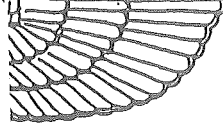




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## HISTORY TURNS A PAGE ZARTHUSTIS AT PARLIAMENT OF WORLD'S RELIGIONS

*At toi anghem, saoshyanto dakhyunanm, yoi khshnum vohu,  
Manangha hachaonte, shyaothanaish asha, thwaha Mazda  
Senghahya toi si data, hamaestaro ashem mahya.*

*Verily, they shall be the saviors of the lands, (for they are the  
ones) who will follow Thee with good mind and with actions  
Guided by truth, proclaim Thy message.  
Indeed O Mazda (Wise One) they are (the benefactors) appointed (by Thee)  
for the removal of strife (from the world).*

*[Spenta Mainyu Gatha, 48.12, translation by Dr. Pallan R. Ichaporia]*

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## EDITORIAL

President Lyndon Johnson once told a group of young White House Interns that "a genuinely free society cannot be a spectator society." He urged the interns not to wait for instructions, but to think on their own, speak up, and take action. Zarthustis stopped being spectators and made that transition to freedom last September at the Parliament of the World's Religions in Chicago. Zarthusti presence was pervasive in the program, with about 20 speakers and panelists expounding on Zarthusti principles of living, loving and dying; explaining the spiritual message of Zarthustra; and asserting that ours is the oldest environmentally conscious religion. Rohinton Rivetna and the Zoroastrian Association of Chicago were involved in the management and organization of the Parliament. Dasturs Oshidari, Jamasp Asa, Zarolia and Antia gave invocations. The young Ervad Ramiyar Karanjia gave an excellent account of himself. And all the other Zarthusti speakers, workshop coordinators, and delegates from the USA, Canada, UK, India and Australia, conducted their sessions with dignity and honor. As a result, our religion was, for the first time in recent memory, put on a par with the world's great religions by the American news media and by several other dynamic non-Zarthusti speakers at the Parliament.

This epochal transition from spectator to leader, we hope, was not a transitory event. At the Parliament in 1893, Swami Vivekananda first brought the message of Vedanta to the western world and thereby transformed the Hindus from snake-charmers into a people with a religion worthy of respect. Over the intervening 100 years, Hinduism and other religions from the east have become better understood everywhere. But to say that Hinduism is now accepted on a par with the mainstream Christian and Jewish religious bodies in America would be a gross exaggeration. Vivekananda blazed the trail. But he left the hard part of fulfilling his dream for generations to come.

Our Zarthusti speakers and organizers are in the same way blazing a new trail. Where this trail will lead is up to all of us — by the thoughts we provoke, the messages we convey, and the examples we set. Should we continue to harp on the glory days of the Persian empire, or should we learn from past mistakes, historical successes, and the teachings of Prophet Zarthustra, to forge ahead towards a harmonious future? We must heed Pope John Paul II's warning, recently issued in his

10th encyclical *Veritatis Splendor* (The Splendor of Truth) that, "Authentic freedom is ordered to Truth." We must always be accountable to Truth and the immutable reality of Asha.

Our religion does not have an absolute spiritual head like the Pope, nor do we have gurus and saints like the Hindus. We don't even have an organized church body to take positions on doctrinal issues and approve religious texts. Our only asset is our people, each endowed with limitless energy, a keen mind and a free spirit. The challenge is to channel this energy in such a way as to bring about a harmonious and fulfilling future for our community.

I think that this channeling process started at the last Congress, in Vancouver, and took form and shape at the Parliament in Chicago. There was a tremendous sense of purpose and direction among those who participated. When words pour from the heart, there is no room left for rancor or malice. Perceived differences vanish into thin air. That is why it is so important to "be there". I urge you to make use of every opportunity you can get to see and meet your fellow Zarthustis face to face, talk freely, and partake of the goodwill and love that it generates. May Asha prevail!

*Dr. Rustom Kevala*

*Chairperson, FEZANA Journal Committee*

## ON THE NORTH AMERICAN SCENE

## FEZANA AGM — Alberta, 1993

The sixth Annual General Meeting was held in Calgary, Alberta, on July 2 and 3. Representatives from sixteen of the twenty-one Member Associations were present. Following a benediction led by Neelum Austin of Calgary, Dr. Dinyar Amroliya of the Zoroastrian Association of Alberta (ZAA) welcomed the delegates.

In his President's Report, Rohinton Rivetna stated that our greatest pride was our Unity. Unity out of respect for each other's views, however diverse. He stressed that our top priority was to inculcate Zarthusti values in our children and make them proud to be Zarthustis. Jamshed Mistry, President of the Zoroastrian Society of Ontario (ZSO), was awarded a Certificate of Recognition for being the "Most Responsive Member".

Election results were announced: Minoo Treasurywala of the ZSO was elected Vice President, and Ketayun Kapadia, of the



Zoroastrian Association of Pennsylvania and New Jersey, as Secretary. Ketayun is also the Co-chair for the Ninth North American Zoroastrian Congress. The services of the outgoing Vice-President (Farshid Salamati) and Secretary (Dolly Dastoor) were greatly appreciated. A Certificate of Appreciation was awarded to Dolly for faithful service to FEZANA during its formative years. Rohinton Rivetna continues as President, Framroze Patel as Treasurer and Maharukh Motafram as Assistant Secretary.

Dolly Dastoor, in the Secretary's Report, traced the activities during 1992. The "Mission Statement" was generally considered too long. Bella Tata of Vancouver will draft a revised version based on input from Member Associations. An amendment to the Constitution, to restrict terms of office to two terms was passed. Most Members had voted in favor of an "Administrator" for FEZANA.

Mr. Jamshed Mistry circulated a memorandum from ZSO elucidating concerns regarding: the quality of the financial statements; lack of an audit; inadequacy of the budget compared to the ambitious agenda; and the role of FEZANA.

On behalf of the Census Committee Anahita Sidhwa submitted that census forms have been received from 11 Associations and four have sent directories. No information has been received from six. Kaikhosrov Irani, for the Education Committee, presented a video on Zoroastrianism by Homi Sethna of Bombay. The subject of a Library was raised. The ZSO offered to hold books for FEZANA until a permanent location can be found. It was noted that in India there may be valuable literature that may be decaying in private libraries, schools and homes. Tahamtan Aresh, President of TMZA offered aid in bringing such books and manuscripts to North America, and restoring and preserving them. The Funds and Finance Committee had sent a circular to Members describing FEZANA Funds, with fundraising proposals. A draft of a Trust Agreement by attorney Kurush Khosravi was presented.

Meher Amalsad sent a report on the Helping Hands Committee. Last year, it assisted in medical and educational appeals; produced the *Navzote Master* cassette; and was organizing the First World Zoroastrian Youth Congress. Budget for the Congress was over \$25,000. The Youth Directory started by Jehangir Shroff, would be distributed at the Congress. Bijan Khosraviani, chair of the Sports Committee, wrote that his committee had

finally settled on July 4, 1994, in Los Angeles, as the venue for the Zoroastrian Olympics, even though it conflicts with the Congress in Philadelphia. Delegates present suggested that Helping Hands Committee, the Youth Committee (Darius Captain) and the Sports Committee (Bijan Khosraviani) coordinate their efforts. The four Californian Associations (ZAC, ZANC, CZC and TMZA) were requested to act as intermediaries.

*Representatives of the four California Associations: Jasawalla, the Dalals, the Areshs, Desai and Lakdawalla*

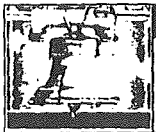


The FEZANA Journal was applauded as an excellent publication, and a good vehicle for communication within the community. On behalf of Rustom Kevala, chairperson of the Information Receiving and Dissemination Committee, Roshan Rivetna, Publisher of the Journal, appealed to Associations to send in their Newsletters, news items with photos, and information about milestone events; and to promote subscriptions and ads. Kaemarz Dotiwala, chair of the Welfare Committee, presented an impassioned appeal for Zoroastrians to follow the Path of Asha. The committee has raised funds to help numerous Zarthushtis in North America and abroad.

Dr. Pallan Ichaporia, chair of the Research and Preservation Committee, reported (in absentia) that *The Gathas of Asho Zarathustra* by Dr. Ichaporia, had been published; all expenses had been borne personally by the Chairman. ISBN/ISSN numbers have been obtained with the Library of Congress, which makes FEZANA a registered Publisher in the academic field. Farshid Salamati was commended for producing the Zoroastrian Professional Business Directory, and for bearing the expenses

thereof. Dhunmai Dalal for the Congress Committee reported that ZAPANJ was making good progress with the Congress in Philadelphia, on July 4, 1994. Freny Ranji and Ketayun Kapadia, as co-chairs, presented the plans, and made an appeal for advertisements.

*1994 Congress co-chairs: Ranji and Kapadia*



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

Dolly Dastoor will continue to collect informational materials on the subject of the Unified Calendar. This package, presenting a spectrum of views, will be sent to each Association to aid in informing and educating their individual members, prior to a referendum. A Referendum Form was presented.

Rohinton Rivetna presented plans for the Parliament of the World's Religions, and stated that Dastur Jamasp Asa was most likely to attend. About \$8,000 had been collected (\$5,000 from Mehraban Zartoshty) to promote the Zoroastrian presence. "Jashans Around the World" were being planned to commemorate the event. Rohinton reported that a constitutional convention will be convened in Chicago on Sept 5 & 6, following the Parliament, to discuss the formation of a Council of Federations, and to prepare a draft constitution. Mr. Rivetna was commended for his efforts with the Federations of India, the WZO, and other anjumans to form a global Council of Federations.

FEZANA Members expressed a heartfelt vote of thanks to ZAA for the superb job of organizing the AGM. The next AGM will be hosted by ZAPANJ, in Valley Forge (near Philadelphia), June 30 - July 1, prior to the Ninth North American Zoroastrian Congress in Valley Forge, PA, July 1 - 3, 1994.

*Katayun K. Kapadia*  
*Secretary, FEZANA*

### **Symposium In Alberta** *Jungalwalla*



The ZAA organized a symposium on "Zarathustrian Philosophy, Scriptures and History", on July 4, 1993. Speakers were: Prof. Kaikhosrov Irani (*Contemporary Perspective on Zoroastrian Theology and Practice*), Dina McIntyre (*Zarathustra's Answer to a Question of Paradise*), Dr.

Pallan Ichaporia (*Introduction to Zoroastrian Scriptures — the Avesta*), and Khorshed Jungalwala (*Historical Overview of Zarathustrian Influence in Some Central Asian Republics*).

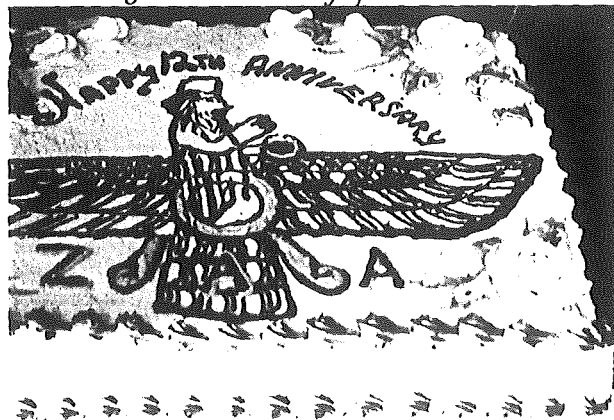
Following the FEZANA AGM, some delegates toured the Canadian Rockies, enjoying the spectacular scenery of Banff and Jasper National Parks.



### **Small Association with a Big Heart**

Though one of the smaller Associations, the ZAA certainly has a BIG heart when it comes to hospitality — as was evidenced in the "Hooting, Tooting,

*Celebrating 12th Anniversary of ZAA*



*Western Canadian Welcome" (in the words of Sherazade Mehta) that was accorded to the AGM delegates for three days in their fair city of Calgary this July.*

The Association was born on January 13, 1980, when a group of Zarthustis in Calgary met at the home of Neelum and Eruch Austin to discuss the formation of a Zoroastrian Association over some doubts and skepticism. The possibility of forming a Province-wide Association was further discussed at Firdosh and Rashna Mehta's house on March 8. Following further meetings at the Mathur residence, the Association was finally incorporated in the Province of Alberta on December 17, 1980.

*Founding members of ZAA: Zarrin Bharucha, the Canteenwallas, the Mehtas, Neelum Austin*



It has, since, gone through the rigors of growing up and developed into a strong and united organization. There is one mobed, Ervad Hosee Karanjia, who provides volunteer pray services, including Jashans, Navjotes and funerals.

*[From Historian's address, by Sherazade Mehta, at the Banquet, Calgary, July 3, 1993].*

### **Center Opens In Washington, DC**

The newest Zarthusti Center in North America was dedicated on August 29, with a Jashan by Dasturs Adi Unwala and Noshir Karanjia, attended by about 150 Zarthustis. Coincidentally, this was the time that the "Jashans Around the World", commemorating the Parliament of the World's Religions, were being performed across the globe. An auspicious beginning indeed!

In his welcome address, Gen. Khodarahm Shahryary, President of *Vandsar* (Avestan for Religious Center), noted the involvement of the late Dr. Rostam Sarfeh, past Chairman of the Guiv Foundation; the support of the present Chairman, Dr. Daryoush Jahanian and the Board of Trustees of the Foundation; and the help received from the Zoroastrian Association of Metropolitan Washington, Inc. (ZAMWI); and the world Zarthusti community. Shehemaz Joshi Verahrami, President of the Board of Trustees of ZAMWI, thanked the Shahryary family, especially Gen. Khodarahm and his son Farhad, for their efforts on behalf of the Washington community. She reiterated ZAMWI's commitment to work together with *Vandsar* towards the common goal of building a new Center building that will house a Darbe Mehr, meeting rooms, library and other facilities. The traditional Pateti dinner and celebration followed.

The Center is located on 6.7 acres of land in the rolling Virginia countryside near Washington, DC. The land was purchased by the Arbab Rustam Guiv Foundation in 1991 and leased to the Zoroastrian Center and Darbe Mehr of Washington, DC, Inc. (ZCDMW), and ZAMWI. The Center is administered by a committee, called the *Vandsar* Committee, headed by Gen. Shahryary. Membership of *Vandsar* includes representatives of ZCDMW, ZAMWI and the Guiv Foundation.

The original 100-year-old structure on the property was renovated from \$30,000 provided by ZAMWI from its Center Fund. The renovated building includes a meeting hall for 100 persons, a kitchen, and a Mobed's residence. Plans are under way to build a Prayer Room in an adjoining structure. A game room, volley-ball court, and parking facilities are also on the agenda. ZAMWI will be responsible for the day-to-day maintenance and upkeep of the site and buildings.

The *Vandsar* Committee is still in search of a Mobed to maintain the facility. The Mobed will be provided with one room for his residence free of cost. In return, he will be expected to serve the community's religious needs and look after the facility. It would be advisable for the Mobed to have another source of income during the week, as the Committee as yet does not have funds to support a Mobed full-time. Contact: Gen. Shahryary (703) 450-0426 or Shehemaz Verahrami (301) 279-9629.

***Ethnic Festival In Maryland***

"A wonderful time was had by all" at the ethnic Parsi and Iranian food booths and the Zarthusti educational booth set up by the Zoroastrian Association of Metropolitan Washington, at the Ethnic Heritage Festival on June 13, in Silver Spring, Maryland. The food was a sellout and hundreds of visitors showed an active interest in the educational exhibit which included posters and handouts of Zarthusti religious principles, and photographs of wedding and navjote ceremonies. The event netted over \$2,600 for the Association and the Fali Chothia Educational Trust.

[Zoroastrian News, August-September 1993]

***Land Donation for Houston***

The "Zarthusti Group" officially donated a 4.3 acre tract of land located on the southeast corner of W. Airport Boulevard and Riceville School Road, to the Zoroastrian Association of Houston on October 3. To commemorate the event, the Association held an Anjuman Jashan. The May Ball, held at the Sweetwater Country Club, generated \$9,233 for the Building Fund. Plans are already under way for the 1994 May Ball.

***Youth Seminars and Camps***

**Vancouver:** With the assistance of the Council of Iranian Mobeds, on September 25, about 20 children ages 5 to 15 attended a religious class conducted by Mobed Fariborz Sohrab Shazadi, who came from California. The following day, there was a seminar for youth from 15 to 35. Mobed Shahzadi rejuvenated the youth with his presence, and filled them with a sense of pride and understanding of the teachings of Ahura Mazda.

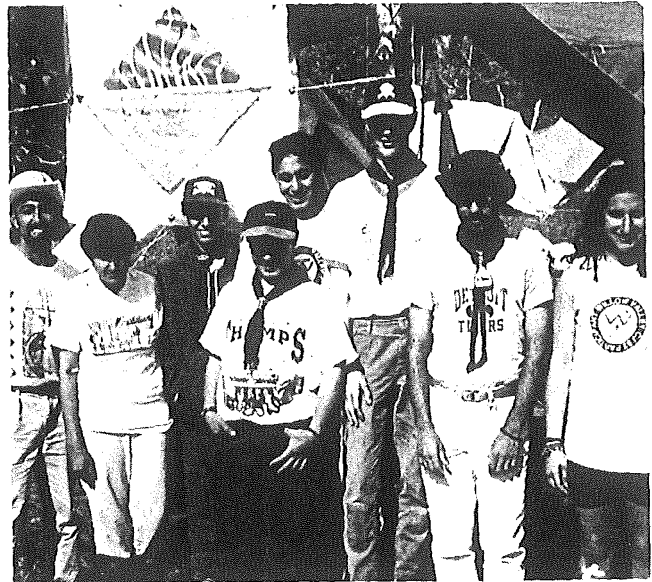
**California:** The Council of Iranian Mobeds organized two youth camps for ages 10 to 18, this summer, one in Orange County, and the other in San Jose. The camp program included group prayers, religious lectures, recreational activities, sports, and exercise.

**New York:** The Zoroastrian Association of Greater New York sponsored a Young Zarthusti Camp for ages 7 to 15 at Camp Sacajawea in Sussex County, New Jersey, on July 22 - 25. A camp for youth from 15 to 30 was also held at Camp Alpine, a 1000-acre Boy Scout retreat in northern New Jersey, August 13 - 15. The program included a lecture on Zarthusti values by Professor Kaikhosrov Irani, games, a show in New York city, and a freewheeling discussion led by Lovji Cama.

**Chicago:** This year's annual camp was held at Thousand Trails Campgrounds from August 6 - 8. Activities included eating, swimming, eating, canoeing, eating, mini-golf, eating, and a luau. Arrangements were made by Ken and Dinaz Weber.

***Zoroastrian Scout Group goes Top Speed***

True to their motto, "Top Speed", 100 Toronto, the first Zoroastrian Scout Group, has been growing strong and winning honors since its inception just three years ago. Two new sections, *Beavers* and *Venturers*, have been added.



Among feathers in their cap when they attended the Canadian 8th Jamboree 1993, in Alberta, was the fact that their troop scarf was presented to the Canadian Chief Scout and Governor General Raymon Hnatyshyn, who was overwhelmed to receive it and hear of their roots. The troop was featured in the Jamboree publication:

One hundred per cent Canadian

## PERSIA AT CJ ?

"The 100th Toronto Troop is 100% Canadian, yes sir, but with roots in a religion and philosophy that go back thousands of years to the ancient empires of what is now Iran, or Persia, if you prefer the old name. Zarthustra was the prophet and philosopher, and he described a belief in one God, Ahura Mazda, that has come down through the centuries ..."

In the 1993 Willow Valley challenge camp competition, the troop's patrol — FARZAD IRANI, RAYOMAND SATTA, ARSHISH BHATENA, KHOSRO



TABAK, FARZAD MIRZA, ZUBIN MISTRY AND DILNAZ GARDA, bagged eight of ten camp craft challenges, and was declared the overall winner in basic scout skills.

"I'm really proud of all our achievements" says Scout Leader Maneck Satta, "The hard work, with our other leaders has been well rewarded."

### **Tragedy Strikes Florida Family**

Florida Zoroastrians are devastated by the shocking violence that has shattered the life of a family in their midst. Shortly after she opened her Hallmark Card shop in Lauderdale Lakes, Florida, on Monday morning, July 19th, Faranak Dhalla was accosted by a large man, wielding a gun. Faranak resisted every attempt and physical force. The culprit fled, without a penny, but left Faranak with multiple bullet wounds in the head and abdomen.

One bullet is permanently lodged in the brain, and cannot be removed. There is damage of her cranial nerves, leaving facial dysfunction, hearing loss and speech impairment. She has lost partial cerebral control of memory (recognition). After many weeks in hospital, Faranak is now back home, But the Dhalla's troubles are far from over. Doctors have recommended further surgeries and costly long term rehabilitation. Dimple has had to take a year off from college to care for her mother. Though the police know who her attacker is, they have not yet caught him and, naturally, the family is very wary of returning to the shop. They have received "offers" for their shop, but for a mere pittance, less than 10% of its value. While the rent and other expenses pile up. The medical bills too, keep mounting, and insurance only covers part of the costs.

Faranak, husband Noshir and Dimple, came to the USA in 1982. After running a Dunkin Doughnut shop for some time, they bought a small card shop. But just when things were looking up, their dreams were cut short by this heinous act.

Funds are being collected to help defray the mounting costs. Donations will be gratefully accepted. Send checks made to FEZANA, marked "welfare" to Dinshaw Joshi, 4515 Willard Ave., #1609-S, Chevy Chase, MD 20815.

### **An Afternoon of Enlightenment**

The Zoroastrian Association of North Texas arranged a lecture-afternoon on September 11. Dallas Zarthusis had the rare opportunity to hear

Dastur Dr. Firoze M. Kotwal, High Priest at the Wadiaji Atashbehrum in Bombay, renowned for his intimate knowledge of rituals and extensive study of Iranian linguistics, and Ervad Dr. Ramiyar Karanjia, Avestan scholar and Assistant Principal at the Dadar Athornan Madressa in Bombay.

### **Dedication of Toronto Darbe Mehr Hall**

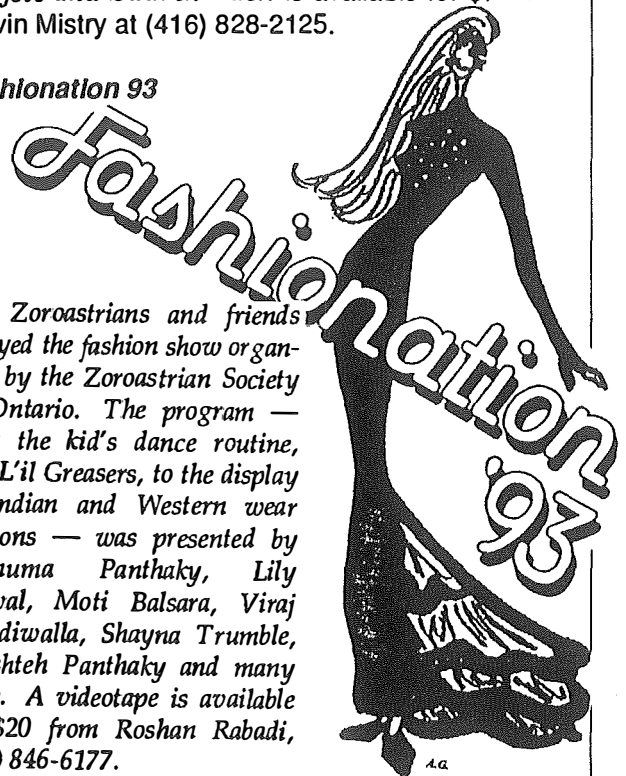
On June 17, the death anniversary of Mehraban Guiv, Keikhosrow Guiv, brother of Mehraban, unveiled a plaque dedicating the new hall extension at the Mehraban Guiv Darbe Mehr in Toronto, to the memory of his late sister, Parvin.

### **Ervad K. N. Dastoor Visits Toronto**

Zarthusi audiences in Toronto were enthralled for two days in June, listening to the illustrious Ervad K. N. Dastoor expound the mystic, scientific, philosophic and religious aspects of the Zarthusi religion. In his inimitable way, he gave inspiring, and humorous expositions on *Patet Pashemani*, *Doa Nam Setayashne*, "Daenao", *Kushti prayers* and much more. Dastoor's book *The Divine Science of Navjote and Sudreh-Kusti* is available for \$7 from Pervin Mistry at (416) 828-2125.

### **Fashionation 93**

250 Zoroastrians and friends enjoyed the fashion show organized by the Zoroastrian Society of Ontario. The program — from the kid's dance routine, *The L'il Greasers*, to the display of Indian and Western wear fashions — was presented by Rahnuma Panthaky, Lily Kotwal, Moti Balsara, Viraj Mandiwalla, Shayna Trumble, Farishte Panthaky and many more. A videotape is available for \$20 from Roshan Rabadi, (416) 846-6177.



### **Change of Address**

The Zoroastrian Association of Atlantic Canada has a new mailing address: P. O. Box 2565, Stn. Central RPO, Halifax, Nova Scotia B3J 3N5, Canada.



# ZOROASTRIAN ASSOCIATION

PENNSYLVANIA & NEW JERSEY INC.

