November 1992] that "this was done until 1124 A.D." has no basis. It is however a fact that an intercalation was incorporated by the Zarthustis in India early in the 12th century [*"Last Kabiseh"* by Dhunjeebhoy Coorlawalla, Dastoor Hoshang Memorial Volume, p. 143, 1918]. That in fact became a point of conflict in 1746 which led to the fragmentation of the community into Shenshai and Kadimi.

4. How come there isn't a special Khushnuman (blessing or jashan) for Jamshedi Navroz?

A jashan for Jamshedi Navruz can and is performed. Because of the three different computations, the Zarathustrian day varies. The Khshnuman of that particular day is recited during that ritual observance.


5a. The issue of Alat does not (on the face of it) resonate with the Fasli calendar ...

The issue of Alat is indeed a prickly one, since there was no such consecration recorded in the

اندیشه نیک
GOOD THOUGHTS

کردار نیک
GOOD DEEDS

گفتار نیک
GOOD WORDS



پیک مهر
نمایی بر پیشانی ایران آیین زرتشت

PAKE E MEHR

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Zarathustrian religion in Iran in relation to calendar reforms. This ritual was initiated in India. There is absolutely no evidence, to my knowledge, of this being a barrier in Sasanian times when five additional days were incorporated to initiate the solar calendar. In fact, as late as 1746 in India, when Mah Adar was unceremoniously "struck off" from Y.Z. 1114, to initiate Kadimi reckoning, no mention of Alat consecration was ever mentioned.

5b. If we adopt the Fasli calendar, how will I be able to maintain ritual continuity with my ancestors?

This can be a personal matter. However, initiating a unified calendar beginning with the day of the vernal equinox must rectify the disarray that Zarthusti tradition has with the Order of nature (*Asha*). To this end, it can only correct and reset the erroneous 'continuity' thus far assumed.

6. What about prayers for people who die on the leap day?

A logical suggestion would be to incorporate a karda of Ardafravash with the Khshnuman of Khordad in the Afringan prayers recited on the last day of the year as a representation of the day of completeness of Avardad-Salgah. Further explanation on handling of the leap year day and its significance is given in the FEZANA Journal, August 1992.

7. Which calendar will have the greatest unifying effect for my community, including those in the Southern Hemisphere?

No calendar, unified or not, religious or otherwise, can accommodate this natural phenomena of the reversal of seasons in the Southern Hemisphere. It is an act of Ahura mazda that must be respected as such. The individuals or group must exercise their own judgement based on their devotional preferences. The choices would be: a) to stay in sync with the majority community in the Northern Hemisphere; or b) to initiate their year with the vernal equinox of the Southern Hemisphere (in September) and maintain harmony with Zarathustrian tradition where they reside.

PATETI AND THE UNIFIED CALENDAR

By Rustom Kevala

Bloomfield, New Jersey

Comparison with Jewish Calendar

It is often asked: "If we correct the Shenshai and Kadmi calendars, what happens to Pateti, which in recent memory, has fallen in August or September"? One answer is, of course, that we celebrate it one day before the Navruz celebration in March. But there is another solution. Let us look at the Jewish calendar.

The rhythm of Jewish life is fixed on the calendar, particularly the seasons. The seasons determine the holy days and the festivals. The festivals make the corresponding spiritual and household rituals meaningful, year after year. The Zarthusti calendar serves the same purpose, when it is synchronized with the seasons.

The Jewish calendar is primarily a lunar calendar, with periodic adjustments made to account for the differences between lunar and solar (seasonal) cycles. To ensure that Jewish religious holidays always fall in the proper season, an extra month is added to the Hebrew calendar seven times out of every nineteen years. If this were not done, the autumn harvest festival of *Sukot*, for instance, would sometimes be celebrated in the summer, or the spring holiday of *Pesach* would sometimes occur in the winter [*"Every Person's Guide to Judaism"*, by Stephen J. Einstein and Lydia Kukoff]. Now, the interesting thing about the Jewish calendar is this: the Jewish year *year* is reckoned from the month of *Tisri* — the month that begins autumn, but for counting the *months*, *Nisan* — the month that begins spring, is considered first.

Zarthusti Calendar — an Elegant System

Now compare this to our ancient Zarthusti calendar. The calendar is meant to be a solar calendar, with 12 months of 30 days each, and five holy days, the Gathas. The days of the month are named for the holy Amesha-Spentas and the Gatha days are named after the five Gathas written by Prophet Zarthust. This makes splendid sense. But the ancient method of intercalation fell into disuse for various reasons, and today, the Shenshai and Kadmi calendars are not in sync with the seasons. We know what the problem is, and we know exactly how to correct it. Why not do it without discarding the general scheme by adding one day every four years and making minor other corrections at appropriate times? This seems far more elegant, and will disrupt our present rhythm the least, compared with the awkward months of different lengths in the Gregorian

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calendar, and adding one lunar month seven times in nineteen years, as done in the Jewish calendar.

Preserving Papeti

When we do finally agree to unify our calendars into a "Zarhusti" calendar, and not a Shenshai, Kadmi or Fasli calendar, I propose that Pateti still be observed at about the time of the autumnal equinox in honor of the wonderful memories the Zarhustis from India and Pakistan still have. In North America and recently in India, the original meaning of Pateti as the day of introspection and penitence appears to be lost. The next day, Navruz, is the celebration of Kadmi or Shenshai New Year. Preferably, the Pateti festival should be held on the Saturday and Sunday closest to Roz Spendarmad, Mah Meher. It will be Homecoming time in the U.S., a festive time in most colleges, and beginning of the new football and opera seasons. It will be a good time to meditate, and thank Ahura Mazda for our blessings. And as a bonus, it will be the beginning of spring in the southern hemisphere!

Clarification from California

Cowas Patel, President of the Zoroastrian Association of California, writes:

"We would like to state that the ZAC sponsored talk by Dr. Jehan Bagli on the Calendar Unification drew 60 members. The referendum taken at the end reflected 20 persons for unification, 15 against, and 25 abstaining. We would appreciate it if you would please substitute this instead of your statement on page 26 of the May 1993 issue of FEZANA Journal".

[The aforementioned statement was: "About a hundred Los Angeles area Zarhustis attended. The ensuing discussion and referendum was very positive"]

ZAGNY lecture

A special lecture on "Need for a Unified Calendar" was given by Dr. Jehan Bagli to the Zoroastrian Association of Greater New York on May 9.

Forum on Unified Calendar in Chicago

The Zoroastrian Association of Metropolitan Chicago held an open forum on the subject of the Unified Calendar on April 11. Speakers from the floor were allowed 5 minutes each to present their thoughts on the subject. A spectrum of views were expressed.

Toronto Forum on the Calendar Issue

The Zoroastrian Society of Ontario organized a very informative and interesting session on the "calendar issue" on March 7. Although the issue is complex, the speaker captured the attention of the audience with humor, anecdotes and historical data, presented in depth with references from the Avesta, Pahlavi writings [*Bundahisn*, *Denkart*, *Vichitakiha-i-Zatsparam*] and the historical records of Al-Biruni, Taqizade, Dr. Jos. Markwart and the Khareghat Report.

The poignant reality, at the end of the three and a half hour session was that "Fasal" or "seasonal" is just the converse of the word "unification". Seasons are not unified. They differ and depend upon latitudes, longitudes, altitudes, proximity to coastlines, not to mention the Southern Hemisphere, where the seasons are reversed!

Even in ancient Iran, New Year commenced in different seasons at different times — autumn and winter or spring and summer. The Eastern and Western Provinces, the Chorasmians and the Sogdians celebrated their New Year Day on different days. There were various methods of computing time and to facilitate both the religious and civil administrations, two calendrical systems were followed simultaneously: 1) *Sal Oshmurtik*, which had 365 days fixed; and 2) *Sal Vihezakik* or the "shifting year" in which a month was intercalated every 120 years.

Due to lack of time, it was not possible to discuss either the significance of the Rapithwan, Tirgan, Sadeh and Mehergan, or an analysis of the Afringan and the Afrin of Gahambar.

[ZSO Newsletter, April 1993]

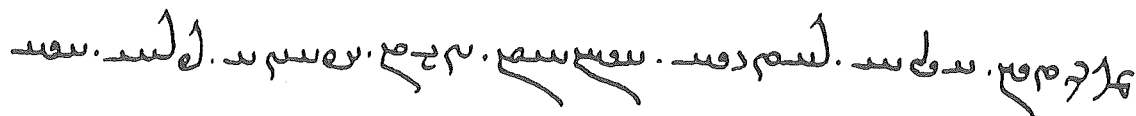
Clarification of Vote on Calendar Issue

It has been pointed out that the "voting" (by show of hands) on the unified calendar taken following Dr. Jehan Bagli's presentation [*"Adopting a Unified Calendar"*, *FEZANA Journal*, November 1992] at the 1992 Vancouver Congress, was not a good indicator of public sentiment, because: only one view (Dr. Bagli's) was presented; no other views were heard; and no time was left for discussion from the floor. The results of this vote should not be used to gauge the feelings of North American Zoroastrians.

FROM THE FEZANA RESEARCH AND PRESERVATION COMMITTEE ...

By Dr. Pallan Ichaporia
Womelsdorf, Pennsylvania

Avesta: 





[From manuscript E 7 "Yasna Ba Nirang", the first Dastoor Meherji Rana Library]

Transcription:

yatha ahu vairyo zaota fra me mrute, atha ratush ashatchit hacha fra ashava vidhvao mraotu.

Translation:

(Let) Zaota (the invoker)* declare to me, "Just as we chose Ahura, so we chose the Ratu (the Master) because of their righteousness," thus the wisdom of Truth be further announced.

* Zaota = invoker, the priest who is an "Invoker of Wisdom", and opposite to a Karpan, "a murmuring priest", who without understanding, murmurs some dubious magic formulae, calling them prayers.

INTERPRETATIONS OF THE AVESTAN WORD 'SPENTA ARMAITI'

Sir Harold Bailey, in his recent article [*Caucaso-Iranica*, B.A.I., MI, 1990] gave four citations for the Avestan word 'Spenta Armaiti', which shed new light on its interpretations vis-a-vis Indo European languages.

