



# JOURNAL

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## ZARTHUSTI ENTERPRISE IN NORTH AMERICA

*O! Mazdayasni Zarthustis!  
Keep your feet, and your hands, and your intellect  
Ever ready to perform lawful and timely good actions.  
Stay away from performing unlawful, untimely, evil actions.  
Strive hard to bring about good industry here (in this world),  
So we may transform the unskilled into the skilled  
And bring about Frashokereti.*

*[Visperad 15.1, translation by Dr. Kersey Antia]*

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## EDITORIAL

*Zarthusi Spirit of Business and Enterprise Alive and Well in America*

**T**he lament "Zarthusi youth have lost the enterprising spirit" is heard often today. Is this a fact or is it imaginary? The general impression is that for the last few decades, the preferred objective for our young men and women has been to follow an intense program of higher education and then, bolstered with an armful of degrees, pursue a "good, secure job" with a large company. Without any supporting statistics, this does appear to be the prevalent goal.

On the other hand, community pundits are of the opinion that business is the preferred vocation for our community; albeit not at the expense of, but rather coupled with, higher education. Business results in greater economic gains, personal satisfaction and self-actualization, and provides opportunities for philanthropy and service to the community.

Of course entrepreneurship may not be for everyone. Many have risen to great heights of success and satisfaction, working in the corporate world.

**I**n this Special Issue of FEZANA Journal we will explore opportunities (and pitfalls) of entrepreneurship. First we will look back in our history to draw inspiration from one of our illustrious forefathers, who, starting with very humble beginnings, rose to bring fame and fortune to themselves, their families, community and country.

Secondly, we will make an assessment of our current situation in North America. Through short stories and profiles of a variety of large and

small business enterprises, we will observe the trends, and see if our fears are real or imaginary. And finally, we will explore future plans and programs for the promotion of Zarthusi business and enterprise — what should the community do to revive the spirit? How can we make a shining contribution to the North American and the global economy?

**I**f in North America we are to crystallize into a coherent, supportive community, which we have every intention to become, we must have a collaborative infrastructure. Also, at least in the U.S.A. the mood is to arrest runaway reliance on the government for social services and to encourage localized, church and community supported-efforts.

Historically, our community has relied on the philanthropy of a few business stalwarts for its funding and infrastructural support, rather than tapping the grass roots community. We are, by and large, a compassionate community, that comes together in time of crises to aid others, but collective funding successes end there. Are we ready now, in this new land, to shift gears and realize the enormous potential we hold collectively, and evolve towards collectivization? Nevertheless, reliance on business benefactors will always be a major component in the growth and prosperity of our community. Support of our Zarthusi businesses is, therefore, supporting the growth of our community. Further, the tax structure in the U.S.A. is especially conducive to businesses helping community organizations.

**A**s this country moves from a manufacturing economy to a service economy, a wealth of opportunities open up for a variety of professional service enterprises. In days of yore, manufacturing required at least some sizeable capital. Today,

with an innovative idea and determination (and a computer would help too), one can take the first steps. This may be an over-simplification, but one can make a case that the current economic climate certainly facilitates taking the plunge into the world of the self-employed.

Large corporations are now "right-sizing", and purchasing fixed-cost, contractual services, rather than employment of in-house staff for all ancillary services not related to the core business specialty. This opens up opportunities for a variety of innovative businesses and services. Zarthusis, with the support of other successful Zarthusis, can seek out these opportunities and get into the service business at the ground floor.

**T**he generation of wealth is part of the Zarthusi ethos, as long as it is achieved honestly, and used for charitable purposes. In all our business dealings, uncompromisingly, our vision must be clear. We must forever keep before us the values and traditions of our forefathers, so that in North America too, the name Zarthusi is synonymous with honesty, integrity, industry and philanthropy, as it has been in India and Iran, the land of our forebears. This we must hold dear in every thought we think, in every word we utter and in every deed we do.

**R**eading the stories of business successes in this issue will inspire the reader, with what the first generation of Zarthusis have accomplished on the business scene in North America in the short span of 30 years since they first arrived here.

One may even venture to say: "No, we have not lost our spirit. The spark is still within us. Maybe at times it just needs a little fanning." ❖

*Rohinton M. Rivetna*



# THE TENTH NORTH AMERICAN ZOROASTRIAN CONGRESS



**SAN FRANCISCO, CALIFORNIA JULY 4 - JULY 6, 1996**



## FROM THE PRESIDENT Zarthusti Unity, At What Cost?



Unity can mean different things to different people. To some, unity means unity of thought, to some it means unity of purpose, to some it means peace at any cost and to others it means we all have to be alike. The dictionary defines unity as '*oneness, a single whole, the arrangement of all the parts to one purpose or effect*'. Is unity as thus defined, possible to achieve in the Zarthusti community on this continent? Globally? Or is it just a dream?

Before I started writing this article, that was my definition and my dream as well, however my concept of unity is being modified by reality. I now ask the question: "Is unity necessary to achieve?" And my answer is, perhaps NOT. It is not necessary for all of us to be alike, to think alike. This would be very boring and besides we all have such varied backgrounds.

To be united in thought we would have to put aside our individual differences, which is not possible. And we do have differences. We have differences of culture, differences of language and differences in ideologies. Some of these differences have been created through hundreds of years of growth in totally different environments. This accident of history has resulted in differences between Irani Zarthustis and Parsi Zarthustis, and even within these two main groups we have subdivisions of people who interpret the scriptures differently. These differences are precisely what makes us rich and diverse.

The search for unity should not be for unity, as in oneness, but for unity as in unity of purpose. The purpose of developing a united Zarthusti community, a community which would present a united face to the world, and speak with a united voice, a community which cares for its young, and its old; a community which cares for its struggling students and single parents, and for its unemployed members. A community which helps and fosters the religious, spiritual, ethical, and economic growth of each of its members, a community which sees itself ready to develop into a NATION.

Our religion teaches us 'freedom of choice' which carries with it a heavy responsibility for right action. However 'unity of thought' as an artificial construct, outside of us, is directly opposite to 'freedom of choice'. We as a community find it very difficult to have this unity of thought. But as a community *we can choose to be united of purpose, we can choose to grow and help achieve perfection, we can choose to appreciate the differences and move forward. And once we have made the choice, the mechanism to achieve it will be easy to find.*

The biggest fear people have is that being united means we lose our individuality and autonomy, we would become like everybody else, that we would lose our freedom to do what we want. This is not true. What is true is that we need to balance the benefit of our action on the collective growth and progress of the community before we look to our own personal progress.

*To be united is to have solidarity.* The dictionary defines solidarity as 'being jointly responsible'. We have to be jointly responsible for our growth and progress as a community. We have to be jointly responsible to

internalize the spirituality of being a Zarthusti. We have to be jointly responsible for making the Zarthusti way of life important and meaningful to our children and grandchildren. We will be jointly responsible if the Zarthusti way of life becomes a peripheral and ultimately meaningless part of the lives of our children and grandchildren. And if that happens we will not be able to put the blame on somebody else. Each one of us will be responsible individually.

We need to control our destiny, for if we don't, events in this rapidly changing electronic revolution will overtake us and shape our destiny for us. A community is healthy when everybody knows where they are going and how they are getting there. A community is healthy if there is solidarity of purpose, for growth and progress through education, dialog and respect for differences.

As Zarthustis we all face a challenge and a dilemma both individually and collectively, the challenge of balancing individual 'freedom of choice' with collective solidarity. Will we rise to the challenge or will we crumble under the weight of our own rigid compartmentalized mentality? *The choice is ours.*

We are on the threshold of a new millennium. Let us grab the 'millennial moment' (1999-2001) and make a strategic 'millennial threshold gift' as proposed by Project 2000, the International Initiative of the Council for a Parliament of the World's Religions, gifts which have to make a difference in the lives of the community. Can we make Conflict Resolution and Unity of Purpose our gift to our community?

*The choice is ours.* ❖

Dolly Dastoor  
President, FEZANA

## FEZANA ANNUAL GENERAL MEETING

### Two days of discussion and decisions in Kansas

**R**epresentatives from 14 of the 21 Member Associations attended FEZANA's Eighth Annual General Meeting at Overland Park, Kansas, September 2-3, 1995. Following a benediction by past-VP Homi Homji, Rustom Ferzandi, President of the Zoroastrian Association of Kansas, the hosts, welcomed FEZANA Officers, Committees and Member Associations to two days of discussions and decisions.

In her *President's Report*, **Dolly Dastoor** stated the challenge before North American Zarthushtis today is to make the religion preached by Zarthusstra meaningful, alive, and relevant in our lives. The solution lies in knowledge. Knowledge of our history, traditions and rituals; knowledge of our texts and of our spirituality. With knowledge, our children will start appreciating the simplicity and beauty of the religion, internalize Zarthushtian values and armed with this understanding can develop a Zarthushti way of life that will sustain them, so that they can continue living and passing on the religion to future generations. Education at all levels has been the primary goal of FEZANA.

In the *Treasurer's Report*, **Sarosh Collector** presented the Statement of Fund Balances.

Fund	Year Ended March 1994	Year Ended March 1995
General	\$15,468	\$19,096
Welfare	\$11,989	\$13,026
Religious	\$1,090	\$2,384
Student	\$0	\$856
Endowment	\$500	\$8,100
<b>TOTAL</b>	<b>\$29,047</b>	<b>\$43,462</b>

**Election Results:** **Framroze Patel** was elected Vice-President, **Ketayun Kapadia** was re-elected as Secretary. **Dolly Dastoor** continues as President, **Sarosh Collector** as Treasurer, and **Mehran Sepheri** as Assistant Secretary. The services of outgoing VP **Minoo Treasurywalla** were greatly appreciated.



*Mistry, Joshi, Aresh,*  
In 1994, Dolly Dastoor appointed **Dinshaw Joshi** as Chairperson of the new **FEZANA Awards Committee**. Other members are Dhunmai Dalal,

*Right. FEZANA  
Officers: Ketayun  
Kapadia, Mehran  
Sepheri, Sarosh  
Collector, Dolly  
Dastoor.*

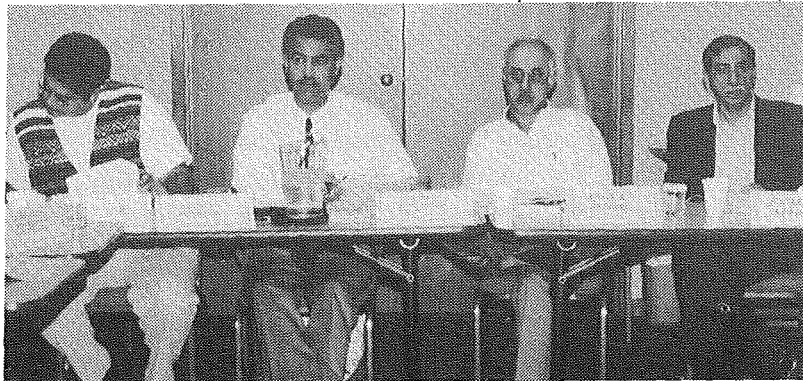
*Far right. Enjoy-  
ing Kansas hospi-  
tality: Natalie  
Vania, Dolly Das-  
toor, Bella Tata,  
Gordafried Aresh.*

Villy Gandhi, Ness Lakdawalla, Farrokh Mistry and Mehraban Zartoshty. Terms of reference were duly approved. The Committee has established five categories of Achievement Awards to be presented at the North American Congress. The call for nominations has been mailed to Member Associations and was published in the Fall 95 issue of FEZANA Journal.

**Bella Tata, Chair, Congress Committee** reported that Manou Mobedshahi (PZO) and Peshotan Irani (ZANC) are finalizing plans for the Tenth North American Zoroastrian Congress in San Francisco in July 1996 [see page 10]. Terms of Reference for the Congress Committee and "Guidelines for Hosting a Zoroastrian Congress" were approved.

Dolly Dastoor stated that she had received a letter from the Anjuman Zartoshtian Tehran announcing the

*At the table: Sepehri, Kapadia, Antia, Engineer, Salamati, Ferzandi, Rivetna, Aresh, Mehta, Ichaporia, Vania,*





Sixth World Zoroastrian Congress in Tehran, June 20-23, 1996.

Dastoor has obtained the consensus of the Bombay Parsee Panchayet to host the Seventh World Zoroastrian Congress in North America in the year 2000.

New York, Chicago, Houston and Toronto (on the spur of the moment) presented their proposals for hosting this Congress. Following a vote, Houston was declared the winner. Houston invites all Zarthushtis to the Seventh World Zoroastrian Congress in Houston in the year 2000.

A revised *Mission Statement* [See page 9] for FEZANA was approved unanimously. Dolly Dastoor complimented Bella Tata for her patience and perseverance to get this project completed.

**Noshir Langrana, Chair, Census Committee**, and members Anahita

Dotiwalla, Lakdawalla, Commissariat, Jungalwalla, Tata.



Sidhwa, Minoo Patel and Mehran Sepehri were complimented for their work on the North American Directory Project. A revised directory/census questionnaire has been extensively distributed, and the Committee has received completed questionnaires from 14 of the 21 Associations. The Committee is looking for volunteers to get financial sponsors, advertisements, and design/write-up for the cover page.

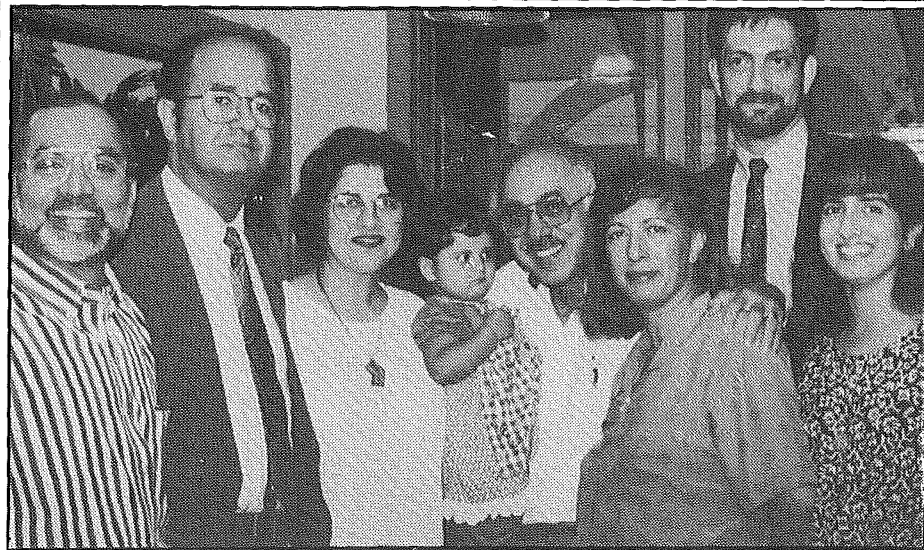
**Kayomars Mehta, Chair, Education Committee** identified the goals: (1) Develop and support a uniform religious education curriculum; (2) Provide religious education materials to Member Associations; (3) facilitate seminars, camps, retreats to provide religious education; (4) contribute articles to the FEZANA Journal. The Committee urges Associations to support religious educa-

tion efforts, and encourages adults, along with the children, to become educated. The blueprint for the 21st century is '*Continuous Education to create the momentum for rejuvenation (not survival) of the community*'. The Charter and revised Terms of Reference were approved.