## THE NINTH NORTH AMERICAN ZOROASTRIAN CONGRESS

VENUE : THE SHERATON, VALLEY FORGE (near PHILADELPHIA)

DATE: JUNE 30 TO JULY 3 1994

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

### *Program*

Thur, June 30	9 am to 6 pm	Fezana Annual General Meeting
Fri, July 1	9 am to 12 noon 12 noon to 4.30 pm 8 pm to midnite	Fezana Annual General Meeting Registration , Workshops Young Adult Social Hour
Sat, July 2	7.30 am 8.30 am to 5 pm  7 pm to 8 pm 8 pm to 11 pm	Registration Opening Ceremony Congress Sessions 1 & 2 Cocktail Hour Banquet, Awards Ceremony, & Entertainment
Sun, July 3	9 am to 6 pm 6 pm to 7 pm	Congress Sessions 3 & 4 Closing Ceremony

### *Registration Fee*

( U S Dollars)

	Full *	Full Time	Congress	Banquet
	Package	Student	Only	Only
Early Registration (before Apr 30 '94)	\$110	\$ 90	\$ 80	\$ 55
Late Registration ( May 1 to Jun 29 '94)	\$125	\$100	\$ 95	\$ 65
Registration at Door(Subj to availability)	\$140	\$110	\$110	

" Young Adult Social Hour" for youth not registered for the Congress - \$20

\* Full Package includes all workshops/Congress sessions, buffet lunches, cocktail hour, & banquet

### *Travel & Hotel Arrangements*

Air Fares : Contact Homi Davier, Capricorn Travels, (713) 270-5519

A block of rooms have been reserved at the Sheraton ,Valley Forge, at a discounted rate of \$75 per night (four persons per room occupancy).

Baby sitting facilities available upon request.

### *Side -Trips*

Atlantic City Casinos~ Longwood Gardens ~ Historic Philadelphia ~ Valley Forge Park ~ Amusement Parks ~ & more!

*Souvenir Booklet Advertising rates* : Available from the Trustees of your local association,  
or contact Porus Cooper (609) 427- 4481

For more information contact Freny Ranji, Chairperson, (609) 854-2251

Look out for more details in the next issue of the FEZANA journal

### **Council of Federations**

Taking the opportunity when Zarthusti leaders from around the world were gathered in Chicago for the Parliament, Rohinton Rivetna, President of FEZANA, called a meeting to discuss the formation of a "Council of Zoroastrian Federations." About 40 persons attended, including representatives from the World Zoroastrian Organization (WZO).

As the face of the global Zarthusti community is changing; as Zarthustis are settling in large numbers in the four corners of the world; as individual Zarthustis are getting together to form Associations or Anjumans or Societies; and as Associations are forming Federations (e.g. FEZANA and the Indian Federation); a critical need has been recognized for networking, communication and coordination among these Federations (and Associations where Federations do not exist).

It was generally recognized that the WZO, based in London, well serves many needs of the global community. It has done excellent charitable and social work for needy Zarthustis around the world, especially in Gujarat; and taken on various educational projects. WZO, however, has been unable to effectively realize the objectives of networking and dealing with issues cutting across national boundaries, possibly because WZO's membership and voting structure gives equal weight to individuals, Associations and Federations. At the time WZO was formed there were no Federations and few Associations. Now that there are Federations, they need to be recognized in the structure of a world body. Indeed, the World Zoroastrian Congresses since 1985 have mandated the creation of a "Council of Federations", and Associations have so far been searching for pragmatic, statesmanlike and prudent solutions that would

sustain harmony. All agreed that the Council would be a complementary and not a competitive body.

After lengthy discussion, the general consensus gravitated towards a "bicameral setup" with the two bodies (WZO and the Council) on an equal footing, neither being subordinate to the other. WZO would continue with the principal role of serving the social, welfare and educational needs of the community; and the Council would have the principal role of coordinating and networking between the Federations (and Associations). A joint committee would liaise between the two organs.

On behalf of the WZO Committee, Rumi Sethna made the statement that WZO is prepared to amend its Constitution to incorporate the Council of Federations within the framework of WZO, provided that there was no overlap of objectives.

The two-day meeting was spent walking through a draft of the proposed Constitution. The draft will be sent to the various world Federations (or Associations where a Federation does not exist) in December, after validation by the attendees.

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### **COMING EVENTS**

#### ***Spring 1994 Journal Will Address Issues of the Next Generation***

The Spring 1994 issue of FEZANA Journal will be devoted to "Issues of the Next Generation." In preparation, all Associations are urged to hold workshops to discuss and formulate statements of the issues *as seen by the youth (upto about age 30), and separately, as seen by the older generation.* A suggested format is to have small groups of 4 to 8 individuals sit together and prepare a list



*At the "Council of Federations" meeting*



of the issues in order of importance. Each group should send a copy of the report to the FEZANA Journal Chairperson and the Youth Editor (addresses on back cover), no later than January 15, 1994. Please contact your local Association to set up the workshops.

This is an ambitious project. Its success will depend on the interest of the community as a whole. The findings will also help the planners of the 9th North American Zarthushti Congress, whose theme is "*Preservation of Zarthushti Culture at the Turn of a Generation.*"

#### **North American Congress — Philadelphia 1994**

The 1994 North American Zoroastrian Congress to be held in Valley Forge, PA, June 30 to July 3, 1994 [see ad in this issue], is inviting Zoroastrian youth to participate as equals. According to Pareez Patel and Adil Desai of the ZAPANJ Young Adults Committee: "This means that Zoroastrian youth will have the opportunity to speak about issues which are the most important to the continuing development of the religion, and to us, the youth." The Committee is inviting youth (16 - 34) to send ideas. Write to Adil Desai, 661 Nancy Road, Yardley, PA 19067.

#### **1994 North American Youth Congress**

The 1994 North American Zoroastrian Youth Congress is being planned by the youth of the Zoroastrian Association of Metropolitan Chicago, in Chicago, in August 1994. Watch for further details. Contact: Roxana Mehta, (708) 974-1238.

#### **1995 North American Youth Congress**

The Zoroastrian youth in Northern California will host the 7th North American Youth Congress in September 1995 (Labor Day), at the Stanford University campus. The Persian Zoroastrian Organization and the Zoroastrian Association of Northern California will be co-sponsors. Contact: Mehran Sepehri at (415) 988-8875.

#### **Dahanu Youth Festival**



The Young Zoroastrian Association of Dahanu, India, has taken on the ambitious, challenging, and costly (!) task of organizing the VII All India Zoroastrian Youth Festival, in the small town of Dahanu, in November 1993. Over 300

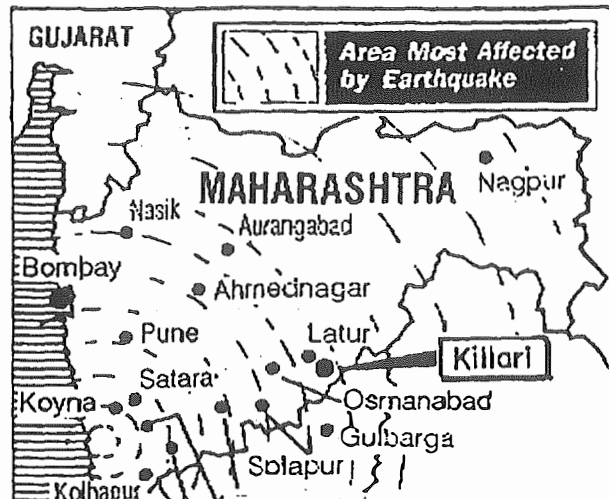
young Zarthushtis are expected to attend. Mrs. Banoo Irani, President of the Association has submitted an appeal to Zarthushtis everywhere to "donate generously to this worthwhile cause", to help defray some of the substantial costs of this ambitious venture.

#### **1994 Zoroastrian Olympics**

The next Zoroastrian Olympics will be held on the July 4th weekend in 1994, in California. All Zarthushtis, both spectators and participants, are invited from around the world. Donations to support this effort will be gratefully accepted. Contact: Bijan Khosraviani (408) 226-6030.

### **AROUND THE WORLD**

#### **Earthquake Toll**



The toll from the devastating earthquake that struck the Indian peninsula on September 30, may be over 30,000 dead, and over 130,000 homeless and injured. No Zarthushtis have been identified among the victims of this tragedy. The FEZANA Helping Hands Committee coordinated a relief effort for the victims.

#### **Zarthushti Faith In Scotland Museum**

The St. Mungo Museum in Glasgow, Scotland aims "to provide a meaningful sample of the religious experience of humanity over the past 5,000 years and over 6 continents through the main medium of museum display, i.e. artifacts." Despite this broad claim, there are no Zarthushti objects in their collection.

In response to a letter by FEZANA President Rohinton M. Rivetna pointing out the omission, Mr. Julian Spalding, Director of the Museum writes: "In

selecting religions that were going to be treated in some depth, we restricted ourselves to the six religions that are recognized in the text books as being World Religions and which are also the six largest communities in the West of Scotland." He goes on to say: "However, we are reviewing the displays in the light of public responses and after gathering up a wide range of comments and reflecting on them over the next 12 months, we may make changes to redress any serious imbalances or omissions. I am passing your letter to our anthropologist to see if we can acquire objects suitable for representing the Zarthusti faith in future permanent or temporary displays."

Readers, especially those in UK and Scotland, are urged to contact the museum at 2 Castle Street, Glasgow G4 0RH, Tel: 041-553 2557, Fax: 041-552 4744 with their support for including Zarthusti exhibits in future displays.

#### ***Navroze In Hong Kong, and a New Day for All Zarthustis***

The Zarthusti building, a spanking new 18-storey glass and steel structure, was inaugurated on Navroze day, March 21, 1993. It was the culmination of an exhilarating day, which began with a Jashan in the Pherozshaw Kawasji Pavri Memorial Prayer Hall, followed by the unveiling of a plaque in the entrance lobby of the building by the Anjuman President, Jal Shroff. A Time Capsule was placed in the foundation of the entrance lobby. The festivities concluded with a champagne reception in the Jehangir H. Ruttonji Hall, a multi-purpose hall designed to seat 160 persons at a full service table meal, and equipped with a piano, Karaoke, and audio-visual facilities.

In 1990, the Zarthusti community, estimated at only 186, made the bold decision to forge ahead with development of the prime real estate in the Causeway Bay business district, left to the community by their forefathers. The building, much larger than the needs of the community, is expected to provide an ample income flow for Zarthusti charity projects.

This was also a crucial decision, in view of the somewhat uncertain future of the city after 1997, when it becomes a Special Administrative region of China. The Chinese have assured minority communities in Hong Kong that their status will be unaffected, that they will continue to enjoy religious freedom, and will be encouraged to remain and contribute towards the future. In spite of these

assurances, many native Chinese and British are leaving Hong Kong in large numbers. The Parsi community on mainland China was wiped out and all assets lost, when the Communists took over China in the 1940's. However, times are different now, and it seems highly probable that most of the 40 children and young families will be present on Navroze 2018, when the Time Capsule is to be opened.

Zarthustis worldwide should be proud of the achievement of the Hong Kong community, and follow its example in making bold decisions that will benefit the community for generations to come.

*[Adapted from FED Newsletter, May 1993].*

#### ***Avesta In Bengali***

The Avesta text will soon be read by the Bengali-speaking population of the world, as a translation into that language is being done in Bangladesh.

*[From the Newsletter of the Zarthustrian Club of AT&T, Shahriar Mah, 1361 Yz.]*

#### ***Karachi Banu Mandal Is 80 Years Old***



The Karachi Zarthosti Banu Mandal was established 80 years ago as a sister organization to the Young Men's Zoroastrian Association in Karachi, Pakistan. As noted by Jehangir Panthaky in later years: "With the establishment of the Mandal, the income of Parsi women has improved, and to a great extent idleness has decreased." But the Mandal has done much more!

It played an active role through two world wars; raised funds for charity projects and relief efforts; and encouraged their men, women and youth in academics, the arts and in sports.

#### ***House of Zartosht In Holland***

A news item from the Tir Mah 1361 Yz issue of Fravahar magazine published in Tehran states that an International House of Zartosht has come into existence in Holland through the initiative of the Persian Cultural Society of Europe.

*[From the Newsletter of the Zarthustrian Club of AT&T, Shahriar Mah, 1361 Yz.]*

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## THE DIVINE SCIENCE OF NAVJOTE AND SUDREH-KUSHTI

By *Ervad K.N. Dastoor*

Written in a simple and lucid style that can easily be understood by youngsters and adults alike, Ervad Dastoor's book explains the mystical science and the truths in Nature behind these two major institutions of the Zarathushtrian Religion. This book answers all the questions that have always been asked:

- ♦ Why is Sudreh-Kushti necessary for us?
- ♦ Is it merely a symbol of the Zarathushtis?
- ♦ What are the steps in the Navjote kriya?
- ♦ What is the structure and design of the sudreh and kushti ?
- ♦ What is the meaning of the kushti prayer ?
- ♦ What is the significance of the movements while doing the kushti ?

## ZOROASTRIANISM ANCIENT AND MODERN

By *Ervad Phiroze S. Masani*

This book is written by Ervad Phiroze Masani, who was a brilliant scholar of the Zoroastrian scriptures in Avesta and Pahlavi. Topics include:

- ♦ Division of Avesta Scriptures into Periods
- ♦ The thorny question of Proselytism (conversion)
- ♦ Zoroastrian Rituals ♦ Prayer-effect of Manthras
- ♦ Lord Zarathushtra's place in the Universe

Ervad Masani's book is a 'must have'; for every Zoroastrian, and for the archives of every Zoroastrian association. This book has been out of print for a long time and is extremely hard to get. A limited number of photocopies are available.

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## PERSONAL PROFILE

**Mehli Mehta: Patriarch of a Family of Musicians**

For 28 years, 84-year old Mehli Mehta, as Music Director of the American Youth Symphony of Los Angeles, has provided symphonic orchestral training and guidance to 110 exceptionally talented young instrumentalists. The

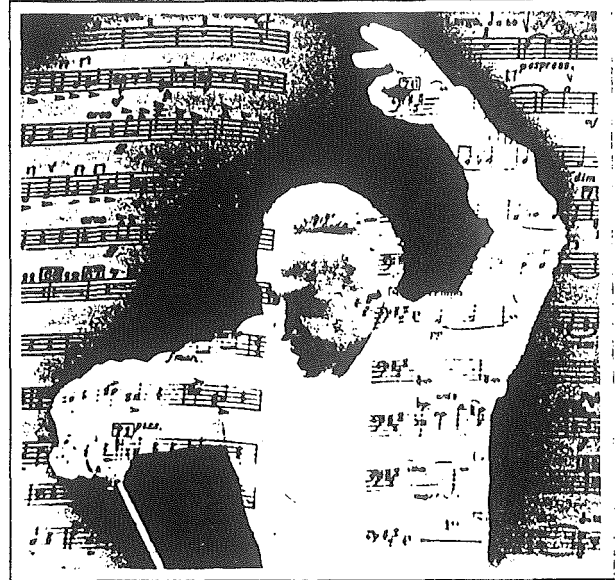
orchestra has been critically acclaimed as one of the most outstanding youth orchestras in the USA.

Featured in the CBS *Sunday Morning* program on January 31, 1993, Mehli Mehta, was described by Charles Kuralt as "At 84, the most youthful person I know. He has a fantastic memory. He plays every concert from memory. And the orchestra just really responds to his youthfulness." Every moment of the Saturday morning rehearsals at UCLA is packed with the excitement and total commitment of the students who come to train under his baton. His energy and enthusiasm is infectious, as Maestro Mehta nurtures their love of classical music, and inspires them with stories and histories of great symphonic literature.

In the words of his son, Zubin Mehta, acclaimed former Music Director of the New York Philharmonic Symphony: "Everything in the beginning was from my father, there is no doubt about it. He was a miracle. He was a discoverer. He came from a completely non-musical, and in that case, non-cultural background. It was born in him through some flash from somewhere."

Life for Mehta began in Bombay, in 1908. At a young age he began to play the violin. In 1935 he founded the Bombay Symphony Orchestra, serving for ten years as Concertmaster, before becoming its conductor. In 1940 Mehta founded the Bombay String Quartet. But, says Mehta: "We came to the end of our ropes, so to say, in India". We had to go somewhere where they understood Bach, Mozart, Beethoven, Brahms and company." First sons Zubin and Zarin (who is currently Director of the Ravinia Music Festival, near Chicago) left for Europe. Then in 1955, Mehli and his wife, Tehmi, emigrated to England, where he served for five years as Assistant Concertmaster of the Halle Orchestra under the late Sir John Barbirolli. In 1959 he joined the Curtis Quartet of Philadelphia, and toured with them for five years across the

USA, until he was appointed Director of the Orchestra Department at UCLA in 1964. Within two months, he organized the American Youth Symphony, which he nurtured, and over the years, brought it to its present stature.



The Mehtas have been married for 60 years, and are actively involved with Zoroastrian affairs. Deeply religious, Mehta says that it is the hand of God that has opened doors for him.

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**Errata.** The publisher regrets the following omissions in the Fall 1993 FEZANA Journal:

1. The name of the fourth "Flying Engineer Brothers", Rointon, was inadvertently omitted in the obituary for Air Marshall Minoo Engineer.
2. The article *A Note on the Tishtar Yasht*, is an original research article, written by Dr. Pallan Ichaporia of Womelsdorf, PA.
3. Zarthusti Stickers (p. 35) should be ordered from Jimmy Batiwalla at Daylight Plastic, 45, Suryodaya Mills Compound, Tardeo Rd., Bombay 400 034.



# History Turns a Page

## Zarthushtis at Parliament of World's Reli

*Zarthushti religious leaders and scholars from Asia, Australia, Europe and North America, backed by a strong supporting cast from the Zoroastrian Association of Chicago, gathered at the 1993 Parliament of the World's Religions, in Chicago, August 28 to September 4, 1993, to ensure that Zarthushtis took its rightful place alongside other major religions of the world. This momentous event will be recorded in the annals of history as the awakening of the world to the critical issues facing our times and of exhorting humankind to action.*

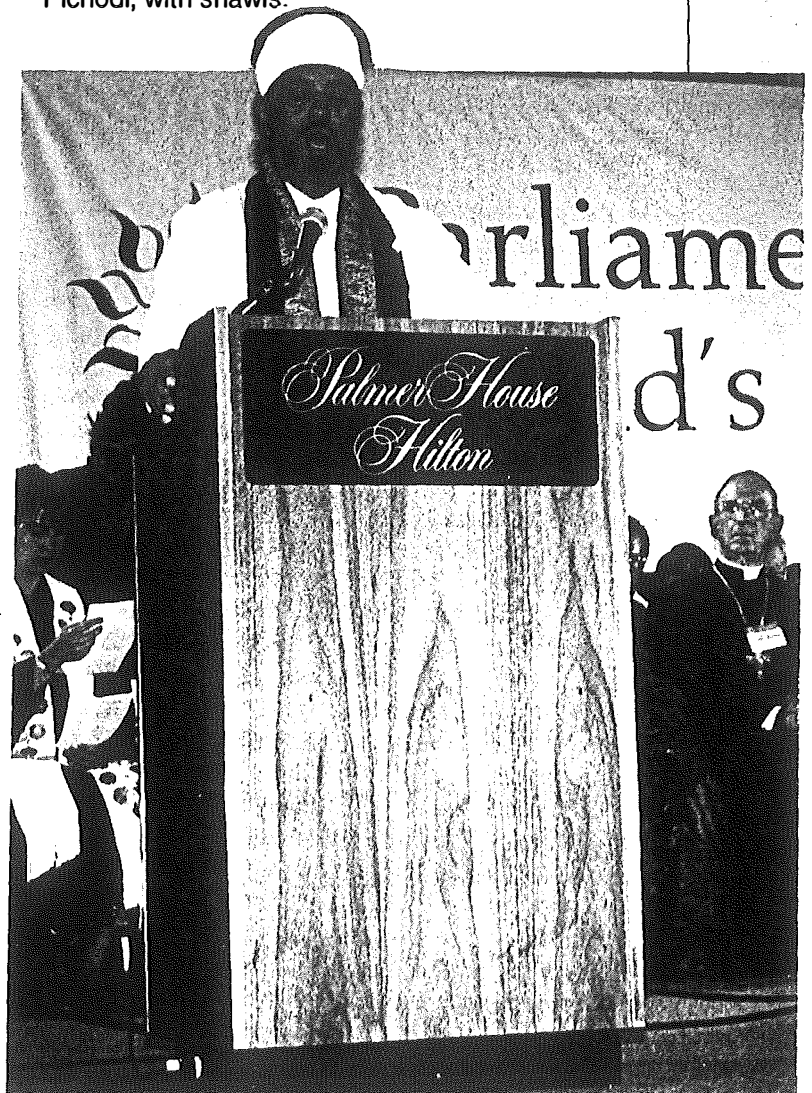
For eight days, in a rich and varied program of seminars, workshops, presentations, plenaries, ceremonies, performances and exhibits, Zarthushtis shared their knowledge of theology, history and practices, and drew upon the timeless message of Zarthusstra to address contemporary issues. Thousands of visitors stopped by the colorful Zarthushti exhibit booth eager to learn about the faith that many had possibly just heard about in history books. Many thanks to the K. R. Cama Oriental Institute for sending about 20 exhibits, beautifully mounted and captioned, for the Parliament. Parallel events at the Darbe Mehr, including a reception, Jashan, Banquet (to celebrate the 10th anniversary of the Darbe Mehr), and "Glimpses of Zoroastrianism", which drew two busloads of visitors, rounded out the celebrations.

The ambitious goal of the Parliament was to focus on the critical issues facing humanity and to call for a united religious response. Over 7,000 representatives of more than 150 faith traditions, gathered at the Palmer House Hilton venue, and at off-site events in Chicago's museums, churches and temples to renew ties of understanding that were sewn at the 1893 Parliament in Chicago, a hundred years ago.

Zarthushtis were especially honored with the presence of Dastur Dr. Kaikhusroo Jamasp Asa, High Priest of the Anjuman Atash Behram of Bombay, Dastur Dr. Jehangir Oshidari, Vice-President of the Mobed's Council of Tehran, Ervad Dr. Ramiyar Karanjia, Assistant Principal of the Dadar Athornan Madressa, Padma Shri Homi J. H. Taleyarkhan, and Dr. Homi Dhalla from Bombay. Other dignitaries were Dastur Dr. Kersey Antia, High Priest of Chicago, Dastur Mehraban Zartoshty, President of the Council of Iranian Mobeds of North America, Dastur Kobad Zarolia, President of the North American Mobed's Council, and scholars from the UK, Australia, India, USA and Canada.

### Opening Ceremonies

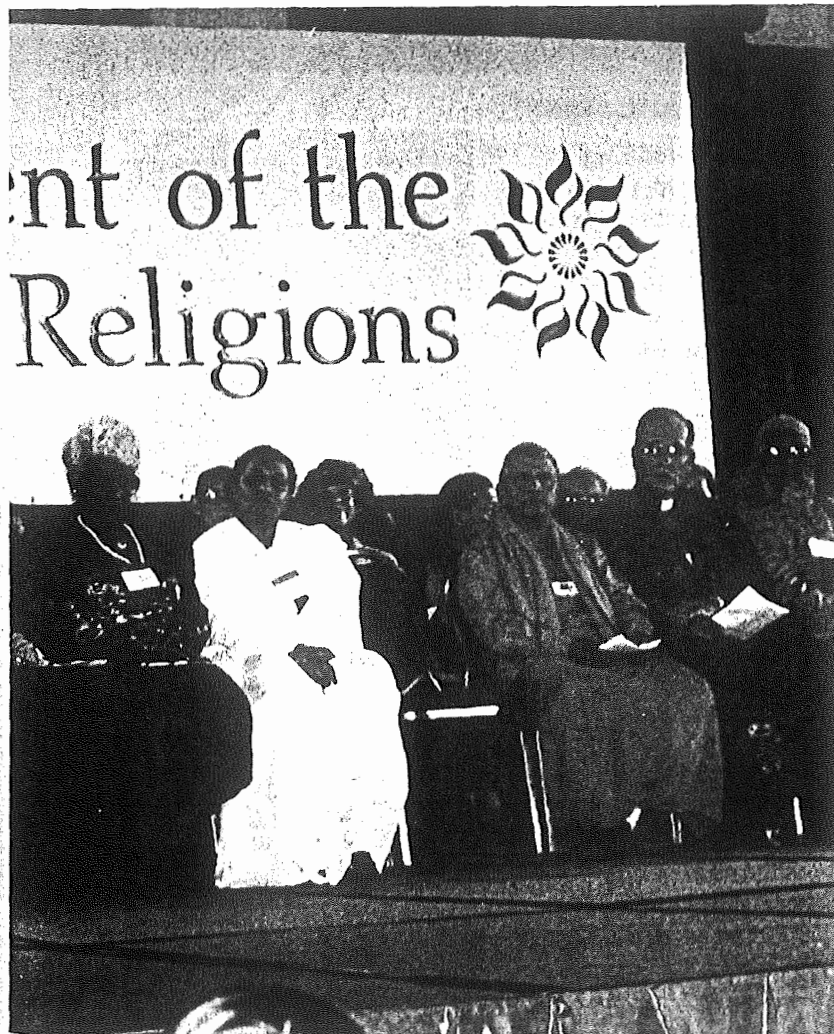
Over 150 religious groups participated in the three-hour long ceremonies, in the Grand Ballroom of the Palmer House Hilton, all sporting the colorful regalia of their faiths. The Zarthushti delegation was led by the Mobed Sahebs in white Jama and Pichodi, with shawls.