1. Aramati=Earth as it appears in RigVeda 7.36.8, where 'mahim aramatim' = the great earth. 'Mahi' is the normal epithet of earth. This is familiar also in Zoroastrian Pahlavi, where 'spendarmat' (archaic spelling: 'spmdrmat') is glossed by 'zamik' = earth. Manichaen Sogdian has 'z-yy spndrmt' and Chorasmian has 'sbndrmd', all meaning earth. The Indo-European has 'eromnti' (from 'er' = earth). The suffixes with '-men' are well developed. The Khotan Saka language has 'amata', Sogdian has 'mndy', the Greek word is 'mat' and the Latin 'omentum', all meaning earth.

2. Ara-mati=Proper Thought, as it frequently appears in RigVeda and in the modified form 'Armaiti' in Gathic Avesta, where 'ara' = proper or right, and 'man' = to think (which becomes 'mati' as a noun). In Zoroastrian Pahlavi the word is rendered 'menisn' = thinking with 'bavandak' = perfect.

3. Aramati = root, where in the Ossetic language 'armag' = basic material from 'aramaka' and in Zoroastrian Pahlavi 'lm aram' = building materials. In the Caucasian Cecen language, 'oram' = root. In Armeno-Parthian 'arm' or 'armat' = root, from the base 'ar' = to originate, from the latin 'origo'.

4. Aramat = plant. In the Cecen language, it appears as 'oramat'. In Iranian Avestan 'urvara' = plant. In Zoroastrian Pahlavi, 'rurak' = medicinal plant, and in Sogdian 'rwrh'. The Old Indian word is 'urvara' = field and in Greek it is 'aroura'.

[Extracted from "*Caucaso-Iranica*" by Sir Harold Bailey, B.A.I., MI, 1990]

A NOTE ON THE TISHTAR YASHT**Structure of the Yasht**

The Yasht opens and closes with liturgical formulae with verse dedicated to the Tishtrya (Tir) Yazata for whom this hymn is recited. It has 16 kardas (chapters) with a total of 61 paragraphs. The Yasht is in three main parts:

1. *Karda 1-5, stanzas 1-9:*
Introduction to the myth of Tir
2. *Karda 6, stanzas 10-34:*
Relates the myth
3. *Karda 7-16, stanzas 35-61:*
Lyrics in praise of Tir

Place Where It was Composed

This yasht was probably composed in the Eastern Iranian Province which is now West Pakistan. Looking at the cyclical seasons of the monsoons and famine which may result when rainfall becomes scanty, the gathering of waters in reservoirs and lakes and finally the emptying in the sea in southern Punjab (presently Karachi); all indicate that this hymn was composed in the present day province of Punjab and the surrounding areas in Pakistan and India.

Time Period and Theology

The structure of the verbs grouped together as 'aorists', points to the change occurring at least 5 to 6 centuries after the time of the composition of the Gathas. The theology is radically different from the core religious belief of the Gathic Zoroastrianism — in this Yasht, Ahura Mazda, the Wise Lord (God) has lost His supreme status and is shown worshipping the Tishtrya Yazata. This hymn is pre-Zoroastrian in theology, but in its composition, it is post-Zoroastrian. This indicates a re-introduction of the polytheistic belief into the post-Gathic Zoroastrian religion.

The Chapters (Karda)

The first karda consists of three stanzas: in the first, Ahura Mazda exhorts Zarathushtra to be a lord and master ('ahu' and 'ratu'); the second has the epithets of Tishtrya (Tir) Yazatas with which it is venerated; while the third is the invocation of a ritual prayer. The second karda has a single stanza where 'Apam Napat' appears. Cattle and men show love for Tishtrya in the single stanza of the third karda. The two stanzas of the fourth karda relate the myth of Erexsha, an extraordinary archer shooting an arrow from Mount Airyo.shotha to Mount Xvanvant; and Ahkura Mazda assisting the flight of the arrow with water, plants and Mithra ('Meher'). In the two stanzas of the fifth karda

there is an invocation of Tishtrya Star (Sirius?) as an enemy of the 'pairikas'. The translation of the 'pairikas' is still doubtful — it is perhaps some evil force. Tir Yazat (henceforth Tishtrya will be addressed as Tir Yazat) travels to the Sea Vourukasha (the Sea of Great Depth) whose expanse of water takes the shape of a horse. The writer of the Yasht is probably talking about a cloud in the form of a horse. The text (transcription) and translation of this poetic karda are given below:

Karda 5:8

*tishtrim starem raevantem
xvarenanghauntem yazamaide
yo pairkao tauruvaiyeiti
yo pairkao titaraieiti
yao staro keremao patanti
antare zam asmanemcha
zraia vourukasaiia
amavato huraodhahe
jafrahe uruiapahe
badha vairim acaraiti
aspo.kehrpam ashaonim
upacha tao apo yaozaiieiti aibhicha
vata vaonti yaoxtivanto.*

Literal Translation:

We revere the bright, full of luster, the star Tishtrya,
Who defeats evil females (?) (pairikao),
Who overcomes evil females (?) (pairikao),
The falling worm like stars,
Between the earth and the sky,
In the form of the shape (body) of a horse
Approaching the golden Sea Vourukasha
The powerful and beautiful, deep with waters rumbling.
He (Tir) agitates and shakes these waters
And the impetuous winds blow.

Free Translation:

*The star Tishtrya, bright and shining,
Ever victorious against evil forces,
For defeating evil, him (Tishtrya) we revere;
Evil, like falling stars between the earth and sky,
Looks like worms.
Taking the shape of the horse, Tishtrya approaches,
Golden Vourukasha, powerful, deep and beautiful.
With rumbling waters shaken by him (Tishtrya),
And lets the blowing of the impetuous winds.*

Karda 5:9

*aat tao apo frashavaiieti
Satavaeso avi haptokaereshvairish
viihva yat jasaiti
sriro hishtaiti ramaniva
huiiirriia avi danghus
katha airiiao danghavo
huiiirriiao bavaonti
ahe raii ... taosha yazamaide.*

Literal Translation:

Then Satavaesa (another star) sends
Those waters towards the seven continents,

When he approaches the reservoirs.
 Beautiful as he rises, a dispenser of peace
 To the countries which then gain good harvest.
 When will the countries of the Aryans
 Have a good harvest?
 On account of his splendor ...

Free Translation:

*Those waters send by Satavaesa, the star,
 To seven continents and then to lakes,
 Rising beautifully he dispenses peace,
 Giving good harvests to all the countries.
 Will the Iranian lands have good harvest?
 Surely due to its splendor high.*

The sixth karda, with twenty-five stanzas, is the core of the hymn. It relates the myth of the Tir star turning into a 15 year old boy (13-14), then a bull (16) and finally a white horse. These three transformations are followed by a call for sacrifice by the Tir star. Stanzas 20-22 show the first clash between Tir and Aposha, the demon of drought. There is a temporary victory of Aposha, crying of Tir and a call for sacrifice. Then Ahura Mazda steps in to pray to Tir Yazata — a glaring departure from Gathic theology. Here the Tir Yazata is higher than Ahura Mazda. This theology of the Tishtra Yasht is the later theology, well elucidated in all the Yashts. With the prayers of Ahura Mazda to Tir, it is victorious and drives away the demon Aposha from the Vourukasha Sea (29). Stanzas 30 - 33 show the union of Tir with Vourukasha Sea, close workings with Satavaesa, the wind, and Apam Napat. Xvarenah resides in the rain and the Fravashi of the just (34).

Kardas 7 to 16 have similar polytheistic beliefs. Stanzas 37 and 38 introduce Ashi, Parendi going behind the arrow shot by Erexsha, the extraordinary Iranian archer. The twelfth karda wants us to treat Tir Yazata with due honor, or face the consequences. In Karda 15, Tir is now compared to Zarathushtra! Tir is the lord of the stars just as Zarathushtra is lord among men. In Stanza 50, Ahura Mazda explains that He made Tir to destroy 'Parika Duzhyairya' (Parika who has chosen druj or evil) and if Tir had not been created, the Aryan people would have faced a great calamity.

Quite contrary to Gathic theology, in Stanza 56, Ahura Mazda relates the good things that will come to the Aryans through the worship of the Tir Yazata, and in return Zarathushtra is shown asking how to worship Tir and what sacrifice is to be offered to Tir. Like Vendidad, Stanzas 50 - 61 tell us about the "impure ones" who should not take part in the sacrifice, lest calamities befall the Aryan people!

Poetic and highly mythical, the Tishtar Yasht beautifully describes the struggle against Aposha, the demon of drought. This is cyclical, requiring a sacrifice from humanity. The myth of Erexsha, the archer may be a comparison of the movement of the star Sirius (Tir) with the flight of an arrow. This episode is also recorded by Ferdowsi and Al-Biruni.

BOOKS AND SUCH

SIR PHEROZESHAH MEHTA MEMORIAL VOLUME
Godrej N. Dotivala, 403 pp, hardcover, Rs. 150

This sleek, illustrated volume presents a biography of a giant among men of the 19th century whom Mahatma Gandhi hailed as his political guru and the "uncrowned king of India." The glowing tributes by a cross-section of luminaries and intellectuals, take the reader on a journey through the various phases of the statesman's multi-faceted life. The volume presents the man in his own words through discerningly selected speeches and writings which highlight his intellectual prowess, liberal outlook, forthright exposition and powers of persuasion — besides an outstanding command of the English language, so that the reader becomes acquainted with an erudite scholar, politician par excellence and a champion of public issues.

Pherozechah Mehta comes alive through the pages of this book as a politician, writer, orator, lawyer, educationist, civic administrator and as a dynamic, charismatic, full-blooded human being. A fiery personality who towered above all, who "roared" and "thundered", a man who fought corruption and injustice tooth and nail, who refused to be cowed down by authority and whom Lord Sydenham jokingly referred to as "Sir Ferocious Mehta!"

[Excerpted from Hamazor, May 1993]

India Abroad Newspaper features Parsis

In an extensive five-page article, [*"The Parsi Community: Ancient and Enduring, and Resident Worldwide"*, by Kaizad Irani, *India Abroad*, April 16, 1993] India Abroad newspaper gives a broad-based generic overview of the Zarthusti faith and its principal tenets, and traces the history, roots and heritage of the expatriate Parsi community. Author Kaizad Irani is to be commended for the painstaking effort spent to portray what it means today, to be a Parsi living in the UK, Canada or the USA.