**Rohinton Rivetna, Chair, External Affairs** participated in a number of Interfaith Activities, including the UN 50th Anniversary celebrations in San Francisco. The Council for a Parliament of World Religions is planning a "World Parliament of Religions" in South Africa in 1999, and a "Millennium Event" in Iceland in 2000. He outlined involvement with the Harvard University Pluralism Project, promoting Zoroastrian artifacts in Museums, Interfaith Calendar. He will participate in the meeting of Religious NGOs (non-







With large-hearted, Zarthusti hospitality, Kansas City families wined and dined the AGM delegates for three days: Noshir Hansotia, Dr. Daryoush Jahanian, Veera and Rustom Ferzandi, Mahin Jahanian, Jamshid and Zarin Mehta.



Kevala: publications



Khorshed Jungalwalla



Aban Commissariat



Bella Tata

governmental organizations) at the U.N. in New York in September 1995. Rivetna continues to work towards the formation of a "Global Assembly of World Religions" (United Religions) and the "World Council of Zoroastrian Federations".

Rivetna has obtained "Experimental Session" status for Zoroastrianism at the November 1995 meeting of the prestigious American Academy of Religion in Philadelphia. Panelists will be Prof. Kaikhosrov Irani, Dr. Pallan Ichaporia and Dr. Jehan Bagli. The Charter for this newly formed Committee was unanimously approved.

**Dr. Rustom Kevala, Chair, Information Receiving and Dissemina-**

**tion Committee** submitted revised Terms of Reference for this Committee and proposed the name be changed to the Publications Committee. A campaign to collect expired subscriptions is under way, and that, in conjunction with advertisers and sponsors, should help defray the cost of the FEZANA Journal. **Roshan Rivetna, Publisher, FEZANA Journal**, described the process of planning, production, distribution and marketing of the Journal. For the last four issues the cost was \$11,334. Income (from advertisers, subscribers and sponsors) was \$14,718.

**Kaemarz Dotiwala, Chair, Welfare Committee** reported very poor response from North American Zarthustis, to welfare and student

appeals. It was proposed that while FEZANA Journal should continue to publish appeals from Zarthusti individuals and institutions which are considered worthy of attention, in the FEZANA Journal, the donors would be requested to send their donations directly to the recipients. In respect of donations for FEZANA's own funds, donors should be requested to send checks directly to the FEZANA Treasurer.

**Mazda Antia and Jim Engineer, Co-Chairs, Zoroastrian Youth of North America (ZYNA)**, a committee of FEZANA to promote Zarthusti youth leadership and to channel the zeal, vigor and strength of the youth

to further the cause of Zoroastrianism in North America, submitted the Terms of Reference, which combine those of the Helping Hands Zoroastrian Youth Network and the Youth Committee

Dolly Dastoor appointed **Jim Engineer** chair of the newly created **Public Relations Committee**. Engineer presented plans to produce a Press Package for FEZANA.

Members expressed a hearty vote of thanks to **Rustom Ferzandi**, President of the Zoroastrian Association of Kansas and all the Zarthustis of Kansas for their warm and generous hospitality in hosting this AGM. ❖

**Ketayun Kapadia**  
Secretary, FEZANA



ZOROASTRIAN CENTER

**Experiencing Miracles Overcoming Setbacks,** *thanking those who have supported the project and appealing to others who have still not joined the effort, the Zoroastrian Association of Houston marches on to its goal of constructing The Zarthushti Heritage and Cultural Center in Houston, dedicated to Zarthushti's vision and to Zarthushtis around the world. A temporary setback occurred when the bids for construction came in higher than forecasted. The building committee quickly responded by staging the construction in two phases. The first phase of 7000 sq. ft. (cut back from 11,000 sq. ft.) is targeted to start construction by the end of 1995. They hope to complete both phases before the year 2000, when Houston will host the Seventh World Zoroastrian Congress.*

adds, "Generally, 500 attendees spend \$200 to \$500 each to come to the two-day event, and those who also attend the FEZANA meetings and workshops prior to the congress, spend much more than that. What do we have to show for this expenditure of time and money? That is what we need to be able to gauge during the next congress." Kerawalla is already devoting a lot of time to the initial organization and planning needed for the Congress, which will be held at the San Francisco Airport Hilton on July 5 and 6, 1996. The FEZANA annual meetings will precede the Congress on July 3 and 4.

Granted that there may be intangible benefits to congresses that cannot be measured in terms of money spent, we can scarcely afford to keep meeting every two years, talking about our 'problems' and 'solutions', and then going home and doing nothing about them, at a time when the community is groping for an identity.

Significant Zarthushti presence in North America has already passed 30 years — almost a full generation. We have made much progress economically, as this issue of the FEZANA Journal clearly points out. But we seem to have studiously avoided coming to grips with our destiny.

**M**obedshahi wants the next Congress to result in something tangible. He is planning a series of pre-congress meetings and dialog with Zarthushti thinkers and doers all over the world, to come up with constructive ideas for leadership, empowerment, and accomplishment. Maybe we must get politically active, take part in local community and city governments, and learn how the rest of the world accomplishes its objectives and goals. Or maybe we must separate our religion from the political and social aspects of our community. The idea is to have several alternative courses of action ready for discussion at the Congress. Only then can we be ready to discuss solutions to the real issues facing us and arrive at a united course of action for our future.

Anyone interested in contributing new and practical ideas for the pre-congress dialogs is invited to contact Mobedshahi and Kerawalla at (415) 563-5902 or fax (415) 563-5685. ♦



### IN COMING ISSUES ...

Themes for future issues of the Journal will be:

#### Spring (March) 1996:

*A Look at Iranian History from Achaemenian Times to the Recent Past.*

#### Summer (June) 1996:

*Celebration of the Tenth Anniversary of FEZANA*

Letters and articles on these themes are invited. Submission deadline is January 15 for the Spring issue, and April 15 for the Summer issue.

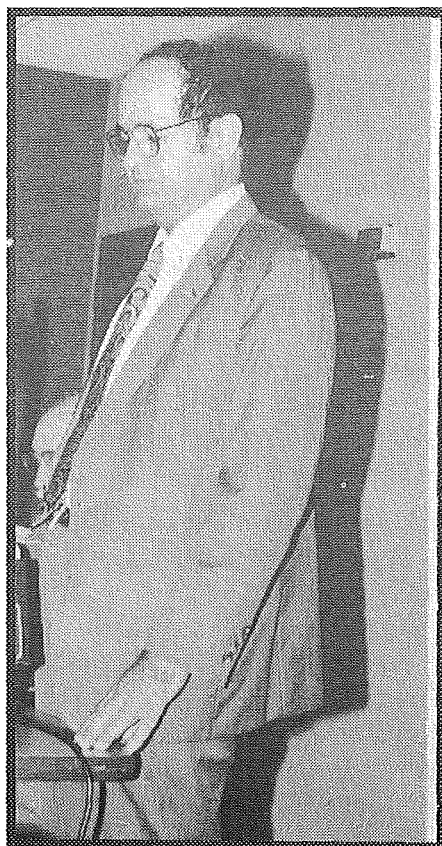
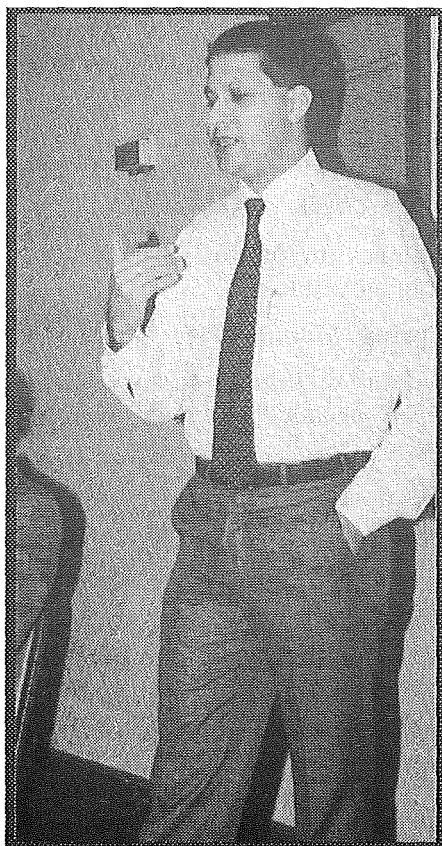
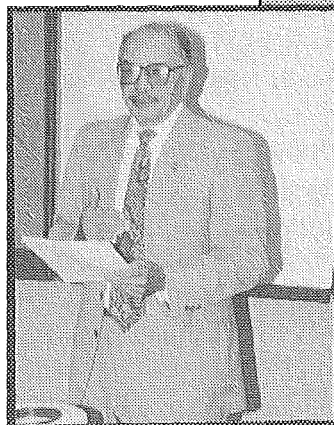
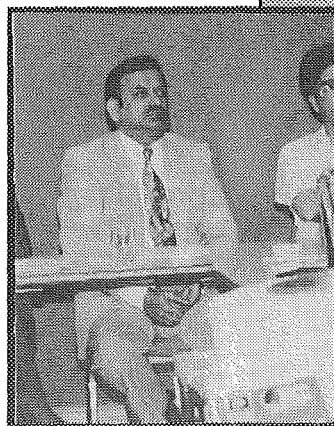
## ON THE NORTH AMERICAN SCENE

Conference on

# Historical Evolution of Zoroastrian Scriptures



At the Conference on "Historical Evolution of Zoroastrian Scriptures" in Kansas City on September 4, 1995. (Top right) Dr. Pallan Ichaporia on "Understanding the Younger Avesta in the Context of the History and Culture of Zoroastrian Iran from the Achaemenian to the Sassanian Periods." (Middle right) Dr. Ali Jafarey on "The Stot Yasn, the Second Book of the Gathic Texts, a Lost Nask Never Lost". (Bottom right) Prof. Kaikhosrov Irani on "Some Aspects in the Evolution of Zoroastrian Religious Literature" covering the shifts from the Gathic tradition, through Yashts to the legendary history in the first two chapters of the Vendidad and Bundahishn. (Below left) Dr. Jamsheed K. Choksy on "Incorporation of Science into the Zand: Evidence from Denkard Book IV". (Below) Dr. Daryoush Jahanian on "Liberty and Freedom of Choice", exploring the concept of liberty that prevails in the entire text of the Gathas.







*Zarthustis at the Mehergan Thanksgiving Feast Table*

## Mehergan Celebration at Stanford

On October 6, Zoroastrians of Northern California joined the Society of Iranian Professionals, Stanford students and other local organizations, at a Stanford auditorium to celebrate the ancient Iranian and Zoroastrian festival of Mehergan.

Keynote speaker, Dr. Farhang Mehr, Professor of International Relations at Boston University, spoke on the history of Mehergan and the legacy of the Iranian culture. He pointed out that Zoroastrians always promoted happiness and joyous gatherings, and noted that Mehergan is one of the most important Persian festivals, celebrated even before NoRuz.

A slide show of ancient and modern Iran, and a program of Persian and Modern dances and Iranian classical music rounded out the evening,

which ended after midnight with group dances.

A traditional "Mehergan Feast Table" was set up to symbolize all the good creations of Ahura Mazda.

Mehergan is one of the most important of Persian festivals and celebrations. It is celebrated at the beginning of Fall, in the first week of October, on Mehr *roz* and Mehr *mah* of the Zarthusti calendar. It is traditionally a thanksgiving festival to give thanks for the fall harvest.

Historically, Mehergan signifies the victory of Caveh over the cruel King Zohak, and the succession of Fari-doon of the Pishdadian dynasty. Since then, Caveh and Mehergan are recognized as symbols of freedom in Persian literature.

Mithra, the ancient Sun God later appeared in the Zarthusti religion as

the praiseworthy Mehr with a number of attributes.

Mehr is the symbol of love, bringing communion to human hearts and creating happiness all around. Mehr is the supporter of promise-keepers, and witness to promise-breakers. Mehr is the symbol of justice. The words 'Mehr Davar' in the Avesta signify the one who judges the deeds of the departed soul. Mehr, as a symbol of light, both spiritual and material, signifies knowledge and education.

In ancient Iran, Mehergan was celebrated to honor the hard work of the farmers to provide high quality agricultural products. Since many kings of the Sassanian dynasty were coronated on this day, it was also known as the Festival of Kings.

*[Submitted by Dr. Mehran Sepehri]*



## *Dastur Kotwal at Celebration in New York for Fiftieth Anniversary of United Nations*



*Kotwal: sharing a vision*

**Z**arthustis, led by Dastur Dr. Firoze M. Kotwal, High Priest of the Wadiaji Atash Bahram in Bombay, were present at yet another U.N. 50th Anniversary Celebration, this time in New York. Dastur Kotwal participated as a specially invited religious leader at a two-day symposium on "*Visions for the 21st Century*" on October 21 and 22, and at a special evening Interfaith Celebration at New York's Cathedral of St. John the Divine featuring Zoroastrian, Buddhist, Sikh, Christian, Hindu and Islamic prayers.

Dastur Kotwal appropriately recited our manthric prayers *Ashem Vohu* and *A Airyema Ishyo* [see *FEZANA Journal*, Winter 1994] in melodious tones, accompanied by Ervad Purvez Patel, Jim Engineer and Rustom Kevala standing behind him.

**A**bout 15 Zarthustis accompanied Dastur Kotwal to the U.N. Seminar where he gave a major speech on "*The Zoroastrian Vision for the Rebuilding of a New World.*" His message was quite

clear: Religious Tolerance. "Sectarianism, bigotry and fanaticism are all seen as theologically bad in Zoroastrianism; true Goodness and Knowledge would not lend itself to such behavior. The bell that tolls in a church or a temple should be directed at banishing evil and all the uncharitable feelings which may exist between persons individually and between nations collectively. Man should be freed from the shackles of a predetermined fate or destiny, as in Zoroastrianism, man is the maker of one's own destiny".

"The Zoroastrian contribution for the 21st century is one of hope and clear optimism," said Dastur Kotwal, "If members of each religion recognized that there is but one tree with a common root, but many branches and flowers, making the human experience one of variety, then religious tolerance and the spirit of understanding will develop, where a person does not seek to convert as a means of self-growth, but respects and accepts to grow in the tradition of one's own faith at birth."

"Zoroastrian spirituality has much to offer the world of the future. If human beings realize that spirituality is not beyond one's attainment, but one which is realizable in a single lifetime through the generation of good thoughts, good words and good deeds, then indeed a new world order will be on the anvil as we move into the 21st century."

"Man must learn that happiness is one's birthright and that pain, suffering and any form of evil is contrary to the Wise Lord's divine nature ... The U.N. is undoubtedly the best world forum for maintaining and promoting not just world peace, but of rebuilding a new world based upon the foundations of social justice and wealth."

**O**n October 22, Dastur Kotwal performed a Jashan and gave a short sermon on our religion at ZAGNY at a function to raise funds for the Udvada Atash Bahram.