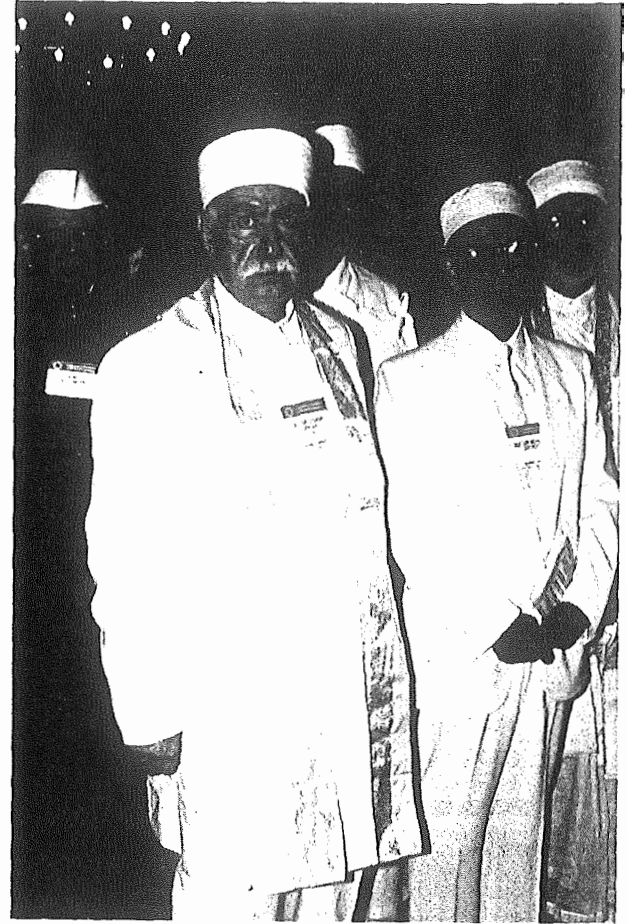
*Dastoor Kobad Zarolia, delivering blessing at the Opening Ceremonies.*

Zarthusti youth carrying the banner down State Street to the Palmer House Hilton venue on Opening Day of the Parliament.

gions



In the Opening Procession: Homi J. H. Taleyarkhan and Mobed Sahebs Oshidari, Zal Sethna, Mehraban Zar-toshty and Jehan Bagli.



Dolly Dastoor of Montreal and Dr. Katie Irani of Houston, carrying the traditional "ses" in the opening procession. Behind them are other Zarthusti delegates, many in traditional dress. This picture was carried in the Chicago Tribune, the Chicago Sun Times, and several other Chicago and Houston newspapers.



Parliament photos by Cyrus Rivetna

### **Opening Plenary: "Interfaith Understanding"**

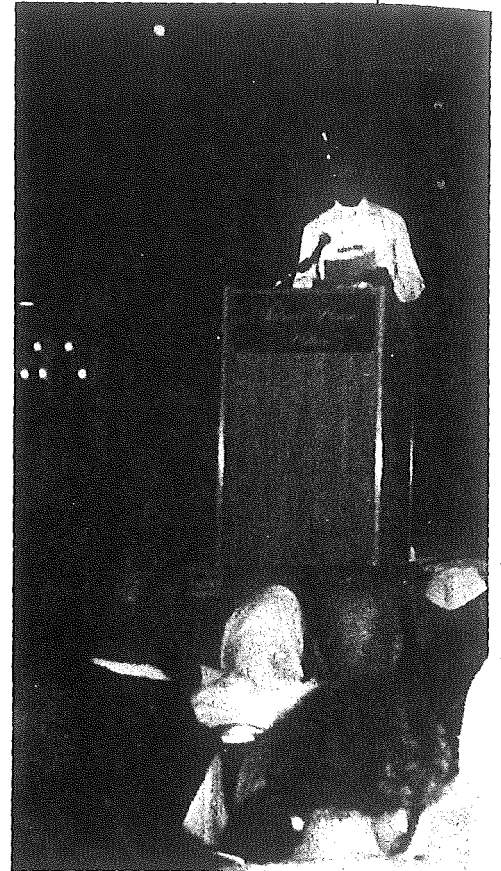
**Dastur Dr. Kersey Antia**  
High Priest of Chicago

*A response to the keynote address by Dr. Robert Muller, former Deputy Secretary General of the UN, for religions of the world to come together in understanding and harmony.*

Zarthushtis once ranked in the millions and were the largest religious group west of the Himalayas; today we are only a handful. However, because of our tremendous age, we have come into contact with many major religions, leading to mutual respect and peaceful coexistence. Zoroastrianism is living proof that religions are not a closed system, but interrelate with each other in positive ways. For example our ancestors were the same as the ancestors of modern-day Hindus, who lived on Mount Caucasus, worshiped the same deities, and spoke the same language.

Zarthushtis share many essential beliefs with Judaism, Christianity and Islam, such as the belief in One Supreme Being, strict ethical code, free will, individual judgement, heaven and hell, resurrection, and the coming of a Savior. The Three Magis that came to greet the newborn Jesus, were Zarthushti priests who had believed for long that a Messiah will be born of a virgin mother. Even though Zoroastrianism is ideologically different from Buddhism, here again we share a common belief in *Maitreya*, a future savior.

Thus our own history has taught us that different religions do not operate in a vacuum. The coming century will be the time to emphasize our commonality rather than our differences. Religious force is the only force that can counter the force of arms and ammunition so freely proliferating in our world today.



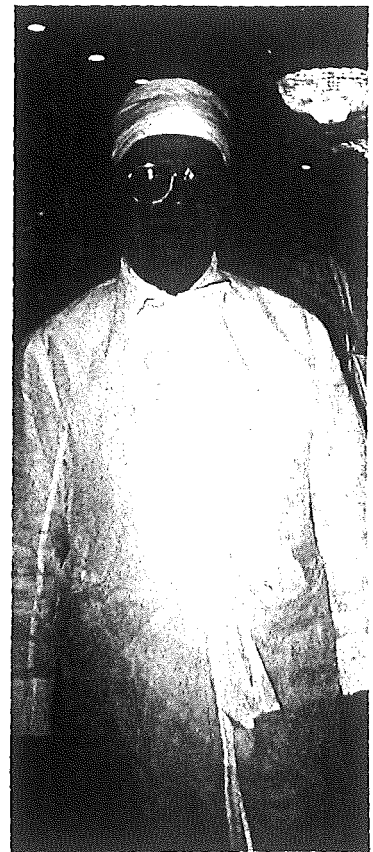
### **Dastur Dr. Kaikhusroo Jamasp Asa** High Priest, Anjuman Atash Behram, Bombay

Dastur Dr. Jamasp Asa was installed as the hereditary high priest of the Anjuman Atash Behram in 1956. He received his M.A. in Avesta and Pahlavi from the University of Bombay in 1955. He studied under Dastur Dr. H. K. Mirza, receiving his Ph.D. in 1964. As a guest professor at University of Mainz in Germany in 1965-66, he studied western methods of study under Professor Dr. Helmut Humbach. With the award of the Humbolt Scholarship in 1970, he returned to Germany to translate "Purshish-niha", questions and answers about religious matters during Sassanian times.

In 1974, he was invited by the Shahbanu to the University of Shiraz, where he worked with Dr. Nawabi to

edit fifty Pahlavi texts into English and Persian. At present, he is writing a book with Professor John Hin-nells on the history of Parsis during the British Raj. Dr. Jamasp Asa's wife, Bakhtawar, is a General Surgeon. They have two children, Jamasp and Shirin.

His concern is that the number of full-time practicing priests is dwindling very fast. "In 50 years, there may not be any Zarthushti priests. If there are no priests, there is no religion." At the same time, he is reassured that the quality and dedication of the young priests today is much higher. He feels that "It is high time to have a consecrated place of worship in North America with a good library, and a learned priest to guide people in the study of religion." His advice is to preserve the tenets and religious heritage with good thoughts, good words and good deeds; "That would be more than enough for one life."







*Dr. Homi Dhalla (at podium), Master of Ceremonies at the Opening Plenary. Dastoor Dr. Kersey Antia (second from right) delivered the Zarthusti message.*

***Dastur Dr. Jehangir Oshidari  
Vice-President of the Iranian  
Mobed Council***

Dastur Oshidari was born in Tehran in 1920. He holds a Ph.D. in Veterinary Science, and retired from his profession about five years ago. As Vice-President of the Iran Mobed's Council, he maintains contacts with the Cama Athornan Institute in Bombay.

The Council, which has a membership of about 50 Mobeds, sets policy on questions put by the Mobeds about religion, philosophy, rituals, etc., through discussion and study, so that everyone speaks with one voice. The Council prepares letters to newspapers to correct mistakes. It also provides pensions for retired Mobeds.

Dastur Oshidari is the author of two books in Farsi: *Encyclopedia of Zarthusti History*, and *History of Zoroastrians in Iran*. He also published memoirs of Arbab Kaikhosrow Shahrokh, who was an influential member of the Iranian Majlis during 1920-21.

His message to Zarthustis in North America is to preserve "Unity". Everyone should study and research religion. Knowledge brings harmony and understanding. But most important for the small community is to gather together as often as possible, without making excuses. All Zarthustis must find time to meet at social gatherings, Jashans and meetings such as Congresses and the Parliament.

*[Interviews of Dastoors Jamasp Asa and Oshidari by Rustom Kevala]*



**Compilation of Papers Available**

Only brief excerpts of the presentations are given here. A compilation of the full text of papers presented by Zarthushtis at the Parliament, newspaper cuttings, and miscellaneous memorabilia, may be ordered from the Publisher, FEZANA Journal, at \$20 per copy.

**"Global 2000: What Shall We Do?"**

In a powerful presentation, Dr. Gerald Barney of the Millennium Institute, crystallized the aim of the Parliament and set forth a clear and compelling agenda for inter-religious cooperation for the sake of all life on the planet. Speaking of the critical issues facing the world he said: "If present beliefs and practices continue, the world in the 21st century will be more crowded, more polluted, less stable economically and ecologically, and more vulnerable to violent disruption than our present world. Serious stresses involving inter-religious relations, the economy, population, resources, environment, and security loom ahead. Life for billions of people will be more precarious in the 21st century than it is now. Earth's people will be poorer in many ways than they are today."

"WHAT SHALL WE DO?" Barney implored spiritual leaders to "look at the traditional teachings within your faith" and help provide answers. He challenged the world's religions to "act decisively to alter current beliefs and practices. Only the spiritual leaders command the emotional energies needed to move heads of state, leaders of corporations and other institutions, and citizens of the world, to acts of generosity and changed thinking and living that must occur."

**Fundamental Tenets of Zarthustra**

Dr. Jehan Bagli  
Princeton, New Jersey



Around us we see a world torn apart by the conflicts of hate, deceit and violence: Bosnia and Middle East, Ireland, and Far East. Most indiscriminate loss of human life is committed in the name of religion. We see hunger and starvation — in Ethiopia,

Somalia, Sudan and Mozambique. Looking back in history when Zarthustra lived, conditions on earth then, were not much different. How does Zarthushtian theology enjoin us to nullify this

widespread defilement and restore tranquility? We see a direction in Yasna 29.10:

*Grant Ye, O Lord  
To these mortals, strength and power  
Through righteousness and good thinking  
By which means one shall create  
peace and tranquility.*

Highly introspective in nature, Zarthushtian theology directs one to conduct an in-depth examination of one's beliefs and values, of one's strengths and weaknesses, and fully understand oneself before making the choice. Humans are endowed with the ability to think and express their sentiments in words and actions. It is through this gift that humanity manifests the 'freedom of choice'. However, with this freedom comes the heavy burden of responsibility, of making the proper choice.

What is the 'proper choice'? It is a choice that causes minimal interference with the elements of creation, yet maintains a maximum rate of progress of knowledge. It is through this dynamic process of choice that we recognize right from wrong, good from bad, happiness from misery, richness from poverty. This is the doctrine of "Ethical Dualism" in the Zarthushtian religion.

**Zoroastrianism — An Ancient Faith for Modern Man**

Keki R. Bhote  
Glencoe, Illinois



The quintessential principles of Zoroastrianism are (a) Ahura Mazda as Creator of the Universe; (b) The Law of Asha that regulates all physical and spiritual activity; (c) On earth, good and evil, happiness and sorrow, heaven and hell, represent

adherence to, or deviation from the universal Law of Asha; (d) Man is endowed with freedom to adhere to or deviate from the Law of Asha, but he must bear the consequences of his actions; (e) To guide him, man is endowed with a spiritual compass — the conscience; (f) After death, the soul, based upon the preponderance of good deeds over evil or vice versa, goes to Heaven or Hell, until at the end of time, all are redeemed to a permanent Heaven; (g) the emphasis on science — a spirit of scientific enquiry and the need to preserve the earth's environment; (h) the spirit of service — work is intrinsically good, but its fruits should go to education, charity and service to mankind.

Each of these principles has not only a scientific rationale, but each also can be applied in the work-a-day world to move mankind to Zarthustra's vision of a world moving towards perfection.

### *Influence of Zoroastrianism on the World's Major Religions*

Keki R. Bhole  
Glencoe, Illinois

The influence of Zoroastrianism was traced — pre-Zarthustra and post-Zarthustra — on the world's major religions. Also discussed were the prevailing philosophies and cultures of these periods. These included: Hinduism and Buddhism; Sumeria, Egypt, Babylon, Assyria, Crete, the Hittites, Cannanites and Phoenicians; the Greek philosophers — Pythagoras, Socrates and Plato; the offshoot religions of Mithraism and Anahita that so dominated the Roman Empire; but especially Judaism and through the latter, Christianity; later, Islam and finally Bahaism. The influence was not a one-way street, but Zoroastrianism, as the older and more politically powerful, made its way more into the religions of the world.

### *Zarthusti History and Modern Relevance*

Dr. Noshir Dadrawalla  
Bombay, India



Is the Zarthusti religion relevant in today's changing times? Has it anything to offer to a world reeling under the pressure of materialism, environmental destruction and ethnic strife? Asha, which has been variously translated as Truth, Righteousness,

Purity, occupies a pivotal position in the *Gathas* and forms the cornerstone of Zoroastrianism. It is only with the help of *Vohu Manah* that man can tread the path of Asha. Stress is laid on the Good Mind because thought, after all, is the seed of action. The three-fold triad of *Humata, Hukhta, Huvereshta*, or Good thoughts, Good words, Good deeds, is an interdependent one for it is the thought which results in the word, which in turn, gives rise to the deed. Zoroastrianism is primarily a religion of action. It is the sum total of a man's thoughts, words and deeds which will determine the fate of his soul in the next world — either to the gates of Heaven or to the pathway of Hell.

Being aware of the *Amesha Spentas* and recognizing them is good, paying them obeisance is better, and actualizing them in our daily lives (by performing as many good deeds as possible and thereby spreading goodness everywhere) is the best of all. For it is only when every individual lives his life consistently according to this ethical infrastructure, that evil will be vanquished, *Frashokereti* or the "Making Wonderful" will be ushered in and Time will cease to exist.

### *Reverence for Nature in Zoroastrianism*

Boman J. Damkevala  
President, Zoroastrian Association  
of Metropolitan Chicago



Zarthustra's message clearly promotes a pure, perfect, peaceful, prosperous and progressive world. The Avesta repeatedly praises, venerates and advocates the preservation of the environment. Seeing nature's brilliance and its masterpiece

creations, a Zarthusti sees the excellence and the magnificence of the Master Artist. Through nature's beauty, a Zarthusti sees beauty in other virtues of life.

Reverence for nature is found in almost every religion. Why is paradise almost always portrayed as a beautiful garden in every religion? If all religions put up a common front of environmental awareness, followed by environmental renovation, we can put this critical issue to rest. Many religions talk about renovation. Zoroastrianism was perhaps the first to bring forth the idea of renovation, or *Frashokereti*. With my finite wisdom I cannot fully comprehend the concept of *Frashokereti*. However, simple ideas like conservation and recycling are well within my grasp. Touch the earth, love the earth, honor the earth, her hills, her plains, her valleys, her rivers and her seas. And, I am sure, she'll touch you back.



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## Religion and Women's Fundamental Rights

Dolly Dastoor

President, Zoroastrian Association of Quebec



"Women's rights are human rights" would seem to be a proclamation of the obvious. But is it? International human rights were defined and officially adopted by the UN's Universal Declaration of Human Rights in 1948. This historic declaration defined people's civil, political, economic, social and cultural rights. While many

people may assume that these human rights, laws and treaties cover both genders equally, global reality sadly proves otherwise. As UNICEF has pointed out, the enjoyment of human rights and fundamental freedoms is "likely to depend on the one cruel chromosome."

"A hundred million women are not in this world today as a result of male preference and female infanticide. Violence against women is the most pervasive abuse." Mrs. Dastoor then summarized a stunning indictment of the worldwide situation of abuse of women's fundamental rights.

We cannot move back in time, to an old social order. But the world's religions are flexible enough to absorb the changes. The real issue is what to do about the sociologies that they endorse. How to change the old sex-role models in patriarchal religions that cling to extreme male dominance is the challenge of the future. Will women ever be able to achieve their spiritual personhood? Or will the rise of religious fundamentalism in the world push them back to the outmoded social patriarchies of yesteryears?

## Non-Zarthusi in Zarthusi Percepts

Adi Davar

Falls Church, Virginia

Most Zarthusis in or from India and Pakistan have been conditioned by their forebears: "non-Zarthusis have no place in Zarthusi concepts; one has to be born a Zarthusi to have the privilege of practicing the faith ..." What do the Gathas say? What did Zarthusra envisage as the adoption by man of the revelations of Ahura Mazda? The answer is that he envisaged his faith to be universally adopted by all who chose to do so of their free choice.

The Gathas are replete with this vision. Zarthusra talks of: "all people", "mortals", "all of us creatures under Thy rule", "all living men", "those who wish to hear", "Ye from nearby or afar", "what is best for all mankind". He envisions the spread of Ahura Mazda's message "far and wide", "whereby one may hold whatever faith one wills", even to "the wicked unbelievers" so that they can be brought to lead righteous lives and turned into believers in the teachings of the Wise Lord. He talks in the Gathas of four units of human society — family, community, fellowship and world; but never of any particular race, class, nationality or country. As professor Mills concludes: "It is impossible to doubt that the author of Yasna 31 had in mind the hope of a universal conversion of mankind."

Turning to the post Gathic writings — in the *Fra-wardin Yasht*, the author proclaims: "May the knowledge, practice and fame of the mazdayasni religion increase over the world and pervade the people of all 7 regions of this earth." Even in the daily *Din No Kalmo*: "A religion ... which God has made known for the people of the world." The *Dinkard* says: "Ormazd has commanded Zarthusra that His excellent religion should be spread among all races of mankind throughout the world." Dastur Dhalla summarizes: "From the Gathas down to the other Yasnas, Visperad, Yashts and Vendidad, and throughout the entire Avesta-Pahlavi, clear and unambiguous commandments can be found to spread the faith."

## Zoroastrianism: A Universal Faith

Adi J. Davar

Falls Church, Virginia.



Historical and scriptural evidence compellingly establish the universality of Zarthusra's teachings, and His vision that all mankind should benefit from them. Like all profound philosophies of religions divinely revealed by God to men, Zarthusra's transcends the

narrow sense of those terms. Its spread and the practice of his faith by all men or women who cared to choose it, is the critical thread in his teachings.

Zarthusra found his first follower in the powerful King Vishtaspa of the Kyanian clan ... his kingdom covered what is now modern north-east Afghanistan, Tajikistan, Baluchistan and Uzbekistan.



*Dinkard* suggests that Vishtaspa fought to spread the faith to adjoining kingdoms, especially some of the powerful Turanian ones. Thereafter, his son Aspandiar and "other royal sons warred in Arum (Asia Minor) and Hindii (North India) to spread the religion." Whether it was through such means, or other ones, it seems that Zoroastrianism spread over the next few centuries after the prophet's death, first to the north and east, and only later to the west of the Iranian plateau. This included the Turanian nations of Tartary (ancient Sogdiana which is today's Uzbekistan, Tajikistan, Khirgistan and Khazakstan), Mongolia and China and the lands now forming parts of modern Northern Iran and Northern India.

After it became a state religion under the Achaemenians in 6th century BC, its practice spread westwards to Iraq (ancient Mesopotamia), Turkey (Asia Minor, Anatolia, Cappadocia and Armenia), Azerbaijan, Cilicia, Georgia, etc., which were all a part of successive Persian empires. The practice of Zoroastrianism after the prophet seems to reflect a fulfillment of his vision of a universal faith, espoused by people of many races in many countries in the vast geographical span from Asia Minor in the west across Central Asia and the ancient Iranian plateau to North China in the east.

### *The Zarthusti Perspective of Inter-religious Dialogue*

Dr. Homi B. Dhalla  
Bombay, India



When two religious traditions confront each other, they may borrow from or disregard each other; a new religion may be formed, or one may destroy the other. In such a climate, how is interreligious dialogue possible? Only if we, each one of us, sets aside our

assumptions of superiority — "all religions are equal, but mine is more equal."

Zoroastrianism has a complex experience of pluralism over four millenia. During the past century Zarthustis have settled in China, Japan, Malaysia, Australia, Africa, Europe, and of course in America. They have become successfully integrated into their milieu, being responsive to their cultural habitat. Possibly the Zarthustis owe their ability to integrate to their religious roots.

According to Zarthustra, not only human beings, but all creatures possess a '*fravashi*', the transcendental divine essence. We are, therefore, united in the limitless. Through inter-faith dialogue I have acquired a maturer world-view: I have discovered, not different 'Truths', but different perspectives on the same reality. The one constant reality is that of being human. Thus, through dialogue, we can go beyond dialogue, to understanding. We can hone our perceptions of our own faith by sharpening our awareness of that of others.

Religion is one of the strongest motivating factors in human existence. This immense potential has to be harnessed to ease the ever-growing threat to world peace. French scholar Paul du Breuil reminds us that "no other philosopher in history proposed such a daring program as Zarthustra who wanted both, the inner transformation of man, as well as the social and political transfiguration of the world."

### *Zarthusti View of Ecology*

Dr. Homi B. Dhalla  
Bombay, India

Today, the march of a dynamic technology and science, the carcinoma of planless urbanization, the population explosion, the immense deposits of sewage and garbage, the cataclysmic nuclear tests, have all contributed to ravage the earth. Man's gradual devastation of the environment has culminated in a crisis which is both urgent and drastic. We are at the edge ... will we survive?

Zoroastrianism is termed as an 'ecological religion'. Ahura Mazda is not only the creator of the universe but also its protector and sustainer. The devout Zarthusti regards the elements of nature with the most profound reverence. The Avestan texts clearly reflect this veneration for the earth, the air, the waters and even plant life. Among the first prayers taught to Parsi children is the Confession of Faith [*Jasa me Avanghe Mazda*], which emphasizes the principle of non-violence towards all living creatures. These values are embedded in the Zarthusti psyche: man is a trustee of nature; he should not violate that trust. Man is considered an integral part of the ecosystem comprising of animals, plants, soil and water resources.

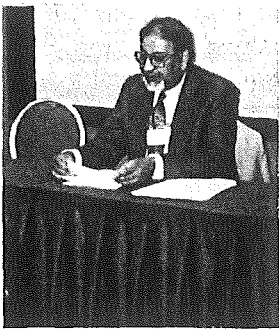
Taraporewala has epitomized Zarthusti sentiments for the earth thus: "Armaiti has been identified with Mother Earth who sustains and nourishes us all upon her bosom. We have our birth from her, we are nourished in life by her and after death we rest in her bosom again." The concept of interdependence between man and nature is poignantly

validated by this metaphor. The role of Earth as Mother has fecund possibilities because it is a metaphor which crosses historical and religious lines and combines the current trends of earth-consciousness and women-consciousness.

It is man's mission to have such an inwardness of God's Divine Plan that he can work for the advancement of the world, for his own progress, for that of others, and for the weal of all creation.

### ***Asha — The Essence of Din-e-Mazdayasni***

*Kaemarz Dotiwala*  
Houston, Texas



Let us delve into the Law of Asha, and see how it has impacted a whole community, its culture, and if internalized today, could have a positive impact on bringing peace and harmony in our bereft world. Asha connotes the eternal, immutable and causative law that

governs the universe. In Din-e-Mazdayasni, it is one's actions that determine the direction of one's life. An individual is free to choose his/her course of action and set the accrual of certain consequences in motion. The consequence of each action is predetermined, but the choice of action for the person is not. Each one of us has total freedom to choose his/her actions. Thus the fate of each person is not preordained. However, once the choice is made and the direction of that choice is set, the consequences of an individual's thoughts, words and deeds will always follow in accordance with the Law of Asha.

An Ashavan must realize that he/she has not carried out his/her duty as Ahura Mazda's co-worker merely by keeping away or abstaining from wickedness. Active not passive righteousness is required. For one to lead a life based on the Law of Asha, one must endeavor to propagate virtue and righteousness and eradicate falsehood and wickedness in order to advance the world towards victory and the final establishment of the Kingdom of Ahura Mazda on earth (*Fresho-kerati*) [Y. 34.15].

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### ***History of Religions***

*Dr. Pallan R. Ichaporia*

*Womelsdorf, Pennsylvania*



Since man came on the horizon of world history, he has looked at natural phenomena like thunder, floods and earthquakes as supernatural events beyond his understanding and thus to be feared, and pacified with offerings, often bloody sacrifices, or by token gifts. This

pattern of behavior gave rise to "Primitive Religions". The next stage was organization of the religious beliefs, resulting in division of classes into specialists (clergy) and non-specialists (laity). These specialists tend to be experts in churning out rituals after rituals. At a much later stage, three major religious functions arose: (a) to maintain natural order of the universe, (b) to maintain social order, and (c) to maintain life, i.e. to have a good life and avoid death, thereby achieving immortality. Rituals were developed to maintain these three functions.