[See next page for excerpts from the article]

TOP OF THE WEEK

Parsi Community: Small, Dynamic, Enduring

A Brief History of an Ancient Faith

There is a legend about a Capt. John Hance that visitors to the Grand Canyon may stumble upon.

Apparently in the late 1800's, whenever the canyon was full of fog, Hance would put on his snowshoes and walk across to the other side. On one such trip, however, the fog began to dissipate and he landed on the summit of Zoroaster Temple, where he was marooned for many weeks until another heavy fog filled the canyon.

There are 13 peaks in the canyon dedicated to ancient gods as temples —

All the stories in this Parsi Top of the Week section were written by Kaizad Irani

seven Greek, four Hindu, one Buddhist and one Zoroastrian.

With hindsight, Zoroastrians here would argue, Hance did the right thing. If there was any element of choice, theirs is a religion that would not have tried to convert him.

Consequently, perhaps, among the biggest issues facing the Parsis today is that of dwindling numbers. It is estimated that their world adherents are decreasing at the rate of 1 percent a year, with the most alarming drop in India. In 1985, conservative estimates accounted for 130,000 Parsis in India, while in 1992 the number was only about 70,000.

The prophet Zarathustra was the founder of what has been called "the oldest established religion in the world." Exact dates are almost always a source of debate between scholars, opinions varying from 1600 to 600 B.C.

Mary Boyce, an eminent scholar, puts Zarathustra's birth between 1200 and 1000 B.C. The faith is said to have flourished in the central Asian highlands in what is now Tajikistan and neighboring states.

With the rise of Islam in ancient Persia in the sixth century A.D., Zoroastrians from an area that is now in Iran, called Pars, fled eastward to India to

Writings of the Master

Thus Spake Zarathustra
By Friedrich Wilhelm Nietzsche
(The following excerpts are from a book review by Kathleen Higgins of the University of Texas in the fall 1991 issue of *The Journal of the American Academy of Religions*.)

Scholars of Nietzsche have often puzzled over "Thus Spake Zarathustra," which, contrary to his other writings, seems to promote a kind of faith (albeit an unconventional one).

Carl Jung (the late pioneering Swiss psychiatrist who died in 1961) has treated the work as uniquely valuable for the light it sheds on Nietzsche's psychology and spirituality and that of the modern world generally. Jung sees the work as presenting a complex symbolism that emerges from Nietzsche's unconscious mind.

Jung has tried to give both the positive and negative aspects so the reader can see Nietzsche from all sides.

More generally, Jung has used Zarathustra to illuminate human and modern psychology. Nietzsche's Zarathustra is a rich work.

avoid conversion or persecution. That is how they came to be called Parsis.

The massive exodus spanned many centuries, continuing until a few hundred years ago. Those who fled in the last few centuries, and particularly after the creation of Iran, came to be known as Iranis. They came from places like Yazd and Shiraz.

The original landing was in Udvada, Gujarat. They brought with them their

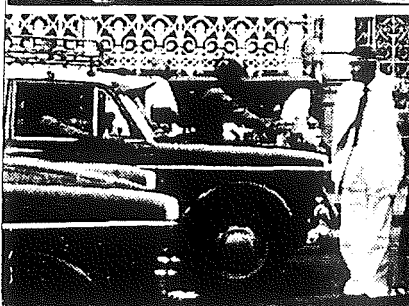
American soil.

Jamshed died in 1980 as James Edward Daver, a Roman Catholic, and bequeathed his fortune to his church. His father, however, gave his entire estate, then valued at Rs. 5.6 million, to the Parsi Panchayat in Bombay.

Another early immigrant was Nasli Hezramanek, who reportedly came to this country in 1920 with only 75 cents. A typical American success story

In tracing back Parsi immigration to North America, there is a record of Phiroze Sethna, who was the manager for India, Burma and Ceylon of the Sun Life Assurance Company of Canada.

He traveled frequently to Canada to attend the company's annual meetings, and was instrumental in inducing other wealthy Parsis to look toward Canada. Consequently, Sir Homi M. Mehta sent his son Jal to British Columbia in



A Parsi couple outside an Agiary (Fire Temple) in Bombay, which has the largest number of Parsis in the world. (Photo: Sooni Tarporewalla) Inset, Parsi students and their guests in the 1940's, outside the Rajah restaurant in New York, owned by the late Rustam Wadia.

sacred fire, which they worshipped as a sign of purity and which continues to burn in an agiary (fire temple) in Udvada.

Over the many centuries of assimilation and acceptance in India, the Parsis adopted several Hindu customs, traditions and languages. The navjote (thread ceremony), which is the formal indoctrination to the faith, adopted some Hindu rituals into the official baptism. Some were also borrowed and woven into the Parsi wedding.

The original language of Parsi gradually gave way to Gujarati.

Switch to N. America

Today there is another, more silent exodus. With the number of Parsis decreasing at a rapid rate, by the next century the focus of the Zoroastrian faith could change to North America, which has the largest number of Parsis outside of India.

The first recorded Parsi contact with America goes back to 1862, when Dosabhai Framji Cama arrived during the Civil War. In an eloquent letter to *The Evening Post* (now *The New York Post*) dated July 23, 1865, he wrote about the abolition of slavery.

During the gold rush of the 1860's and beyond, there was also mention of a Cavasji Zaveri prospecting in California and possibly in Bakerville, Canada.

First Permanent Resident

The first recorded Zoroastrian permanent resident in America was Pestonji Framji Daver, who settled in San Francisco in 1892. His son, Jamshed, became the first Zoroastrian born on

emerged. He became one of the leading art dealers and connoisseurs in New York, and built a significant private collection of Indian art.

In 1969 the County Museum of Los Angeles purchased 345 objects from his collection for \$3.5 million.

North American Association

The first Zoroastrian Association in North America was formed by Phiroze Saklatwala. He came to New York in 1904 as a representative of Tata Sons, Bombay. Later, the U.S. government appointed him honorary consul in Iran.

The association was born at his residence on West 11th Street in New York on Nov. 10, 1929. There were seven Parsis present.

Having formed just days after the great crash on Wall Street, coupled with Saklatwala's premature death, the association collapsed and several affluent Parsis met their ruin.

Law of Exclusion

The U.S. Congress passed a law in 1917 excluding all natives of Asia from naturalization status. Dinshaw Ghadiali, a Parsi, took Congress to court. Although he had arrived in 1901 and was a naturalized citizen, the authorities canceled his status on ground that he was "colored."

He was successful in his case, apparently by quoting anthropological works refuting the government's contention.

Two other Parsis, Bulsara and Wadia, later also sued and a Circuit Court of Appeals eventually ruled that Parsis were "white" and could not be denied naturalization status.

1930. He purchased a plot of 200 acres, perhaps making him the first Parsi landowner in Canada.

In 1941 architect Rustomji Bana went to Vancouver, B.C., from Japan as a landed immigrant with his three sons. He worked in Trail, B.C. and his eldest son, Ardeshir, served with the Canadian Air Force in Europe during the second World War.

A Self-Deprecating Humor

Parsis are known for their self-deprecating sense of humor.

Unlike many Indians, they take pride in being able to poke fun at themselves and their faith.

Most "Broadway"-bound comedies and farces are written or acted by Parsis. The Bombay playwright Adi Marzban has devoted much of his work to broad Parsi bedroom farces that have made him and the ubiquitous Parsi image immensely popular.

Much material comes from the names. The suffix "Walla" attached to most Parsi last names denotes a person of a particular profession; hence, "Soda-bottle-opener-walla," "Contractor-walla," "Masalawalla" and so on.

Walla also implies that a person is from a particular place; hence, "Chinchpokhiwalla," "Wadiwala" and "Dhanuwalla."

The classic 'old' Parsi speaks in a gravelly, high-pitched voice with an English stiff upper lip, and an accent pucca to boot. He speaks fondly of the "old country" though he has likely never been outside Nagpur all his life.

Jehangirji Nanabhai Badhni went to Toronto in 1946. He was an engineer who had studied in India, Britain and Germany. The concept of building a meeting and congregation place (darbe-mehr) in Toronto with two full-time, ordained priests conducting religious rituals as in India, was first born by Badhni. Three decades later, in 1978, through the munificence of the late Iranian philanthropist Arbab Rustam Guiv, the darbe-mehr opened in Willowdale, Ontario.

In 1948 Indian immigration to the U.S. was placed on a quota basis, and more Parsis began to arrive, mostly students. In 1953 Canadian immigration policy was also revised, and by the late 50's and throughout the 60's, the flow of new Parsis increased.

Directory Established

A directory of Parsis was established. Associations sprung up and in the 80's darbe-mehrs were built in Parsi centers. The seventh opened recently in San Jose, Calif.

Today North America has a vibrant and growing Parsi community. Accurate figures are difficult to find, but according to the Federation of Zoroastrian Associations of North America (FEZANA), there are 10,000 to 14,000 Zoroastrians here, and the numbers are increasing.

The federation was formed in 1987 as a coordinating body providing an infrastructure to promote the objectives of the Zoroastrian Associations across North America.

Divisive Issues Rise

Zoroastrians worldwide, and Parsis in particular, are at an important crossroads in the long and often-turbulent history of their faith. Many divisive issues have arisen; intermarriage, acceptance of non-Parsi spouses and their children.

The problems of a common language, unified calendar and greater education and awareness among the youth are not far behind. The reality of rapidly dwindling numbers in India has led to many questions, solutions and possibilities.

Today, the very concept of what and who makes a Zoroastrian seems to be up for debate.

This hybrid language is also a source of amusement. It stems from a centuries-old fertilization process involving the Queen's English, Gujarati, Hindi and sometimes even Marathi, or the regional language.