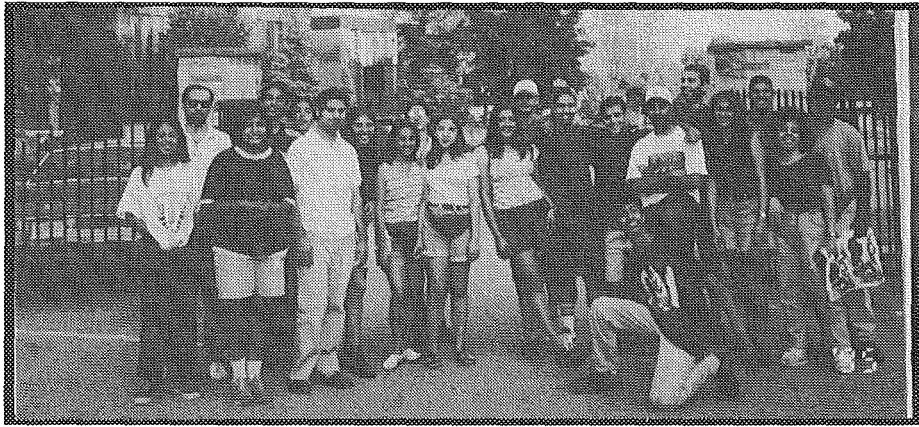
*[Dastur Dr. Kotwal has a Ph.D. in Avesta/Pahlavi Studies from Bombay University and has conducted post-doctoral research at the University of London under Prof. Mary Boyce. He has lectured at the University of London and has been a visiting scholar and professor at Harvard and Colorado State Universities. His life's work has been devoted to the Pahlavi book, Nerangestan, three volumes of which have so far been published in Paris. He is also an Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland.]*

## *Chicago's Top Priorities*

After three hours of discussion at a brain-storming session, Board members of the Zoroastrian Association of Metropolitan Chicago narrowed down a list of 27 items to come up with their top three strategic goals: (1) Expand the facilities at the Darbe Mehr; (2) Work towards having a full-time priest; (3) Work towards a retirement facility. The Board plans to survey the membership and then proceed towards implementation of these ambitious goals.

## *Remembrance of Things Past — The Holocaust*

Farobag Homi Cooper conducted The Chicago Philharmonia in the University of Chicago's Professional Instrumental Music Series program: "*Remembrance of Things Past.*" The program included Richard Nanes' Symphony No. 3: The Holocaust, and works by Barber, Bloch and Debussy.



(Photo, left). Some of the 60 youth that attended the trip to Paramount Canada's Wonderland near Ontario on August 19, 1995. The trip was organized by the Youth Group of the Zoroastrian Society of Ontario. Special thanks to organizers Percy Mistry, Roxanna and Farzad Mirza, Meher Bharucha and Afreed Mistry.

### **ZAPANJ Youth Seminar**

The Zoroastrian Association of Pennsylvania and New Jersey organized an all-day seminar and workshop for young Zarthushtis, in Wayne, PA on November 4. Orang Demehry and Mr. Adi Davar from the Zoroastrian Association of Metropolitan Washington, and Jim Engineer from ZAPANJ were speakers at the morning sessions, and 4 workshops on current issues and concerns relating to the religious class and community were held in the afternoon.

### **Youth Religious Conference in LA**

The California Zoroastrian Center Youth Cabinet organized an all-day conference at the California Zoroastrian Center on November 18. Speakers were Aaron Rustom, on *Racism*, Meher Amalsad on *Good Thoughts, Good Words, Good Deeds, You Better Take It Seriously*, Nerina Rustomji on *Zoroastrian History through Art*, and Shahriar Shahriari on *Quantum Physics and the Gathas*. The program continued late into the evening with a game, small group discussions and dancing.

### **Zoroastrian Youth Superstar Program**

Motivational speaker, Meher Amalsad has started a "Zoroastrian Youth Superstar Program" in Southern Cal-

ifornia, to focus on self-empowerment for children. "We eat, meet and greet," says Amalsad, who meets with the children every second Sunday at the California Zoroastrian Center. Last month he presented a song, *"Success with Dreams"* focussing on how to believe in one's dreams. He also demonstrates his concepts through 'kinesiology', the combination of kinetic theory and physiology. "The idea is to dedicate one day a month to our children," he says, "a National Pride Day, for the children to learn and take pride in their heritage."

In September Amalsad spoke to audiences of 1500 at Disneyland, and the Performing Arts Auditorium in Glendora on *"In Search of your Quest and How To Do Your Best.."* He was the keynote speaker at the graduation banquet for the Institute of Telecommunications and Technology. For information and video tapes contact Amalsad at 15842 Villa Nova Court, Westminster, CA 92683, Tel: (714) 895-3097.

### **New Age Music Concert in Washington, DC**

Orang Demehry and Kambiz Borhan of the Zoroastrian Youth Club of Washington were the brains behind the Benefit New Age Music Concert *"Eternal Light"*, at Harris Theater in Washington, DC, on October 6.

The concert featured the works of Iranian-born composer Ahmad Nadimi, performed by Ahmad and soprano and pianist Emiko Nadimi and multi-instrumentalist Stream Ohrstrom.

All proceeds from the concert, co-sponsored by ZAMWI and the GMU Persian Club, with generous support from Rang-a-Rang TCV, Radio Seday-e-Iran, and Arash Atasheen, went towards the *"Zoroastrian Fund"* to provide humanitarian support for underprivileged Zarthushti children around the globe.

### **Center in Dallas?**

"For several years now, we have been considering the idea of a Zoroastrian community center in the Dallas/Fort Worth area. There has been much discussion and debate about the feasibility and practicality of such an undertaking. It is clear that the survival of any community requires preservation of a distinct sense of identity. And such a sense of identity is best achieved when the community has a physical location in which to gather and strengthen their spiritual and social bonds. In other words, we must have a central place for worship and community activities, a place to call our own, where people of our faith can gather to pray, celebrate, rejoice, mourn, socialize, educate and enlighten present and future generations.

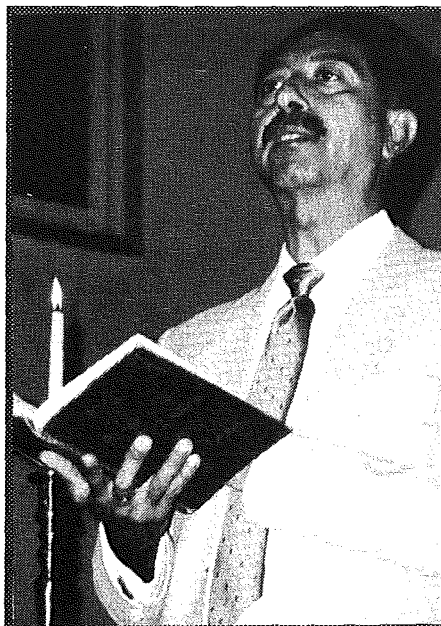
"This essential truth was recognized by our forefathers who set up Atash Bahrams, Atash Aderans, Dharamsalas, and Baugs at the earliest possible opportunity. In fact, we are informed that it was customary to establish an Atash Aderan as soon as one dozen families had settled in an area [ZAGNY, Feb 1989 and FEZANA Journal, Fall 1995].

"The overwhelming majority of ZANT (Zoroastrian Association of North Texas) members agree, and some go so far as to say that it is our moral duty to undertake this project without further delay! The question is how? Do we have the financial resources and collective commitment to make it a reality? We strongly believe that we can, and we will, and the time to start is right now."

With this bold commitment, a sub-committee of ZANT has put together a charter and a plan of action. They expect the project to cost \$300,000 to \$400,000. Of this, they hope to collect \$100,000 in the first two years (\$60,000 from a \$50 per month donation from 50 families, and \$40,000 from investment income and fund raisers). An alternate leasing option is also being considered.

### ***Zarthusti Blessings at the Presidio in San Francisco***

On March 10, 1776, Colonel Juan Bautista de Anza claimed land for Spain by erecting a wooden cross at what is now Fort Point, at the Presidio military base in San Francisco. On October 1, 1995, driven by the National Park Service's vision to make the Presidio a national "swords into plowshares" project, the Presidio was handed from military into civilian stewardship. The chapel at the Presidio is now the home of the "Interfaith Center at the Presidio."



*Bhujwala at interfaith ceremony*

The historic transition was commemorated with an interfaith "*Gathering of Blessings*", from Native Americans, Shinto priests, Hindus, Bahai's, Buddhists, Catholics, Orthodox Christians, Muslims, Protestants, Jews, and Zoroastrians.

Maneck Bhujwala, on behalf of Zarthustis, read a passage from the Gathas, and then closed the ceremonies by inviting members of the various faiths to come forward to light a candle each.

### ***U.N. Religious NGOs Meet in New York***

Rohinton Rivetna attended the meeting of the United Nations religious NGOs (Non-Governmental Organizations), at the U.N. Building in New York on September 22. During the morning session, chaired by the Chilean Ambassador to the U.N. and the World Conference on Religion and Peace, calls were made for peoples of all faiths to work together for peace and understanding. World religious leaders and academicians explored the role of the religious

NGOs in bringing a spiritual perspective to the U.N.

The afternoon session was devoted to discussion of the concept of a "*United Religions*" organization. Bishop Swing of San Francisco, who has long been a proponent of this concept, laid out a plan of action to sow the seeds for such an organization.

Rivetna, who is preparing to file for NGO status with the U.N. for Zoroastrians, made some helpful contacts at the meeting.

### ***Property for Sale Near New York Darbe Mehr***

Property adjoining the Darbe Mehr in New York is for sale, including a home (for \$369,000) and six lots (for \$425,000). New York area Zarthustis feel this is a once in a lifetime opportunity to acquire this parcel of land and expand their present facilities. They are looking for an entrepreneur to take up this challenge and fulfill their dreams. Contact Homi Gandhi at (201) 455-3917.

### ***Grocery Store Coupons — Source of Revenue***

In the Washington D.C. area, participating grocery stores: Giant, Shoppers Food Warehouse, Safeway, Magruder's, are donating 5% of their gross sales to local charities and religious groups. The Zoroastrian Association of Metropolitan Washington is a participant in this program. All the shoppers need to do is to buy and use coupons specially imprinted with the name of the charity. Contact Fer- oza Fitch (301) 564-3726.

#### **CHECK YOUR ADDRESS LABEL**

*Is your subscription due? Check the address label on the back cover of this issue of FEZANA Journal.*

The Zoroastrian Association of Greater New York, with co-sponsorship from Zoroastrian Association of Greater Boston and the World Zoroastrian Organization sponsored a two-day conference on the historical and cultural aspects of the Yashts on October 7 and 8, 1995.

An eminent slate of speakers from the U.S. and Europe was organized by Professor Kaikhosrov D. Irani and Dr. Pallan R. Ichaporia. Excellent hotel and conference arrangements were made by Framroze Patel and other ZAGNY members.

The Yashts make up a large part of our Avestan literature. They are devotional hymns from which the Niayeshes were derived in later times and became part of regular prayers of the Zarthustis; such as prayers to Mehr, Avan, Hom and Ardibehesht. The Yashts introduced the reverential praise of the Yazatas (Izads) and the pre-Zarathushtrian history of the Iranian people; material which later appeared in the Shah-Namah.

The origin and relationship of the Yashts with our Avestan literature were discussed by Professors Skjaervo, Frye and Irani. According to Skjaervo, the Yashts were most likely composed during the post-Gathic Parthian period, circa 700 B.C.E. (before common era).

# International Conference On the Yashts

They were preserved virtually unchanged by the Median priests in oral tradition until written down in the Sassanian period, about 500 C.E.

Frye discussed the possibility that Zarathushtra's name was added later to give legitimacy to the ancient Iranian divinities in the Yashts, which are Avestan hymns probably composed by the Magus. The Yashts are religious writings and should not be considered as historical epics.

Irani discussed the contents of the Yashts and their ideological relationship with the pre-Gathic Indo-Iranian divinities and the legendary and tribal history of Iran [see diagram next page]. The Gathic religiosity of righteousness, responsibility and salvation are replaced by a religiosity of veneration and propitiation of the fravashis, nature and social divinities in the Yashts.

Keki Bhote then gave an excellent theological and historical perspective of the Yashts. In theological loftiness, they do not compare to the Gathas, but the personalized and humanized attributes of the Godhead — the Yazatas — did provide a measure of religiosity to the Iranian people; and during the long centuries between Zoroastrianism's miraculous renewals, the Yashts were an anchor of faith that assured the religion's perpetuation right up to modern times. Dr. Jafarey discussed the composition of each Yasht. Dr. Yezdi Rustomji spoke on the sociological messages and inferences that can be derived from the Yashts.

*At the conference: Skjaervo, Humbach, Yarshatar, Bhote, Malandra and Frye.*



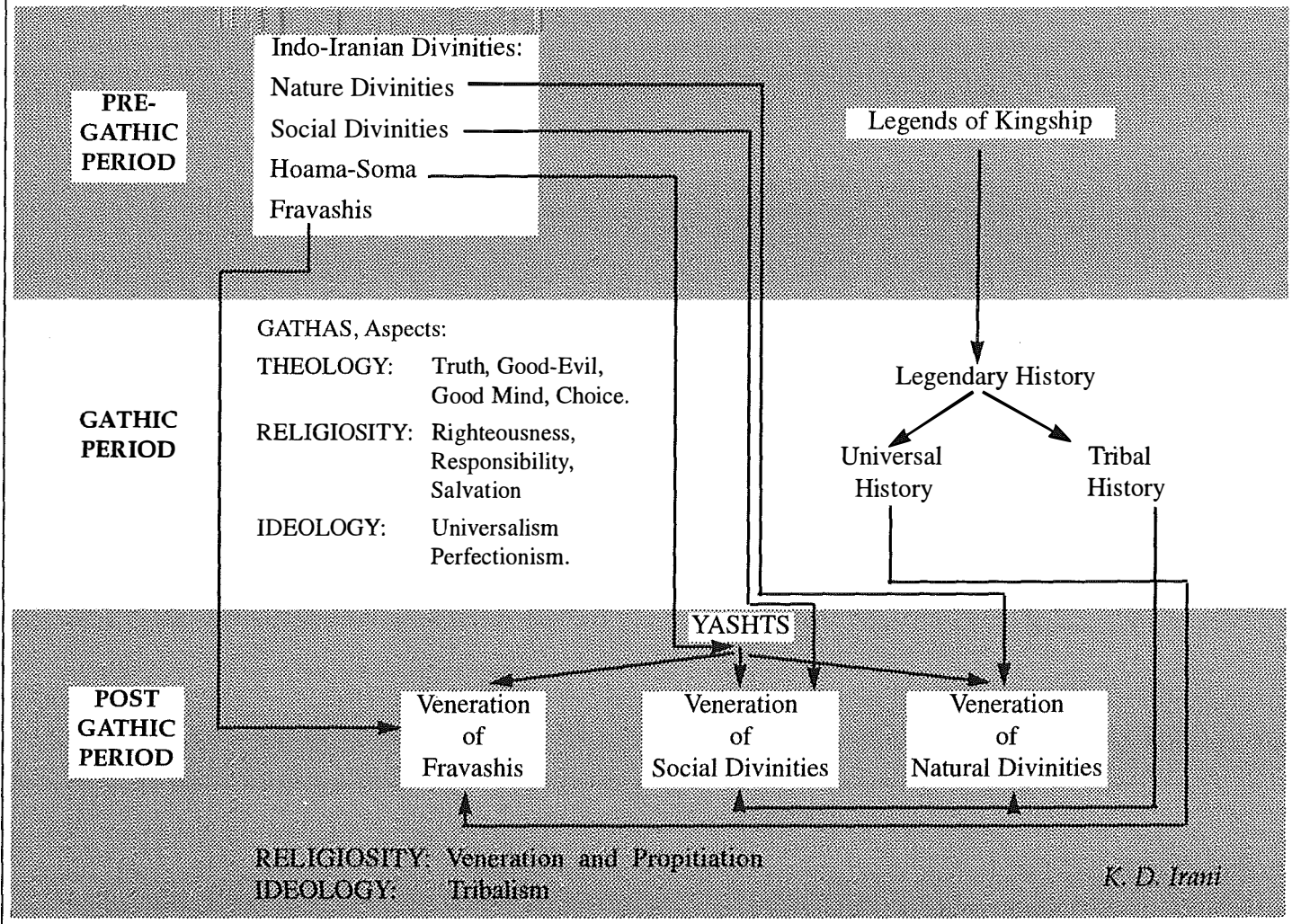




*Slate of speakers: Prof. P. O. Skjaervo, Dr. Pallan Ichaporia, Prof. Helmut Humbach, Dr. Yezdi Rustomji, Prof. Kaikhosrov Irani, Dr. Natalie Vania, Prof. W. Malandra, Mr. Keki Bhote, Dr. Richard Frye, Dr. Jehan Bagli and Dr. Ali Jafarey.*

Three selected Yashts were discussed in detail by Prof. Humbach (Zamyad Yasht), Dr. Ichaporia (Mithra or Mehr Yasht), and Dr. Bagli (Hom or Hoama Yasht). Ichaporia gave his insights on Mithra, a divinity that is often invoked together with Ahura Mazda: "Mithra is endowed by his own light, but he is neither sun, nor moon, nor star; he actually precedes the sun as the first light of the sun in the morning." Prof. Malandra gave an interesting exposition on the poetry and metrics of the Yashts.