The next stage in human history is the appearance of "Reflective Religions" with its commitment to a religious vision. There arose in the eastern Iranian lands great teachings propounded by Prophet Zarthustra. He gave the hymns called *The Gathas*, with the theology of belief in one Supreme Deity *Ahura Mazda*, who created this living world according to the Principle of Truth in the spiritual realm. When it was actualized, there arose a vector of opposition called *druj* to frustrate and oppose all His creations. This is known as the evil spirit *Angra Mainyu*. To further the cause of truth and justice, and to oppose *Angra Mainyu*, a spirit of benevolence called *Spenta Mainyu* was created by Ahura Mazda.

Later developments in his religion gave the great mythologies, return of *Yazatas* of polytheistic beliefs (so clearly rejected by Zarthustra), and eschatology such as resurrection of the dead on the day of judgement, belief in fixed places like heaven or hell, and the return of *Soshyant*. These developments were influenced by alien thought including Anatolian and Mesopotamic, and ended up influencing other great religions like Judaism, Christianity and Islam, and in turn were influenced by them.

### ***Zarthusrian Scriptures — Source, Depth and Understanding***

*Dr. Pallan R. Ichaporia  
Womelsdorf, Pennsylvania*

Rising among the polytheistic Iranian tribes, shortly after the 2nd millenium B.C. were the teachings of Zarthustra, that went beyond the bounds of people or tribe, and upset the traditional values upon which the religions, and political and social hierarchies of an archaic Aryan society were founded. There is no evidence that Zarthustra's message was meant only for the Iranians. *Fravardin Yasht* mentions worship of the fravashis of just men and women in ALL lands where Zarthustra taught, without ethnic or tribal distinction. It did not matter to Zarthustra whether they were Iranians, or Proto-Indoaryans or otherwise. What counted was the assertion of his idea of monotheism and condemnation of *daevas* (deities) as false Gods.

Thus the Gathas of Zarthustra reject the religion of the *daevas* as the fruit of ignorance and illusion, and proclaim a doctrine of monotheism with ethical moral dualism, based on man's free choice of which the prototype is the choice made by the twin antithetic spirits. This is the most striking original message whose final aim is gaining true knowledge by exercising forces that are aspects of the supreme, all powerful God, Ahura Mazda, and virtues in men who set out upon the straight paths of Truth, Good Mind and Good Thoughts. The aspects of God and virtues in men (in the later Avesta called the *Amesha Spentas*) form the retinue of the Wise Lord and are the relations and inter-relations that link the world of God to the world of men and the physical and material world to the mental and spiritual world.

### ***The Operation of Zarthustra's Moral Imperative in the World Today***

*Professor Kaikhosrov D. Irani  
New York, New York*

Zarthusra's theology in the Gathas demands from the faithful, a life of dedication to the application of the Good Mind to discerning the Truth, i.e., the ideal state of creation, and the will to bring it about.

The promotion of Asha is the central focus of the religion and constitutes religious justification. Thus Zarthusra's religion is not one of supplication or offering, nor is it a religion providing comfort. It is a religion of responsibility. As the Prophet says: "May we be like those who bring the world toward perfection." That guidance becomes the moral imperative, and life according to that imperative becomes the fundamental religious act.

### ***The Vision of a Perfecting World***

*Professor Kaikhosrov D. Irani  
New York, New York*



Zarthusra brought forth a profound vision which reconstructed the nature of ancient religiosity. He repudiated the sacrificial cults of blood and flesh offerings, and rituals producing magical effects. He replaced them not just with a new religion, but a radically new notion of religiosity, rooted in wisdom and conscience, constituting a View of the World and a Way of Life.

The Prophet envisioned the divinity, Ahura Mazda, as creator of a scheme of perfect goodness, the enunciation of a deep Truth for the totality of creation in accordance with which existence would evolve in perfection and harmony. This Truth is called *Asha* in the Gathas, the hymns of Zarthusra. Such a profoundly philosophic view of *Asha* is an abstract concept capable of being grasped by reflective thought alone, though being the blueprint of a perfect world. The world we live in, however, is a theater of actions in which progressive and harmony-producing forces are opposed by destructive and divisive ones, where both good and evil intentions, attitudes and social vectors are found. This flawed existence Zarthusra recognized as frustration of the divine scheme of *Asha*.

The Good Mind (*Vohu Manah*) enables us to recognize the flawed world for what it is, the Spirit of Benevolence (*Spenta Armaiti*) inspires us to better this world and ultimately to transform it towards perfection, i.e. bring about the actualization of the Ideal Truth, the vindication of Right and Justice. The commitment to such a life of bringing about a happy, harmonious, morally perfect social order is what the Prophet offered, as the *Mazdayasni* faith. He asked his listeners to attend to his teachings, and with care and clear mind, choose a life of intelligent reflection and active benevolence.



**Ahura Mazda***Ervad Dr. Ramiyar Karanjia**Dadar Athornan Madressa, Bombay*

The first thing we learn about God in the Zarthusti religion, is that God is unlimited. So we, with our limited intelligence will try our best to understand Him in all is vastness and greatness. God, in the Zarthusti religion is called *Ahura Mazda* Lord of Life and Wisdom.

He is the Creator of all good things in this world, of all life. And he is all-wise, aware of everything that is going on in the universe, and he makes everything happen with a purpose.

The abode of *Ahura Mazda* is in Endless Light. God is seen as Light — bright and radiant. In fact, when Zarthustra goes in conference with *Ahura Mazda* all he sees is light, light and light. That is why Fire is the symbol of God on Earth, His son, as it looks most like Him. The standing epithets of *Ahura Mazda* in the Avesta are *raevato* and *kharenghto*, radiant and glorious, which are best represented in the radiance of fire.

Now let us examine our relationship with God. At the start of every prayer there comes a small phrase in the Avestan language "*Khshnothra Ahurahe Mazdao*", or "For the propitiation of *Ahura Mazda*", which in simple words means — May I make *Ahura Mazda* Happy. Yes friends, that should be the bottom line of our life — to try and make *Ahura Mazda* happy. We can also make *Ahura Mazda* happy by taking care of the elements of nature and keeping them in as pure and pristine a state as possible. Our health and happiness depend on these four elements — earth, air, fire and water.

**The Pathway to a Zarthusti Life — Asha***Ervad Dr. Ramiyar Karanjia**Dadar Athornan Madressa, Bombay*

Asha is the foundation around which the edifice of the Zarthusti religion has been built. All aspects of human life, whether they be physical, mental, emotional or spiritual, are governed by the Law of Asha, and man is instructed to lead his life by walking the Path of Asha. Though the concept of Asha is exclusive to Zarthusti religion, its applications are universal and apply to all. Prophets, Seers and Philosophers down the ages, have advocated a "path" for leading a happy and

purposeful life, and achieving one's ultimate aim in life — communion with the divinity. Buddha embodied his teachings in the "Eight-fold Path." The Vedas advocated Rita as the right "path for men and Gods." Jesus called himself "The Way" and asked his flock to follow him. Shintoism — one of the national religions of Japan literally means "The Way of Gods." The predominant concept in Lao Tse's philosophy is Tao which means "The Way." Prophet Zarthustra advocated Asha as the one and only true path.

The Law of Asha is called *vahishta* (the "best") in the Avesta. Treading the Path of Asha, for an individual, implies the ideal physical, mental, moral, emotional and spiritual behavior, leading to Ultimate Union, which is not an individual, but a global event, wherein all the creations reach the state of Perfect Bliss. This event is called *Frashogard* — the "Making Wonderful."

The Law of Asha governs the entire cosmos and cosmic creations. The moving of the planets and satellites in their orbits around the sun, the changing of the seasons, the ebb and rise of tides, the waxing and waning of the moon — all take place in an orderly manner according to the Law of Asha. It is through this Law that nature maintains a meticulous balance between its creations and creatures and it is the responsibility of mankind to help maintain the balance amongst the four natural elements of earth, air, fire and water.

**Modern Business — the Zarthusti Way***Kayomars P. Mehta**Palos Heights, Illinois*

We live in an age of confusion created by the rapid progress of technology. We live in a world of great stress, strain and pressures. In spite of scientific advances, man feels quite insecure and unsatisfied. In spite of all the comforts of modern life, there is some emptiness

within us. We have lost the balance between the material, mental, moral and the spiritual values. One of the most important questions raised is whether a "minimal ethic" in the business world could be agreed upon by most of the world's cultures. What do world religions have to offer here? How do we find some form of global norms and what does it mean in Central Europe, Japan, the US and others in developing ethical frameworks.

Religion is the inner voice of the deepest human spiritual experience. It must offer a civilizing influence and humanizing power. Individuals need to learn the teachings of their religion and put them into practice in their daily lives. My religion teaches me the purpose of creation, my relationship with the creator and with my fellow human beings. My religion is a way of life. How I think, how I behave, how I speak, how I deal with others, how I act and how I live is all part of my religion.

The Gathas give us a four-step formula for living our life, based on the *Amesha Spentas* — *Asha*, *Vohu Manah*, *Khshathra*, and *Armaiti*. If we follow these four sequences in our day to day life, then the consequence is that our soul attains the reward of Perfection, *Haurvatat* and Immortality, *Ameratat*.

### *Zarthusra's Paradise: in this World and the Next*

Dina G. McIntyre  
Pittsburgh, Pennsylvania



One of the things I love about Zarthusra's concept of paradise, is that it finds expression in both realities — the reality of our material world, and the reality of the spirit. Heaven is expressed through what Zarthusra teaches are the ultimate objectives. And what are these ultimate

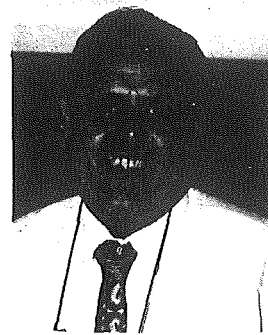
objectives? To understand that question, we have to understand Zarthusra's idea of divinity, and of how we worship and attain to God.

To the extent that man can understand God, Zarthusra describes Him in terms of seven divine attributes or forces — truth and right (*Asha*), good thinking or good mind (*Vohu Manah*), the spirit of goodness, of benevolence, of loving kindness (*Spenta Mainyu*), good rule (*Vohu Khshathra*), loving service or devotion to God's rule (*Spenta Armaiti*), completeness or perfection (*Haurvatat*), and immortality (*ameratat*). It is the attainment of these divine values, this essence of divinity, that are Zarthusra's ultimate objectives... To summarize Zarthusra's idea of how we bring a touch of paradise to our material world, he teaches that when we bring God's divine values to life in our world, with each thought, with each word, with each action, we create something of heaven here on earth.

When we have succeeded in perfecting these divine values in ourselves, and have learned all the lessons life has to offer, we ultimately achieve completeness and immortality. We become one with God. We attain the prize — paradise. In the Gathas, heaven is not a physical place to which we go after we die. It is the state of being that occurs when we have achieved completely, God's divine values.

### *A Compilation and Analysis of Various Translations of the Gathas and Yasna — the Major Zarthusri Scriptures*

Dr. Purviz Kolsawalla  
Sydney, Australia



The translations of the Gathas fall into several different schools of interpretation. The majority of Western, and some Parsi scholars, including Mills, Geldner and Kanga, relied on the extant Pahlavi translations. The biggest advantage is the fact that the Pahlavi grammar and

language is reasonably well understood, as it is a comparatively new language; however, in Sassanian times, the Avesta language and grammar was very imperfectly understood, and interpretations were tinged by the prevailing non-Zarthusri philosophies of Christianity, Neo-Platonism and other philosophies prevalent in Iran.

The second school of scholars were the Sanskritists — Taraporewalla, Bartholomae, Khabardar and Chatterjee. They relied on Vedic Sanskrit language and grammar. The advantage is that Avesta is a sister language of Vedic Sanskrit, and the translations are probably the closest to Zarthusra's actual thinking. However, the Gathas are full of deep, esoteric and allegorical references, which could not be easily explained by simple philology; also the translations are tinged with Vedic Hindu ideas.

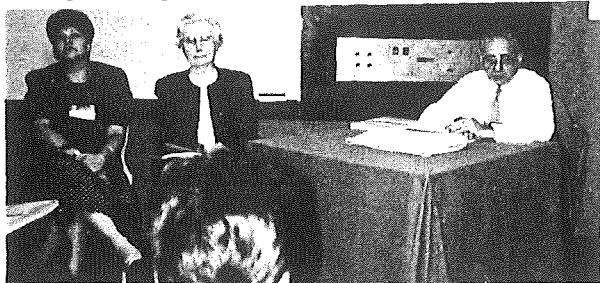
The third school propounded by Kavi Khabardar is that of translating the Gathas with the aid of Sanskrit as well as with an astrological explanation. He paid great attention to meter, grammar and sentence construction. Khabardar's translation provides a very deep challenge to traditionally held beliefs. The fourth school is of "Ilm-e-Khshnoom", whose leading luminaries were Ustad Saheb Behramshah Shroff, Dr. F. S. Chiniwala and Phiroze Masani. Chiniwala's translation is unique

in the sense that he bases it on Pahlavi scriptures including the Dinkard, which makes references to several lost Nasks. This is superimposed by the esoteric explanations which are sometimes quite astonishing and revealing.

A study of the various translations yields different interpretations, each with its own style and line of reasoning. Each is influenced by various factors, but a common golden thread of spirituality runs through all of them. Such is the true beauty, genius and far-reaching thinking of Asho Zarthus-tra.

### *Reflections on Religion's Failure to Promote Harmony*

Jamshed J. Modi  
Arlington Heights, Illinois



Our century has been a witness, time and time again, to the most outrageous behavior by man to mankind and shamefully often in the name of religion. One brutal struggle has been followed by another. As an English essayist once observed: "All civilization from time to time becomes a thin crust over a volcano of revolution." The question is: Why do good, intelligent people, allied for a higher cause, end up in disarray?" I suspect that much has to do with the nature of man himself. It is the struggle between those adapting ancient beliefs and customs to fit the current environment, against those committed to strict interpretation of the holy books. Another reason may lie in the eagerness with which zealot men of one religion attempt to recruit into their fold, those of another faith.

Does this mean that men of goodwill cannot transcend above theology and make progress on issues more meaningful to man's survival? Not at all! This assembly is an indication of how times are changing and rapidly so. The council's leadership reflects representatives from a rainbow of colors. By acknowledging the universality of its members, the Council has taken its first step along the road to religious harmony. More importantly, it has also chosen to go beyond inter-faith dialog and recital of prayers, by directing its focus on issues critical to survival of the earth. These are

subjects that all good men can freely debate and yet yield no ground on their basic religious tenets.

However, noble ideas must be backed up by realistic measures to ensure their achievement. Foremost among them is proper funding. Money acts like a lubricant ensuring smoother passage through the machinery of roadblocks and bureaucracy. Next is an alliance with like-minded politicians. Political assistance will be needed to open closed doors and provide legislative support. Last but not least is media support. Getting the backing of both the broadcast and print media in today's world is a very important step in promoting religious harmony.

### *Collision of Religion and Society*

Pervin J. Mistry  
Mississauga, Ontario



Two opposing forces work on mankind: Religion, based on immutable truth which cannot be changed but must be obeyed, and Society made up of imperfect people who constantly change their thinking. When Religion and Society collide, there is strife,

sorrow and destruction of moral values. Some issues which come to the forefront during the collision of Religion and Society are:

Power of Choice. Mankind has been given the power of choice. We have the freedom to spiritually progress or retrograde by choosing which mentality we put into use. Needless to say, our society is not progressive, but destructive. The world swarms with churches, mosques, temples, synagogues and universities. Yet there isn't enough wisdom to enable us to live in peace. This is because knowledge is not wisdom.

Freedom. As long as we thirst to go to heaven, we are not in heaven. As long as we desire and fight for freedom, we are not free. To be spiritually free, is to be beyond duality when the mind obeys and surrenders to the will of the divine soul, without choosing!

Equality, Rights and Responsibility. By enthroning equality we have chosen selfishness and personal rights over universal responsibilities. There is total chaos because every individual believes himself to be right and to have a right, but not what is morally right or correct. While there is no law against women going to work, is it morally correct and is it

a woman's "right" to abandon her children in the care of baby-sitters in order to seek "equal rights" to satisfy themselves personally? Equality in ordination may not be what God in His wisdom has ordained. Women can, and do attain the spiritual heights any man can, but the difference is in manifesting the outcome of the sacred rituals which rigid purity demands. Women, biologically, are unable to maintain ritual purity. Therefore equal status in ordination is spiritually wrong.

**Ecology and Environment.** Modern man has become a virus on the face of the earth because we are destroying the very host and its species on which our lives depend. We, in spite of all our hi-tech advances are still at the mercy of nature, unable to prevent floods, earthquakes and tornadoes. Has our technology mastered nature, or is nature now destroying us through technology?

**Preservation of Cultures and Religions.** The mandate given by all the Prophets to their disciples is to convert evil into good, ignorance to wisdom, unrighteousness to righteousness — not convert the practitioners of other religions and thus cause them to disobey the choosing of their immortal soul. The voice of God resides in our soul, not in our mind which is imperfect. Therefore the mind must obey the dictate of the soul, and follow the religion bestowed at birth.

### ***"Ahmai Tanvo Dravatatem" — May I be Deserving of Good Health***

*Dr. Mehroo Patel*  
*Oak Park, Illinois*



Invoking the above blessing, a Zarthusti devotee reminds the self to live a lifestyle conducive to promoting health and well-being by preventing disease and ill health. The devotee is an active participant in one's own health and well-being by being responsible for

learning and following habits and lifestyle in preserving one's own health. Health and well-being are the individual's right, earned by personal responsibility and informed (learned) choice. Asking, demanding or ordering a cure for one's ailments by passive chanting of mantras, performing rituals or offerings to deity is not the prescription for health or wellness in Zarthustra's teachings.

Medicine played a substantial role at the 1893 World's Columbian Exposition in Chicago one

hundred years ago. [A photograph of the Medical Bureau and staff of the fair in 1893, was projected, and the discussion moved along.] The time to start a healthful living lifestyle is now. The ingredients for good health are a sensible diet, exercise and activity, rest, avoidance of injurious agents such as tobacco, drugs and alcohol, moderation, and stress management. Active partnership with the physician to maintain optimum health and prevention of illness is preferable to relegation of treatment to the physician after the ill health has occurred. Preventive health evaluations, immunizations, and the early detection of silent creepers like diabetes, hypertension and cancer are important. Menopause, osteoporosis and prostate disorders are age-specific conditions that can be better understood in the light of prevailing medical and scientific knowledge. Every person needs to make an informed choice for themselves, from all the available disciplines and methods including alternative forms of therapy.

### ***Zarthusti Way of Life for Modern Men, Women and Families***

*Dr. Mehroo Patel*  
*Oak Park, Illinois*

Humans are endowed with a thinking mind (*Vohu Manah*) and charged with following the paths of righteousness (*Asha Vahishta*), to perform good and noble deeds (*Khshathra*) with devotion (*Spenta Armaiti*). This, in a capsule, is the concept of creation in Zarthusti teaching.

Ahura Mazda's (God's) infinite wisdom has created humans endowed with faculties in varying degrees — intellect, strength, endurance, physical appearance — so as to complement and equalize the status of the two genders, men and women. Procreation hence necessitates complementary functions of both. The woman assumes the role of protecting, nurturing and educating the little ones with TLC, while leaving the tasks of providing food, shelter and protection to the man. This primary family unit then expands into extended units with grand-parents, uncles, aunts and other family members. In the days when hands performed most tasks, equipment and other assistance not having yet been devised, this support and sharing of tasks in extended family units became necessary. These then extended into societies, and cultures developed.

[Dr. Patel's panel included Dolly Dastoor, Adel Engineer, Kayomars Mehta, Dr. Katie Irani, Ervad Ramiyar Karanjia, Kamalrukh Katrak and Cyrus Rivetna].



## ***Proposal to Evolve the Parliament Towards a United Nations of Religions***

***Rohinton M. Rivetna***

***Trustee, Parliament of the World's Religions***



Man's inhumanity to man, violence, hunger, war and strife, often in the name of religion, continue to plague the world. The earth and its environs have been devastated by a total disregard, until recently, of its natural creations. And yet, there is a yearning among peoples of the world for peace

and understanding. This yearning existed a hundred years ago. On the Opening day of the Parliament in 1893, Swami Vivekananda said: "I fervently hope that the bell that tolled this morning in honor of this convention may be the death knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal."

People of all religions are calling for an end to the discord. But where can they turn? People of religion abound. There is tremendous potential for arresting the devastation by bringing the weight of religion to bear on the problems we face, but it is largely unharnessed. In 1893, Charles Bonney, convener of the Parliament alluded to the formation of " ... a World's Parliament of Religions, in which their common aims and common grounds of unity may be set forth".

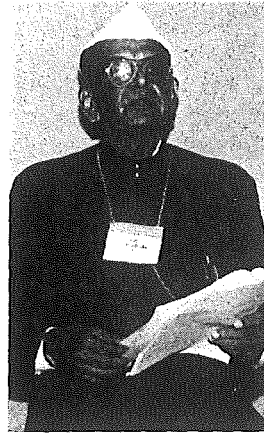
A century has elapsed without any concrete steps having been taken. Again, at this Parliament, we are hearing speakers echoing the same sentiments. Is it not time now, to mobilize the religions of the world to come together in one forum, along the lines of the United Nations? Such a body — a "World Assembly of Religions", would draw its membership from the world's faith communities. It would have an "Executive Council" (the working body), and a General Council (the policy-setting body). Such a body would be well financed by the membership, with a permanent Secretariat and a permanent location.

The moment is now. We must capture the enthusiasm that is prevalent at the Parliament this week, and move this dream forward.

## ***Religions of the World and How They Can be a Unifying and Purifying Force for World Peace and Unity***

***Padma Shree Homi J. H. Taleyarkhan***

***Former Governor of Sikkim, Ambassador of India to Italy, United Nations' FAO, Cabinet Minister in Maharashtra, and Senior Member, Minorities Commission, Government of India.***



If we look at the myriad religions of the world we will see that there is great scope for the study of comparative religions and through such studies, for the promotion of the humanization of knowledge and respect for all religions. Out of over five billion (5,000 million) people, the largest number are Christians (1.7 billion, or 34%). Islam

is the second largest religion with 881 million Muslims. Hinduism is the third largest, with 665 million adherents. Buddhists are the fourth largest, with 312 million, including many in Japan, Thailand and China. The total Chinese folk religionists (including Confucians) number 180 million, making them the fifth largest group. Religionists from various tribes of the world total 92 million. Next is Judaism, with 18 million Jews, the largest number naturally being in Israel. The next biggest religious group is the Sikhs who number over 17.5 million, with the majority in India. The Bahais are also recognized as a religion with 5 million followers. The Jains are counted as a separate religion with 3.5 million followers, and the Shintoists of Japan number 3.4 million.

The Zarthusti religion though the oldest in the world, has 250,000 adhering to their faith, and has influenced several other major religions of the world. The largest number are in India, called The Parsis, who number 71,500. Despite their small numbers, they have made notable contributions to the political, economic, social and cultural history of India. It is interesting to note, that the second largest population in the world, is that of non-believers, either agnostics, who believe in the existence of God but not in religion and do not profess any, or Atheists, who do not believe in God at all and therefore do not have any religion. These figures include those of the former USSR. Together, the Agnostics and the Atheists, number 1,100 million or 20% of the world population.

If all the religions were to combine into a unity of religion, and make the religion of unity, what a unifying and purifying force for world peace religion could become.

***The Message of Zarthustra has Inspired the Role, Responsibility and Responses of the Parsis towards Welfare of the State***

*Padma Shree Homi J. H. Taleyarkhan  
Bombay, India*

Since the creation of mankind in this world, there has been a struggle between *Ahura Mazda*, the Lord of Light, and *Ahriman*, the Prince of Darkness — the one force creative, the other destructive.

When Zarthustra was born, the very trees and the rivers and mountains sang a song of Triumph at the victory of God over the devil. A divine light illuminated the world. By 15, Zarthustra had finished his education and was ready to wear the sacred girdle of the religion. In the next 15 years, he refined his character in the sacred waters of compassion. He wandered among his followers to comfort them in their hour of distress. He learned, and then taught the art of inter-dependent living. At the age of 30 he became the teacher of the new religion. On the Mount of Sabalon, he saw a vision. He had beheld *Ahura Mazda* face to face, and seen all His seven faces — His sevenfold personality representing Eternal Light, Omniscient Wisdom, Righteousness, Power, Piety, Benevolence and Eternal Life.

The *Zend Avesta*, became the tower of theology, of ethics and philosophy, dealing as it does with the nature of God, the duty of man and the destiny of life. The original version covered more than 12,000 cowhides. When Alexander set fire to Persepolis, much of it was destroyed and what we have in our custody today are but the fragments which depict the ideals of Zarthustra about God, man and destiny. At one time, under Darius (6th century BC), one of the greatest Zarthusti kings, the Persian Empire extended into the entire valley of the Indus and the Punjab. It was known then as Fars or Pars, later corrupted into Persia.