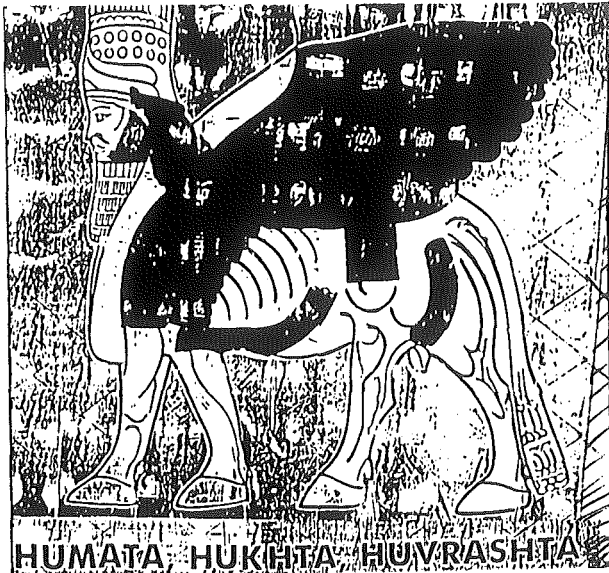
The image that springs to mind is of the Parsi housewife on her front porch arguing with the fishmonger as follows: "Me thula Sangitla ke mala mathe Pomphret not to bring anymore, na? Mujhe Bombil laane ko kaha tha na thumko, to pachhi thame kaiy em kar-ech? Ha? Why?"

Or the aforementioned Sodabottleopenerwallas fighting with the taxi driver: "Well, you think I'm not from here, do you, old chap? I'll have you know ke oo aiyach thes choo, ne humko ye sub gol-gol leneka ka scheme nai chalse. Tula kaiy vala ki ooo stupid cho?"

Only just, though, only just. In Bombay, at least, the usurped saying goes. "Only mad dogs and Parsis go out in the noonday sun." Of course, if the sun is out, the hat is almost always not far behind.

Stickers of Zarthushti Symbols

Jimmy Batliwalla of Daylight Plastics, Bombay, has sent samples of jumbo size stick-on transfers (2 1/2' X 1 1/2') with Zarthusi motifs. Orders, at \$15.00 each, may be placed with Phiroz Dastoor, 10 Willowdale Road, Apt. 517, Etobicoke, Ontario M9R 3Y8, Tel: (416) 242-7433.

**ERRATA — Managing Change**

The editors regret the omission of the following paragraph in the article "Prescription for Management of Change", by Professor Farhang Mehr, in FEZANA Journal, May 1993:

"At the 1992 North American Congress in Vancouver, a play was staged by Zarthushti youth. The script questioned such issues as denying interested individuals to convert to Zoroastrianism; denying women entrance into the priesthood; and denying anything other than an inherited priesthood. Whether to our liking or not, these questions are being asked by our youth, and they expect answers. Management of change refers to the manner in which we respond to the questions and changes that the youth are calling for".

The FEZANA Research & Preservation Committee proudly presents: **"The Gathas of Asho Zarathushtra, Translation and Transcription of Ahunavakti and Vahistolshti Gathas"** by Dr. Pallan R. Ichaporia, with a foreward by Prof. Kaikhosrov Irani, ISBN #1-883345-00-6, \$10 (plus \$2 shipping within USA/Canada). Profits will go to FEZANA education projects. Send check (in the name of the author) to 253 South 4th Street, Womelsdorf, PA 19567

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.

Summer in India?

Through Zoroastrian College we are willing to conduct summer courses for young and old Zoroastrians. If you can organize at your end for Zoroastrians over 19 to visit Bombay and stay at the College in Sanjan in groups of 10-12 persons, we can arrange programmes for them to study Zoroastrian religion and take them to historical sites and Fire Temples near Udvada, Navsari and Surat. We can organize one month training courses which would combine a holiday in India to meet relatives during the Muktdad time with the chance of studying the religion. Zoroastrian College also offers guided research programs leading to a Ph.D. degree. I will be happy to hear from persons interested in these programs.

*Dr. Meher Master Moos
Mustafa Building (2nd floor)
Sir Pherozsha Mehta Road
Bombay 400 001, India*

Contemporising Zoroastrianism

The February 1993 issue of FEZANA Journal has indeed made very interesting reading. It has warmed the cockles of my heart to note that there does exist in FEZANA a forward thinking body capable and willing to contemporise Zoroastrianism, making it not only more appealing but understandable in the current trend of enquiry, and more acceptable to the balanced and pragmatic.

Such thoughts, ideas and religious evaluations are the fount of a shining star which can remain ever shining. Therefore, I feel reason to be heartened that our ancient religion, despite the gap of some 600 years in the recording of its history due to past unfortunate calamities engendered upon it, can never die, and shall maintain its universal appeal, hopefully bereft of parochialism.

I reiterate my intention to be of service within the limitations of my restricted capacity ... I genuinely wish to see peace and harmony universally established among Zoroastrians on a sincere give and take basis devoid of the sort of bickering and mud slinging often seen among the economic migrants from the sub-continent.

*F. K. Tangree
La Roche-sur-Foron, France*

Religious Education for North Americans ...

I wish to commend the individuals responsible for the long expose on Religious Education for North Americans [FEZANA Journal, February 1993]. I am fully aware that Roshan Rivetna played a major role in putting together the information from associations in North America. Her efforts have proved worth while. I am sure that a lot of cooperative effort has gone into publishing an account of teaching methods adopted by various groups. As someone closely involved in such an activity in our association (Zoroastrian Association of Greater Boston Area) I found the material very helpful — it will serve as good reference material in the future. Also, it reassures me that big results can be achieved through small beginnings.

Dilnavaz Shroff
Boston, Massachusetts

Alat — a Zarthusti Legacy from Iran

Dr. Bagli states [*"Alat and the Calendar Adjustment"*, FEZANA Journal May, 1993] that "there is no record of consecration of Alat in Iran" and the system was used by the clergy in India 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 ..."

These rites of consecrating Alat were in fact brought by our priests from Iran when they migrated to India. Also, as can be proven from the Pahlavi texts, these rites and consecrated Alat were in use in Iran until recently, but unfortunately, with the westernization of Iran, many religious practices have fallen into disuse. In India, however, our priests have continued to perpetuate our ancient rites with faith, devotion and knowledge to this day.

The 'Paragna' rites (of consecrating Alat) are listed [*"A Persian Offering, the Yasna: A Zarthusti High Liturgy"* by Dastur Firoze M. Kotwal and James W. Boyd, *Studia Iranica, Cahier 8*, p. 62, footnote 3] as: the rite of cutting, washing and tying the *barsom*, of collecting *hom* twigs and the date palm leaf, taking milk, *zohr*, *parahom*, and of preparing the hair. The footnote clarifies that these rites were practiced in Iran. It is further stated [*ibid.* p. 63, footnote 7] that even in 1710 A.C., an Irani Zarthusti, Rustom Gushtasp Ardeshir wrote about these rites, of consecrating before the liturgy of Yasna. Footnote 13 states: "The *Nirangistan* uses the word '*asishn*' for the sacred utensils." If these "sacred utensils" are not Alat, what are they? Was the *Nirangistan* written in India by priests to "make more work and

remuneration" or is it a Zarthusti legacy from Iran? Footnote 17 reveals further proof of consecrating Alat in ancient Iran by stating: "In Avestan times a 'hair sieve' was used for straining the *hom* juice."

While it may be unusual to quote from the footnotes of any book, the intention is to show that there is sufficient evidence to prove that Alat was consecrated in Iran and that the *Paragna* is a customary ritual from very ancient times. Not only are the *Paragna* and *Yasna* rituals imported from Iran, but even the Alat itself was brought from Iran to India by land when the first *Yasna* was performed to consecrate the first Iranshah in India.

Pervin J. Mistry
Toronto, Ontario

COMMUNITY AWARD NOMINATIONS INVITED

The Awards Committee of the Ninth North American Zoroastrian Congress invites nominations from North American Zarthustis (individuals or Associations), for the following awards. You may nominate one individual for one specific award. Nominees must be Zarthustis and permanent residents of North America.

1. **OUTSTANDING STUDENT:** for outstanding performance by a full-time student in the classroom and in extracurricular activities and with a disposition reflective of Zarthusti principles.
2. **YOUNG ZOROASTRIAN ACHIEVEMENT:** for outstanding achievement by a Zarthusti under 35 years in his/her chosen field of endeavor, and exemplifying Zarthusti ideals.
3. **HUMANITARIAN SERVICE:** for a Zarthusti who has devoted a lifetime making significant contributions towards advancing humanitarian causes in general and for the Zarthusti community in particular, through the practice of Zarthusti principles.
4. **EXCELLENCE IN PROFESSION/BUSINESS:** for a distinguished Zarthusti who has risen to the peak of his/her profession/business and whose achievements are lauded on an international level.
5. **OUTSTANDING ZOROASTRIAN:** for a Zarthusti who has achieved excellence in his/her chosen profession, and also made substantial contributions to further the cause of the Zarthusti community in social and religious fields.

Send nominations with brief supporting material, by September 30, to: Dr. Jehan Bagli, 61 Sayre Drive, Princeton, NJ 08540.

PLEASE GIVE FROM THE HEART ...

"Service is the rent we pay for the space we occupy on earth." — Herbert Hoover

Clothes for India

Mrs. Silloo Kavarana of Bombay has sent an appeal for clothing for poor and middle-class Parsis who are unable to cope with rising costs in India. Used clothing in good condition may be sent to Mrs. Roda Pavri, #104 - 1575 Balsam Street, Vancouver, B.C., Tel: (604) 738-1214, who has very kindly agreed to collect the clothes and send them to India.

[In Search of the Truth, August 1993]

Save the Sanjan River Campaign

The Zoroastrian College is located on the scenic banks of the Sanjan river in India. This is a historical site where a Fire Temple existed over 1,000 years ago. We are facing a very serious problem with illegal rock blasting activities of local smugglers and other lawless elements. In order to preserve the green environment and the river, as well as the safety of the college building, we were forced to pay a heavy ransom to the wrong doers. This is an appeal to philanthropic persons to help raise the \$15,000 needed for the "Save the Sanjan River/Zoroastrian College Green Environment Ecological Campaign" fund. Contributions may be sent to Dr. Meher Master Moos, Mustafa Building, Sir Pherozesha Mehta Road, Bombay 400 001.

Willis Business College Scholarships

The Zoroastrian Society of Ontario will be the beneficiary of scholarship awards upto \$50,000. The awards are to be disbursed, \$1000 each, at the discretion of the Executive of the ZSO to deserving Zarthustis pursuing studies at the Willis Business College, a prestigious private vocational school in Ottawa, Canada. The award was made possible through the generosity of Esfandiar and Medea Kalantar. Contact: Jamshed Mistry, ZSO President, at (416) 828-2125.