Prof. Natalie Vania summed up the conference with her interpretation of the overall philosophical lessons of the Yashts ❖ *By Rustom Kevala*



# Empowerment of Zarthustis Begins with the Census

*By Professor Ketayun H. Gould  
Professor Emerita,  
University of Illinois*

**A**lmost every recent issue of the FEZANA Journal has carried a plea from the President to respond to the census survey. All of the reasons that have been presented urging individuals to cooperate in this project are significant. The U.S. Census does not collect information in enough detail to separate subgroups within the Asian Indian category. Therefore, we have to rely on our own resources to gather relevant statistics.

The importance of the census for planning can be summarized by outlining the benefits that will accrue to the organization and the community if such a data base is available: ability to chart FEZANA's course with a realistic understanding of the community dimensions; facility to plan effective services that will address the needs of specific population categories; and capacity to develop a knowledge-based profile of the demographics of the community so that we can answer our own questions of who we are, as well as convey reliable information, not generalizations to the wider public.

**I**n addition, there are specific reasons why each one of us has to take the census seriously. First, in order to speak authoritatively about Zarthustis on the North American continent, we need to obtain a representative sample. This means that we do not want to confine our survey responses to those individuals who are members of associations. Not only would this limit the size of the sample, but it would fail to

address the unanswered question whether association members present a different demographic profile than non-members. All of us know Zarthustis who are non-members. Making sure that they are provided with a questionnaire, and they respond, would make a significant difference in assuring the generalizability of the findings.

**F**urthermore, if any Zarthusti has qualms about answering survey questions, I would urge them, as a researcher, to take a second look at the questionnaire. The procedure allows those who might be reticent about being identified to bypass their local association, and return the form directly to FEZANA (Noshir Langrana). Some follow-up calls from the association officers might help the response rate and also keep tabs on the returns.

The survey also provides the anonymity some individuals may require. For example, on the subject of age, respondents may prefer to confine themselves to marking the age categories. However, as a researcher, I would ask them to also write down their exact age to allow the analyzers to make more precise calculations about this characteristic. However, if there is any discomfort, it is important to at least provide the age category, rather than omit the response altogether. With the small size of our group, any blanks will mean even more problems in doing meaningful calculations.

The directory information section is also sensitive to individual needs for

confidentiality by allowing the marking of "Yes/No" for publishing the data. However, information provided in this part will increase the value of the census base. It will be very useful for business/professional networking, but even more particularly the data base will be invaluable for public relations.

**T**his brings me to the main point of why we need to do a census in the first place: we need to politicize and empower ourselves. I use this term to stress the point that unless we use the census to develop a consciousness of today's community, and utilize these facts to gain visibility and clout in the wider society, we will remain an invisible group. The Asian Indians as a totality are just beginning to make their presence felt on the North American scene — a path that other minorities have long discovered in their efforts to work the system. As a miniscule group, we have to work twice as hard to overcome the problem that we lack an important political ingredient — critical mass. The information that we gather in the census and directory will allow us to take stock of our resources, which is the only route that is open to us to flex our political muscle.

Finally, a North American census has to be part of a wider undertaking that should involve a global endeavor to collect such information. Otherwise, we will still be left with generalizations to explain some trends that are noted in the Zoroastrian community like the demographic decline, or be stuck with simplistic solutions that are often suggested as the panacea because we lack reliable data to produce realistic answers.

One thing, however, is clear. The success of this census/directory project does not depend on outsiders. It rests in our own hands. ♦

## Progress Report On the Directory

The compilation of the North American Directory and the analysis of the census information are in progress. Viraf Commissariat, a computer consultant, has developed software that reflects an electronic version of the form. This greatly simplifies data entry. We are also attempting to read electronic versions of some directories into our computer system.

The present plan is to prepare a draft directory by year-end 1995. I will then need help from local associations to edit their portions.

Once this is under way, we plan to discuss the distribution of this software, along with the data base, to local associations. All of us will be on the same IBM-PC compatible platform, the associations can update their files and provide us the electronic update for final compilation.

The cost of printing and mailing has not yet been finalized. This is dependent on the design of the directory. At present, volunteers are needed to get financial sponsors, advertisements, and the design/write-up of the front page. Once we achieve these, we can finalize the cost. If anyone would like to participate in these activities, please contact me. If neither you nor your association has returned the form, please do so now.

**Noshir Langrana**  
**19 Brookfield Way**  
**Robbinsville, NJ 08691**  
**Tel: (609) 275-9154**  
**Email:**  
**langrana@maya.rutgers.edu**

## North American Zoroastrian Census/Directory Data Sheet

All individuals over the age of 18, must complete a separate form.

### I. Census Information (Confidential)

	Self	Spouse (if married)
Place of Birth	_____	_____
Sex (Circle one)	male / female	male / female
Religion (Circle one)	Zoroastrian / non-Zoroastrian	Zoroastrian / non-Zoroastrian
Age: (Circle one)	<input type="checkbox"/> 70 and higher <input type="checkbox"/> 60 to 69 <input type="checkbox"/> 50 to 59 <input type="checkbox"/> 40 to 49 <input type="checkbox"/> 30 to 39 <input type="checkbox"/> 18 to 29	<input type="checkbox"/> 70 and higher <input type="checkbox"/> 60 to 69 <input type="checkbox"/> 50 to 59 <input type="checkbox"/> 40 to 49 <input type="checkbox"/> 30 to 39 <input type="checkbox"/> 18 to 29
exact age (optional)	_____	_____

#### CHILDREN:

Name: _____	Name: _____
Place of Birth	_____
Sex (Circle one)	male / female
Religion (Circle one)	Zoroastrian / non-Zoroastrian
Age (Circle one):	<input type="checkbox"/> 18 or higher <input type="checkbox"/> 10 to 15 <input type="checkbox"/> 15 to 17 <input type="checkbox"/> 5 to 9 <input type="checkbox"/> 0 to 4
exact age (optional)	_____

Name: _____	Name: _____
Place of Birth	_____
Sex (Circle one)	male / female
Religion (Circle one)	Zoroastrian / non-Zoroastrian
Age (Circle one):	<input type="checkbox"/> 18 or higher <input type="checkbox"/> 10 to 15 <input type="checkbox"/> 15 to 17 <input type="checkbox"/> 5 to 9 <input type="checkbox"/> 0 to 4
exact age (optional)	_____

### II. Directory (Optional) Information

(circle yes to include the information in the directory, otherwise circle no)

NAME: \_\_\_\_\_ / \_\_\_\_\_  
last name    first name, MI    spouse name, MI. (if married)

[yes/no] HOME ADDRESS: \_\_\_\_\_  
\_\_\_\_\_

[yes/no] HOME PHONE NO: \_\_\_\_\_ HOME Fax: \_\_\_\_\_  
and/or e-mail: \_\_\_\_\_

[yes/no] Name of the Zoroastrian Association membership if any: \_\_\_\_\_

	SELF	SPOUSE
[yes/no] Originally from	_____	_____
[yes/no] Profession	_____	_____
[yes/no] Business or Employer	_____	_____
[yes/no] Address	_____	_____
[yes/no] Business Phone:	_____	_____
[yes/no] Bus. Fax / e-mail	_____	_____



# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

## Factual Reporting or Sensationalization?

by Shariar Shariari  
Vancouver, Canada

In the last issue of *FEZANA Journal*, the leading article of Youthfully Speaking was entitled 'Posers, Deadheads, and the Sad Reality of Youth Congresses.' When I first read it, I was unsure if it was referring to the same Congress I had attended. Then I remembered that I had seen the author a couple of times during that Congress, and I recalled that he had also co-presented a very interesting and innovative session regarding 'Building a Social Fabric.' So I realised that it was the same Youth Congress that he was referring to. The one in Stanford.

I was in the same building where the fire alarm went off as a prank, and I also recalled the presence of Stanford University security guards on Campus. But frankly the image this article presented to me was one of total chaos. An orgy gone out of control. Well I must emphatically say it was nothing like that.

Like in every other Congregation where a number of people get together, inevitably one finds some to be more playful, and a very small number to be plain obnoxious. But this is expected.

To focus one's entire attention on the very small obnoxious minority, is to completely discard and discredit the by far predominant majority. It is sensationalization of isolated incidents. It is simply wrong.

I am not suggesting that we should sweep our mess under the carpet. But think about it. How many

O.J. Simpsons do we find in America? If we were to judge by the media attention that the O.J. trial has got, we should assume that the majority of Americans are wife beating, frustrated ex-superstar murderers. Well this is not the case. And the 'Reality of Youth Congresses' was not 'Sad.'

What is 'Sad' is the overwhelming evidence of the influence of the North American Journalistic macrocosm, in this isolated case, on the creation of this particular article in our Zoroastrian microcosm.

Sensationalization that leads to spreading fear and distrust, is not factual reporting. Perspective and content is just as important as focusing on selective and isolated details.

What is true, good, and 'Happy' about the 'Reality of Youth Congresses' is that we have much talent in our community, whether they are presenters, organizers, helpers or simply participants. There is a lot of goodness, enthusiasm, zeal, care and hope. This generation is the hope of our community and that must be recognized and appreciated.

As I mentioned earlier, it is wrong to sweep problems under the carpet. The responsible way of dealing with the few obnoxious culprits would have been to contact their parents, expel them from the Congress, send them home and black list them for future congresses. So let us recognize these problems and deal with them appropriately. Let us not reward these individuals by giving them sensational press.

It is said that 'whatever we focus on, expands.' So

*see 'Reporting'...*

# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

## "Reporting" continued . . .

let us recognize the positive. Let us appreciate all the deserving youth in however way that they contributed to the creation of a wonderful, enjoyable, educational and memorable Congress.

Let us appreciate the organizers who devoted so much time, energy and thought to creating and managing this congress. Let us appreciate the speakers and presenters (including the editor of *Youthfully Speaking*) for sharing their wisdom in such innovative and communicative manner. Let us appreciate the many, many youth from throughout North America and the world, for participating so openly and actively in the small group discussions, large group sessions and the scholarly, spiritual, and social programs. And let us appreciate the efforts of all the parents and individuals who supported the Congress by sending their children to it, and by lending a hand behind the scenes.

Thank you Stanford. Thank you Zoroastrian Youth of Northern California.

**Editorial Response:** *Youthfully Speaking* is written and designed to foster ideas and stimulate innovative thought among Zarthusti youth. I feel my article did just that. I appreciate Shariar's contribution, as I and many readers do in nearly each issue, but feel a brief editorial response is in order. 'Posers, Deadheads and the Sad Reality of Youth Congresses' was not intended to serve as an objective, unbiased news article about the congress. The article did not contain a day-by-day review of workshops or presentations, or quotes from those who attended. In fact, the story was an intentionally subjective, personal reflection of my observations at this congress. I stand behind my words. The article I wrote was based on fact, observation and not sensationalism. Of course, the ultimate judge is the independent good mind of the reader.

*Jim Engineer  
Philadelphia*

## A Young Zarthusti Responds . . .

**Dear Editor:**

*In response to 'Posers, Deadheads and the Sad Reality of Youth Congresses' . . .*

*As one of the 'young Zarthusti party animals' at ZYC '95 I feel I must attempt to mend the shattered image a select few of us inflicted upon our community.*

*Upon reading this editorial I realized that I had broken something that distinguished us Zoroastrians from other cultures – our codes of morality. The actions taken by my friends and I were in direct opposition to the qualities the congress was trying to instill upon the Zarthusti youth.*

*I would like to express my sincere repentance*

*not only to the organizers of ZYC '95 and Stanford University but also to the Zoroastrian community around the world and I give you my assurance that my friends and I will take upon firm determination not to repeat this embarrassment.*

*Sincerely,*

**Remorseful Zarthusti**

*P.S. I leave this article anonymous, not because of cowardice, but because of utter shamefulness. I very much hope you print this in order to return the lost faith in our culture my friends and I so easily took away.*

# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

## Bear Consciousness III -

### Why do bad things happen to good bears?

Brian the young bear who by now had formed his own form of spirituality, was exploring the various questions that would come to his mind. He had seen that there was a soul which was the life force within every living bear. That when the bear died, the body was left without that sparkle in the eyes, that light in the face, that essence which gave it Life.

Brian saw that it was essential to love his own soul, as well as the soul of other bears and other creatures in the forest. He saw that he had to treat every one and every thing as if dealing with a divine power. He also realized that everything was interconnected in this complex web of life.

He saw the progressive and benevolent spirit of nature. It was progressive because everything was evolving towards a more perfect state. It was also benevolent because there was abundance for every bear and every thing else.

Nevertheless, there was one question that kept coming back to him. 'Why should bad things happen to good bears?'

After all, didn't the law of cause and effect, action and reaction, sowing and reaping, or whatever else one wanted to call it, suggest that if a bear did a good act, he should also receive the beneficial effect of that action?

Then why did some bears get killed in the forest by the rifles of human hunters? Why did the forest keep on getting smaller and smaller? Why was pollution threatening the bear population and the entire forest? What bad things did the bears do that they received this reaction?

Also Brian thought that there were bears who would ignore every indication of decency and go about their business with total disregard for all, yet they seemed to prosper and be happy. They never had to face any bad consequences of their actions.

This was not fair. And it went against the spiritual understanding that Brian had acquired. This was Brian's big dilemma.

One day, Brian resolved to go and talk to one his teachers whom he respected and admired very much. She was a physics teacher at the high school that Brian used to attend.