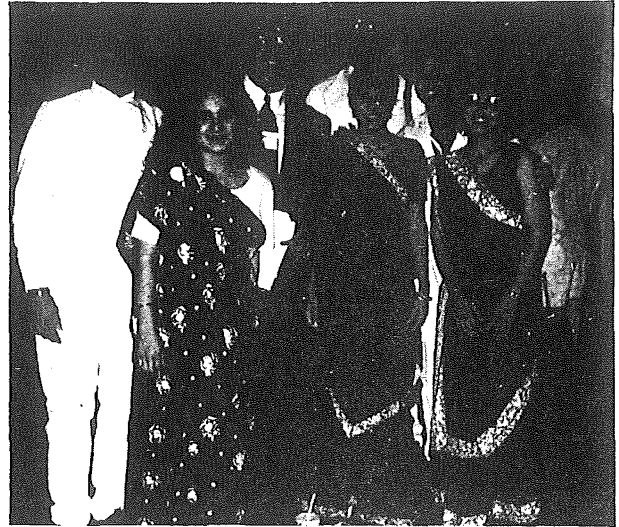
Today, the Parsis are the smallest, but one of the most significant minorities in the world. But we are among the biggest integrating forces in India — a proud part and parcel of India's great reputation of being the world's largest secular democracy. We have never lived on the island of isolation.

Perhaps among the minority communities, no one minority has consistently remained so much in the mainstream of national life. No one community

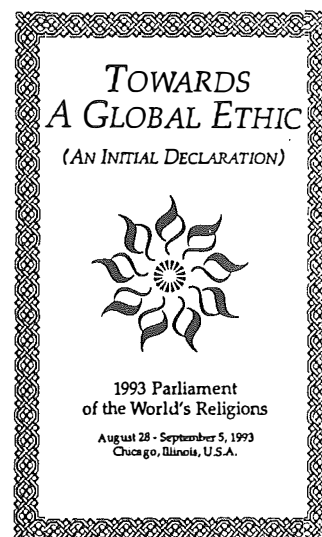
has been so cosmopolitan in its charities as the Parsi community.

***The Next Generation***

*Zarthusti youth, led by Jim Engineer, presented verses from the Gathas at the Youth Plenary Session.*



**ASSEMBLY OF RELIGIOUS AND SPIRITUAL LEADERS MOVES "TOWARDS A GLOBAL ETHIC."**



Dasturs Antia, Jamasp Asa, Oshidari, Zarolia and Zartoshty, and Dr. Dhalla, Padma Shree Taleyarkhan and Rohinton Rivetna, were among the 150 religious leaders who were signatory to the 10-page document, *Towards a Global Ethic*, which was the culmination of the deliberations of the Assembly of Religious and Spiritual Leaders, that met for several private sessions concurrent with the Parliament.

This document, based on *Global Responsibility: In Search of a New Ethic* by Kans Kung [see next page] forms a point of beginning for a world sorely in need of ethical consensus. It affirms that a common set of core values is found in the teachings of the religions of the world and these form the basis of a global ethic. It makes a universal appeal to commit to better mutual understanding, and to socially beneficial, peace-fostering, and Earth-friendly ways of life.

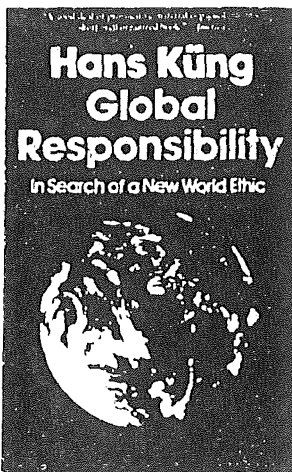
*Zarthushti  
Exhibit  
Booth  
at the  
Parliament*

**GLOBAL RESPONSIBILITY: IN SEARCH OF A NEW ETHIC**

By Hans Kung

Translated from the German *Projekt Weltethos* by John Bowden in 1991.

© 1993 by Continuum Publishing Co., New York, NY 10017.



Kung discusses the most critical and challenging issues facing the future of humanity on earth. Since the two World Wars, humankind is caught up in an epoch-making paradigm shift from modernity to post-modernity, with a change in the whole constellation of beliefs, values, techniques, and the basic framework by which human beings

perceive themselves, society, the world and God.

Author Kung with Rivetna, Oshidari and Mobed



Kung points out in his introduction: "... the one world in which we live has a chance of survival only if there is no room in it for spheres of differing, contradictory, and even antagonistic ethics! The final goal is not a universal religion for all, but inter-religious dialogue at all levels. The following triad of statements sum up his work: (1) No human life together, without a world ethic for the nations; (2) No peace among the nations without peace among the religions; and (3) No peace among the religions without dialogue among the religions!

[Book review by Adel Engineer]



*Baname yazad bakshayandeh  
bakshayazgar meherban.*

*Vainit Ahmi gaethe sroasho asrushtim  
akshtish anaksttim raitish araitim  
armaitish taro-maitim arshuksho vaksh  
mithraotem vachim asha-drujem. [Y60.5].*

*In the name of God the Bountiful,  
The Bestower, the Merciful.*

*May in this world*

*Obedience vanquish disobedience*

*Peace (triumph over) discord*

*Charity over stinginess*

*Devotion over contempt*

*Truthful speech over falsehood*

*And moral order over chaos.*

*Dastoor Jamasp Asa (third from right) with other dignitaries*





Chicago Tribune Magazine  
AUGUST 29, 1993

# From Anglicans to Zoroastrians, the world's religions come to Chicago



At the Chicago lakefront: Dastoor Zartoshty, Bagli, Karanjia, Zarolia, Oshidari and Mobed.

## Closing Ceremonies

*It was a moment of pride and joy to hear Dastur Dr. Jamasp Asa intone the beautiful (and so very relevant) words from Yasna 60.5 to the thousands gathered in Grant Park on the Chicago lakefront. As one of the 14 Presidents of the Parliament, Dasturji was invited to give an invocation at the closing ceremonies of the Parliament. The keynote address was delivered by His Holiness The Dalai Lama.*



Karan Singh, L.M. Singhvi, Taleyarkhan

at the closing ceremonies of the Parliament in Grant Park. The Dalai Lama is on the far left.



# Youthfully Speakin'G

*Generating Dialogue, Communication and Networking  
among Zoroastrian Youth in North America*

## 'Next Generation' Voices Youth Perspective at World Parliament of Religions

by Jim A. Engineer  
editor

While most Zoroastrian youth across North America flocked to California for the First Zoroastrian World Youth Congress, there were a few Zoroastrian youth representing their religion on the highest possible level. Luckily I happened to be one of them.

Like most youth I was enjoying my summer, working, as I continue to do, at a public relations firm in Chicago, and conducting a fairly active social life on the weekends. One weekend, I received a telephone call on a Sunday evening in late July from FEZANA President Rohinton Rivetna, asking me to represent Zoroastrian youth at the World Parliament of Religions.

Sure no problem. I had no idea what the World Parliament of Religions was, nor did I feel like inheriting the dubious honor of representing Zoroastrian youth from around the world. How much time would be involved? Did I feel

like speaking in front of an audience of 5000, and why me? Why now?

I am the type of person, however, who never turns down an opportunity without knowing more. So I attend meetings, reviewed literature, videos and tapes about the event, and realized I was about to climb in to a piece of history that would impact my life in a very special way.

The job ahead of me involved long hours in meetings every weekend, organization, an open mind, and a lot of sacrifice. As the weeks unfolded, I gathered a group of Zoroastrian youth from the Chicago area and told them exactly what I they would have to do — perform a five minute presentation to the world about Zoroastrianism at the "Next Generation" youth plenary of the World Parliament of Religions.

Some of the most sacred and influential spiritual leaders

see "Next Generation" ...

## On The Whole ... *Here's What I Thought of the World Parliament of Religions*

by Rashna P. Ichaporia

A Parliament of the World's Religions, held in Chicago in 1993, will be remembered as one of the big events of my life. The event took place 100 years after the first congress in 1893, also in Chicago. I attended with my parents and it proved to be a rewarding experience, far from dull and boring, which I thought it would be for any youngsters. It was stimulating and thought-provoking. I met old friends as well as made new ones, and enjoyed every moment of the week-long event.

Besides having lots of fun, attending the social events, I learned more about my religion and the hundreds of other religions participating. From major presentations called plenaries to small workshops, I heard  
see "On the Whole" ...

# Youthfully Speakin'G

*Generating Dialogue, Communication and Networking  
among Zoroastrian Youth in North America*

## 'Next Generation' continued . . .

of the world, representing every faith from Bahaism to Zoroastrianism attended the parliament. The last time the parliament gathered was 100 years ago in Chicago, and the 1993 gathering brought with it an array of new issues, ideas and beliefs.

From small workshops to populated plenary sessions, the parliament in 1993 was controversial, enlightening, and an unforgettable experience for those who participated. My participation stemmed from both my Zoroastrian presentation, as well as my membership on the Steering Committee for the Next Generation. The Next Generation became more than just the title of the youth plenary. It evolved into a group of concerned youth from ten different religions talking about the problems of the world, religion, and the ways in which we as youth could generate more interfaith dialogue for the years to come.

As time passed, we realized the parliament was the vehicle to future Next Generation endeavours. The

resulting publicity from press at the Parliament was the perfect carrier for our message, and the plenary on September 3, marked the beginning of a group with extremely high potential.

*The Next Generation has several projects it plans on setting into motion in beginning its quest for global peace. The first being an integration of a youth voice in several major worldwide publications. Secondly, the formation of action groups from All religions to act as one voice in attaining peace, and finally, the establishment of one permanent and influential youth voice for the Youth of the World by the Parliament.*

Attaining world peace is a goal. Yes it is difficult and often viewed as totally unrealistic, but when two thirds of all wars throughout the world are rooted in religious conflict. I feel it is up to us as youth to make an effort. Unfortunately, the world is filled with apathetic people, doubters and pessimists. But there are some of us who believe in making a difference — on a small or large scale.

As a Zoroastrian, I felt  
see "Next Generation" . . .

## Nearly 500 Gather for First World Zoroas- trian Youth Congress!

by Mr. Meher Amalsad

The first World Zoroastrian Youth Congress was organized by the Helping Hands Zoroastrian Youth Communication Network Committee of FEZANA, in cooperation with the youth committees of the California Zoroastrian Center, the traditional Mazdayasni Zoroastrian Anjuman and the Zoroastrian Association of California.

Focused on a central theme of "Unity, Preservation and Prosperity of Zoroastrianism in the 21st Century," the congress was attended by 490-plus people from across the globe. We had participants from the United States, United Kingdom, Canada, Germany, Mexico, Australia, India, Iran and Pakistan. We had speakers, chairpersons, and panelists from the United States, United

see 'California' . . .

# Youthfully Speakin' G

*Generating Dialogue, Communication and Networking  
among Zoroastrian Youth in North America*

## 'On the Whole' continued . . .

Zoroastrian speakers from India and Iran preach the teachings of our religion in a very advanced fashion. A majority of the presentations were adult-oriented and sometimes difficult to devote full attention to, but I learned a lot by listening to their main messages.

I was lucky enough to shake the hand of one of the most coveted spiritual leaders at the congress — the Dalai Lama. The exiled Tibetan monk was pleading for peace, and appealed for the support of his people who are currently being killed by the Chinese. The Dalai Lama's closing speech was moving, and a fantastic combination of old-world philosophy with modern-day issues.

I enjoyed the Jashan ceremonies held at the Zoroas-

trian Association of Chicago on Friday, September 3, where the ZAC was hosting "Glimpses of Zoroastrianism." Unfortunately, the presentation collided with the "Next Generation" youth plenary that night in which five Chicago youth represented the religion to over 3000 people!

On the whole, the Parliament of the World's Religions proved to be an event worth attending. It enhanced my knowledge of the Zoroastrian religion, and made me realize that all religions show one path to God.

*Rashna Ichaporia is a junior in high school and resides in Womelsdorf, PA. She is the daughter of noted Zoroastrian Scholar Palan Ichaporia, a speaker at the World Parliament of Religions.*

**Youthfully Speaking** is the official youth section of the FEZANA Journal. For more information on article submissions, questions about upcoming Zoroastrian events/congresses/conferences, please feel free to call or write to:

Jim Engineer  
Editor - Youthfully Speaking  
1959 Bristol Court  
Naperville, IL 60565 USA  
708/983-7792

### ADVERTORIAL

## The First World Zoroastrian Youth DIRECTORY!

**Hey Youth of  
North America!**

Wake up out there and realize the importance of a directory.

We all know the key to continuity in the Zoroastrian religion is through COMMUNICATION. So don't you think it's time you made an effort to link up with your Zoroastrian brothers and sisters?

**Hey Adults of  
North America!**

Why not purchase this directory for your young Zarthosht?

It's an investment in your child's future! It also makes a great gift, but is less popular of course, than the Chia Pet or Clapper products you often see advertised. So why not send in that check for your household?

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714/895-3097



# Youthfully Speaking

*Generating Dialogue, Communication and Networking  
among Zoroastrian Youth in North America*

## 'California' cont'd . . . In the Next Issue . . .

Kingdom, Canada, India, Iran and Pakistan.

The congress began with a very positive and inspirational note of prosperity, preservation and then unity. There were approximately 15 hours of lecture and discussion. The youth forums were highly interactive, providing the youth to express their concerns. A unique idea of parent-children discussion sessions was extremely productive, as both parents and children worked together to understand each other's viewpoints. The role-play session was very educational for both, and highlighted the communication enhancement required when focusing on family-oriented issues.

Attendees dined to a continental breakfast, international buffet, and of course, the traditional parsi/persian food. Social activities included an outstanding talent show, fun-loving single-mingles, a great disco and a relaxing barbecue picnic.

The congress provided an opportunity to our youth to have fun and learn

something about our religion. They were also able to develop new friendships and strengthen the bonds of old ones. The ultimate goal of this congress was to see the world Zoroastrian community form its own united identity. We all worked together in making this goal a reality.

### Windy City Excitement . . .

We'll take a look at the next youth congress to be held in Chicago.

### Marriage outside the Zoroastrian religion . . .

Learn what it was like for one couple over 25 years ago!

### What's on your mind?

Participate in our first annual Zoroastrian youth readership survey.

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Key Chains	\$2	plus	\$1	postage
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contact: Meher Amalsad

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First Come. First Serve.

## 'Next Generation' continued . . .

proud to represent my religion on such a scale. Meeting some of the highest ranking dasturs, Zoroastrian political figures and out of town guests in one room during the opening ceremonies felt like being in a history book and each hour that passed represented one chapter after the other.

The Parliament opened my eyes. Working with people my age on sharing ideas, forming a message, and conveying that message to the world was the experience of a life time. We were

interviewed by the BBC, featured in a CBS News documentary and held our own press conference to convey our message. Most importantly, we learned that without respecting yourself, you can not respect others, without a respect for others you can not tolerate similarities or differences. Without respect, there is no peace, love or unity.

If you feel like making a difference by being a part of the Next Generation, then call me - 708/983-7792.

**Sydney and Victoria, Australia**

Sam Kerr, of the Australian Zoroastrian Association of N.S.W. writes: "There was a spontaneously overwhelming and positive response. Two of our Sydney Dasturs, were willing to perform the Jashan, several ladies prepared Ravo, Sev and

Mitthun Dahi. A lady arrived with Dhandar ne Machhi-no-Patio. Fresh fruits, dried fruits, Bhakhra and mithai arrived, all this with just two days notice, impromptu and with great joy! Yes, we (about 25 in all) were in spirit with you, and Zarthustis throughout the world, to ensure that the Sun does not ever set on Zarthustrian settlements." Their co-religionists in Victoria also joined hands with a Jashan at the same time.

**Delhi, India**

"Jashans of this nature aim at not only the physical but also spiritual brotherhood", said Lt. Gen. A. M. Sethna, President of the Delhi Parsi Anjuman, leading off the lively discussion that followed the Jashan. Quoting from Jivanji Modi: "The celebrant says in the Dibacha that the reward of all his prayers may go to the treasury of Ahura Mazda for the good of his fellow creatures."

**London, UK**

The Jashan organized by the Zoroastrian Trust Funds of Europe, at Zoroastrian House, was well attended by Zarthustis from the London area.

**Washington, DC, USA**

Coincidentally, this was the very date and time that Zarthustis held a Jashan to dedicate their Center in Washington, DC. An auspicious beginning indeed!

**Philadelphia, USA**

Jimmy Bharucha, President of the Zoroastrian Association of Pennsylvania and New Jersey writes: "It is unfortunate that we will be unable to join hands on this occasion, because our mobeds are committed to performing the Jashan in the Washington area. However, our prayers and hearts will be united with fellow Zoroastrians around the world."

**Toronto, Canada**

Mobeds of the Zoroastrian Society of Ontario performed the Jashan at the Mehraban Guiv Darbe Mehr in Toronto. President Jamshed Mistry emphasized the need for unity and peace within the community.

**San Jose, USA**

In a shining example of community unity, Ervads Kobad Jamshed, Jimmy Makujina and Dinyar Pavri performed the Jashan for Zoroastrian Association of N. California.

**Karachi, Pakistan**

Sunday is a working day in Pakistan, and to top it all there was a "paya jam" (transport strike). But nevertheless, close to 250 persons attended the Jashan, performed by twelve mobeds, at the Karachi Banu Mandal Hall, to affirm their

# Jashans



**"Baname yazad bakshayandeh  
bakshayazgar meherban ..."**

On Sunday August 29th, sounds of the Jashan ceremony rang out in a chain of prayers encircling the globe starting with Australia, then India and Pakistan, UK, and thence to USA and Canada, as Zarthustis gathered in their Agiaries, Halls and Darbe Mehrs to commemorate the Parliament of the World's Religions. The idea of "Jashans Around the World" was promoted by FEZANA, to reaffirm the commitment to unity and solidarity. In keeping with the theme of the Parliament, Jashans were held to celebrate the rich diversity of thought, beliefs and practices among Zarthustis around the world, as well as among various world religions.



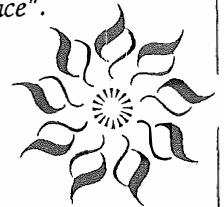
solidarity with Zarthustis all over the world. Following short speeches by Toxy Cowasji and Virasp Mehta, a rousing rendition of "Chaye Hame Zarthosti" rounded off the ceremonies.



#### Manitoba, Canada

Shernaz Dastoor writes: "We were truly honored to have this Jashan in our humble home in the small town of Southport, Manitoba. We are the only Zoroastrians here. With Ahura Mazda's grace, Ervad Nauzar Kotwal, happened to be in Winnipeg, 53 miles from here, on business, and his wife, Nergish had reminded him to bring his Mobed's attire, so we felt truly blessed to be able to offer this Jashan for world peace".

## Around The World



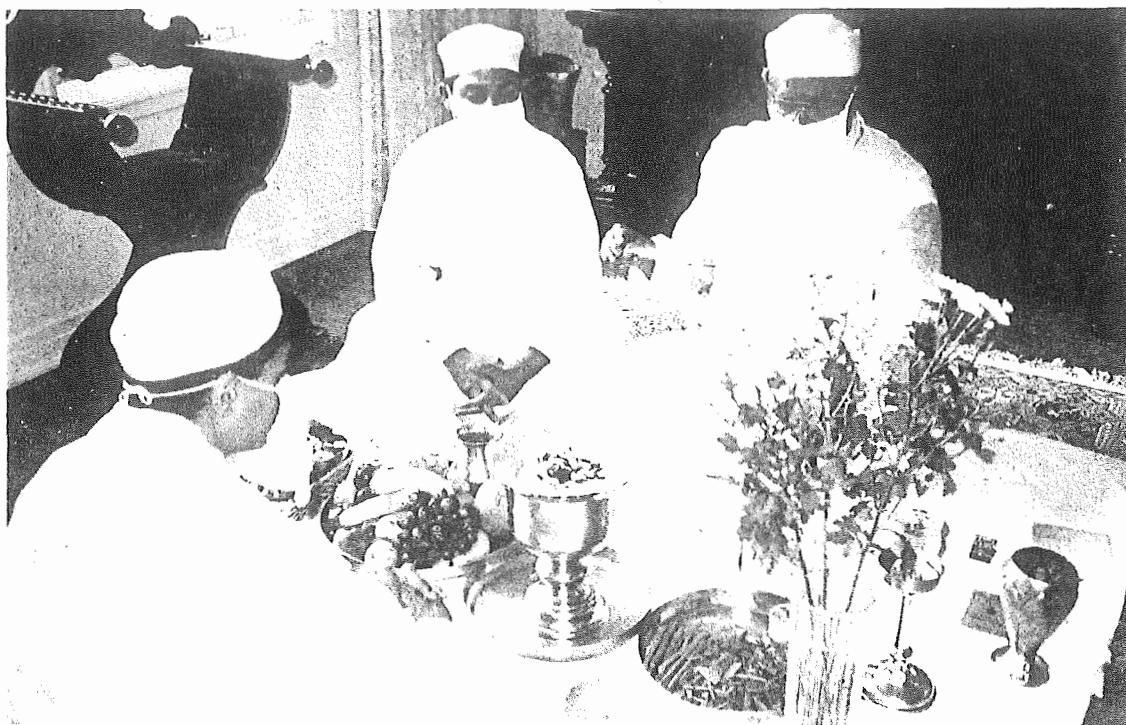
#### Chicago, USA

The Chicago community took a pledge, composed by Viraf Kanga:

We, members of the World Zarthusti Community, do solemnly pledge that we shall

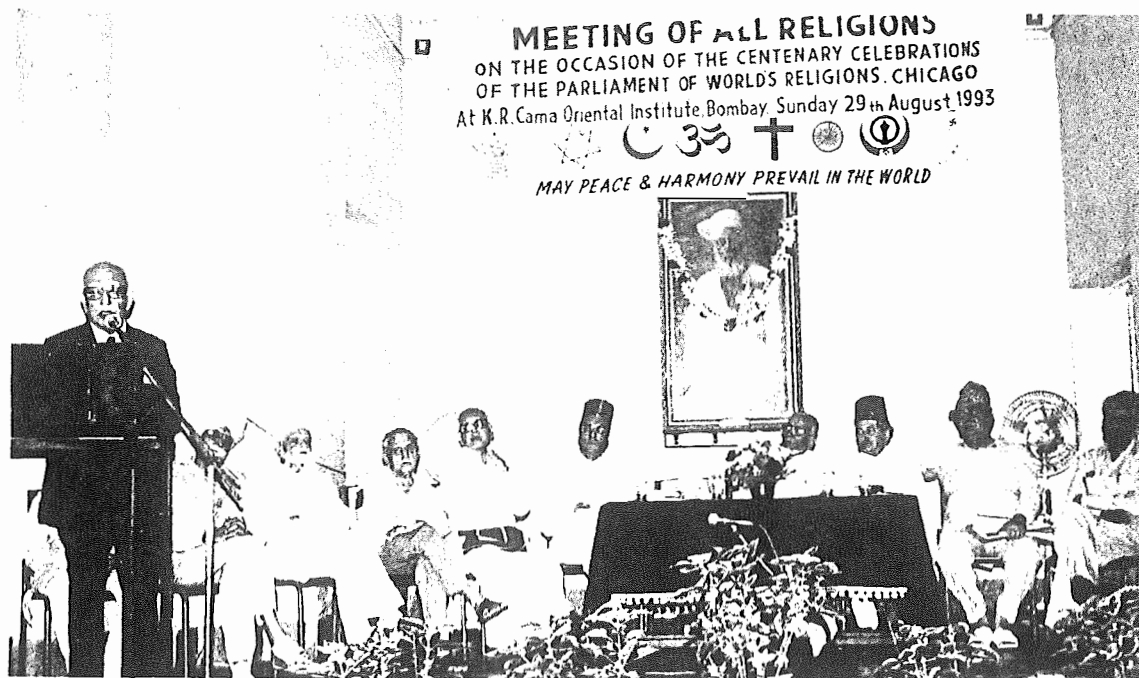
- Devote all our energy, our resources and our lives to the betterment of humanity.
- Strive with all our ability for the upliftment of the weak, underprivileged and downtrodden.
- Live and work in harmony with our environment and with all of God's creations including our fellow human beings.
- Fight the forces of evil and injustice with all our might through peaceful and non-violent means; and
- Preach and practice the Zarthusti gospel of Good Thoughts, Good Words and Good Deeds.





#### **Montreal, Canada**

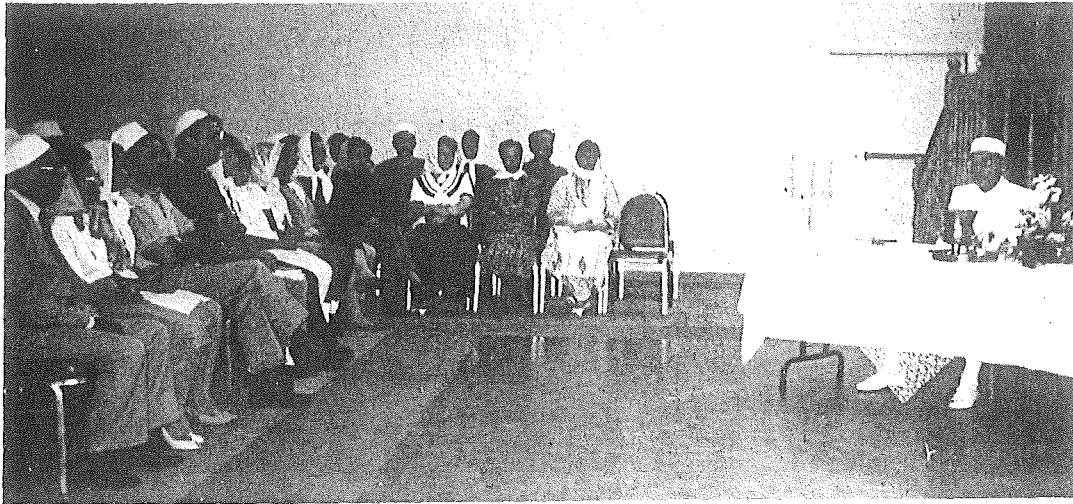
Zubin Dastoor and Zal Karkaria, two young navars of the new generation, joined Ervad Kersey Bhedwar, at the Jashan organized by the Zoroastrian Association of Quebec.