Parsi Charitable Trusts

In a paper "Parsi Trusts and Their Role in the Development of the Community", presented at the VIth All India Zoroastrian Youth Seminar in Ahmedabad, Noshir Dadrawalla gave some interesting facts about Parsi Charitable Trusts. Quoting from a 1979 study by the Zoroastrian Community Development Institute, which had identified a total of 1170 such trusts in Greater

Bombay, he said the total assets of 566 of these trusts was about Rs. 34 crores (\$10 million). 80% was held by only 37 trusts (9 educational, 4 multi-purpose, 13 housing and 11 medical).

He appealed to those who had availed of scholarships from these trusts, and are now well settled, to repay their debt of gratitude by making their personal contributions, to enable other students to improve their future and thereafter help bring happiness to others.

[Fed Newsletter, April 1993]

Update on Arzan Mehta Surgery

Nine year old Arzan Mehta is showing good progress following "spinal cord stimulation" surgery at St. Barnabas Hospital in New York on April 27th. Electrodes placed in the spinal cord, and an antenna and transmitter to be worn all his life, provide stimulation to the brain. He is being monitored to find the optimum level of stimulation. Early results are encouraging. His spasticity has been lowered; his arms and legs are totally relaxed; he is free of pain; and able to stand for several minutes with support; and sits comfortably in a wheelchair. Improvement is expected to steadily continue for several months.

Arzan is suffering from Spastic Quadruplegia, since he was 11 months old, resulting in brain damage and physical disabilities. Parents, Percy and Shiraz Mehta, who accompanied Arzan to New York from their home in Bombay, extend their grateful thanks to Jamshed and Yasmin Ghadially of New York for accommodating the Mehta's in their home, and to well-wishers around the world for their outpouring of support and contributions that have given Arzan a new lease on life.

Appeals for Welfare Projects**Costly Medication Needed**

We have received an appeal from WZO for 36 year old Farzana Anklesaria of Ahmedabad who has been diagnosed with severe damage to both kidneys (chronic glomerulo nephritis). Doctors have prescribed two specialized drugs, "Ketosteril" and "Cyclosporin" tablets, manufactured in Europe. The cost of these drugs in India amounts to Rs. 12500 (about \$450) for one month's supply. WZO is looking for individuals or Associations willing to donate funds for one month's supply of these medicines.

Donations for this 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.

WZO's Medical Benevolent Fund

WZO has inaugurated a "Medical Benevolent Fund" for the purpose of defraying the costs of medical and surgical treatment mainly in the western world, of those who could genuinely benefit from it. The amount raised by donations will be capitalized, invested and the income alone, will be utilised for the stated objects. Donations made in pious memory of loved ones, will be appropriately commemorated. The target is to raise a capital of Pounds Sterling 100,000. WZO is appealing to Zarthustis worldwide to subscribe to this worthy cause and by so doing, save lives and alleviate suffering of fellow co-religionists. Send contributions to: WZO, 135 Tennison Road, London SE25 5NF.

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

Thritee Baxter, NY (\$50); Yazdi B. Mistry, TX (\$21); Viraf & Anita Patel, TX (\$134);

For Helping: Hands Youth:

Rohinton & Ruby Aga, TX (\$10); Feroze & Sherhaz Bhandara, TX (\$20); Maherji & Bachi Bilimoria, IL (\$20); Noshir & Khurshid Challa, TX (\$20); Phiroz & Dolly Das-toor, PQ (\$25); Farrokh & Gulestan Deboo, CT (\$20); Yezdi & Roshan Engineer, IL (\$15); Pervez & Viloo Gonda, TX (\$20); Dr. Iraj Jahanian, MO (\$10); Sarosh Kanga, IL (\$30); Adi & Persis Kasad, PA (\$20); Dhun Mehta, IL (\$10); Dr. & Mrs. M. Noroozian, MI (\$10); Jal & Shermeen Sethna, TX (\$10); Behnaz Shahzadi, CA (\$30); Pervin & Maneck Sidhwa, TX (\$20); Arnavaz & Adi Vakharia, LA (\$30); Pesi & Aban Vazifdar, IL (\$10); Homa Yazdgerdi, IL (\$10); Zoroastrian Association of Metropolitan Chicago (\$51);

For FEZANA Journal:

Carmen & Roshan Bhappu, AZ (\$16); H. R. Bhumgara, Manitoba (\$12); Shaki Commissariat, TX (\$8); Noshirwan Cowasjee, UK (\$150); Naju Daruwala, CA (\$16); Kashmira & Khusrav Dastur, BC (\$12); Terrence & Delna Edwards, NJ (\$16); Mahmood Foroosh, MD

(\$12); Jamshed & Arnavaz Gandhi, CA (\$8); Khushroo Ghandhi, CA (\$8); Pallan Ichaporia, PA (\$20); Minoo & Ruby Italia, TX (\$20); Kekoo & Dilnavaz Irani, IL (\$8); Dr. Farrokh Mistree, GA (\$8); Yazdi Mistry, TX (\$11); Naval Paalanji, FL (\$15); Nozer & Mehroo Patel, CA (\$15); Mahabanoo & Nariman Revitna, PQ (\$15); Dr. M. Shahrvin, BC (\$101); Dilnavaz & Hoshang Shroff, MA (\$8); Rohinton & Sanobar Shroff, BC (\$30); Bakhti Sinor, PA (\$8); P. D. Tamboli, FL (\$8); Zenobia Tambuvala, FL (\$25); Adi & Nergis Unwalla, NJ (\$10); Nellie & Darab Unwalla, FL (\$10); Dr. Minoo Vaghaiwalla, FL (\$12); Khurshed & Zarina Wadia, NC (\$8); Richard Weaver, TX (\$50); Dr. Sunil & Dr. Toeruna Widge, PA (\$108); Zoroastrian Association of Alberta, (\$14);

For General Fund:

Jehangir & Arnaz Mistry, MI (\$10); Hormaz & Yasmin Vania, IL (\$10); Zoroastrian Association of Pennsylvania & New Jersey (\$101);

For Business Directory:

FEZANA is grateful to Farshid Salamati and his company, Environmental Innovations Corporation, for sponsoring and fully funding the development and publication of the Zoroastrian Professional Business Directory. The cost of compiling, type setting, printing and postage was over \$2,000. \$1255 (US) and \$125 (C.D) collected from subscribers have been placed in an account for future programs to benefit Zarthusti entrepreneurs and businesses.

For Parliament of World's Religions:

Ardeshir Khosravi, IL (\$101); Jamshed & Navaz Modi, IL (\$125); Phiroze & Kathleen Rivetna, AZ (\$51); Zoroastrian Society of Washington State (\$450);

FEZANA is deeply grateful to Faridoon and Mehraban Zartoshty for a generous donation of \$5,000 to promote the Zoroastrian presence at the Parliament of World's Religions in Chicago in 1993.

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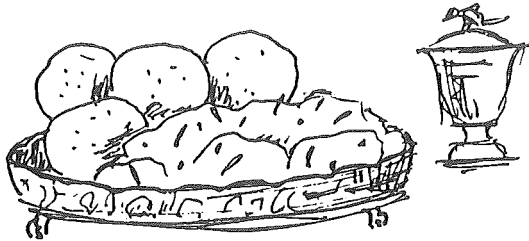
Individuals and businesses are invited to place advertisements in FEZANA Journal. All revenues are used for welfare and religious education programs. Suggested donation:

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Send artwork/text to: Dr. Hooman Sotoodeh, 1416 Maysun Court, Campbell, CA 95008, Tel: (408) 364-1364.

FOOD — FAVORITE TRADITIONAL RECIPES

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

Malido and Papri (Rich Wheat Pudding)

Traditionally placed as an offering during prayer ceremonies such as Jashans, Baj and Afargan, Malido is a rich wheat flour pudding laced with nuts and raisins. Accompanied with "papri" or crisp, fried pastry, it makes a delicious snack or dessert.

The Malido:

2 cups whole wheat flour
1/2 cup cream of wheat (ravo)
4 eggs
1 cup shortening (Crisco butter flavor)
2 1/2 cups sugar
Vanilla
Ground nutmeg, cardamom
Raisins, slivered almonds, charoli
Salt to taste

Roast slivered almonds in oven until brown. Fry raisins in oil till puffed. Mix flour, cream of wheat, eggs, shortening and 1/2 cup water into a dough. Roll or pat into a 1/2" thick circle. Bake in 350 degree oven for 20 minutes, or until light brown and crispy. Turn and bake another 20 minutes. Remove from oven and grind to a coarse powder (in food processor or by hand). Meanwhile, make the syrup: simmer sugar and 2 1/2 cups water until it thickens and reduces to half the quantity. Add flour mixture, and cook on a low flame, stirring constantly, until well blended. Add flavorings: salt, nutmeg, cardamom and vanilla. Garnish with almonds and raisins. Serve with papris.

The Papri:

2 cup all-purpose flour
1/2 cup cream of wheat (ravo)
3 T. shortening (Crisco butter flavor)
1 tsp. caraway seeds
Salt to taste

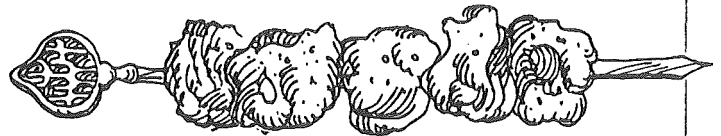
In a bowl, mix flour, ravo, salt, melted butter, caraway seeds, and enough water to make a stiff dough. (If soft puris are desired, omit the ravo). Turn out onto a marble slab or counter and knead well. Make small balls, roll each into a 4" circle about 1/8 inch thick. Fry in hot oil till crisp and golden brown.

Alternatively, a simple way to make the papri, is to deep fry flour tortillas, cut into wedges.

[Recipe from Mrs. Jerbai Master, Illinois]

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"Hillas World Famous Catering Co., near Los Angeles, will custom cater to your needs at reasonable rates. Owner Hilla Munshi specializes in exotic Indian dishes and desserts like: dhansak, curry chaval, kavabs, cutlets, patties, paatio, sali gos, custard, ravo, sev and a host of other delicious items. No job is too big or too small. Call (310) 927-7714.