So Brian posed the question and waited for an answer. She smiled and said 'What do you think?'

'I don't know,' said Brian 'that is why I am here asking you.'

'What makes you think that I would know?' she replied.

'I was hoping that you might put me in the right direction,' said Brian 'You always had strange answers to my questions which would take me away from my normal way of thinking. They would force me to think laterally. Not the same way as everyone else thinks. Not even the same way as I was thinking about it. And this usually lead me to some answer.'

'Thank you for the complement. Do you think I can do the same thing regarding this question too? It is a very deep and difficult dilemma.'

'I don't know' said Brian 'but it is worth a try.'

'OK' she said, 'I will give it a try.'

She thought a little and then said 'Do you remember our physics lessons about the atoms?'

'Yes' replied Brian.

'How did I describe the atom?'

'You said that it was like a small and dense ball in the centre which you called nucleus, and then it had electrons which were like very small dust particles whizzing around the centre at a very high speed.' said Brian.

'Good. Now do you remember what happened when these atoms came together?'

'Yes. The atoms were moving randomly, and when one came towards another, they would hit each other and bounce off.'

'What would happen next?'

'Then they would go along their new path until each one hits another atom and bounces off.'

'Yes?'

*continued . . .*

# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

'And this process is repeated.'

'So what do you see when you look at, let's say a jar of air?' she asked.

'Well, you have all these atoms inside which are moving around like crazy. They keep hitting each other and bounce off, and go and hit other atoms. I suppose in the large picture, you have all these atoms vibrating. Because there is so many of them, none of them could make their way all the way from one end to the other without hitting another atom.'

'Good. Now does that answer your question?' she asked.

'No!' Brian said with disappointment.

'Ok. Let's think of one experiment.' she said patiently. 'Let's take the jar of air that we have, and let's take another jar which is empty. There is no air or anything else in it. Now let's imagine that we bring the mouth of the two jars together, and suddenly remove both the lids. What happens now?'

'The air from one jar rushes into the other until both of them have more or less the same amount of air.' Brian responded quickly, still not understanding her point.

'Good. But now describe the same thing in slow motion and in an atomic level.'

Brian thought a little and started 'Well, when we remove the lids, in the empty jar there are no atoms, but in the jar of air there are plenty of atoms. The air atoms at the mouth of the full jar which were moving towards the lid will not meet any other atoms this time and they will keep on going until they hit the bottom of the empty jar. The atoms which were moving back into the full jar will hit other atoms and will bounce back towards the empty jar and will also go all the way to the bottom until they hit the wall or hit other atoms. And this process goes on and on until there is as many atoms in each jar.'

'Very good' she said 'this was what we called pressure if you remember. Now the air pressure in both jars is equal. Remember we started with unequal pressure and we continued until we reached equal pressure.'

'Yes, but what has this got to do with my dilemma?' asked Brian impatiently.

'Well, what was necessary for this to happen?'

'That atoms could bounce off of each other.'

'And what was necessary for atoms to be able to bounce off each other?'

'That they move and hit each other?'

'You got it!'

'I got what?' asked Brian.

'You see, we started with atoms. Then we said that they can move. And then we said that they can move in any direction that they want. But then we said that since there are other atoms who can also move in any direction that they want, there will come a time that some atoms will run into each other. So we said that is OK, because then they can bounce off of each other and move in new directions. And so you have it.'

'I am still lost' said Brian deeply in thought.

'Well you see, when we brought the empty jar into the picture, we created a difference. A variation in pressure. An initial condition which had the potential to become a final condition.'

'Yes?'

'So now lets make some comparisons here.'

'OK' said Brian 'Like what?'

'Like compare each atom to a bear'

'OK'

'And give each bear freedom to choose, like you gave atoms freedom to move'

'OK' said Brian.

'So what happens now?' she asked.

'Well, some bears will choose to do one thing and others to do something else.'

'Good!' she said.

'And what we end up with is a lot of bears doing a lot of different things.'

'Go on' she said.

'So just like the atoms running into each other, some of the actions of some bears will be in conflict with the actions of other bears.' said Brian with a smile.

'Yes...' she said.

*continued . . .*

# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

'And if some bears decide to do injustice, they may end up hurting other bears and getting their own way, just like if an atom with higher energy hits another atom with lower energy, it will bounce off less than the other.'

'Good' she said 'but what keeps the high energy atoms from constantly getting their own way?'

'Well, first of all as they hit other atoms, they will lose some of their energy. And even if they had a lot of energy and manage to go in one direction all the time and get other atoms out of their way, eventually they will hit the wall of the jar.'

'Good you got it.' She said.

Brian smiled thoughtfully. But after a moment asked his teacher 'But what has the empty jar got to do with it?'

'You tell me.' she said.

'Brian thought for a minute and said 'you mentioned putting the two jars together created a potential to change the state of the gas from what it is to a final state.'

'That's right' she said.

'Do you mean to say that there is a potential in the forest that is supposed to move us from this state to another one in the future?' Brian asked.

'What do you think?'

Brian was deep in thought. After a while he said 'I am not sure.'

'Well, let's go back in our history. We started in the old jungles a long, long time ago. There all the animals were attacking each other for food, for territory and for survival. Then we moved to this forest. What has happened since?'

'Man has become a lot more deadly.' Brian responded.

'What else?' she asked.

'All the animals have become more united, and we are taking care of each other and the forest.'

'What does that say to you?'

'That we are now better than before?' asked Brian.

'Good. What else?'

'That we have changed our old ways and are now using our more progressive ways. We are more peaceful, we have more abundance, and we are united.' Brian said with excitement.

'Progress, peace, abundance, and unity' she said.

'These are all better things than what we used to have.' said Brian with a broad smile 'I get it, we have progressed towards a better life and a better forest. More fairness, more unity, more love and more peace.'

'Good' She said.

'So what has happened was we started in a state of less progress, but with a potential to move towards this progress, just like the empty jar and the full jar. And we are still moving towards a more progressive and more ideal world.'

'That's it. Moving towards the ideal world.' she responded.

'And what the atoms tell us is that to have had all of this possibility, we had to start with freedom of choice, and with the possibility of making bad choices and hurting others and running into other atoms or bears.'

'Yes' she said.

'And so if a bad thing happens to a good bear, it is not because the bear was bad, but because the bear encountered somebody else's bad choice. And in the bigger picture, ultimately we are going to reach that state of ideal.'

'Aha!' she said.

'And if a bad bear seems to get away with a lot of injustice and even prosper as a result of it, in the bigger picture he is going to hit the wall or other bears, or simply run out of energy. And even if this bear does not run out of energy in his life time, it is not important anyhow, because the main thing is the progress of nature from what we have now to the ideal.'

---

# YOUTHFULLY SPEAKING

fostering ideas and stimulating innovative thought among Zarthusti youth

## ZYNA YOUTH DATA BASE SURVEY

*FEZANA's official youth committee, ZYNA (Zarthusti Youth of North America) invites all youth (age is your call) to fill out the ZYNA Youth Database Survey. The survey is the second of its kind, and is aimed at generating an ongoing professional database of young Zarthustis, their respective professions, fields of study and educational history. Please take five minutes to fill it out and return it to the address provided below. The survey will also serve a networking function, a resource guide and a relationship builder. We look forward to your ongoing participation in building a better and brighter future.*

_____ (first name)	_____ (middle initial)	_____ (last name)	_____/_____/_____ (birthdate mo/day/yr)
_____ (address)	_____ (city)		_____/_____/_____ (today's date mo/day/yr)
_____ (state/province)	_____ (postal code)	_____ (country)	
_____ (home phone, including area code)	_____ (fax)	_____ (e-mail address if available)	
_____ (occupation or field of study)	_____ (current title, or current field or concentration)	_____ (current company or organization name please avoid abbreviation)	
_____ (undergraduate degree(s))	_____ (date of graduation)	_____ (undergraduate institution)	
_____ (graduate degree(s) if applicable)	_____ (date of graduation)	_____ (graduate institution)	

**Optional: please state your professional goal in 30 words or less:**

**Mail this survey to either:**

Mazda Antia, c/o ZYNA, 8318 W. 138th Place Orland Park, IL 60462

or

Jim Engineer, c/o ZYNA, 10925-2 E. Keswick Road, Philadelphia, PA 19154

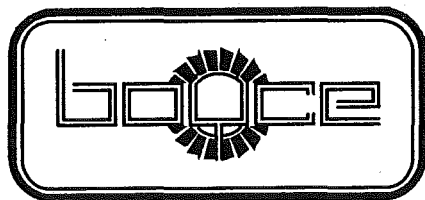
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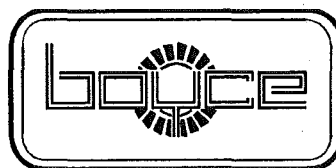
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International, Inc.**



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### *A Curious Brush with American History*

It was September 13, 1814, during the British-American "War of 1812". A young American lawyer, Francis Scott Key was sent on board a British ship in Chesapeake Bay to negotiate the release of a friend who had been captured after the defeat of the U.S. forces in Maryland. Key was detained on the ship for a night while the British attacked Baltimore.

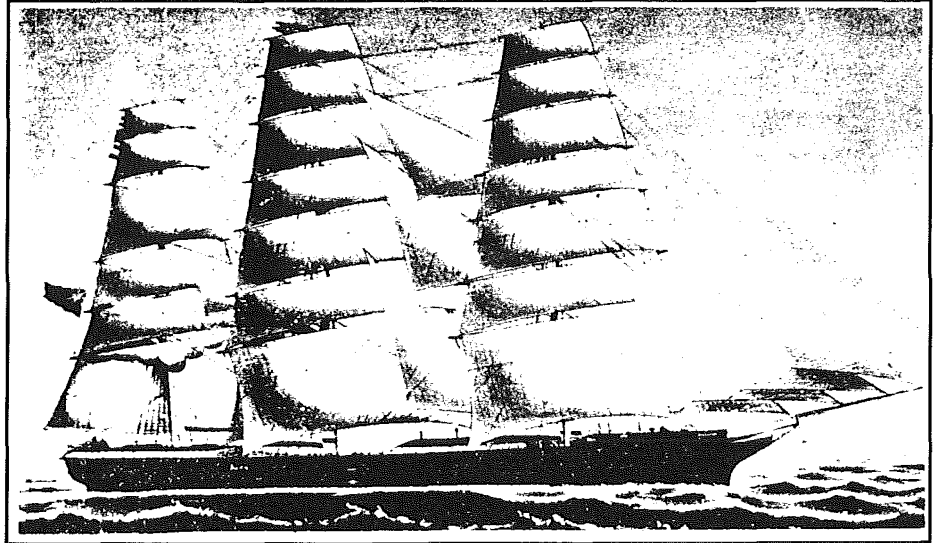
During the all-night vigil Key watched the bombardment of Ft. McHenry by the light of "the bombs" and the "rockets' red glare". So inspired was he "at the dawn's early light" to see the American flag still flying high over the Fort, that he hurriedly scribbled, on the back of an envelope, the words of a poem that was to become the *Star Spangled Banner*, national anthem of the United States of America.

This moment in American history was immortalized on board the *Minden*, a man-o'-war built by the Wadias of Bombay for the British Royal Navy.

### *From the shores of America to the China Seas*

Over a period of two hundred years, ships built by the Wadia family in the Dockyards of Bombay, witnessed a number of significant events in world history.

Like the *Minden*, the 74-gun *HMS Cornwallis* had a long and checkered career. Launched on May 2, 1813, at a cost of Rs. 4,09,750, she was commissioned by the British Admiralty at Portsmouth. In 1815, she engaged *U.S.S. Penguin* and *Hornet* as one of the last actions of the British-American "War of 1812". Twenty years later as Flagship of the British fleet in the China seas, she led an expeditionary force during the "Opium War" in China. The ceremonial sign-



"HCS Tweed", built by the Wadia ship-wrights, launched in 1854, was also known as "Willis' Wonder", after its owner John Willis. The 1800-ton steam paddle frigate, reputedly the fastest sailing ship, held the record for completing the London to Melbourne passage in 83 days.

## THE WADIAS MASTER SHIP-BUILDERS

*By Roshan Rivetna*

*The story of one extraordinary Parsi family who for over five generations dominated the dockyards of Bombay, and helped turn what was a quiet backwater into the busiest sea port in Asia. Merchant ships and man-o'-wars built by the master ship-builders of the Wadia family sailed the seven seas, from the shores of the New World to the China seas, witnessing significant moments in world history.*

ing of the Treaty of Nanking, ceding Hong Kong to the British took place on *HMS Cornwallis* in 1842.

In 1855, the *HMS Cornwallis* was refitted with a steam-driven propeller and pressed into service in the Baltic Campaign against Russia. When she was finally broken up in 1957, her

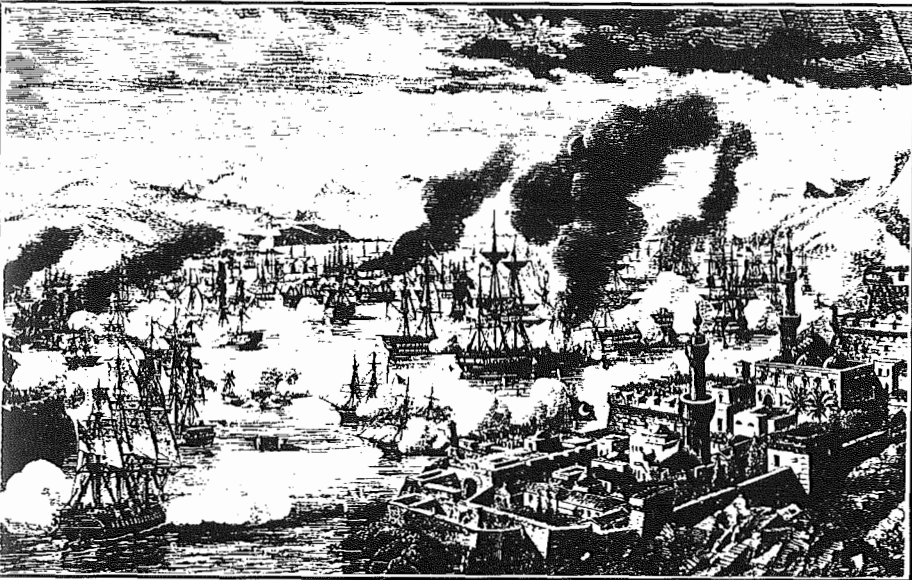
timbers were found as sea-worthy as on the day she was launched, 150 years ago.