#### **Bombay, India**

Eight major religions were represented at the reception following the Jashan organized by the K. R. Cama Oriental Institute, with the cooperation of Bombay Parsee Panchayet. Padma Shri A. L. Dias, (at podium) Former Governor of West Bengal was the Chief Guest and Sheriff of Bombay, Mr. F. T. Khorakiwalla (7th from left) gave the keynote address. Following an invocation by Dasturji Dr. Hormazdyar Mirza (3rd from left) and a welcome by Mr. Vispi Dastur (6th from left), President of the Bombay Parsi Association, Mr. Jamshed Guzder (8th from left) Chairman, Bombay Parsee Panchayet, spoke on "1993 Parliament of World's Religions — From Vision to Action".





*Los Angeles, USA*  
 Mobed Fariborz Shahzadi, of the Council of Iranian Mobeds of North America, performed the ceremony for the California Zoroastrian Center, at the Rustom Guiv Dar-e-Mehr, near Los Angeles.



*Houston, Texas*  
 125 Houston area Zarthustis attended the Jashan at Rothko Chapel, performed by Ervads Poshotan Unwalla, Maneck Sidhwa, Burzin Unwalla and Shahpur Pavri.

## Jashans ...

*Jamshedpur, India*  
 A "Humbandagi", where the community prayed together, followed the Jashan held by the Jamshedpur Parsee Association. Four of the eight Athornans who prayed in the Jashan, are under 16, and have been rendering valuable service to the Jamshedpur community at this young age.



# Calendar Reform

## The Discussion Continues

The article "Some Fallacies About the Fasli Mode of Computation Based on Fancy" by Dasturs Jamasp Asa, Kotwal and Mirza, [FEZANA Journal, Fall 1993] has resulted in a number of responses. The Editors regret that due to shortage of space, some articles have been excerpted. The complete text of these articles will be included in the package to be sent by FEZANA (Dolly Dastoor) to each Association for in-depth discussion and subsequent referenda within the Associations.

### The Real Issue

Several learned Zarthustis have spent a lot of time studying and restudying the ancient Zarthusti, Hebrew, Babylonian, Akkadian, Elamite and Old Persian calendars. The questions that all these cerebral activities raise are: (1) To what extent do we want to keep the 'religious year' distinct from the 'solar year', which is in reasonable synchrony with the seasons, and is followed by us and the rest of the world in our daily lives? (2) What is the real benefit of having three ways of reckoning our religious dates? (3) In what ways are these calendars tied to our spiritual well-being? (4) Should our future depend on how the ancient civilizations of the Middle-East reckoned time and dates?

These questions, as we can see, have no clear answers. What is clear is that the dates of the seasons and the reckoning of the 'New Year' are man-made in all calendars. Nature does not follow any man-made dates for a season, harvest, or spiritual experience. Even with the best of tools and computers today, we can only roughly predict when to expect rain, snow, or cherry blossoms in Washington, D.C.

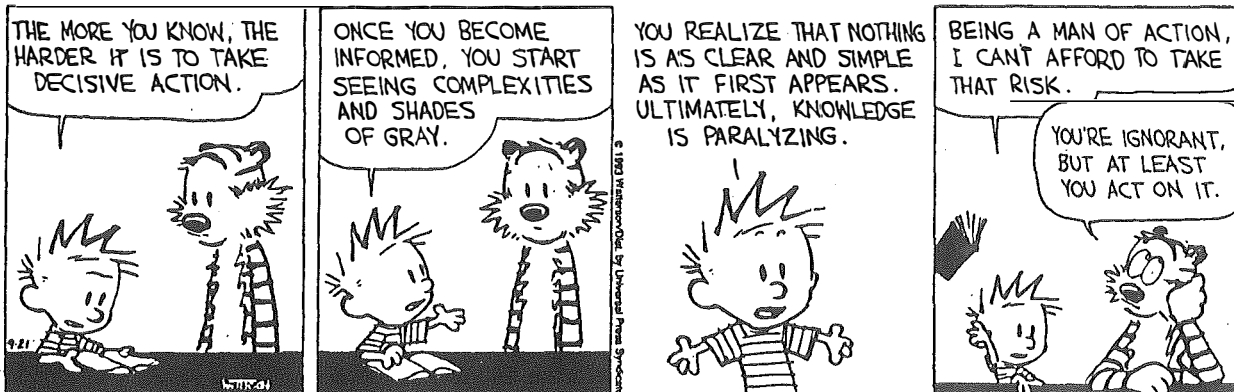
We therefore need to come to grips with the real issue: how can we rationally and wisely correct for

the past errors, neglect, and apathy that have resulted in our present predicament?

It seems that there are two alternatives: (a) Correct the Shenshai and Kadmi calendars by introducing 7 (for Shenshai) and 8 (for Kadmi) intercalary months, and a leap year system to bring them in sync with the Fasli calendar being followed by most Iranian and some Parsi Zarthustis; or (b) Bring the three calendars temporarily in sync by adding the appropriate intercalary months to the Shenshai and Kadmi calendars, but not adding any correction during leap years. The next correction would be made by adding one month in the year 2086 and every 120 years thereafter.

Option (a) would also bring our religious calendar in sync with the Gregorian, and will require periodic additional corrections from time to time, such as omitting the leap year whenever the Gregorian calendar omits it, to keep it in sync. Option (b) is also valid, because in this age, we are not very likely to forget to make the corrections even though they may span an interval of many generations; and as said earlier, due to the vagaries of nature, the seasonal festivals need only be celebrated on dates approximating the time of the equinox, sowing and harvest.

### CALVIN AND HOBBS



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Once the calendars are synchronized, we will no longer have the Kadmi, Shenshai and Fasli calendars. We will have one Zarthusti calendar.

Dr. Rustom Kevala  
Bloomfield, New Jersey

### **Further Light on the Comments of the Three Dasturs of India**

Dasturs Mirza, Jamasp Asa and Kotwal have responded to the recent movement for a unified Zarthusti calendar based on *Fasl* (season), predictably in favor of maintaining the status quo. While other high priests of India have not yet responded to this topic, many of the trio's assertions seem to be contradicting Mirza's own views, in his *Outlines of Parsi History* [Bombay, 1974]:

1. "Jamshid founded the festival of Navroz, the New Year's day, and celebrated it every year in a royal fashion on Roz Hormazd Mah Fravardin." He cites Firdausi [I. 133-134] on p. 14: "ever since that time that glorious day remaineth the memorial of that Shah."

2. The trio advises that the "*Bundahishn*'s reference to 'increase in night from Maidhyoshahem' implies it as vernal equinox", whereas Mirza describes it as "mid-summer" and describes

Hamaspathmaedem as "vernal Equinox: Roz Hormazd, Mah Farvardin, [pp.440-442]" and adds that his description of the Gahambars as "seasonal festivals ... is based on the Avesta Visparat and the Palhavi-Pazand Afrin of Gahambar" [p. 455].

3. On the calendars in use during Sassanian times, Mirza gives the seasonal divisions as "Mah 1 to 3: Spring; Mah 4 to 6: Summer; Mah 7 to 9: Autumn, and Mah 10 to 12: Winter", and observes: "The following two systems of time-reckoning were generally in simultaneous use in the Sassanian times among Zoroastrians: (1) *Sal Oshmutik*, the 'year of (ordinary) reckoning'. This was a fixed year of 365 days — 12 months of 30 days each with extra five days (epagomenae) after the end of the 12th month; and (2) *Sal Vihezakik*, the 'shifting year'. This was a shifting or leap year. It had 365 days (as in the *Oshmutik* year) with an intercalation of a month every 120 years..." [p. 438].

4. On intercalation, Mirza states: "In ancient Iran, intercalation [of 120 years] was affected under royal patronage ... The last intercalation under the Iranian sovereignty was affected in 406 AC during the reign of Sassanian Emperor Yazdegard I (399-420 AC), when two months were intercalated — one that was due and the other in anticipation of troubled times in the coming century when the next

## **HELP ZARTHUSTIS IMMIGRATE TO CANADA**

There are many Zarthustis who have dreams of settling in Canada. After Bombay, Toronto has the largest number of Zarthustis (over 5000). We are starting an "Assistance Group" to advise and help Zarthustis aspiring to immigrate to Canada. Our mission is to guide them on the advisability of coming to Canada, give guidance on immigration and job opportunities, and help them equip themselves to life in Canada.

If you are one of those who immigrated to Canada in the 1960's, through the efforts of Jeena & Co, Col. A. E. Wood and J. Paymaster, please write to me about your experiences: When did you come? How did you come? How did you find a job? What are you doing now? Tell us about yourself, your family, home, profession. Are you happy to be here? Any tips and suggestions you may have to offer will be welcome. We want to hear from you. If you prefer, you may remain anonymous.

**JEHANGIR R. MEDORA**

(Formerly Jehangir R. Paymaster)

411-806 Kennedy Road, Scarborough, Ontario  
Canada M1K 2E1, Tel: (416) 757-8810



intercalation was due (in 526 AC)... In 1006 AC four intercalations were due; and it appears that in that year four months were intercalated. Hence the *Oshmurik* year coincided with the *Vihezakik*" [p. 443].

The statements made by Mirza in his book concur fully with the Avesta, Pahlavi, Persian, and Arabic writings, some of which he quotes in his book. They point to the following conclusions:

(a) The names of the six Gahambars clearly show that they were celebrated on specific times of the four seasons.

(b) The six Gahambars, unevenly spaced because of agricultural cycles, fell, without exception, within the solar tropical year which began on Hamaspathmaedem on Roz Hormazd Mah Farvardin.

(c) This would make the *Vihezakik*, the leap year of 365.2422454 days, the same as the *Fasli* year.

(d) It would also mean that the rituals and prayers were performed according to the *Fasli* calendar and that it did not upset any dates and events.

(e) The Sassanians maintained intercalation and their learned mobeds went even further to affect an intercalation in anticipation of bad times ahead.

(f) The intercalation in 1006 AC made the two calendars coincide but instead of maintaining the one which was in tune with the seasons, it was abandoned in favor of a shifting year that has been unfortunately advancing by one day every four years for approximately 900 years.

(g) 998 years have passed since the last intercalation in 1006 AC. Eight intercalations are due and since only 28 years have passed of the current 120 years, the next will be due in the year 2086.

(h) There are many precedents that warrant a correction by affecting the due intercalation.

(i) If our ancestors could add one month even before it was due, in anticipation of bad times, we could forgo 28 years and have the *Oshmurik* year coincide with the *Vihezakik* at the coming Hamaspathmaedem Gahambar, and then this time, maintain the intercalation.

Attention is also drawn to the opinions of Dasturs Bode, Minocher-Homji, Dhalla, Anklesaria and K. R. Cama, to mention a few. Ilm-e-Khushnumists also follow the *Fasli* calendar. The Iranis, who may soon outnumber Parsis, are all *Faslis*. Are the trio disowning them for their "defective and quixotic" calendar? The verdict in substance contradicts the Irani Councils of Mobeds in Iran and the USA which follow the *Fasli* calendar.

One would have expected the Dasturs to follow the example of the Sassanians and make good the eight and odd intercalations overdue by now. Instead one feels they look unfavorably on the

Sassanian intercalations, and favor the incorrect calendar, apparently because historically, the function of our Dasturs has been to maintain the status quo, which ensured our survival so far. However, our future survival will depend on adjusting to the unprecedented changes around us, without losing the essence of our religion. And what better opportunity of achieving this objective than letting the two calendars coincide ultimately?

Perhaps the trio's rejection is consciously or unconsciously guided by the difficulty inherent in taking the lead in changing adherence to a firmly entrenched calendar, as also by other overriding concerns pressing the community in India. If so, one can understand their predicament. Parsiana [March 93, p.23] even reported that Mirza "recognizes that something needs to be done and had said that 'the community in North America could go ahead with the change because the climate there was comparable to Iran's'", which makes the trio's response even more enigmatic.

Quoting from S. K. Hodiwalla [*Zarathustrian Calendar*, p. XIII]: "It is deeply to be regretted that we Zoroastrians, whose rituals and ceremonies should remain closely linked together with the seasons, have neglected intercalation altogether for the last [so] many centuries. The sooner we rectify our error, the better. If a few popular [italics not mine] leaders take up this question and press it before the public, we shall all be on the right path in no time." What better opportunity to accomplish this goal than now, when at least the days of the month for all the three calendars will remain the same until 1995. If we realize that the Avesta regards thoughts, words and deed which are out of tune with time or season as unlawful and sinful [*Visperad* 15.1, *Afringan* ...], let us follow the *Visperad*'s advice and use "our feet, our hands and our intellect to perform good deeds according to the law and proper time." *Aidun bad!*

Dastoor Dr. Kersey H. Antia  
Orland Park, Illinois

### ***Things You are Not Told About the Unified Calendar***

Seasons are not uniform throughout the world. Using a seasonal calendar such as *Fasli*, which is based on the seasons prevailing at one place and applying it to other places on earth can only divide rather than unify... When we celebrate Summer Gahambars here, [Zarthushtis living in the Southern hemisphere] have winter there. How reasonable is it to ask them to switch to a seasonal calendar? If



Zarthushtis had to migrate to a different part of the world in the future because of a political situation or other reasons, will we have to change our calendar again?

We have held together as a community and our faith has been preserved for a thousand years in spite of following 'wrong' calendars. At present we have enough issues threatening to divide us but we don't think the calendar is one of those issues... Kadmis, Faslis and Shenshais are now living in peace and harmony although they may have differences on other issues. Are we going to create new divisions where there are none?

We hope that those who criticize our High Priests will read and learn from their article, even though they may not like what they read ... It should at least make us realize that what has been said about the calendar by the proponents of change is not necessarily the final word on the subject.

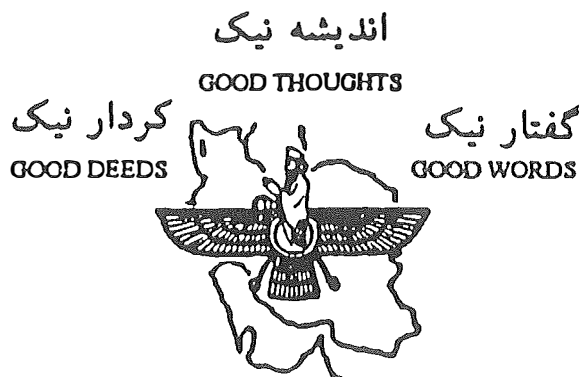
For most Zarthushtis, the calendar mainly serves a devotional need in their daily prayers. They may not accept the reasoning to change to a different calendar. Many are guided by tradition and custom even though they may be 'wrong' ... Those who are aggressively trying to make this an issue neither pray on a daily basis nor are they aware of the roj-mah on any particular day ...

The calendar issue is a non-issue ... once we encourage this sort of innocent 'change', many more devastating issues like acceptance, conversion, changes to our prayers and changes in beliefs will be put forward all in the name of 'The Gathas', 'progress', 'clear thinking', 'positive change', 'for our youth', and more. Once we agree to one change it will be easy to agree to others. By doing so we will, in fact, be paving the way to the extinction of our faith and identity on this continent, a phenomenon which many small ethnic communities have already undergone here. We will be well and truly assimilated.

*Ervad Jal Birdy  
for Group of Concerned Zoroastrians  
Corona, California*

### ***Peering Through the Smoke***

With all due respect, the article by the three High Priests was lacking in real explanation. I for one, was more confused than informed. The article highlights a bunch of seeming contradictions, confuses the reader, and then jumps to its own conclusions without any rationale being offered. One such conclusion is that the system of intercalating one day every four years is "against the doctrine of Zoroastrianism" [while intercalation of one month every 116 years is OK]. What is this doctrine? Let



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us all share that knowledge and discuss it, rather than just accept it without question.

The contradictions in history [pointed out by the Dasturs] are in fact the consequence of an incorrect calendar being followed. However, that in itself does not change the length of the solar year, which is after all the key point. The solar year is 365.2422 days long, and it is not under anyone's control ... The facts do not support the continuation of a constant 365 day year such as the Shenshai or Kadmi. The true "God-made" solar year is more in alignment with the Fasli year.

Each of us is free to follow the calendar of our choice, and most Dasturs will honor your wishes. However, for our community events, we do need to know how the majority of us would like the year to be. Our Persian origin brethren who comprise about half of the Zarthushtis in Northern California, already follow the Fasli. Following the same calendar would promote unity. In order not to trample on the rights of the minority, I would hope that as long as a significant minority (say 33% or more) exists that follows a different calendar, then their New Year function should also be celebrated. We are too few to let this issue divide us.

[From a two part article in the ZANC Newsletters, July and September 1993, by Jehangir Jasavala]

### ***The Calendar — An In-Depth Review***

Calendrical Systems. While calendars serve a purpose in religious observances, their design and mode of computation is ultimately man made for worldly convenience and affairs, and not mandated by any religion ... the ultimate purpose of any calendar is to enable one to keep track of events and observances, be they individual or communal or national... It should be noted that the Gregorian calendar is still not perfect, but short by 26 seconds adding up to one day in 3323 years ...

History and Evolution of Old Persian and Avestan Calendars. According to Mary Boyce, a distinctive Zarthushti calendar evolved during the later Achaemenian period. Until then the names of the months were named for various festivals of the pastoral year, while the days were simply numbered from 1 to 30 ... The Gathas, of course, make no reference to any calendrical systems.

The inspiration to piously dedicate, not only the months, but each of the thirty days to a Yazata seems to have come from Egypt ... [the Zarthushti calendar] has gone through a tremendous amount of changes over the centuries in response to

various influences and circumstances to which it has been subject. To suggest that only a particular format is consistent with original religious principles or doctrine is to ignore the reality of historical facts.

Seasons and Gahambars. The Zoroastrian faith in its universality could not, doctrinally or otherwise be anchored to specific seasons of a particular time or place. Even the *Bundahishn*, frequently cited in calendrical discussions, makes pointed references to differences in seasons in different places ... There are also references in the *Vendidad* about Arctic conditions of ten months of winter and two months of summer, before the southward migration to present day Iran took place.

Association of King Jamshid with Nowruz. The calendar of days and months as we know it did not even exist at the time when King Jamshid was supposed to have celebrated Nowruz on Roz Hormazd, Mah Fravardin ... The Jalali calendar, starting with the Vernal Equinox but arbitrarily fixed to March 21, was only established in 1709 AC for ease of revenue collection ... the Jalali calendar was never adopted by the Zoroastrians.

Khordadsal. For many years, scholars have debated to settle the century, nay millennium, in which the Prophet was born, leave alone the precise day and month ... the recorded birth date of the Prophet is Roz Hormazd, Mah Fravardin, the New Year's day being an appropriate day assigned to commemorate the event. Due to calendar reforms and differences in various provinces, as recorded by Albiruni and others, Roz Hormazd of the calendar of eastern provinces such as Sogdiana, Chorismia, and others, coincided with Roz Khordad of the western provinces such as Pars ...

The Fallacy of Fasli. In 1993, the Vernal Equinox was on March 20, therefore the Iranian community celebrated the New Year on March 20, the day of the last Gatha according to the Fasli calendar ... the proponents of the Fasli system rationalize that it will work out eventually, but so will the other systems... The traditional Fasli celebrations are illogical: the midsummer Gahambar is celebrated in the first week of July even though summer officially begins only a few days earlier on June 21 ...

Awardad Sal Gah. According to Dastur Hormazdyar Mirza, "the Jashan for Awardad Sal Gah was unknown in Iran ... the Farverdegan days are ten, never eleven as they would be in a leap year ..."

Systems of Intercalation. Arab and Persian astronomers and historians forcefully state that

intercalation of one day every four years was foreign to the Persians and indeed frowned upon. Intercalation of one month every 120 years was done so that their year may correspond with that of the Greeks ...

*Adoption of Fasli Calendar in Iran.* This is merely the official State calendar, the Muslims themselves follow the *Hazira* for religious purposes and their religious New Year is not on March 21. Also since their first six months have 31 days, the next five months 30, and the last month 29 or 30 days, it is out of step with the Zoroastrian calendar almost immediately.

*Conclusion.* It is somewhat ironic that those who are in the forefront in North America to take us into the promised land in the next century, are the main proponents of a throwback to observe quaint, ancient, pastoral and agricultural traditions, which may have some nostalgic value, but are totally irrelevant to the community today ...

Zoroastrians should neither be embarrassed nor apologetic for having more than one calendar ... those who feel that a unified calendar is essential to the perpetuation and preservation of the faith are more likely to achieve their goal if they were to divert their time and energy inculcating religious and cultural pride in our youth, so that they may better understand the heavy responsibility they must shoulder, often at great personal sacrifice, to ensure that our faith survives into the next century ... Dissipating our time and energy on non-essential issues like the calendar controversy, at this crucial juncture in our history, is like rearranging the deck chairs on the Titanic and perhaps missing what may be the last wake-up call for our community.

Keki B. Shroff  
Toronto, Ontario

### ***Much Ado About a Calendar***

The move for an unified Zoroastrian calendar an "asli" (oops! "Fasli") one at that, has been gaining considerable momentum in the land of Uncle Sam.

In India, not only the High Priests, but also the Federation of Zoroastrian Anjumans of India have poured cold water over the proposal. This is as it should be. The community is not at all divided on account of the three prevailing calendars. In fact, there is complete unity in this diversity.

*Deen Parast* would strongly recommend Zarthushtis worldwide to stick to the calendar in which they are born, and in which their navjote has been

performed. Any tinkering with the calendar will create a violent disorder, because the traditional days and months presided over by the specific yazatas will be completely thrown out of gear.

In the west, organizations like FEZANA, under the leadership of several "puritans" and "Back to the Gathas (only)" types, are publishing reams of literature on the "Fasli is the only Asli (real)" theme. On our part, we would like to pose an oft-repeated question: "Where is it (the Fasli calendar) mentioned in the Gathas?"

[Excerpted from *Deen Parast*, Bombay, April 1993]

### ***ZAGNY Seminar on the Calendar***

ZAGNY hosted a seminar on the "Unification of the Zarthushtian Calendar" on May 9, with guest speaker, Dr. Jehan Bagli. In keeping with FEZANA's lead to orchestrate a discussion on this subject and conduct a referendum, a straw poll was taken among those present. From the responses gathered at the end of the session, an overwhelming number of participants were of the opinion that indeed there was a well-reasoned approach to the subject of unification of the calendar; however, on the subject of how the process of intercalation should take place, some among the audience felt the need to be better informed, and expressed the opinion that our religious leaders should initiate the process with a well considered, positive, and studied approach.

In a subsequent poll, of 57 responses received, 53 voted "yes" for a one-time instant change towards a Unified Calendar, 2 voted "no", and 2 needed more information.

[ZAGNY Newsletter, July and October 1993]

### ***Rid Lethargy of Past Decades***

Dr. Bagli's article on the Unified calendar in the FEZANA Journal [May 1993], makes one sit up and wonder how the community as a whole can rid itself of this lethargy of the past decades. For a start, we must tackle this issue of a Unified Calendar, and I applaud what has been done in North America so far. It would be sad, indeed tragic, if this unique opportunity to act now is lost.

Cannot the Zoroastrian Associations worldwide do something to bring pressure to bear on the Bombay Parsee Panchayet to act positively and set the direction? It seems the lead must come from them and soon.

Ruby M. Master  
Hong Kong

## From the FEZANA Research and Preservation Committee ...

By Dr. Pallan R. Ichaporia, Chairperson  
Womelsdorf, Pennsylvania

### Conversion of Zarthustis to Other Faiths

Ba'bism (the Bahai faith) attracted thousands of Iranians into their fold in the late 19th century. The main success came from the non-Muslim minorities, particularly Zarthustis and Jews. Conversion of Zarthustis began in Yazd in mid 1880s. Records indicate that all Zarthustis of Qazvin converted to Ba'bism.

Unlike Shi-ite Islam, Ba'bism acknowledged the validity of the Zarthusti faith, acknowledging Zarthustra as a true prophet. Ba'ha-ullah traced his own lineage to the Sassanian ruling family. He also considered himself as the Saoshyant promised by the Zarthusti religion and identified himself as the Shah Bahram Varzavand.

These claims impressed many prominent Zarthusti leaders of the time, who became followers of Ba'ha-ullah. Molla Bahram Aktar-e-Kavari, a leading Ratu-priest, Kay-khosrov Khodadad, and Siavax Safidvash embraced the Bahai faith. Next, their followers embraced the faith. For most of these Zarthustis, this was at first like entering an enlightened club. They did not forsake their Zarthusti communal activities and rituals. Only slowly in the 20th century, did they begin to make their primary identification with the Bahai faith.

Sadly, it appears that no systematic attempt was made to combat this flood of conversions. Now conversions to other faiths may have a good start in our new home in North America due to our own negligence. Our small community cannot afford to lose any members. But maybe we do not have time left from our internal wasteful quarrels to prevent this slow bleeding before it becomes fatal!