**ZAGNY Members Pitch In**

ZAVER MORRIS and JUDY AVDOULOS, with the able assistance of several others, conducted a chocolate-making session on March 7. Brisk sales resulted in \$526 for the Arzan Mehta Fund. DOLLY BAVAADAM and RUSI JUSSAWALLA made *dar-ni-Poris*, *khamani poris*, and *kopra pak* on April 4, with the help of several ladies. They raised \$481 for the Arzan Mehta Fund. GOOL BARIA with other eager help in the kitchen, made *batasas* on May 2. They collected \$108 for the Darbe Mehr. KAMAL DAVAR, GOOL BARIA, and RUSI JUSSAWALLA made *bhakras*, *batasas* and *nankhatais* for the Mother's Day luncheon. They raised \$57 for the Darbe Mehr. The success of these enterprises have led ZAGNY to plan future sessions of pickle, sweetmeat and bhel-making.

[ZAGNY Newsletter, May 1993]

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San Jose Mercury News

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Zoroastrians celebrate spring, pray for survival

BY JEANNE HUBER
Mercury News Staff Writer

HIGH ON A HILLSIDE above San Jose, flames leap up 24 hours a day from a gleaming brass urn in a temple — one of only four in the United States — dedicated to one of the world's most ancient religions.

With the flames go the prayers of about

“My God, this is what a religion should be. They think for themselves and do good.”

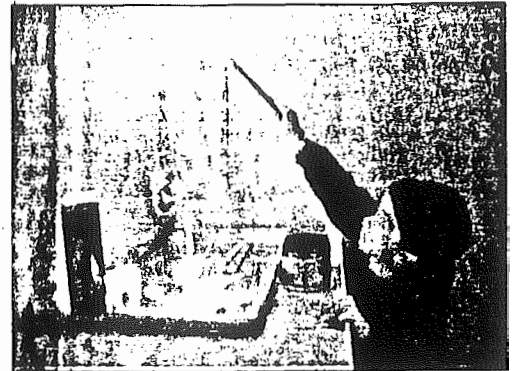
1,200 Bay Area Zoroastrians that their faith will survive in this land.

“There is a fear — a real fear, too,” said Silloo Tarapore of Lafayette. “We have one generation to do it or to die.”

Many immigrant groups struggle to maintain an identity in a strange land. But for Zoroastrians, it is an especially poignant concern.

Their religion has been around for perhaps 3,700 years, a heritage so deep it scarcely seems comprehensible in a state where “historical sites” are sometimes less than 100 years old. It was the religion of the great Persian Empire under kings Cyrus and Darius. And tradition says that when Christ was born about 500

See **ZOROASTRIANS**, Back Page



JIM GENSHEIMER — MERCURY NEWS

Above, Sum Iranpour, 7, lights an offering candle in the 1-year-old Zoroastrian temple in the hills below Mount Hamilton, among the first six to be built in the U.S. Below, Kobad Jamshed burns a brazier of sandalwood in a ceremony.



JIM GENSHEIMER — MERCURY NEWS

Nine-year-old Rashna Gandhi puts a scarf on Natascha Roy, 10, as Gulmoh Roy, 11, observes. In the temple, heads are covered and shoes re-

moved. The children were participating in a recent ceremony to celebrate the New Year, which is the first day of spring.

Article
on
Zoroastrians
in the
San Jose
Press



JIM GENSHEIMER — MERCURY NEWS

Zoroastrians celebrate and hope for survival

■ ZOROASTRIANS from Page 1A

years later, he was honored by a visit from three Zoroastrian priests, the Magi. Scholars say many key beliefs of Christians, Jews and Muslims can be traced to the teachings of Zoroaster, the Zoroastrian prophet.

Yet, with only about 150,000 Zoroastrians in the entire world, they are a minuscule minority in every country in which they live. Survival as a people is very much on their minds.

Ironically, local Zoroastrians fear that the almost unlimited tolerance of the United States may do what hundreds of years of persecution followed by nearly 1,000 years of benign religious segregation could not do: cause their young people to stop thinking of themselves as Zoroastrians.

Zoroastrians do not believe theirs is the only right religion, and they actually shun the notion of trying to win converts. So if their children become totally assimilated, they say, it's their children — rather than the world at large — who will be the losers.

"It's important to have an identity," said Manek Bhujwala of San Jose, a leader among Zoroastrians who came here from India. "It's important for everybody — Irish, Scottish, Americans. It gives meaning to life. You don't have to depend on the majority community to give you respect. You can fall back on your own identity."

For Zoroastrians, there's much to be proud of.

Their prophet Zoroaster, seeking to make sense of a culture in which animal sacrifice to multiple gods was common, preached that there was only one god, a good one. Zoroastrians call their god Ahura Mazda, which translates as Lord of Wisdom and Light.

Good vs. evil

Zoroaster saw life as a constant struggle between good and evil, with the good eventually winning. Men and women could join in the battle for good, he said, and he warned that they would inevitably suffer consequences such as shame and sorrow if they did wrong. He preached honesty, charity, kindness to animals, respect for the environment, hard work, equality of men and women — basic virtues preached by prophets of many religions.

But Zoroaster was perhaps unusual in that he told his followers not to follow him blindly. He demanded they think for themselves. In fact, Joseph Campbell, the famous scholar of the history and meaning of myths, traced the Western emphasis on individual thought to the Zoroastrians.

Zoroastrians have many words for thought. Their motto, leaded into a stained glass window over the sacred fire at the temple on the slopes of Mount Hamilton, is "Good thoughts, good words, good deeds."

So it's not surprising that Zoroastrians value education highly. In India, where a contingent of Zoroastrians arrived in the ninth century to escape persecution by Muslims in Iran, Zoroastrians claim 100 percent literacy; the overall statistic in India is just 60 percent.

Many from India, Pakistan

About half of the Bay Area Zoroastrian community came here from India and Pakistan, mostly to study at universities. The other half fled from Iran after the 1979 revolution made that a fundamentalist Islamic state where others had no rights.

Local Zoroastrians point with pride to ways their emphasis on "good deeds" has improved life in every country they inhabit. In San Jose, the recent restoration of the Hotel Sainte Claire came about because Manou Mobedshahi, a San Francisco-based hotelier, passed the boarded-up downtown landmark on his way to and from the temple. At the temple's dedication, the chief guest of honor was the mother of Zubin Mehta, the Zoroastrian conductor of the New York Philharmonic Orchestra.

The temple exists because of another good deed: the decision by an Iranian emigre, the late Arbab Rustom Guiv, to buy land for six temples in North America. Besides the 10-acre site off Crothers Road on Mount Hamilton, he paid for land in Los Angeles, Chicago, New York, Toronto and Vancouver. Until his gifts, there were no Zoroastrian temples on this continent.

Local Zoroastrians raised money to build the actual temple, and the property already had a large house that they have converted to a community center.

The temple, dedicated a year ago on the birthday of the prophet Zoroaster, is a simple structure with gleaming white walls, vaulted ceilings and oak floors, partially covered with huge Oriental carpets.

Fire is symbol of God

Its central feature is the fire, set in the middle of a partly glassed-in area at the center of the building. Although Zoroastrians are sometimes called "fire worshippers," they actually consider fire just a symbol of God. "It helps us concentrate, just like Christians use the cross and Muslims use the Holy Book," Bhujwala said.

The biggest celebration of the year occurs in

early spring. For all Iranians, including Zoroastrians, the New Year begins on the first day of the season because of its symbolism as the start of new life. With Zoroaster's birthday just six days later, the combination of religious and secular holidays creates something on par with what most of the United States celebrates between Christmas and Jan. 1.

For this year's celebration of the prophet's birthday, about 500 people came to worship and revel.

"The good things in life are not forbidden," Esfandiar Anoushiravani, a leader of the Iranian members, had said beforehand, and what followed proved him right.

Inside the temple, worshipers filled every chair and sat or stood around the edges of the room as about a half-dozen priests chanted thanksgiving prayers around a table laden with braziers of smoking sandalwood, glasses of milk and water, and a tray heaped with dried fruit and nuts.

Kids crowded around, grabbing handfuls of the treats. "People eat the fruit," Tarapore said. "It's a way to participate in the ceremony."

The gathering even had a Santa Claus, Iranian

style. With flowing white hair and a bag of gifts for the children, this Amownaroz wore green (symbolic of spring) and red.

He was ushered in by a sort of spring clown. Hajejyrouz, who danced and played a tambourine.

The Zoroastrians from India were charmed. "This is all new for us, too," one told a visitor who asked what was going on.

A visitor, John A. Sabanovich of Folsom, said he became intrigued with the religion years ago while on business trips to Iran. Zoroastrians have no procedure for accepting converts — a result, some say, of their centuries of persecution in Iran followed by their promise to the Hindu king who allowed them into India that they would not interfere with his people's religion.

But that does not stop Sabanovich from joining in the celebrations at the San Jose temple whenever he can.

"When I first heard about this religion," he said. "I thought, my God, this is what a religion should be. They think for themselves and do good."

"People who don't have a tradition, something to lean on, what's the difference with the lower animals?"

JOBS

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

JOBS AVAILABLE

A full/part time, caring person, good with children, non-smoker, needed as a day care worker in San Mateo. Lodgings available. Call Sherry Anoushiravani at (415) 375-8325. [J93-5].

JOBS WANTED

Electrical Engineer from Pakistan with 13 years experience in sales and execution of large engineering projects involving supply and installation of electrical power distribution systems, instrumentation and process control, seeking suitable position. [J93-2].

M.B.A., University of Illinois, 1990, concentration in finance and information systems. Phi Kappa Phi, Alpha Lambda Delta, James Scholar, Dean's List. Experience in accounting, budgeting, financial reporting, inventory control, and profitability and promotional cost analysis. Call (708) 739-7023. [J93-3].

Ph.D., Organic/Polymer Chemist, University of Florida, 1988. B.Sc. (Textile Chemistry), University of Bombay. Strong background in all areas of chemistry, with experience in lithographic processes and instrumentation; anionic, radical and emulsion polymerization; and microelectronics research. Patents. Navar-Martab. Presently in Maryland, willing to relocate. Call (410) 461-7908. [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).