### *The First Wadia*

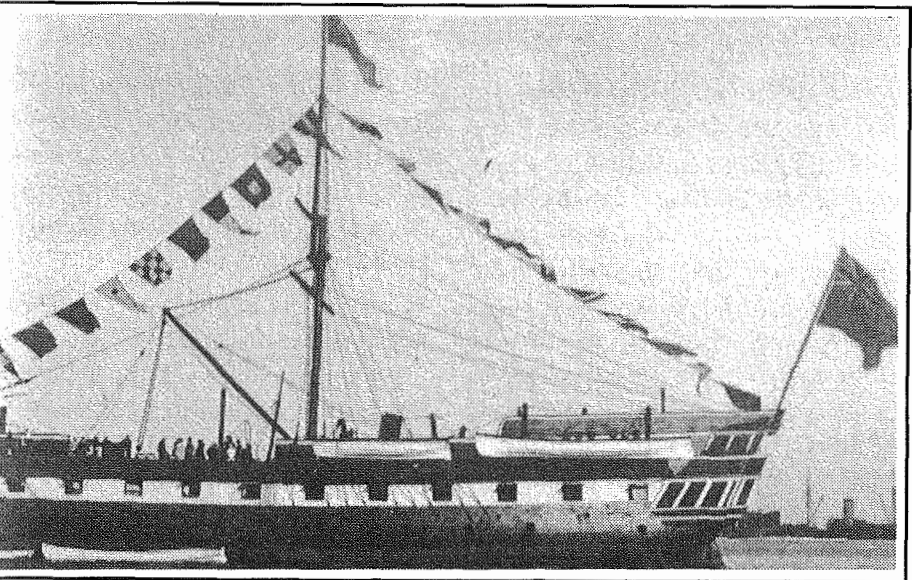
As remarkable as the stories of the men who sailed the ships, is the story of the men who built them.



*Left, top: signing of the Treaty of Nanking ceding Hong Kong to the British, with payment of an indemnity of £5,000,000, on board the HMS Cornwallis on August 29, 1842. This Treaty ended the "Opium War" wherein British merchants had secured the lucrative opium trade in exchange for Chinese tea, porcelain and silks. In what is viewed as a major turning point in its 2,000-year-old history the Chinese were now forced to recognize Western military and commercial power.*



*Left, center: The Wadia ship, HMS Asia, served as flagship for the British fleet at the Battle of Navarino, on October 20, 1827, when the triple alliance of Britain, France and Russia mounted a naval blockade on Turkey and Egypt, to pressure them into recognizing the rights of their Greek subjects. What was intended to be a naval manoeuvre erupted into war, and within a few hours of bitter fighting the Turkish and Egyptian fleets were destroyed.*



*Left, below: The Wadia-built HMS Foudroyant, anchored in the British Navy's dockyard at Portsmouth has the distinction of being "the oldest ship in the world still in active service" which today means serving as a training ship for youngsters who come aboard for a few days to learn what it was like to live and work on an old man-o'-war. Originally launched as the 46-gun HMS Trincomalee on October 12, 1817, at a cost of £23,788, she was renamed Foudroyant and transferred to Plymouth in 1932. One reason why she has stayed afloat for well over a century and a half is that she is built of Malabar teak, cut from the forests of Western India.*

Right, Maneckji Lowjee, second Master Builder. Center, Jamsetjee Bomanjee, third Master Builder. Below, Wadia family crest on stained glass.



The saga of the Wadia dynasty begins in 1735, when a Mr. Dudley of the British East India Company noticing the remarkable ability and workmanship of a young foreman carpenter in the docks of Surat, invited him to come to the shipyards of Bombay. "We are told there is one in Surat name Lowjee. If he will come hither he shall have all fitting encouragement", they wrote. And so, young Lowjee arrived in Bombay, an obscure youth, who, without money or influence was destined to transform the history of Bombay.

With a workforce of ten Parsi carpenters, five of them family members, he set out to construct the first Dry Dock in India, which soon became the pride of Bombay attracting shipping from all over the East. Lowjee died in 1774, after 50 years of service, earning a reputation as a master-craftsman and the title of "Wadia" (shipbuilder). His sons, Maneckji and Bomanjee built on the reputation of integrity, industry and ability.

### ***Building a Reputation***

This was at a time when the ship-building industry in Britain was facing a severe shortage of mature oak timber. So many ships were being built for trade and war, that the great oak forests of England were becoming depleted. However, there was strong opposition to the idea of using Indian ships, on the grounds that they would not be sea-worthy, that Indian teak was too heavy and would rot, and that the Indians would take away

trade and jobs from the British dockers and ship-owners.

It was possibly this sentiment that spurred Jamsetjee Bomanjee, a born naval architect and the third generation of Wadia shipbuilders, to carve, hidden away under the deck of the Cornwallis: "This ship was built by a damned black fellow, A.D. 1800"

These obstacles were overcome not by war or persuasion, but by irrefutable evidence of superior quality. The ships of Malabar teak by the Wadias not only cost far less, but were stronger, superior in handling and could be expected to last for much longer—30 years as against the British average of 12 years.

The 36-gun frigate Salsette, built at Bombay for the British Admiralty, was the only ship that was undamaged when a British naval squadron was trapped in ice for nine weeks in the North Baltic sea.

### ***Recognition and Rewards***

The Admiralty was now starting to commission ships for His Majesty's Navy direct from the Bombay dock yards. The arrival of the *Minden* in England established Jamsetjee's reputation and the Lords of the Admiralty presented him with a Silver Vase for his diligence and skill, and the Bombay Government granted him the villages of Ville Parle and Juhu.

It was during the tenure of Jamsetjee's son and successor, Naoroji, that the first steam-ship, *Hugh Lindsay*, of 411 tons, with two 80 horse-power engines, was built in the Bombay Docks, in 1829.

When their connection with the Dockyards ended in 1913, the Lowjee Wadia family had left a legacy of ships, from sloops to schooners, merchant ships and man-o-wars, cutters and clippers, frigates, waterboats and steamships, over 400 in all.



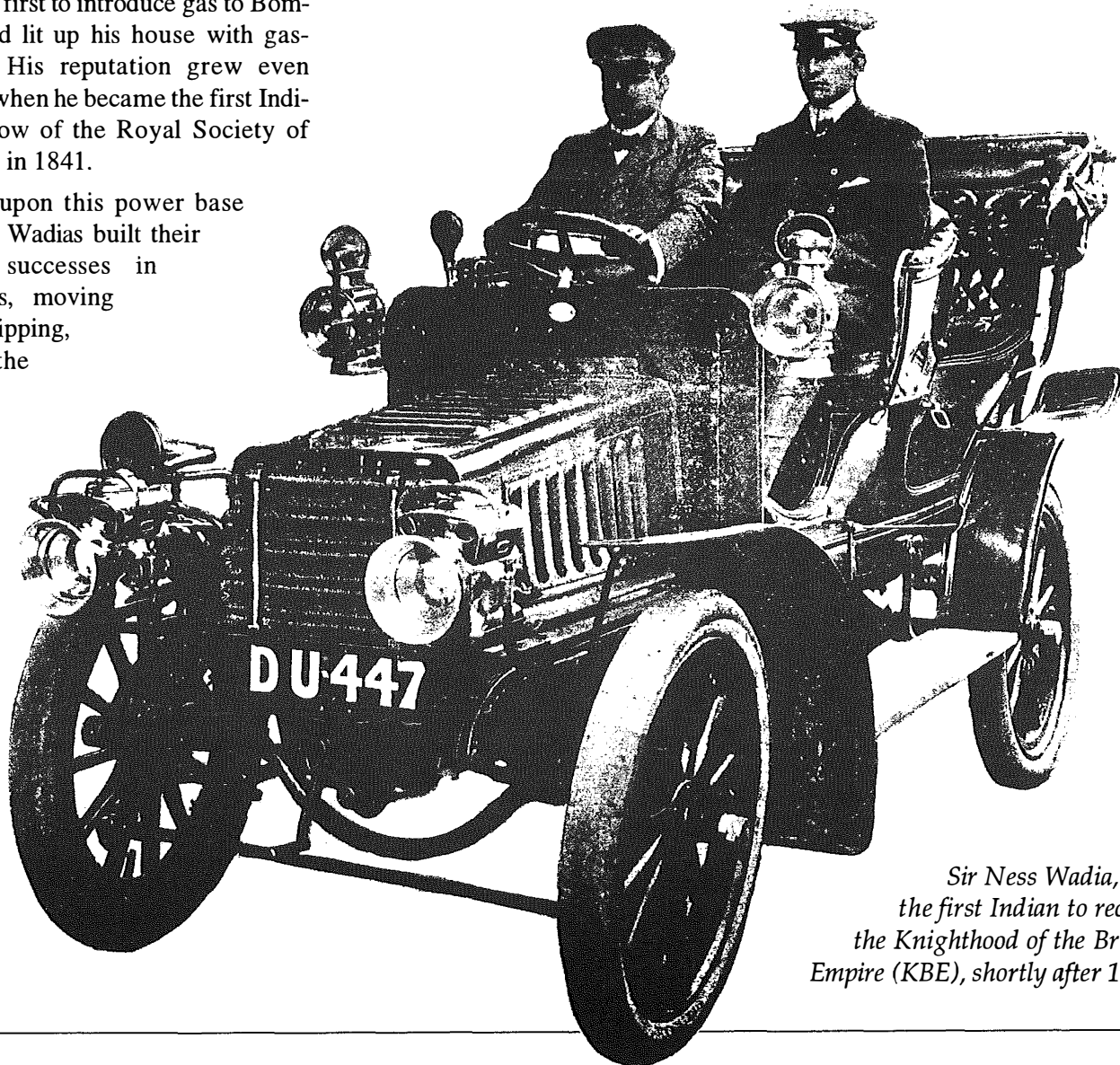
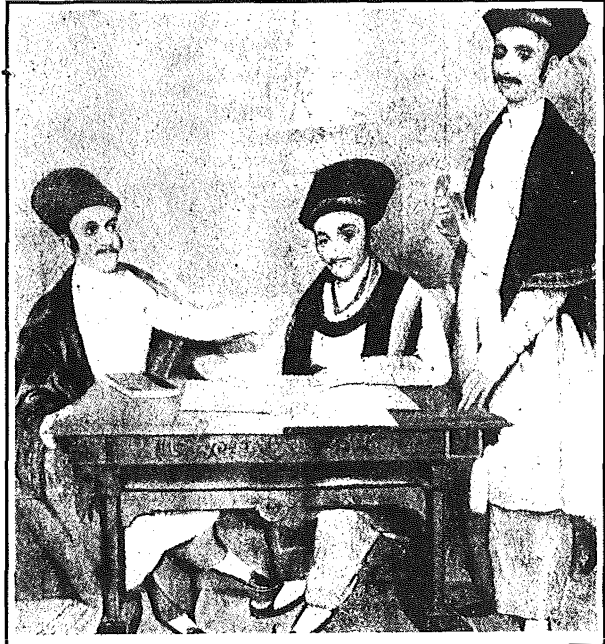
In fact, the early history of the Island of Bombay ebbed and flowed with the failures and successes of this remarkable family.

To visitors in Bombay during the early nineteenth century, it must have appeared as if the Wadia's were the town's first family. They owned land all over Bombay, lived in some of its finest houses, and mixed easily with the Britishers. "I should never guess they were not Englishmen," wrote an English lady after meeting Jamsetjee Bomanjee and his brothers in 1809, "if I did not see their dark faces and foreign dress, or read their unusual names at the end of a letter."

In 1834, Ardeshir Cursetjee Wadia, was the first to introduce gas to Bombay, and lit up his house with gas-light. His reputation grew even bigger when he became the first Indian Fellow of the Royal Society of London in 1841.

It was upon this power base that the Wadias built their future successes in business, moving from shipping, within the last

*Two young Wadia cousins, assistants at the Bombay Docks, Jehangir Naoroji and Heerjibhoy Meherwanji, accompanied by Dorabjee Mancherjee went to England in 1838 to learn the art of ship-building at the Chatham Docks, which had made great strides due to the introduction of steam power. They were accompanied by two Parsi servants to ensure "that their religious sentiments would be preserved from the influence of strangers."*



*Sir Ness Wadia, left: the first Indian to receive the Knighthood of the British Empire (KBE), shortly after 1918.*



Wadia family group, Bombay 1870s. Cursetji Naoroji Wadia (seated center), was grandson of Jamsetjee Bomanjee Wadia, third Master Shipbuilder.

century, into textile manufacturing and banking.

In 1879, young Naoroji, backed by Sir Dinshaw Petit, started the Bombay Dyeing and Manufacturing Company, in a small red brick shed at Mahim, with a capital of barely Rs. 100,000. Within two decades, the they had erected over a dozen mills.

His sons, Cusrow and Ness expanded the business to become the largest textile operations in India, and were known as much for their philanthropy as for their business acumen. In the 1920s, Ness established a wireless service, forerunner of the telephone, the India Radio and Communication Company, linking India and Britain by radio for the first time. He was awarded the Knighthood of the British Empire, the first Indian to be so recognized.

Incidentally, Ness Wadia had converted to Christianity early in life. Just last year, his son Neville Wadia, at the age of 80, reverted back to his Zarthusti religion [see *Fezana Journal*, Spring 1995].

With son Nusli Wadia now in command, the Wadia empire seems to be sailing in smooth waters. So what if they don't have ships anymore! ❖

#### ACKNOWLEDGEMENTS

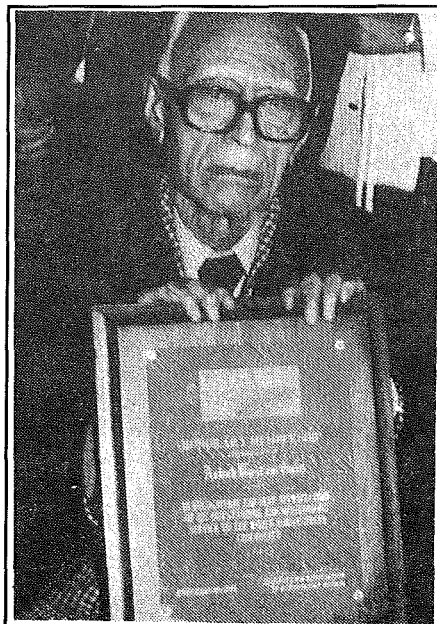
The author is deeply indebted to the following for providing source materials for this article:

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## PERSONAL PROFILE RUSTAM GUIV

### Man with the Golden Touch

A hundred years ago in Iran, most Zarthustis were able to eke out a meager living in Kerman and Yazd as weavers. But a few adventurous souls ventured out as *pilehvars*, itinerant traders. Among them were Rustam Guiv's father, Shapur, and father-in-law, Jamshid Ardeshir Mehraban. Jamshid Mehr as he was called, began buying land from his savings, and became rich. His father also left Rustam some money.



So, at the age of 21, at the time of Prince Reza Shah's revolution, Rustam went to Tehran and opened a store. He sold fabrics for men's clothing. It gave him and Morvarid, his wife, a comfortable life.

In 1950, Rustam traveled to the U.S. and Europe. He bought 2,000 pairs of men's shoes in France, and when he brought them to his shop in Tehran, they sold out almost

overnight. He bought and sold real estate, factories, businesses and made millions. He became known as the man with the golden touch. He was appointed as one of the Trustees of the Anjuman-e-Tehran and became the Zarthusti representative in the Majlis. He and Morvarid traveled to India and Europe. He became known as Arbab Guiv.