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### ALAT — the True Meaning

The word *alat* as used in several Zoroastrian liturgies like the *Yasna* ritual is purely an Arabic word meaning 'utensils'. The word *alat-khwan* is a Arabic-Persian word used for the stone tablet on which the *alats* are kept. *Asishn* is a Pahlavi word and does not occur in any of the available manuscripts of the *Nirangistan*. Kotwal and Boyd [*A Persian Offering — The Yasna*, 1991] do not tell us where the word *Asishn* occurs in the *Nirangistan*. The word for utensils in several manuscripts [1,2,3,4] is *awzarak*, derived from *awzar*. This word does occur in Chapter 16.2 of *Nirangistan*. However, there is no word in this chapter calling these utensils sacred.

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### BOOKS AND SUCH

#### CONTEMPORARY ZOROASTRIANS: AN UNSTRUCTURED NATION

By Rashna Writer, 292 pp., 1993, \$34

University Press of America, 4720 Boston Way, Lanham, MD 20706, Tel: (800) 462-6420.

Contemporary Zoroastrians are, arguably, the world's smallest religious-ethnic group. In this book, Writer examines the two major constituent groups, Parsi and Iranian Zoroastrians and analyzes the diversity as well as the unifying features specific among them. Writer enhances her theoretical framework with extensive interviews with the living community, conducted on three continents — Asia, Europe and North America.

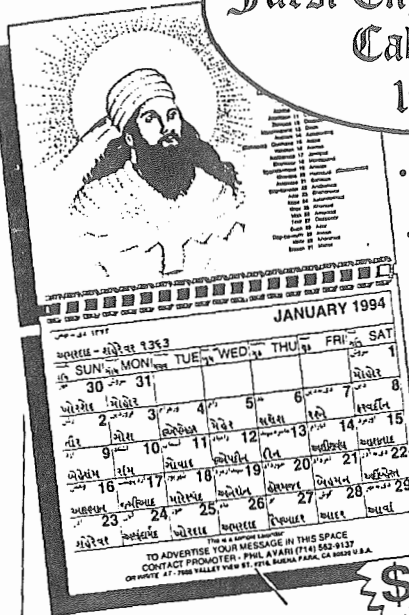
Writer is a Lecturer at Birbeck College, London University.

**"The Gathas of Asho Zarathushtra, Translation and Transcription of Ahunavahiti and Vahistohiti Gathas"** by Dr. Pallan R. Ichaporia, is available for \$10 (plus shipping) from the author at 253 South 4th Street, Womelsdorf, PA 19567



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### Vancouver Congress Video Tapes

The Congress, held in Vancouver in September 1992, was videotaped by volunteers. The entire event (somewhat abridged, thank goodness!) is now available on two video tapes with titles, covering workshops, lectures, part of banquet, entertainment, youth session, and art competition. The two tape set, produced by Marezban Canteenwalla of Calgary, will be an excellent keepsake for those who attended, and an informative record for those who could not attend this memorable Congress. Every Association Library must have a copy of these tapes for posterity. Orders may be placed, at \$28 for one tape and \$45 for two, with Kashmira Dastur at (604) 524-4343.

### Book on JRD Tata

*Aircraft and Engine Perfect: the Story of JRD Tata Who Opened up the Skies for His Country*, by Murad Fyzee, published by Tata McGraw-Hill, is available for \$5 (plus mailing) from the Zoroastrian Society of Ontario, at (416) 828-2125.

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### Interfaith Calendar

The interfaith calendar produced by The National Council of Christians and Jews is available from the Publisher, FEZANA Journal, for a suggested donation of \$10. 12 major faiths are represented; the month of December is devoted to Zoroastrianism.

### 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.*

### Zarthustis — on World's Religious Stage

At the recent Parliament of the World's Religions, Zoroastrians were understandably listed last in the roll-call of major religions. However, our widely dispersed role in that momentous conference placed us first among the many representatives in attendance, relative to the size of our community. Zoroastrians had finally secured a high-profile role on the world's religious stage.

Most of the credit goes to Rohinton and Roshan Rivetna. Both gave freely of their time and talent to this endeavor. It was a tribute to Rohinton's skill that he secured the cooperation of many Zoroastrian communities in North America and the world. The presence of eminent Dastoor Jamasp Asa and Ramiyar Karanjia of India and Jehangir Oshidari of Iran was truly worthy of applause. In one stroke, Zoroastrianism found itself seated amongst the world's most renowned religious groups and

framed for posterity in the full glare of international spotlight. Rohinton and Roshan deserve our thanks for this accomplishment.

The contribution of individual Zoroastrians from around the globe also deserves recognition. From the continents of Asia, Australia, Europe and North America gathered these learned individuals in Chicago to share with the world their interpretations of Zoroastrian theology and practices. Their presence within our community for this brief period enriched our lives and for which we say thanks. We hope that this exchange of ideas and experiences continues over into the next century.

*Jamshed J. Modi*  
*Arlington Heights, Illinois*

*[The following Chicago area Zoroastrians concur wholeheartedly with the sentiments expressed by J. Modi: Bomi & Bachi Damkevala, Kayomارش & Nergish Mehta, Rumi & Kashmira Jamsetjee, Minoo & Zarin Press, Dr. Mehroo Patel, Keikhosrow & Parvin Mobed, Rusi Gandhi, Jer & Fili Udvadia, Adel & Firoza Engineer, and Yezdi & Roshan Engineer].*

### **Thoughts on the Parliament**

The 1993 Parliament was unique. Diverse people from all over the world enjoyed the opportunity to meet, talk, and see one another's cultures. It was not possible to miss seeing outstanding models of solid human strength, conviction and hope.

Zoroastrians were at the center of forming and implementing the occasion, as consistent with our tradition of helpful leadership. As in 1893, we have insured against the world's Zoroastrian community becoming unknown, for another 100 years! Now it's time for Zoroastrians to realize and develop their global voice and presence within the emerging World Culture. On the one hand, we may best protect and nurture Zoroastrians worldwide by more cohesive interaction, and on the other, we can aid, simply by our *Zoroastrian* input, solutions to the global difficulties of all peoples.

A concern over the Parliament is its insufficient acknowledgement of and thanks to positive aspects of the globe's Western and American tradition. A Western, secular, liberal, and individualistic tradition, as embodied in America at its best, makes possible the peaceful coexistence of diverse peoples. As the best and positive aspects of the West find room in an emerging global culture, I hope their origin isn't forgotten.

*Prof. Natalie Vania*  
*Mountain View, California*

### **Special Note of Thanks**

It is through active participation of Zarthustis from USA, Canada, Iran, India, UK and Australia that we, as a community, succeeded in gaining momentous visibility at the recent Parliament. FEZANA echoes Jamshed Modi's sentiments [*see above*], and extends a big THANK YOU to the Host Committee (Rohinton and Roshan Rivetna, Bomi and Bachi Damkevala, Jim and Navaz Modi, Keikhosrov and Parvin Mobed, Rusi Gandhi and Dr. Mehroo Patel), members of Zoroastrian Association of Chicago for being such gracious hosts and volunteers; and delegates:

From India: Dasturs Dr. Jamasp Asa and Dr. Ramiyar Karanjia, Padma Shree Homi J. H. Taleyarkhan, Dr. Homi Dhalla and Dr. Noshir Dadrawalla, and Mrs. Tehmina Turel.

From Iran: Dastur Dr. Jehangir Oshidari.

From UK: Ervad Zal Sethna, Rusi and Roshan Dalal, Kersey Jasawala, Malcolm Deboo, Dinoo and Jehan Rivetna and Shahrokh Shahrokh.

From Canada: Dolly Dastoor, Dastoors Kobad Zarolia and Mehraban Zartoshty and Pervin Mistry.

From Australia: Dr. Purviz and Freny Kolsawala.

From USA (outside Chicago): Dr. Jehan Bagli, Adi Davar, Dr. Rustom Kevala, Dina McIntyre, Dr. Pallan Ichaporia and family, Dr. Katie Irani, Kaemarz Dotiwala, Prof. Kaikhosrov and Peroja Irani, Meheryar Rivetna, and Dr. Natalie Vania.

Presenters from Chicago: Dr. Kersey Antia, Keki Bhote, Bomi Damkevala, Kayomارش Mehta, Jim Modi, Dr. Mehroo Patel and Rohinton Rivetna.

*Adel Engineer*  
*Editor, Articles and Letters*

### **Dream Come True**

The Parliament of World's Religions can only be described as an overwhelming success. For Zarthustis it was a dream come true when our Dasturs chanted the holy Avesta on the world media. All Zarthustis are greatly indebted to Rohinton and Roshan Rivetna for their hard work and dedication that made this happen.

The Zarthustis of Chicago won my heart: their togetherness, their team work, and above all their 'Parsipanoo' ... I experienced, first hand, the vibrations of hopes and fears from community, both Iranis and Parsis ... A major obstacle to preserving their identity in America, is America itself which engulfs everyone with the national identity. But as time goes by this very factor will help to strengthen the will to preserve our Zarthusti identity.

*Ervad Zal N. Sethna*  
*North Wembley, Middlesex, UK*

***On Change and Change Makers***

I am writing this to make a small contribution to the debate on Change among Zoroastrians [FEZANA Journal, May 1993].

I believe that the basic elements of the problem we face lie in the lack of a long intellectual tradition, as it exists with the Jews and Christians, of a good, updated understanding of our scriptures and religion. The wrench of modernity, the diaspora from traditional communities and families, the quiet forgetting or disuse of ritual, custom, prayers and beliefs, the inevitable mixing and marrying beyond the community, and the power of the assimilative processes in our overwhelming host societies, all weigh down on us like an invisible Niagara all the time, an unseen waterfall in which we hardly feel the wetting.

So how should we Zoroastrians world-wide, with little or no 'infrastructure' and with no 'strategy', cope with change? I submit that 'change' has to be better understood in terms of 'exchange', between persons and cultures. This means more information interchange and dialogue.

At the end of the day, whatever the external 'winds of change', the internal examined life with its beliefs, faiths, practices and sense of community, are basic to the problem. I suggest the heart question is not change, for whatever reason, or no change; but the quality of change and sustaining psycho-social continuity. the ghost of the piece is our own quiet forgetting in the daily treadmill; and the mental reluctance to find time and thought for what Socrates called an "examined life." He thought an unexamined life was not worth living. Millions on the daily treadmill now have no time for some of the better things of life; for love, friendships, good books, public service, etc., not to speak of the more demanding examined life.

So first we must find time, then fill it well, after examining who we are, and where we and our children are heading. The quality of change will lie there. It begins and ends with an internal quest in individual and family. Community infrastructure can only be enabling, facilitating.

Who are the change-makers, and what is their role? Without change-makers, any community is only a body buffeted by external and internal forces. The change-maker need not be a formal office-holder within the infrastructure. But the office-holder is in the front line. The office-holding change-maker has to be a statesman of sorts, with a sense of anticipation, with a sensitive pulse on the community's preparedness for change, and

with the courage of conviction and leadership at the right time in the change process; minimizing conflict, maximizing acceptance. No one must expect a congenial consensus. That is why leadership skill and courage are required.

Finally, those holding high office as head-priests also need to play a statesmanlike, healing, and helping role, as befits a person of true religiosity. Their religious knowledge should be matched by their humaneness, an understanding of the impact of change or lack of change on the suffering, happiness, and social harmony of the people affected. This age does not accept mere technocrats of religion; nor mandates from heaven.

A. D. Moddie  
Bombay, India

***Electronic Network***

At the recent Youth Congress in California, there were many suggestions for improving communication channels within our community. I would like to inform your readers that those Zarthustis who have access to Internet, an International electronic network, can make use of a Zoroastrian sub-network to exchange information with each other. To get on the Zoroastrian alias (distribution list), send a mail message on Internet to Mehrdad Khosroviani who administers the alias, asking him to add you to the list. Send the mail to the Internet address: [auspex.com](mailto:auspex.com) or [parinaz.auspex.com](mailto:parinaz.auspex.com). When your Internet address has been added to the alias, you will receive any messages sent to [parinaz.auspex.com](mailto:parinaz.auspex.com). You can also send electronic mail to the above address, and it will be distributed to all Zarthustis around the world who are on the list. You will also receive a list of current members.

Maneck N. Bhujwala  
San Jose, California

***On the Role of Mobeds***

I would like to congratulate FEZANA Journal for the timely discussion of a sensitive subject in the Fall 1993 issue [*Role of Priests in North America — Bearing the Torch*]. But now it is time draw some conclusions and make decisions for our community to go forward.

Regarding hereditary priesthood and the ordainment of women, there is no mention of the position of "Mobed" in the Gathas. The only word mentioned there is "Ratu", which means "righteous leader who guides people to peace, prosperity, happiness, bliss, and ultimately to wholeness and immortality." Asho Zarthustra did not single out

any special person, family man, woman, or hereditary aspect as qualification for Ratu. The only qualification is to be a "righteous leader."

Where will future priests come from? To achieve and succeed in any profession, talent, desire, and hard work are required — not heredity. If a dedicated Zarthusti wishes to become a Mobed, it is our duty to help him or her both financially and spiritually. Perhaps FEZANA should take up this challenge to help train future priests, especially from North America.

Regarding the role of the "Mobed Council", it is my belief that a sound organization is essential for any profession to function effectively and correctly. To use my own profession (physician) as an example, the organizational structure is as follows: county Medical Society, State Medical Association, and American Medical Association. They all work within the same framework in order to achieve the best result and to make the profession the best it can be. It is necessary for Mobeds to have a well structured organization so they can all work in the same framework in order to follow our divine prophet Zarthustra's religious teachings and help the *Behdins* in religious matters.

They should be united in their goals in order to achieve them. We should no longer see announcements in FEZANA Journal such as, *Youth Torch Bearers*, p. 7, which state: "... must have attended the Iranian Mobed Council religious camp"; or the one entitled *Expectations of the Mobeds*, on p. 16, which states: "... They would also be required to belong to the North American Mobeds Council." These examples indicate that the two Councils of Mobeds are not united and do not follow the same guidelines, which could result in a division of our community. Since we are so few in number, we cannot afford this division.

K. Harvesf, M.D.  
Jacksonville, Florida

### Outrage In Saudi Arabia

Recently I read an article in the August 1992 issue of *Parsiana*, describing religious bigotry suffered by a Parsi family in Saudi Arabia. According to the article, Mr. Rohinton Chichgar, who worked in an oil refinery in Al Jubail for 8 years, was suddenly asked to leave Saudi Arabia within a month's time, along with his family. The only reason given to him was that people belonging to the Zoroastrian religion are not allowed to live in Saudi Arabia.

This is an insult to our religion and to our whole community. I urge all Zarthustis to launch a

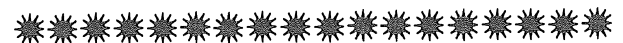
protest letter-writing and phone campaign, publicizing this blatant discrimination against our community. Each one of us, each Zarthusti Association, and FEZANA should write to the Consulate and Embassies of Saudi Arabia, as well as to senators and congress representatives, the Secretary of State, U.S. Ambassador to Saudi Arabia, and to the President.

Maneck Bhujwala  
3023 Oldfield Way,  
San Jose, California

[Maneck has prepared a sample protest letter — please contact him at (408) 270-9173 for a copy]

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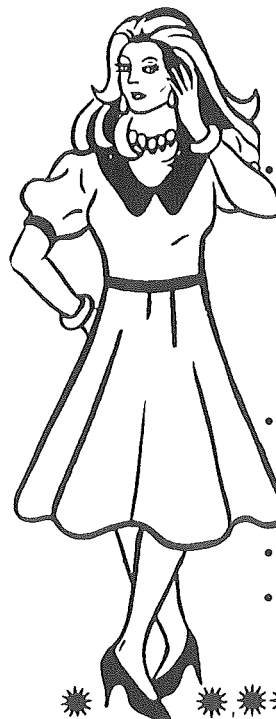


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**Brickbats from Bombay**

While the response to the Parliament of World's Religions was overwhelmingly positive, there were a few stray brickbats in the Bombay press. Excerpts from one such letter by K. N. Dastoor [Jame Jamshed, August 8, 1993] are reproduced here.

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Jam-e-Jamshed Weekly

SUNDAY, 8TH AUGUST, 1993

**PARSEE MATTERS... PARSEE MATTERS...**

## PARLIAMENT OF WORLD RELIGIONS WHO IS REPRESENTING US?

Editor,  
Jam-e-Jamshed,  
Bombay.

Sir,  
I write this to inform the Parsi Community of India about a lot of queer things happening amongst the Parsi population of U.S.A. and Canada, collectively called North America (N.A.). My information is first hand and/or authentic. Since 1989, I have visited U.S.A. five times to give lectures, and conduct camps and seminars on our Religion and allied subjects. This year I conducted a two-days (12 hours) seminar in Toronto (Canada) also. I am in active touch with my N.A. friends and receive reports and writings almost every week. Hence, the authenticity.

In the matter of Religion, N.A. Parsis can be divided into three classes, viz. the orthodox, the alleged 'liberals', and the confused.

The term 'Orthodox' has been so over-worked that I will describe it here rather than define. This class believes that the Parsi Religion is a holistic structure of several components and each of them is absolutely essential for the survival and the spiritual good of the community. These components are (1) Sudreh Kushti, (2) Khordeh Avesta Manthra Prayers, (3) Kriyakam (loosely called rituals and ceremonies), (4) Atash-Kadeh (Atash Behram, Adran, Dadgah), (5) Dokhma, (6) A strict moral code based on truth in practical life and (7) Boonak Pasbani (the preservation of the racial gene). I will abbreviate this class as "TR-Class", "TR" implying their faith in tradition and truth. They are against conversion; they are extremely unhappy at mixed marriages, whether by males or females, even though such marriages may have occurred in their own families. They are very keen to preserve all the

aforesaid Institutions and Disciplines of our Religion.

The second class call themselves "Liberals", "Progressives" or "Non-conformists". They have, somehow, dropped the word "reformists" perhaps realising in their sub-conscious (if they have any) that they are not reforming but deforming. They don't believe in any of the aforesaid components, except in a distorted moral angle, which they have baptised as "Manashni, Gavashni, Kunashni". They propagate that the Gatha is the only genuine Zoroastrianism; the rest is "mythological Webs" and "Pseudo magical mumbo jumbo" (K. Irani in Spenta Oct.-Nov. 1992). And what is the message of the Gatha? Decide by your "good mind"! What they mean in effect by this is: if your "good mind" dictates to light a cigar before Atash Padshah, do it. If your "good mind" falls in love, marry whomsoever. If your "good mind" wants illegitimate sex or homo-sex, have it. They advocate their suicidal notions by quoting from the Gathas and since there are 45 entirely variant translations of the Gathas and at least ten heavily different meanings of most of the Gathic words, they can quote Gathas for anything - from mixed marriage and conversion to hetero-sex and homo-sex. All that is required is a computer to permute and combine. This class can be abbreviated as GAC - the "Gatha - Alone-Cult" (or, Craze, if you like). All the elements of a cult apply to them admirably well. They stick to their stony paradigms at any costs and by any means. They are immune to all the present-day thinking of the most modern physical sciences, which are now knocking the door of mysticism. Any modern concept which defies common sense (there are many, many) cannot penetrate the block in their heads. They deliberately close their eyes to

any material adverse to them. And the most glaringly characteristic element of a cult is also here, namely, break the opposition by any means fair or foul, more foul than fair.

It is this last element which is actively working at present in N.A. Two "Congresses" are in the offing there. One is the Parliament of World Religions to be held in Chicago from 28.8.93 to 4.9.93; and the other "Youth's Congress" in California on 4th & 5th September. In both these, GAC Members are trying hard not only to have a dominant hand, but also to stifle the TR-Class. About the Parliament of World Religions, the following has appeared in May 1993 issue of *Fezana*, a journal dominated by GAC:-

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

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

Now, who are these new "Spiritual leaders" of the Community? Who appointed Mr. Kersey Antia as the "Chief Priest of Chicago"? Has every American Parsi pocket a C.P. of its own? We know who Mr. Antia is - the same Patterson - 'navjote' man! He, to lead the Parsi delegation? One, who, when in Bombay, roams about almost with a vell on? And who are the other delegates from N.A.? Most of them belong to GAC.

How has this happened? It seems that one Rohinton Rivetna a GAC member was innocently called upon by the Parliament organisers to select delegates and he has exercised his "good mind" in avoiding anybody from TR-class (except one solitary delegate against six). Such is the alleged "freedom of thought" and "freedom of choice" of the GAC!

But the most interesting piece is yet to follow. Every cult has some sorcery, some

magical wonder. So has GAC. They have a Muslim performing 'Navjote' and 'Ashirvad' on anybody wanting to be a Parsi! He is one Mr. Ali Jafarey, a 72 years old Muslim born in Iran, educated in Karachi and after a chequered career settled in U.S.A.

And the same Mr. Jafarey is also a delegate of our Religion at the World Parliament!

We Parsis of India should record our strong protest against this GAC circus-delegates. And Dr. Dhalia and Mr. Homi Taleyarkhan should decline to attend.

It is my observation that in spite of the GAC propaganda and intrigues, the basic inherent inclination of the Parsis in N.A. is orthodox and tradition-loving; but they are just dazed or confused at the pompous scholastic bombast of GAC. There are Parsi organisations in several pockets, which can give stiff and effective resistance to GAC. Sensing that, the GAC has formed a Federation, so that the voice of such Organisations can be throttled - the same GAC intrigue. It is because of this Federation that the world Parliament Parsi Circus is selected, and the TR voice is attempted to be thwarted in the Youth Congress.

Now a few corollaries from the main GAC theorem. A cassette is going round containing "Navzote" prayers - a hot-cake sale. If a trained Mobed of Udwada or Navsarl hears the prayer-pronunciations of this cassette, he will feel like committing suicide!

One another GAC walla is in a frantic search for the evidence of conversion in our scriptures. Not satisfied with the dozens of translations of the Gathas he has made his own! It is more of an exercise in computer than in philology or grammar. It seems this is the last straw on the already over-burdened camel of the Gathic translations. Really a straw and the last one!

And a GAC woman advocates "Mobedi" for women. Why not women mobeds, she asks!

If the Parsi Community is on its way towards extinction, the process has been already started by GAC in North America. You, Jame Jamshed should, following your traditional policy, resist this onslaught strongly

K. N. Dastoor.

**PLEASE GIVE FROM THE HEART ...****Education Is Goal of Chothia Trust**

FALI CHOTHIA was an outstanding educator who established innovative educational systems in India and worked with the United Nations in Nigeria and Malayasia. He published a beautiful monograph, *Getting to Know the Zoroastrians*.



## Getting to know the Zoroastrians

FALI CHOTHIA

An active and respected member of the Zoroastrian Association of Metropolitan Washington. Mr. Chothia passed away unexpectedly while on a trip to India in 1987, leaving behind his wife Khorshed and daughter, Firoza, who live in Maryland. The Fali Chothia Educational Trust, established by his family and friends in his memory, provides scholarships for worthy young Zarthusti students.

Criteria for selection are financial need, educational achievements and extracurricular activities, particularly in community affairs. Applicants must be currently enrolled full-time in a university program, preferably at the graduate level. The scholarships are awarded from the interest earned on the funds. Four scholarships have been awarded since the Trust was founded. For copies of the monograph, inquiries and donations to the Trust, contact: Dr. Soli Choksi, 4639 Bettswood Drive, Olney, MD 20832, Tel: (301) 774-0841.

**Appeals for Student Aid**

*Donations for student aid projects will be gratefully accepted, and distributed as appropriate by the Helping Hands Committee. Send checks payable to "FEZANA" marked "Student Aid", to: Meher Amalsad, 15842 Villa Nova Circle, Westminster, CA 92683, Tel: (714) 895-3097.*

**Student Brothers**

Mother of 15 and 17 year old brothers, currently in

high school in Florida, is appealing for philanthropic Zarthustis to provide boarding and lodging, and help her sons to remain in the USA and continue their education there. "I am confident they would repay the debt in the first few years of their working career" she writes from Bombay.

**Appeals for Welfare**

*Donations for 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.*

**Gentleman Stranded.**

Zarthusti, 39, recently arrived in USA with his life's savings, based on assurances from friends, has been gypped out of all his money. Stranded without finances or a job, he is looking to some large-hearted Zarthusti, for a loan (for rent, lawyer, living expenses) and for help finding a job. Willing to work anywhere — in sales, clerical, small business, store or restaurant.

**Lawyer Wishing to Migrate**

A young lady lawyer, 34, Advocate in the Bombay High Court, is seeking help to migrate and settle down in the USA or Canada. Her aunt writes "... is the grand daughter of the late Darvish Irani, who was in charge of the Lower Bungli at Doongarwadi and dedicated his whole life in the service of his community. We would appreciate it very much if you could help her to achieve her dreams ..."

**Cardiovascular Thoracic Surgeon**

Young lady, highly qualified, currently senior surgeon in cardiovascular thoracic surgery at Tilak Hospital, Bombay, has been invited to Alfred Hospital in Melbourne, Australia, to obtain training in heart and lung transplant surgery. After her one-year training program, she hopes to "pioneer this major life-saving surgery in India." She is looking for help from philanthropic Zoroastrians in North America, to defray her training costs which amount to Aust. \$20,000.

**Distressing Plight of Retired Mobeds**

A WZO report on the living conditions of retired Mobeds, many of whom had served the community with a lifetime of "Mobedi", reveals that many of them are now subsisting on starvation level diets, living in sub-human conditions, bereft of even basic necessities. These aged Mobeds lament that instead of provident funds or retirement

benefits, all they retire with is "asthma, cataracts, hernias, and above all the humiliation of being promptly forgotten and forsaken by the laity and the Panthakies." The WZO has a list of about 30 Mobeds in dire straits deserving of financial support. These aged Mobeds languishing in poverty, cannot be forgotten. The WZO appeals to individuals and Institutions to consider supporting a Mobed to the tune of Rs. 500 per month, by giving an annual donation of Rs. 6000 (\$200) and commitment to extend this support year after year.