Zoroastrian female, 33, 5'2", Canadian citizen with a degree in Education. Outgoing, fun loving and enjoys meeting people. Other interests include sports, music, reading, cooking and traveling. Would like to meet well educated, non-smoking gentleman between 33 to 36, with similar interests. [F91-5].

Young lady, hotel industry professional, 35, 5'5", fun loving and outgoing, would like to meet honest, loving and intelligent man, full of life, and financially and emotionally secure. If you are self-confident, have a great sense of humor, and have interests — swimming, music, movies, romantic evenings — I'd love to hear from you. Call me (403) 461-5729. [F93-9].

Male, 29, graduate student in computer science, also private business installing/repairing electronic hardware (computers/TV/Videos) in Florida, 5'8", interested in movies, sports, music, traveling. Wishes to meet goodlooking Zoroastrian girl with cheerful disposition and a good homemaker. [M93-17].

Professional lady, 37, 5'2", B.A., in airlines industry working at Dubai airport, travels to USA frequently, outgoing, resourceful nature. Call sister (708) 729-9154. [F93-19].

Tall, attractive girl, 34, 5'8", montessori trained, specialized in UK as teacher for disabled children, Fun loving, very sociable and outgoing, happy disposition, enjoys music, traveling and a good homemaker. [F93-18].

Zoroastrian computer professional, 45, 5'9", honest, outgoing but quiet, highly educated, health conscious, travel loving, gainfully employed, divorced with no encumbrances, seeks lady in mid-thirties, mature, home loving, with cultural, religious and family values. Will consider divorcee/widows. Leave message at (717) 732-6667. [M93-20].

Professional gentleman, 40, 5'8", divorced, M.S. employed in Fortune 500 corporation, settled in USA for 15 years, sociable, easy going, enjoys music, reading, movies. Interested in attractive, educated, home-loving, caring, affectionate woman. [M93-21].

Parsi gentleman, 42, automobile technician in major corporation in New York area, 5'9", in USA for 6 years. Call (718) 464-7028. [M93-22].

Gentleman, 31, B.S.(Physics), currently doing MBA, and working in computer field in Delaware insurance company. In USA for 7 years, enjoys golf and tennis. Looking for decent, homeloving Parsi girl. [M93-23].

Attractive girl, 33, working in Canadian Airlines. In Canada for 15 years, sweet nature, interested in music, movies, outings and traveling. [F93-24].

MILESTONES

FEZANA maintains records of births, navjotes (sudreh-pushhi), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors. Please send full information 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. Most notices are excerpted from Association newsletters. To help us provide uniform and complete information to our readers as well as for statistical record keeping, newsletter editors are requested to include:

For Birth Notices: gender, date, place of birth, complete names of parents, names, locations of siblings and grandparents in North America;

For Wedding Notices: full names, date and place of wedding.

For Death Notices: age, date, place and cause of death, names, locations of relatives in North America.

Photos of navjotes, weddings and other celebrations are invited, and will be published as space permits.

Births

Aurash, a boy, to Saghar and Kamran Behroozhi of North Texas, on March 13.

Jahan, a boy, to Khershed and Michiko Cooper, of Alexandria, VA, on June 3. Grandfather Dara Bhagwagar is currently visiting from Bombay.

Christopher Cooverji, a boy, to Shernaz and Mark Chin, in Toronto, on March 2.

Tanaz, a girl, to Khusrav and Aban Chor, of Northern California, on November 21, 1992.

Kayvon, a boy, to Farahnaz Foroodi and Behram Farzaneh of Texas, on February 10.

Sarosh, a boy, to Zenobia and Adil Irani of Dallas, Texas, on March 21.

Marcus Jamshid, a son, to Phiroze and Mehrshid Irani of North Vancouver, on March 23.

Nazaneen, a girl, to Zarine and Kaikhosroo Kalantar of Toronto, on January 30.

Shawhin Kanai, a son, to Mitsuri and Azita Kanai of North Vancouver, on March 29.

Zinia, a girl, to Percy and Gulnar Kawas, of Northern California, on January 30.

Tasha, a girl, to Afshad and Meher Mistry, of Northern California, on December 15, 1992.

Kian, a boy, their fourth child, to Linda and Farhad Shahryary of Sterling, Virginia, on December 4, 1992. Proud grandparents Maj. Gen. Khodarahm and Khanum Irandokht Sharyary, aunt Shireen and uncle Bahram, live next door.

Cyrus, a boy, to Anahita and Hoshedar Tamboli, in Tampa, Florida, on January 9.

Navjote (Sudreh-Pushhi) Ceremonies

Nicholas, 12, son of Sam and Gunnelli Cambata, in Herndon, VA, on June 12. Navjote was performed by Ervad Ratansha Vakil.

Shavir Dhalla, of North Texas, on April 25.

Shirelle, daughter of Roxana and Rohinton Noble, of North Texas, on December 19, 1992, in Bombay.

Carl, son of Zarin and Minoo Press and grandson of Thrity Dordi, of Chicago area, at the Arbab Rustom Guiv Darbe Mehr, on June 26.

Weddings

Kashmira, daughter of Bapuji and Gulbanoo Divecha of Silver Spring, Maryland, to Farhad, son of Mr. & Mrs. Farrokh Dhanjishaw Bharucha, on July 3, 1993.

Rokhsana, daughter of Dr. Khushroo and Dr. Roda Patel of Northbrook, Illinois, to Jay Michael Bozicevich, in Maple Grove, Minnesota, on June 12.

Arnavaz and Jamshed Dhabhar, of the Toronto area, in Bombay, on April 30.

Mehrnaz, daughter of Azar and Jahangir Misaghi-Tafti of British Columbia, to Daryoush, son of Khosrow Joobani of Oregon, at Hotel Vancouver, on April 9. It is a matter of joy to the committee members of the 1992 North American Zoroastrian Congress that Mehrnaz and Daryoush met at the "dinner for singles" organized by the Congress in Vancouver on September 4, 1992.

Shireen, daughter of Aspy and Aban Daboo of Woodridge, Illinois, to Firoz, son of Dr. and Mrs. Burjor Ghandhi of Grosse Point Woods, Michigan, in Chicago, on July 4.

Rashne, daughter of Pervin and Adi Davar of Falls Church, Virginia, to Garrett Green, on June 5.

Jasmeen, daughter of Godrej and Avan Billimoria of Wilmette, Illinois, to Marc Christian Wilson, of Iowa, in Chicago, on June 19.

Deaths

Manouchehr Behroozhi, brother of Parviz of North Texas, in Tehran on March 9.

Dina Boyce, wife of Bomy, mother of Jamsheed and Pheeroozah Vania, in Ontario, Canada, on April 30.

Jamshid Contractor, father of Pourandokht Contractor and Manijeh, on October 8, 1992, in Canada.

Pestonji Dhalla, father of Nowzer Dhalla of Texas, in Karachi, on February 3.

Cyrus Dhanboora, 28, Ph.D. student at University of Rhode Island, in Kingston, on June 4, of cyanide toxication. At the memorial service organized by the Association of Indian Students, he was remembered as a hard worker who spent all his time in the Lab.

Tehmi Dumasia, mother of Sunny (Hoshi) Deboo, formerly of California, in Bombay.

Katie Engineer, wife of Dossabhoy, and mother of Zarina Kaji, Arnavaz Gandhi and Dilnavaz Mooney, in San Jose, on April 24.

Mehrbayee Farokhzad, of Vancouver, sister of Mahbanoo Sorabi-Behroozhi.

Sheroo Irani, sister of Tiru, Behram, Peshotan (Hilla) and Mehroo Baria, in New York, on March 30.

Rustomji Dhanjishaw Karani, husband of Bapai, father of Hoshang (Bonnie) Karani of Tulsa, Oklahoma, and Rohinton Karani, in Bombay.

Nowzer Kayani, husband of Shaheen, father of Afreen and Zeeba, and brother of Navaz Irani, of Texas, was killed tragically in a car accident in India in January.

Homi Mama, husband of late Rati, father of Kayomarz, Mehrangiz Byramji, and Zavera Kanga, of New York area, in Karachi.

Uncle and other family members of Ronnie Marker of Louisiana, in a tragic accident in India.

Russi Mirza, husband of Roshan, father of Rohinton and Zeenia, of Toronto, on April 7.

Maya Mullick, mother of Ashok, in New York, on January 4. Condolences to Ashok, Mani, Jimmy, Viky and Rashna of Dallas area.

Hiraji Nargolwala, 73, brother of Burjor of Silver Spring, Maryland; late Shiavax of New Delhi; and Pesi and Sorabji of Bombay; in his sleep at his residence, on July 14, 1991. Hiraji was a civil engineer who built airports for the Royal Indian Air Force during World War II. He came to the U.S. in 1965 as a housing advisor to the U.N., traveling to many African, Asian and South American countries. Notably, he helped Peru recover from a major earthquake by developing earthquake-proof housing from local materials. While working at the U.N., he donated his salary to the U.N. and other Relief Funds. After retiring from the U.N. in 1988, he settled in Silver Spring, Maryland.

Khurshed Navroji Pavri, husband of Zarine, father of Aban (Jimmy) Patel and Farrokh, in Toronto, on February 2.

Dr. Rostam Sarfeh, 86, in La Jolla, California, on May 2. *[see In Memoriam, this issue]*

Khushru Senior, father of Bakhtavar (Mehli) Roshanra-van of Texas, grandfather of Shayzreen and Shireen, in Bombay on February 18.

Tehmi Rustom Tarapore, mother of Phiroze and Perviz Tarapore, Freny Engineer and Farida Noshir Clarke, in Ontario, on May 22.

Dali Tata, 80, husband of Shirin (nee Kermani), father of Bella Tata and Zarine (Nanu) Dastur, in Vancouver, B.C. on March 30, due to heart problems and pneumonia following hernia surgery. Dali and Shirin immigrated to Vancouver in 1982 from Bangalore, where he was, till his retirement, an automobile engineer, with his own business.

Rostam Tirandazi, father of Shireen (Khodarahm) Bonshahi of Chicago area, in Iran.

Cyrus Vesuna, 61, brother of Sam Vesuna of Toronto, father of Darius and Maparviz of Arlington, Virginia, of a heart attack while on a boating trip in Daytona Beach, Florida. Dr. Vesuna was born in Yazd, Iran. He was the chief anaesthesiologist at Fairfax Hospital in Fairfax, Virginia, until his retirement in 1991. He continued as Associate Professor of Anaesthesiology at Georgetown University. He was also a director of the Bank of Northern Virginia and a director of Medsurge. He lived in Vienna, Virginia, in the Washington metropolitan area, and also kept a home in Daytona Beach, Florida.