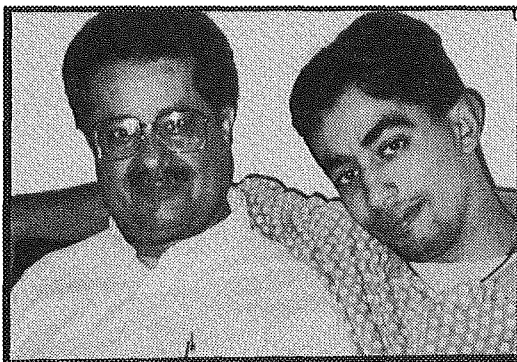
In 1970, at an Anjuman meeting in Tehran, Dr. Rostam Sarfeh presented the idea to donate funds for a Dare-mehr in New York. This was the beginning of the Guivs' philanthropic pursuits. Arbab and Khanom Morvarid came to the U.S. and pledged funds for Dare-mehrs in New York and Chicago. The Rustam and Morvarid Guiv Trust was established for the purpose of building Dare-mehrs and aram-gahs.

The Trust has donated funds for five Dare mehrs in the U.S., one in Canada, and one in Australia. A separate Trust in memory of his nephew Mehraban Guiv was established in Toronto (partly from funds left by Rostam's brother, Guiv) which helped found the Dare-mehr in suburban Willowdale. Arbab and Khanom Guiv did not have any children. So they left almost their entire personal fortune for Zarthustis worldwide. Rustam often said: "The Zarthustis helped me to earn it; it is their money. I am just giving it back to them."

- By Rustom Kevala

Watch your thoughts,  
They become words,  
Watch your words,  
They become actions,  
Watch your actions,  
They become habits,  
Watch your habits,  
They become character,  
Watch your character,  
It becomes your destiny.

[Frank Outlaw - In Search of the Truth]



## ALAYAR DABESTANI

*Beyond the "Reel Thing"*

Dabestani with son, Ardeshir

One might think from reading the FEZANA Journal [Searching for the "reel" Thing: Immigrant Entrepreneur Alayar Dabestani Finds His Pot of Gold in the Theater Business, Winter 1994] that Alayar Dabestani is a terribly busy man — hard to approach, hard to please, and hard to get a smile out of. But actually he is none of the above! He laughs easily, always has a good word for everybody, and makes friends very easily.

A recent article in *NATO News*, the North American Theater Owners' newsletter, states: "His philosophy and enormously genial manner find their roots in Dabestani's culture. He is a practitioner of Zoroastrianism, a monotheistic religion dating back to the sixth or seventh century B.C. that posits that good thoughts and virtuous deeds will ultimately prevail over evil and grant an afterlife."

Al, as he likes to be called, has tremendous faith in fellow-Zarthustis. He says, "I take my obligation very seriously. Because of poverty in Iran and the revolution, many of my countrymen have immigrated from Iran. They are well-educated and very honest, hard working people, but being from a different country, they don't know English very well, and they cannot find jobs. They adapt very well to the theater business and I have hired many of them to work for us. We are a great asset to them, and they are a great asset to us."

True to his words, he recently went back to Iran and gave out prizes to about 900 Zarthusti students for their scholarship, approved interest-free loans to over 100 university students, and printed 10 books about Zarthusti religion and Persian culture for free distribution to all the Iranian libraries. In Canada, Dabestani produced a short film, *Salt Please*, which was directed by film school grad and former employee Mojdeh Shahriari [A Rising Star; FEZANA Journal, Fall 1995, p.65] — whose father Parviz Shahriari was Dabestani's high school mathematics teacher.

But I think his most important contribution to date is the germ of the idea for this issue of the FEZANA Journal. When I approached him in March to sponsor a future issue of the Journal, he immediately said, "Sure, Rustom, but what is the theme going to be? Is it going to be another boring issue like Love and Marriage?" I couldn't help laughing, and immediately had to think up a new theme that might be closer to his heart. I said, "How about Business and Entrepreneurship?" — and that is how this issue was born. Al and the entire Journal staff hope that this issue will show that Zarthusti capacities for hard work and entrepreneurship are very much alive and thriving in our newly-adopted countries in North America, as they have always thrived all across the globe. May it ever be so. Amen. ♦ - By Rustom Kevala

# Homi Davier

## Professional in Travel Business

Who said there was no future in the travel business? Homi Davier, a self-effacing and mild-mannered man of 45, and his wife Nergish, have accomplished what today could be termed as spectacular growth amidst adverse competitive conditions. Homi is frank about where he learned his business. He joined Air India in 1972 in Bombay, where he received hands-on experience in many departments. This was followed by intensive management experience at Gulf Air in Muscat, Oman.

In 1978, he was hand-picked along with seven other Omani nationals to undergo an intensive management training program. Later that same year, Davier took up the assignment as General Manager of Oman Travel Bureau, a 'general sales agent' for numerous international airlines. Here he had the opportunity to negotiate and commence Bangladesh Airlines operations to Oman as well as increase loads of Sabena Belgian Airlines, which in turn earned additional revenues for Oman Travel — a win-win situation for all concerned.

But like all true entrepreneurs, Homi wanted his own travel empire. So in the winter of 1980, Nergish and Homi with their two-year-old daughter Jenisteen moved to the U.S. **Capricorn Travel 'N Tours** was born in 1983 in Houston, TX. Concerted efforts and excellence in marketing and management soon made Capricorn one of the most aggressive and fastest growing travel agencies in the country. Capricorn's offices are filled with Million Dollar and Two Million Dollar

awards from Air India, Lufthansa, Singapore Airlines, KLM, Gulf Air, and other airlines. Today, Capricorn is inclined towards wholesale, rather than regular retail travel outlets. A network of over 700 active travel agents purchase their international tickets.

As the business grew, his brother Eruch Commissariat joined the company in 1992. Eruch is a travel professional in his own right: with 25 years of experience in the aviation industry, starting with Travel Corporation of India and then as general manager of Farhad Express group of agencies in Oman, which became the fastest-growing and largest agency in Muscat under his guidance. With Eruch conducting day-to-day operations, Homi's time was freed up to start and run other ventures.



Davier with Oleg Korshe, Latvian President of Baltic International Airlines

Two sister companies: **Capricorn Tours** and **Capricorn Computers** serve other facets of the travel industry. With his **Capricorn Aviation Management Consultancy**, Davier expanded into the partial ownership of **Baltic International Airlines** (BIA), and has interests with many suppliers and contractors to the aviation industry. Another company,

**Baltic International USA, Inc.** (the Company) is engaged in the identification, management and operations of investment opportunities in the Republics of the former Soviet Union with emphasis on the Baltic countries. The Company is publicly traded on the NASDAQ stock exchange under the symbol of BISA. The Company operates and manages BIA, a joint venture registered in the Republic of Latvia, and serves as its worldwide International Promotions Sales Agent; and there are other joint ventures created for specific purposes such as **Baltic World Air Freight**, based in Laguna Hills, California; **Baltic Catering Services** based in Riga, Latvia; and **Baltic Travel Services** based in Germany. Several other projects are in various stages of development.

So what is his formula for success? "When Baltic was only a dream we had a small private placement offering, and my fellow Zarthustis chipped in and the rest is history," says Davier, "Sarosh Collector gave me hours of advice ... on the house; Farokh Mistree was the man who kept saying "Go for it, Homi ... you can do it," Adil Bharucha and Farokh Rajkot said that they were investing in me and not in the project. It is these supporters and their confidence that made it happen."

"Time flew by so fast and my monthly visits to Europe and Latvia allowed me to gauge the support I received from my wife Nergish who took care of Capricorn while I was away. My daughter Jenisteen blossomed from a teenager to a young lady and I did not even enjoy the pleasure one gets during this process. I do hope other budding entrepreneurs from amongst our midst find the Nirvana I did." ❖

- By Rustom Kevala



# Meherwan Boyce

*World Authority on  
Turbo Machinery and  
Power Plants*



**M**eherwan Boyce came to the U.S.A. in 1958 from Bombay at age 17, as an undergraduate student at the South Dakota School of Mines and Technology. He quickly got his Bachelors, Masters and Ph.D. degrees in mechanical engineering, worked in industry for a short time, then came to Texas A&M University as a professor in 1969.

By 35, Boyce felt there was nothing more to achieve at Texas A&M — he

was the University's youngest full-tenured professor; had founded their Gas Turbine Laboratories; had founded the annual Turbo Machinery Symposium, attracting hundreds of engineers from 30 countries; had become the youngest fellow in the history of the American Society of Mechanical Engineers; and had gained recognition as the world's leading authority on gas turbines.

And so, in 1977, starting in a small rented office in a Houston high-rise, Meherwan and wife Zarine started *Boyce Engineering*.

**Z**arine, an interior and floral designer by profession (which is very evident in their gorgeous mansion in Houston, where she entertains with flair) met Meherwan on a chance visit to Houston, while on a trip to the U.S.A from her native Bombay.

"He talked about getting married the second day," says Zarine, "And we got married six months later. I became the guest that never left." Zarine is now an integral part of the business. "When I married Meherwan, I married turbo machinery", she remarks, as she runs the business while Meherwan travels around the world.

Within a year, Boyce Engineering moved to the present 20,000 sq. ft. building. They are now internation-

ally recognized in the field of turbo machinery, and have a product line of condition monitoring, diagnostic and control systems for turbo machinery.

Boyce also designs, builds and operates power plants world wide through their other company, **Boyce Engineering International**, formed just last month.

**W**ith a staff of over 50, they have offices in India, Pakistan, Norway, Netherlands and U.K., and representatives in China, Columbia, Venezuela, Mexico, Thailand, Malaysia, Singapore and throughout the U.S.A. Their clients are governments or independent power producers. Corporate clients include Phillips Petroleum Norway, Statoil of Norway, Shell, Conoco, Amoco, Tata Electric, Tata Chemicals, Bharat Heavy Electric, Water and Power Development Authority of Pakistan, EPON in the Netherlands, U.S. Electric Power Research Institute, and many more.

Meherwan is the grandson of Khanbahadur Colabawalla, the engineer responsible for Sukker Barage in Pakistan, who was knighted by King George in the 1940s for his contribution to the world of engineering.

Is that where Meherwan gets his drive and enterprise? Or is it Zarine?

- By Roshan Rivetna

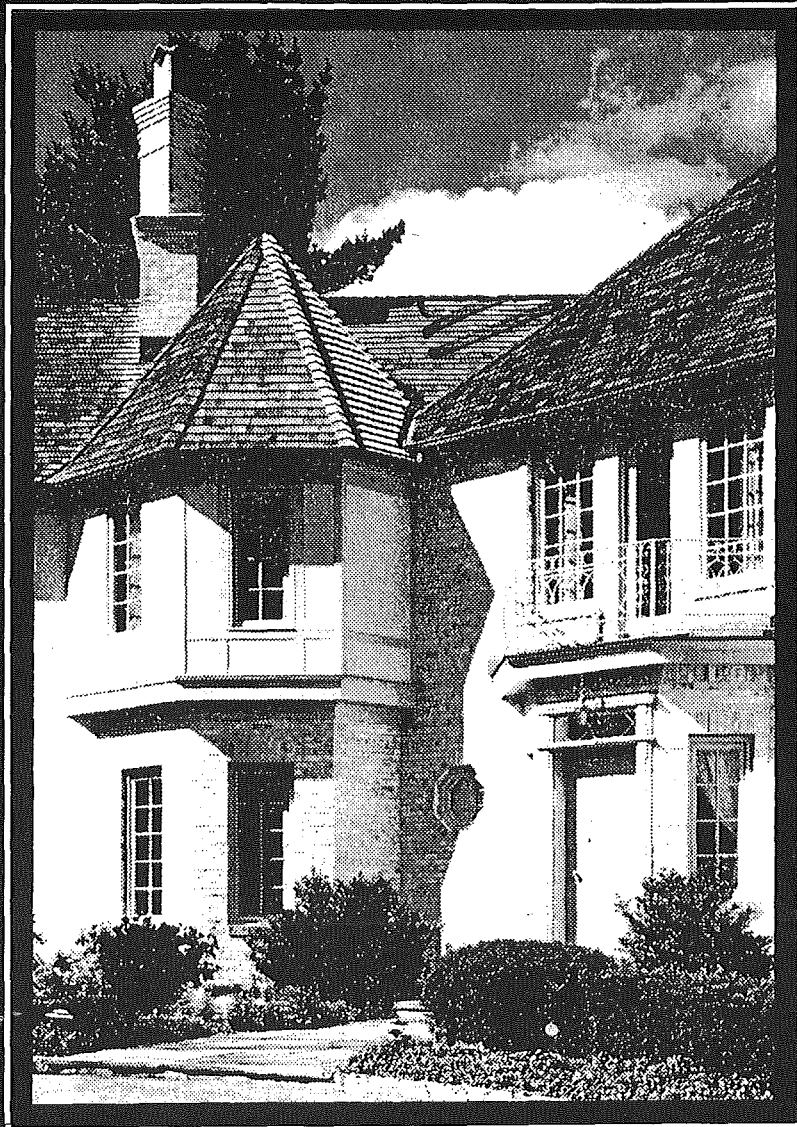


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# IMMIGRATION OPTIONS FOR ENTREPRENEURS

Cyrus D. Mehta

New York, New York

*Mr. Mehta practices law in New York City. A graduate of Cambridge University (U.K.) and Columbia Law School (NY), he started his own law firm, which has two attorneys and four paralegals, in 1993.*



**Z**arthusti entrepreneurs desirous of setting up a business in the U.S. will be surprised to learn that there are several ways to remain in the country on a temporary visa, and in some cases to obtain lawful permanent residency, or what is popularly known as the 'green card'. Two options are discussed below.

While several proposals in Congress to restrict immigration reflect the prevailing anti-immigrant sentiment in the country, it is unlikely that the provisions for entrepreneurs will be greatly affected. Since the past five years, American immigration law has become more geared toward millionaire 'yacht' people than desperate 'boat' people eager to find sanctuary.

## ***The Intra-company Transferee Category: L-1 Visa and Immigrant Manager Provisions***

**T**he non-immigrant L-1 visa is an attractive option because it is easily convertible to a green card. The visa is commonly utilized by managers and executives of foreign companies who transfer to the foreign company's branch, affiliate, parent or subsidiary in the U.S. It is therefore essential to structure the U.S. entity accordingly.

The L visa is granted to individuals who will be employed by the U.S. entity in an executive, managerial or specialized knowledge capacity. Moreover, the individual must have worked for the related foreign company, in similar capacities, for at least one year in the past three years.

**S**mall companies are not precluded from taking advantage of this provision. It is possible for the owner or representative of a foreign company to enter the U.S. for the purposes of setting up a branch office, subsidiary or affiliate. The U.S. entity may then apply for the L-1 visa on behalf of this individual. Evidence must be submitted to show that the company will become viable in one year and will be able to support the individual in an executive, managerial or specialized knowledge capacity. Such evidence may be in the form of a commercial lease for new offices, contracts and orders indicating imminent business activity. There is no minimum investment amount.

Small enterprises may also be able to support an executive or manager position by demonstrating that the employee would manage an essential function (for example marketing or sales aspects), rather than other employees.

The maximum period of time an 'executive' or 'manager' may remain on an L-1 visa is 7 years. The maximum time for a specialized knowledge employee is 5 years. After the U.S. entity has been in business for one year, it can apply for the green card on behalf of its executive or manager. This option is not available to specialized knowledge employees.

## ***Employment Creation (Investor) Category***

**T**he immigration Act of 1990 created a new investor category for foreign entrepreneurs investing (or in the process of investing) at least \$1 million (or \$500,000 if investing in a targeted area, discussed below) in a new commercial enterprise. This provision generated heated debate in Congress between those opposed to the so-called selling of green cards and those favoring stimulating the U.S. economy through the creation of jobs financed by capital from abroad.