### **Acknowledgements**

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

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### **For Religious: Education:**

Rusi Dalal, UK (\$20); Purvez Kolsawalla, Australia (\$15); A. Kooros, CA (\$100); Aspi Maneckjee, ONT (\$50); Homi Nanavaty, Germany (\$17); Burjor & Vira Santoke, CA (\$15). Minoo Treasurywalla, ONT (\$5).

### **For Helping: Hands (Congress):**

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### **For FEZANA Journal:**

Faroukh Anklesaria, IA (\$8); Anonymous (\$100); N. E. Austin, Alberta (\$15); Pesi & Viloo Balsara, BC (\$12); Cyrus & Nagja Bamji, CA (\$8); Hoshang Baria, DE (\$25); Dinshaw & Hutoxi Bardoliwalla, NJ (\$8); Coomi Bhatena, ONT (\$50); J. S. Cama, TX (\$20); Vahishta Canteenwalla, PQ (\$12); Minoo & Jeroo Chinoy, MI (\$8); Toxy Cowasjee, Pakistan (\$16); Meher Dastur, CA (\$8);

Dolly Dastoor, PQ (\$25); Mehroo Desai, PQ (\$25); Behroze Desai, TX (\$8); Cherag Driver, ONT (\$12); Minu Dutia, NY (\$8); Farokh & Roda Elavia, AL (\$8); A. Flynn, Alberta (\$12); Homi Gilan, BC (\$15); Burzoe & Nancy Ghandhi, WI (\$51); Dinshaw Hansotia, FL (\$184); Dinaz Irani, PA (\$10); S. J. Jagesh, NS (\$20); Minoo & Aloo Jijina, IL (\$15); Mehernosh & Monaz Kapadia, OH (\$8); Gev & Shirine Karkaria, PQ (\$12); Diana Khajautia, LA (\$9); F. Khambatta, CA (\$8); Aspi Maneckjee, ONT (\$20); Mazdayasnie Connection, CA (\$101); Richard & Dina McIntyre, PA (\$20); J. Medora, ONT (\$100); Erach & Jer Master, NC (\$10); Hector & Daisy Mehta, CA (\$15); Fadli & Khurshed Mehta, Bombay (\$10); Bahman & Nahid Mobed, HI (\$51); Percis Mistry, NY (\$8); John Palkhivala, PQ (\$12); Darayas Panthaky, Australia (\$8); Neville Patel, CA (\$8); Freny & Syavux Patell, PA (\$26); Narsys & Dinshaw Punthakee, ONT (\$20); Dara & Dinoo Rivetna, UK (\$12); Arish Rustomji, TX (\$8); Vispi & Pervin Sagar, TX (\$8); Aspi & Nargesh Sethna, TX (\$8); Shahrukh Shahrukh, UK (\$20); Farokh Sinor, PA (\$8); Yezdi Soonavala, MI (\$10); Behman & Khurshed Sethna, ONT (\$12); M. Suntok, ONT (\$12); Kashmira & Cyrus Suraliwalla, BC (\$10); Rohinton & Viloo Surty, CA (\$8); Bella Tata, BC (\$30); Rusi & Viloo Tavadia, MI (\$8); Katy & Viraf Udwadia, NJ (\$10); Cyrus Umrigar, NY (\$8); Arnavaz & Adi Vakharia, LA (\$10); A. B. Wadia, TX (\$8); Zoroastrian Association of Atlantic Canada, NS (\$72).

### **For General Fund:**

Naju Daruwalla, CA (\$50); Jehangir & Olive Mobed, IL (\$50); Iranian Zoroastrian Association, NY (\$75). Traditional Mazdayasni Zoroastrian Anjuman, CA (\$105); Zoroastrian Association of Chicago, IL (\$1000).

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**SUPPORT FEZANA JOURNAL**

The next issue (Spring 1994) will mark three years of publication of the FEZANA Journal in its new format. A BIG THANK YOU to our readers for their praises and good wishes.

**Editorial Policy:** The Journal adheres to a policy of openness to all viewpoints. It does not avoid controversial topics, but will not publish malicious language, unsupported statements, or personal attacks. Effort is made to include as many letters and articles as possible. But there is a limit on the material that can be included; the editors must be able to use discretion to edit articles and letters. It takes time to edit, and a lot of effort to put the whole issue together. Inevitably, mistakes can occur. Egos will be bruised. That is why we ask that submissions be limited to 600 words.

**Cost of Publication.** This issue is being mailed to over 1100 households. The cost of printing and mailing each copy (of 28 pages) to US addresses is about \$2.00, not counting the labor, time and phone bills of the staff, all of whom are volunteers. Canadian and international mailings, where bulk-rates are not available, cost much more. The subscription price of \$8 would barely cover our costs, assuming everyone pays their subscriptions. Fortunately, most subscribers have been sending in a little extra. We are also receiving some revenue from advertisers. THANKS!

**PLEASE, look at your address label** to see when your subscription expires. Please renew your subscriptions promptly, and if you enjoy the Journal, send a little extra for FEZANA.

**Computer Needed.** The Journal publisher needs a computer with a fax/modem and printer (preferably Macintosh). Tax-deductible donations of these items, or monetary donations to cover their purchase, will be welcome.

**... And Finally.** We need people to edit articles, report on local news, review books, make phone calls, and help with printing, sorting, labeling and mailing. It is a very fulfilling job, and anyone can do it. Retired individuals, housebound child-rearers, and students are especially invited. Please contact Rustom Kevala (201) 338-9663 or Roshan Rivetna (708) 325-5383.

**FOOD — FAVORITE TRADITIONAL RECIPES**

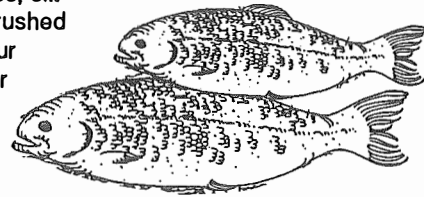
Readers are invited to submit their favorite traditional recipes for this column.

**Khichdee Ne Machhi-No-Sas**

A tasty sweet and sour fish (or shrimp) sauce, served over yellow rice. This recipe serves 10.

**Fish Sauce:**

2 lb fish or shrimp  
2 lbs onions, chopped  
1 lb tomatoes, chopped  
1 bunch kothmir, chopped  
10 green chillies, slit  
1 pod garlic, crushed  
1/2 lb gram flour  
3/4 cup vinegar  
2 T. sugar  
2 eggs  
1 T. cumin  
1/2 T. paprika  
Salt to taste, Oil for frying



Fry onions golden brown in oil. Add cumin, tomatoes, cilantro, chillies and garlic, and saute for a few minutes. Add 2 cups water and bring to boil. Add fish and cook covered on low heat till done. In bowl, mix vinegar, flour, eggs, sugar, paprika. Add mixture to sauce, and cook briefly on low heat. Add salt.

**The Khichdee:**

3 cups Basmati rice (washed)  
3/4 cup Masoor dal (washed)  
1 cup mixed vegetables (optional)  
2 onions, finely sliced  
2 T. spices: cumin, cinnamon, cloves and whole pepper  
3/4 T. turmeric  
Salt to taste  
Oil

Fry onions till golden brown. Add spices, turmeric, salt and 6 cups water. Bring to boil. Add rice and dal. Bring to boil again. Lower heat, and cook covered till done (about 15 minutes).

[Prize-winning recipe from Mrs. Coomi Bhathena of Toronto, Ontario. See advertisement in this issue]

**IN COMING ISSUES ...**

Themes for future issues of the Journal are:

**Spring: Mar 1, 1994:** "Issues of the Next Generation" [See Coming Events, this issue]

**Summer: Jun 1, 1994:** "Zarthusti Way of Life: Introduction to beliefs, rituals and aspirations"

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



**JOBS**

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

**Jobs Available**

Applications are invited from interested Zarthusists for position of resident custodian at the Mehraban Guiv Darbe Mehr in Toronto. Contact Jamshed Mistry, ZSO President, at (416) 828-2125. [J93-8].

**Jobs Wanted**

Masters in Business and Management with specialization in Finance, graduating from US university in December, seeks contacts or leads to securing position in banking, auditing, accounting or administrative. Call (215) 204-1154. [J93-7].

**MATRIMONIALS**

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

**Zarthusi 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 and 36, with similar interests. [F91-5].

**Female, 25, 5' 6"**, family well settled in USA for 13 years, high school graduate, working in department store, good homemaker, quiet nature. Contact (215) 589-5419. [F93-1].

**Attractive female, 5' 8", early thirties**, from well-known, respectable, Parsi family from the sub-continent, father prominent businessman, professionally trained in UK for teaching children with learning disability. Fun loving, very sociable, outgoing, happy disposition, enjoys music, traveling, good homemaker. [F93-18].

**Good homemaker, 33, 5' 8"**, M. Com, working in administrative services, divorced 5 years ago, no children, Irani, originally from Bombay, gentle nature. [F93-25].

**Male, mechanical engineer**, working in Kuwait for 10 years, interested in meeting lady from USA/Canada. [M93-26].

**Female, lawyer, 31, 5' 2"**, practicing as Counsel in Bombay High Court, would like to settle in USA/Canada. Enjoys music, traveling and a good circle of friends. [F93-27].

**Hairedresser, 31, 5' 4"**, from India, visiting family in Michigan, likes traveling, fine arts, reading, dogs, music. Would like to meet well-built, mild natured, kind and fun-loving gentleman. [F93-28].

**Male architect, 37**, working in USA over 12 years, likes performing arts, movies, foreign films, bicycling, tennis, outdoors. [M93-29].

**Professional male, 34, 5' 8"**, Masters of Science, working for Engineering Company, likes music, movies, photography, travel, goodnatured, sense of humor. [M93-30].

**Girl, 24, 5' 4"**, high school education, in business with father, family settled in Canada. Good homemaker, likes sewing, cooking. [F93-31].

**Female, 36, from Paris, France**, M.A. and Political Science diploma, currently managing R&D department of fast food chain of 220 restaurants in Europe. Loves to enjoy life, fond of going out, music, paintings and cinema. Interested in meeting suitable Parsi gentleman. [F93-31].

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

**Births**

Farah, a girl, to Pearl and Poras Balsara of Northern California, on July 28.

A girl, to Tanaz and Zarir Bhandara, in Los Angeles, on April 1.

Aaron, a boy, to Naju and Bomi Bharucha, of North Texas, on August 9.

Ava, a girl, to Khoosnam and Cawas Commissariat, of California, on May 19.

Zenia, a girl, to Darayus and Kolly Confectioner, of Northern California, on July 10.

Darian Anthony, a boy, to Terence and Delna Edwards of Tinton Falls, NJ, on June 12.

Xeromy, a boy, to Kaizad and Farzana Irani of the Chicago area, on January 8.

Jillian, a girl, to Kershaw and Jane Nanavaty, in Vancouver, BC, on July 25.

Zar, a girl, to Arbez and Hoshang Patel of Northern California, on May 31.

Cyrus, a boy, to Dilnawaz and Kaizad Rustomji, of

Northern California, on August 2.

Bijan, a son, to Darius and Lori Sorabji of Northern California, on July 19.

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

Jimmy, son of Niloufer and Mehernosh Bhesania, of Ontario, on August 7.

Sharon and Nina, daughters of Roshan and Zavar Byramjee, of Ontario, on July 31.

Rasheed, son of Farida and Noshir Clarke, of Ontario, on July 24.

Ariez and Nauzad, sons of Meher and Maneck Dastoor of Grand Rapids, MI, at the Holiday Inn, on July 24.

Meher, daughter of Mani and Rusi Doctor, of Ontario, on June 19.

Erin, daughter of Yezdi and Perveen Guzdar, of North California, on July 11. Ervad Jimmy Makujina performed the initiation.

Freda, daughter of Nergish and Phiroze Irani, of the Chicago area, at the Rustam Guiv Darbe Mehr in Hinsdale, Illinois, on July 24.

Vahishta, daughter of Soheila and Kerman Katrak, of Ontario, on August 7.

Colin, son of Robert and Maharukh Kravich of Chicago, and grandson of Dr. Erach and Roshan Guard of California, at the Contra Costa Country Club in Pleasant Hill, California, on July 24.

Amy, daughter of Rohinton and Deborah Marolia, at the Country Inn in Waukesha, WI, on July 31.

Dinshaw and Behram, sons of Farrokh and Yashfar Mistree of Atlanta, Georgia, in Poona, India, on August 7.

Farishte, daughter of Meher and Jal Panthaky, of Ontario, on July 3.

Mehr, daughter of Behram and Katie Pastakia of Bethesda, MD, on February 8, in Bombay.

Sara, daughter of Jehangir and Shirin Sethna, in Vancouver, BC, on July 4.

Neville, a son, to Pervin and Rustom Sethna, of Ontario, on August 21.

Arash, son of Eti and Khushroo Vajifdar, of Ontario, on July 24.

#### **Weddings**

Iranpour Khormaie, son of Dinyar and Sarver of Oregon, and Anahita Afarin, daughter of Khodarahm and Golbanoo, of Indiana, at the Darbe Mehr in Vancouver, BC, on August 21.

Lydia, daughter of Phillip and Thelmar Capsan, and Farhang, son of Katayoon and Shahriar Pedram, in Toronto, on August 7.

Shiraz Bagli, of Toronto, Ontario, daughter of Jehan and Freny Bagli of Princeton, NJ, to Alistair Macfarlane, of Toronto, in Toronto, on July 10. The wedding was performed by Ervads Jehan Bagli and Nozer Kotwal.

Scherazade Merwan Khambatta of Forest Hills, NY, to Anil Parthasarathy of McLean, VA, on May 30, in Garden City, NY. The wedding was performed by Ervad Jehan Bagli.

Hila Pouladian of Grayslake, IL, to Hormoz Mazdiyasni, on August 14.

Babak Soroushi and Mitra Partowmoghadam of Northern California were married on June 19.

Binaifer, daughter of Hosie Surti, and Rustom, son of Putli and Noshir Mirza, in Toronto, on August 8.

#### **Deaths**

Zomorod Rashid Bastani, son of Bahram and Shirin Bastani, brother of Farshid and Fariedoon, of Ontario, in Tehran, on May 31.



Navroz Palanji Dastoor, 32, son of Panthaki Palanji Dastoor of Jeejeebhoy Dadabhoy Agiary in Bombay, nephew of Soli Dastoor of Fayetteville, Arkansas and Roshan (Pervez) Rabadi of Toronto, Canada, of a sudden heart attack in Hialeah, FL, on July 29.

A Navar-Martab from Udvada, Navroze had come to the USA in 1988, and provided his services with great enthusiasm to the Zarthusti community. He was a highly regarded employee of Bank Atlantic in Florida. He was remembered with prayer services by large numbers of family and friends in Ft. Lauderdale and Bombay.

Aloo Battliwalla, mother of Piloo Bahadur Deboo, of Ontario, on August 14.

Khorshidbanoo Farhangi, 94, survived by her daughter and three sons, Ardeshir, Manouchehr and Mehraban, of Vancouver, BC, on August 12, in Tehran.

Sheriar Boman Irani, father of Abhan, Parvin Khodu and Boman of California, of heart failure, on June 20.

Esfandiar Jamzadeh, husband of Shirin Mazdai, in Bethesda, MD, on October 9.

Khurshed Kanga, father of Havovie Lilaowalla of California, in Bombay.

Ardeshir Khosravi, husband of Daulat, son of Jehangir, father of Sohrab, Manijeh, Fereshteh and Farideh of Ontario, in Tehran, on May 22.

Freney Minocher Minocherhomjee, 75, mother of Ardaviraf (Hutoxy) Minocherhomjee of Chicago, sister-in-law of late Dastoorji Minocherhomjee, aunt of Nahida (Dinyar) Mehta of Kissimmee, FL, of heart attack, in Bombay, on September 2.

Khurshed Jamshed Pardiwalla, mother of Soli, Godrej, Katy and Tehmi, in Toronto, on July 20.

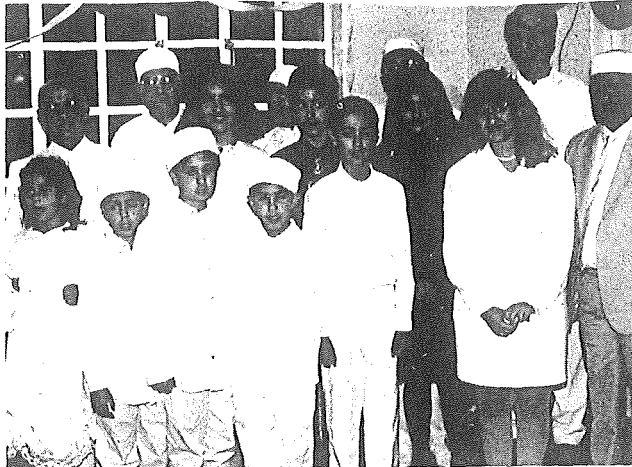
Kavasji Pestonji Ravji, 80, panthaky of Navsari Parsi Anjuman for 50 years, father of Ervad Jamshed (Dinaz) Ravji of Chicago, of heart attack, in Navsari, on September 10.

Mehru Sagar, 62, wife of Pesi, mother of Mahrukh and Gustad (Avan), of Vancouver, BC, on June 16.

Adi Shroff, 45, brother of Behram Shroff of Cincinnati, and son of Pesi and Soona Shroff of Bombay, died in a tragic accident in Los Angeles, on August 7. A Parsi memorial service took place at the Darbe Mehr in Chicago. Adi arrived in the States in 1969. After earning a Masters in Mechanical Engineering, and an MBA from UCLA, he moved to Los Angeles where he worked for several years as a Mechanical Engineer. He was later, a

founding partner of *Brand Technologies, Inc.*  
Nergish Sodawaterwalla, mother of Mehernosh, on July  
 12 in Bombay.

### ***New Initiates In Vancouver***



In a beautiful, afternoon ceremony on September 25, five Mobeds — Mehraban Zartoshty, Jehangir Panthaky, Fariborz Shahzadi, Adil Antia and Jamshid Jamshidi, performed the Sudreh Pushi ceremonies of Armity Mehin, Ashkan and Morvarid Mehrabani, Kaveh and Nahal Namdaran, Neville and Negar Namiranian, Mehraban Poulad-Noshiravan, Kiumarce and Rayumand Tabeshi, at the Arbab Rustam Guiv Darbe Mehr, in Burnaby, BC. The ceremony, attended by about 200, was organized by the Executive Committee of The Eighth North American Zoroastrian Congress and the Directors of the Zoroastrian Society of British Columbia.

### ***Parsi Marriages and Divorces***

The table shows marriages and divorces in India for 5 year periods from 1961 - 1990. The number of divorces as a percentage of the number of marriages, is also shown.

<i>Year</i>	<i>Marriages</i>	<i>Divorces</i>	<i>Percentage</i>
1961-65	2483	206	8.3%
1966-70	2280	214	9.4%
1971-75	2365	172	7.3%
1976-80	2064	154	7.5%
1981-85	1905	155	8.1%
1986-90	1660	95	5.7%

Can we dare to hope that the numbers indicate a downward trend in the divorce rate?

### ***PLEASE ...***

Support the FEZANA Journal with your  
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### ***EVENTS AND HONORS***

MS. KERBAN ANKLESARIA of Poona, is a Visiting Fellow at the Pacific Environment and Resource Center in Berkeley, CA. She will study environmental law, serve as intern at the Sierra Club, and participate in their training program on environmental advocacy.

FREDOON AMROLIWALLA, of Ely, Cambs, U.K., was appointed a Queen's Honorary Surgeon (QHS) effective April 21.

PADMA BHUSHAN DR. BANOO JEHangIR COYAJI, 75, internationally renowned gynecologist and family planning consultant with WHO, UN Development Agency, World Bank, Ford Foundation and the Government of India, was awarded the prestigious Ramon Magsabay Award. Dr. Coyaji, grand aunt of Dr. Phiroz Dastoor of Toronto, founded the K.E.M. Hospital Research Center in Pune, from where she will retire this year after 45 years of dedicated service. In 1993 she was also awarded the Rs. 1.5 lakh Birla National Award for excellence in Medical Research.

KHERSHED COOPER, a metallurgist at the Naval Research Laboratory in Washington, DC, was elected chapter Chairman of the American Society of Materials, International. He has over 35 published papers. He is compiling a directory of Zarthusti metallurgists, materials engineers and scientists. Please send your name, affiliation and address to him at the Naval Research Laboratory, Code 6321, Washington, DC 20375.

FARHAD DASTUR was awarded the President's Graduate Teaching Assistant Award at the Dalhousie University in Halifax, Nova Scotia. He was one of three recipients out of several hundred teaching assistants.

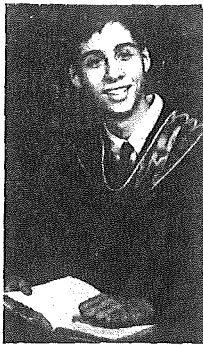
NAZNEEN IRANI, 18, has never missed a day of school in her life, a record so unique that the *Washington Post* published her story in its May 26th issue. Nazneen's sister BAKHTAWAR, also has never missed school, but a year-long trip to India disqualified her. The sisters plan to attend the University of Maryland.

RUSTOM KASAD, son of Persis and Adi Kasad of Pennsylvania, achieved the rank of Eagle Scout, the highest ranking Boy Scout award.

Florida Zarthustis appreciate the efforts of JENNIFER KHAJAUTIA, of North Miami, for spending Summer 1993 promoting Zarthusti literature and information on the Youth Congress to young adults of the area. In an award-winning essay, Khajautia describes her ancestor's history, in a flashback

scene — from the early days of Zarthustra, in Iran, across the seas in wooden boats to Sanjan, India; then on to her family home in Cusrow Baug. She ends the essay with:

*"Cusrow Baug is a symbol of my people, small, slowly fading, but never dying out. Although our people live all over the world, we will somehow survive. I then promised myself to remain the same and pass down what I know. I promised myself to stay filled with pride, knowledge, and the love of my people, and to never let my history die. For history is the key to survival today, tomorrow."*



CYRUS PHIROZE MASTER, of Alberta, Canada, was the 1993 graduating class Valedictorian at Western Canada High School. A brilliant student, he was selected in Canada-wide competition to represent Canada in both the Chemistry and Physics Olympiads, in Italy in July, in which 49 countries competed. His team placed first in Canada in the

Physics Bowl competition; was among the top 100 in Canada in the Sir Isaac Newton Physics exam; was fourth in Alberta in the Canadian Association of Physicists exam; third in Alberta in the Alberta High School Mathematics competition; and in the top 25 percentile in the Cayley, Fermat, Euclid and Descartes Mathematics competitions.

FARROKH MISTREE was given the Mechanical Engineering School Distinguished Professor Award at Georgia Institute of Technology in Atlanta, GA. [*Manashni*, August 1993]

PIROJA MOJGANI appeared on the May cover of *Tomorrow's Child*, a magazine of the Montessori Foundation. The magazine cites her volunteer work in a local Montessori school. Piroja has been involved in Montessori education since 1946, after receiving her training with the founder, Maria Montessori. Piroja taught at the Virbaiji Parsi Boys' School and founded the Oxford School in Karachi.

HOMI MOTIVALA and his partner PUSHPENDRA GARG became world champions at the recently concluded world "Enterprise Class" yatching championships in Zimbabwe.

[*FED Newsletter*, May 1993]

NERGIS UNWALLA, of Philadelphia area, was one of the recipients of the YWCA's 1993 Women's Achievement Award for services to the Community.

ZENA WRITER, 18, was selected to represent the youth of the Borough of Hounslow, UK, on the Police Consultative Committee. Recipient of an armful of honors, including "Best Allrounder", Zena will be entering University to read Law. Zena has appeared on national T.V. in the "Blockbuster's Quiz program.

#### **Tour of Ancestral Land of Iran**

The FEZANA study tour of historical sites of Iran is being planned for May 1 - 16, 1994. About 40 people have indicated interest in joining the tour. The tentative itinerary is:

Day 2: Arrive in Tehran. Meet Tehran Anjuman.

Day 3-4: In Tehran. Visit museums, palaces, Mt. Demavand.

Day 5: To Isfahan, founded during the Achaemenid period by Ardavan the 5th (222 - 224 BC). Visit Atash Kadeh, rocking minarets and palace.

Day 6-8: To Shiraz, Province of Fars. Visit Takht-e-Jamshid (Persepolis), Nagsh-e-Rostam and Pazargad; remains of Nagsh-e-Shapoor and Azarju Atash Kadeh in Darab; the old city of Fassa; remains at Firuzabad, Kazeroon, Lar, Jahrom and Mamasani.

Day 9: To Yazd, via Kerman.

Day 10-11: Yazd, oldest city of Iran; visit Atash Vehraram, Peer-e-Shab, Chak Chakuoo, Peer-e-Harishat and Zoroastrian villages. Conference and banquet.

Day 12: Return to Tehran. Visit Mashhad in Khorassan and Firdoshi's tomb in Tooss.

Day 13: Conference and banquet in Tehran.

The estimated cost is \$2500(US) including travel, meals and accommodations. For further information contact: Parvin Mobed (708) 719-1003. For travel arrangements, contact Travel Agent Darayus Elavia, 1314 Ivy Court, Westmont, IL 60559, Tel: (708) 852-6103.

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Half Page	\$100	\$300
1/4 Page	\$50	\$150
Business Card	\$25	\$75



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