IN MEMORIAM

ROSTAM SARFEH — DETERMINATION AND ACHIEVEMENT



Dr. Rostam Sarfeh, former Chairperson of the Arbab Rustam Guiv Foundation, passed away at his home in La Jolla near San Diego on May 2, 1993. He was 86. He will long be remembered by the Zarthusti community in North America as the

force behind all the Rustom Guiv Darbe MehRs in major cities of North America, and one in Sydney, Australia.

Early Trials

Rostam, son of Karimdad, a trader in Yazd, was born in Kerman on June 3, 1907. He was determined to get an education from his earliest years. One day, after receiving encouragement for his aspirations from Mr. Shahriar Ravari, a well known Zarthusti in Kerman, he borrowed 100 Tomans and his uncle Mehrwan's donkey, and with a back-pack containing some bread, kofta, cheese, and a bottle of wine, set out for Zahedan.

He intended to reach India and then proceed to the USA to continue his studies. But he was intercepted by his uncle and Mr. Ravari, and persuaded to turn back with the promise that they would try to convince his father to send him for further studies. His father allowed him to attend the American College in Tehran. He supported himself with part-time jobs as a typist and stenographer. Due to his good grades, he received admission into the Medical School in Beirut; and then permission and financial help from his parents to pursue his dream.

But after only one year at Beirut University, the government of Iran suddenly changed the exchange rate of the dollar from 10 Tomans to 80 Tomans. Students from foreign universities were ordered to return. But Rostam was strong in his determination to complete his studies at Beirut. His mother sold part of her dowry, including some silver and gold, to help, since his father could not afford the costs now. After completing his degree in five years, he returned to Yazd as a doctor to serve his countrymen.

Achievement of Goal

Dr. Sarfeh's goal was to become a surgeon. For two years, he worked with a notable surgeon, Dr. Packard, at a Christian clinic in Kermanshah. In 1936, he joined the Anglo-Iranian Oil Company, who sent him to London to become a surgeon, and upon his return, appointed him assistant surgeon. During the second World War, Dr. Sarfeh was appointed chief surgeon for all the oil fields. After two years, he was transferred to Tehran, and at the age of forty, became chief of the public health department for the Iranian National Oil company.

Seeds of the Vision

He wanted his fellow citizens to always bear in mind that that knowledge is the most precious asset that parents can give to their children as inheritance. In Tehran, he took up the publication of "Hukht" magazine, which served the community for over 30 years, and established a public library, "Havaresh" in Yazd. He was also instrumental in employing a number of fellow-Zarthushtis in the oil company.

After 22 years of service with the oil company, Dr. Sarfeh came to the USA. He served as a surgeon in New York City, and started working in a hospitals in Long Island. But true to the Persian verse: "Whoever has been far from his origin will want to go back to it", he suddenly decided to visit his homeland, especially to visit the Havaresh Library in Yazd. Meanwhile, he had attended a Jashan held by the Zoroastrian Association of Greater New York (ZAGNY), and the Board had requested him to encourage wealthy Iranian Zarthushtis on his visit to Iran to donate towards a Darbe Mehr in New York. Back in Iran, Arbab Rustam Guiv was present at one of the parties where he made his presentation on the ZAGNY proposal. Arbab immediately came forward and agreed to undertake the establishment of the Darbe Mehr in New York! Thus started the long and fruitful relationship of Dr. Sarfeh with Arbab Guiv.

On his return to New York, he, his late wife Valentine, and ZAGNY, began the search for a suitable place for the first Darbe Mehr on American soil. When the place in New Rochelle was found, Arbab Guiv came to the USA for the inauguration.

Establishment of the Guiv Foundation in USA

Realizing how the small Zarthushti community was scattered across North America, he came to the conclusion that the best way to prevent the community from dissolving in other religions and cultures would be to establish Darbe Mehrs in the

main cities. He decided to establish a foundation in the USA, and persuaded Dr. Sarfeh to accept the responsibility of being its Chairman.

Through wise investments and careful management, the Guiv Foundation, under the able stewardship of Dr. Sarfeh, established five Darbe mehrs in the USA (New York, Chicago, Los Angeles, San Jose and Washington), two in Canada (Toronto and Vancouver), and bought lands for cemeteries in North America.

The Washington, D.C. Project

Dr. Sarfeh's cherished dream was to establish a National Center for all Zarthushtis, in Washington D.C. The story goes that about 20 years ago, Dr. Sarfeh accompanied a Sufi leader to the Islamic Center in Washington. He was impressed by the sight of the beautiful building and regretted that the Zarthushtis did not have such a center in Washington to make others aware of our religion — Other religions, Christianity, Judaism, Buddhism, Bahaism, Mormons — had magnificent centers in Washington.

Land in Washington is very expensive; there was nothing in Arbab's will about Washington; the Trust Funds were almost depleted; but Dr. Sarfeh persisted, and finally persuaded the Trustees to allocate funds for a beautiful piece of land in Virginia, 10 miles from the heart of Washington, in 1991. This land was purchased in the name of all Zarthushtis, not just for the Washington Association. A special "Vandsar Committee" was formed to manage this property and raise additional funds.

The Legacy

In 1992, due to poor health, he relinquished his position in the Guiv Foundation, in favor of his nephew, Dr. Daryoush Jahanian of Kansas City. Dr. Sarfeh did not live to see his dream of the Washington project completed. He had pledged \$20,000 towards a library at the Washington Center in memory of his son Parviz, and had worked tirelessly to encourage the community to work together to complete the project. It would be a fitting memorial to the vision of Dr. Rostam Sarfeh and the munificence of Arbab Rustam Guiv now for the Zarthushti community all over the world, to come forward to help complete this project; and thereby help ourselves by establishing a worthy symbol of our presence in the Western world.

Dr. Sarfeh is survived by his wife, Fernan; brother Soroush and sister Simin in Iran; and sons, Jamshid, an internist in Connecticut and Iraj, a

surgeon in Irvine, California. His oldest son, Parvez died a few years ago. He also leaves behind nephews and nieces, children of his late sister, Sarvar Jahanian of Iran: Dr. Iraj (Homa) Jahanian, pathologist in Missouri; Iran (late Keikhosrow) Jahanian Soroushian, director of the Zoroastrian Center in Los Angeles, California; Dr. Fariborz (Azita) Jahanian of Los Gatos, California; Parichehr (Iraj) Jahanian Zeinabadi; Dr. Daryoush (Mahin) Jahanian, obstetrician in Kansas; and Homa, Laal and Shirin in Iran.

EVENTS AND HONORS

HOMI B. PATEL has been promoted to President and CEO of the Chicago based *Hartmarx Corporation*. He will also continue as chairperson of the company's Men's Apparel Group, and will be vice-President of "Fashionnaire".

PHIROZ TARAPORE of California, a gifted pianist, secured first place in the Junior solo category, at the U.S. Open Music Competition in Berkeley, California, in January 1993. He was also the accompanist at the ZANC 1993 Navruz function.

[ZANC Newsletter, May 1993]

PADMA SHREE HOMI J. H. TALEYARKHAN of Bombay was awarded the prestigious "Merit of Excellence" fellowship award, by the Academie Diplomatique de la Paiz, under the patronage of the Dag Hammarskiold Awards Committee. The honor was bestowed for his professional achievements, and for his contributions for "Peace, Co-Operation and Solidarity to benefit all humanity."

[FED Newsletter, April 1993]

VISTASP MINOO BHAGWAGAR, 24, was awarded two gold medals (for "best architecture student" and "best thesis") on graduation, with honors, from the School of Planning and Architecture, New Delhi. For his thesis he conducted extensive research into ancient Zoroastrian architecture as in Persepolis. Bhagwagar represented India at the 4th Asian Architecture Student's Jam-boree in 1990, and also won the UNESCO medal for Peace in Painting competition.

[FED Newsletter, April 1993]

KAYOMARZ Y. SIDHWA, graduate student at Nova University, Florida, has received honorary award recognition by having his biography published in the "National Dean's List", for getting straight A's in all 10 of his courses leading to a Master's degree in Business Administration.

SARA COOPER, 8, daughter of Noshirwan and Nawaz Cooper of Australia, was selected as a finalist in the "Young Writers' Competition" for writing a humorous murder mystery, in a competition run by the University of Western Sydney.

[Manashni, June 1993]

KAIRSHASP NARIMAN CHOKSY, President's Counsel and Member of Parliament, was appointed Minister of Constitutional and State Affairs of the Republic of Sri Lanka on May 20, 1993. Mr. Choksy, 60, has been a leading attorney-at-law in Sri Lanka. He is a son of the late Nariman Kaikhusro Choksy, who served as a Queen's Counsel and Justice of the Supreme Court of Sri Lanka. Mr. Choksy is the father of Dr. Jamsheed Kairshasp Choksy who teaches Iranian history and Zoroastrianism at Stanford University.

MAHARUKH MUBARAKI graduated with a Juris Doctor degree in Law (Magna cum Laude) from the Western State University School of Law, San Diego. She stood first in her class and was selected as Valedictorian. Maharukh will start her law career at the Justice Department (Immigration and Naturalization Branch) in Los Angeles.

[TMZA Newsletter, March 1993]

DR. ARMAITY AUSTIN, daughter of Alamai and Burjor Vaghaiwalla of Scottsdale, Arizona, was awarded the Maricopa Community Medicine Associates annual "Employee of the Year" award for assisting the poor in the Arizona area. Armaity is a Clinical Director of all MCMA care centers, and is heavily involved in community affairs.

[TMZA Newsletter, March 1993]

SOHRAB ENGINEER, son of Adel and Firoza Engineer of Chicago area, has been named to the Dean's List of Northern Illinois University's College of Business. This honor is awarded to students who rank in the upper 10% of their class.

IN COMING ISSUES ...

Themes for future issues of the Journal are:

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

Spring: Mar 1, 1994: "Focus on Youth"

Letters and articles are invited. Submission deadline is Oct 1 (for Winter issue) and Jan 1 (for Spring issue).