The investment may be in the form of cash, equipment, inventory and other tangible property. In addition, indebtedness secured by assets owned by the foreign entrepreneur may also be considered capital. However, the investor must be personally or primarily liable for the debts. The assets of the new commercial enterprise cannot be used to secure any of the indebtedness.

The new commercial enterprise must also create full-time employment for at least 10 U.S. workers and the foreign investor must manage the business on a day-to-day basis or through policy formation. To deter fraudulent applications, the law provides that a green card will be issued conditionally for a two-year period. The conditionality will be removed after two years if the investor has satisfied the guidelines.

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**A**n investor attempting to qualify under this category may establish a new commercial enterprise in one of four ways:

- (a) The creation of an original business.
- (b) The purchase of an existing business and its restructuring so that a new enterprise results.
- (c) The expansion of an existing business so that its net worth or employees increases by 40%.
- (d) The purchase of a "troubled business" which has been in existence for at least two years and has incurred at least a 20% net loss during the twenty-four month period prior to the filing date.

The investment amount is relaxed to \$500,000 if it is in a rural area of less than 20,000 population or in an area which has experienced high unemployment.

A recently established pilot program, limited to 300 visas per year for 5 years from October 1993, permits investment through regional centers that would relax job creation requirements for employment creation visas, if the investor can demonstrate that investments in a regional center will indirectly create jobs through revenues generated by exports. The Immigration and Naturalization Service has announced 6 regional centers in the country.

**I**n summary, very few foreign investors have taken advantage of the employment creation investor category because of the rigid dollar requirements and the imposition of the two-year conditional requirement. In contrast, the L-1 visa and Immigrant Manager provisions have proved to be far more attractive because of the absence of minimum dollar amounts and job creation requirements. ♦

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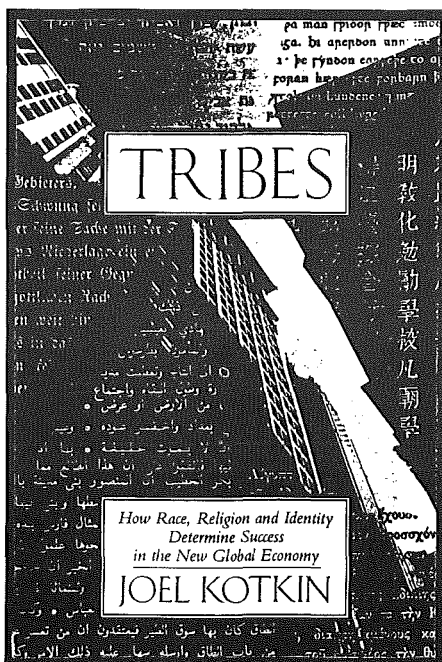
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## BOOKS AND SUCH

**TRIBES: HOW RACE, RELIGION AND IDENTITY DETERMINE SUCCESS IN THE NEW GLOBAL ECONOMY**

By Joel Kotkin

Random House, New York, 1993

ISBN 0-679-41284-4, hardcover;  
343pp. USA \$24, Canada \$30.

**TRIBES** is an original examination of business, history and ethnicity. The author shows how 'global tribes' have been at the center of world's economy for hundreds of years — and how they will dominate commerce in the 21st century. Kotkin shows that though world's economy is becoming increasingly interdependent and national borders are dissolving, the impact of tribalism will become even stronger.

Among 'tribes' featured are: the Jews (the oldest of global tribes with a millennia-old dispersion); the British (who, with their progeny in North America remain the most important ethnic grouping in world economy, although their dominance is being severely challenged today);

the Chinese (the fastest-growing economic force in the world with 55 million overseas Chinese); and the Indians (one of the best-educated, affluent grouping in the world). And he concludes that with over 20 million overseas Indians in Britain, North America and East Asia, the Indians may prove to be the next diaspora to emerge as a great economic force!

The book devotes a full chapter to each of the global tribes. All chapters must be read to get the full impact of the author's thesis, but the chapter on Indians Abroad is of immediate interest to us. "Indians are the most recent to emerge of the modern global tribes ... virtually wherever they have settled, they rank among the most professionally and economically mobile of all groups."

In a manner perhaps reminiscent of the Jews before the establishment of the state of Israel, the Indian diaspora has concentrated on those fields where global extension, a solid ethic of hard work and communal self-help, and the ability to think and act quickly to changing economic conditions are critical advantages. To a remarkable extent they have flourished in the very niches — garments, real estate, trading, finance, entertainment, and diamonds — where Jews have traditionally found their greatest success.

But he is quick to point out that the Indians are "tribes within tribes" — Sindhis, Sikhs, Marwaris, Jains and Parsis, each have their separate and distinct networks and trading niches. For example, the Jains now dominate the world diamond trade, with centers in Tel Aviv, Antwerp and New York.

About the Parsis, he notes that their religion stresses many classic 'Calvinist' virtues such as the order of nature, rational-

ism, the importance of knowledge, hard work, thrift and the maximization of material wealth. Their early interest in prosperity led the Parsis early on to dispatch their young men to Britain for education and commercial training. The young British-educated Parsis helped their people to develop successful industries. Sadly, the Parsis, who were the pioneers in establishing economic beachheads in China, Hong Kong, and then in British India, no longer are in a controlling position among the Indians in India. The great Bombay dynasties such as the Tatas, Modis and Wadias, who served as the vanguard of Indian capitalism, have been overtaken by the Hindujahs, Reddys, Harilelas, and the Birlas. One notable pattern among all these great Indian business empires is that they continue to maintain control within tightly-knit family groups.

A word of caution: if you buy the book expecting to find an exposition on Parsi business, you will be disappointed. But the book is valuable because it correctly shows the growing importance of global economic partnerships, education and networking. The Parsis, and to some extent Iranian Zarthustis, are already capitalizing on these assets.

Tribalism lives! And may it help us to flourish in the 21st century!

Joel Kotkin is a senior fellow with the Center for the New West in Denver and an International Fellow at the Pepperdine University School of Business and Management.

[Book Review by Rustom Kevala]



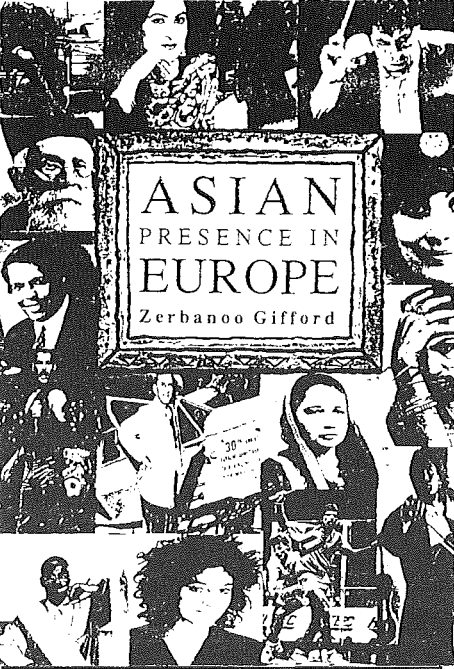
The Religion of Zarathushtra is above all a *Religion of Action* — right action which will help the Good Spirit and defeat the Evil One.

"The Religion of Zarathushtra"  
By I. J. S. Taraporewala

## ASIAN PRESENCE IN EUROPE

By Zerbanoo Gifford

Mantra Publishing Ltd., 5 Alexandra Grove, London N12 8NU  
70 pp., 1995



Long before India became independent, Asian men and women have been making their mark in Britain, championing causes such as the right to self-government, racial equality, women's rights, to name a few. All the people profiled in *Asian Presence in Europe* have shown a dogged determination to overcome prejudice and excel in many fields from music, literature and the arts, to science, politics, law and business. Since many of them are unknown to today's younger generation, the author has personally selected the stories of the heroes and heroines of Britain's forgotten history.

The stories are grouped into five sections: Trail Blazers, Sport, Arts and Music. The first includes among others Sir Jamsetjee Jeejeebhoy, the Wadia family of shipbuilders, J.R.D. Tata, Dadabhoy Naoroji, Shapurji Saklatvala, Bhikaiji Cama, Cornelia Sorabji, Krishna Menon, Noor-un-nisa Inayat

Khan (a British Spy, shot by the Nazis during World War II) and others. The Sport section profiles only two names: Prince Ranjitsinhji, who played cricket for England at the turn of the century, and captained Sussex; and Jahangir Khan, the youngest ever World Champion squash player, and one of the world's greatest.

The Arts section profiles Rabindranath Tagore (the first Indian, in 1913, to win the Nobel Prize), Uday Shankar, Robin Dutt, pioneer in the world of style and design, sculptor Dhruva Mistry, and others. The last group, Music, profiles Ravi Shankar, Zubin Mehta, Zane Dalal, rising star amongst the world's great conductors, Freddie Mercury and Apache Indian (born Steven Kapur) who draws crowds in the thousands to his rock concerts.

All the individuals profiled in this volume share a common heritage — that of the Indian subcontinent. Some stories go back to the 18th century; others are as recent as this decade. These and others (not profiled in the book) have made a significant contribution to British society and it is only fitting that their achievements are recorded for posterity. Looking westward, important contributions continue to be made by people from India now settled in North America; their achievements also need to be highlighted. Any takers?

Gifford has done a masterful job of seeking out and recording the stories of these Asian heroes and heroines of Europe's forgotten history, making their lives and deeds more accessible, particularly to the younger generation. Written in a simple, lucid style, with copious photographs, *Asian Presence* makes a valuable addition to any library.

Gifford's previous works include *Dadabhai Naoroji, Britain's First M.P.*, which launched the *Makers of History Series*, and *The Golden Thread* on Asian women. A Fellow of the Royal Society of Arts, her varied life includes being a former Liberal Councillor and three times Parliamentary candidate in England. In 1989 she received the Nehru Centenary Award for her work championing the cause of women. Her royalties from this book are given to Anti-Slavery International's work to help end child bonded labor.

[Book Review by Adel Engineer].

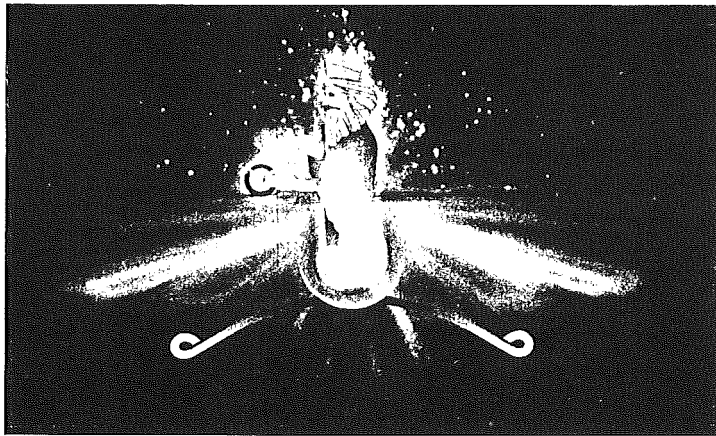
## Zadspram and Vohuman Yasht on the Web

The entire English translation of *Selections of Zadspram*, an important ninth-century Pahlavi text, has been placed on the World Wide Web, by Joseph Peterson of Minnesota. According to Mary Boyce [*Middle Persian Literature, Handbuch der Orientalistik*], the text "consists of excerpts from the Avesta and Zand on several themes: creation, legends about Zoroaster, the formation of man (from body, life, and soul), the deeds of the herophrophets, and the restoration of the world of good. *Selections of Zadspram* provides an intelligent summary of some of the fundamental beliefs of the Sassanian church."

Peterson has also placed the full text of *Zand-i-Vohuman Yasht* on the Web. This is a Pahlavi commentary on the (lost Avestan) *Vohuman Yasht*, which describes a revelation of the religion's near extinction, how the religion is to be restored, and the renovation of the universe. The URL:

<http://kasson.cfa.org/~jpeterson>

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## THE STORY OF THE FRAVASHI OF LIGHT

For our tiny community (69 family members) it is our dream to build a Darbe Mehr of our own. At this stage it is only a dream, but we are determined to build it, step by step, the right way — God's way, where our members share the labor and the blessing of this dream.

When I was entrusted with the task of finalizing a new logo for the Zoroastrian Association of Victoria, I was hoping for a little guidance from 'Above'. One night in a dream the idea came: "Let there be a Fravashi of Light" and the following words sounded ad infinitum: "*Baname Yazad, bakhshayandeh, bakhshayashgare, meherban ...*".

I woke up, very excited. Quickly sketching the diagram, I approached a friend, Hendry, an ex-art director, for Channel 10. We came up with an initial version. With the help of another friend Nadish Naoroji, who had computer software to introduce light forms, we started the long and arduous process. With Hendry's artistic ability, Nadish's technical expertise, and, my fanatic zeal and inspiration, we tried to get the perfect balance of form, scale, color, shades and shadows. We have tried a zillion combinations but have not yet found the perfect one. But some day we will.

- Purviz Dubash, President, ZAV

## READERS FORUM

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

### Modern Packaging of Our Own Zarthusti Values

Self-improvement has now become a multi-billion dollar industry in North America. But it is no longer for the eccentric who is hovering beyond the margins of the mainstream society. In fact, the mainstream is voraciously devouring seminars, tapes and books related to self-improvement. Furthermore, with the unprecedented financial success of the baby-boomers, and their increasing disillusionment with the materialistic world, many are searching for spiritual alternatives. The recent popularity of meditation, yoga, and other eastern techniques, as well as philosophical and religious schools of thought attest to this.

New super-stars like Stephen Covey and Anthony Robbins are emerging, and old mavericks such as Napoleon Hill, Norman Vincent Peal and Earl Nightingale are being heralded as modern prophets who were much ahead of their time.

A deeper look at the underlying philosophy which permeates that of many of these modern gurus reveals our own Zoroastrian values. Whether it is Robbins preaching action, or Covey urging us to think about our values before we act, or Hill talking about the power of our thoughts, we have heard them all before. In fact, in a recent conference, I heard General Norman Schwarzkopf delivering his basic message: "Do what is right." Well, isn't that what the Ashem Vohu prayer tells us? And more?

Then why is it that in spite of all these teachings, we seem to need these master motivators to come and



tell us what to do? My suspicion is because we take our own for granted. Because the grass is always greener over there. And because following the mainstream, we are also mesmerized by the modern packaging of our own old values.

**I**t is time that we look deeply into our own teachings and values, and put them into practice. It is time to realize that history has come a full circle back to what Zarthusra preached so many millennia ago. It is time to act like the Jamshedji Tatas and Rustam Guivs of our community of the old countries.

It is time to realize that our survival is not enough. We need to become a successful and prosperous community if we are going to last. And we can only achieve success through practicing the values preached by Zarthusra and being adopted by modern gurus, one individual at a time.

*Shahriar Shahriari*

*Vancouver, British Columbia*

### ***They Ceased to be Zoroastrians Long ago***

**I**am a Zoroastrian born of a Zoroastrian father and a Christian mother. My Navjote was done 19 years ago. I believe in all the principles of Zoroastrianism and have tried to follow them faithfully.

Who looks upon me or my father as non-Zoroastrian? Will it be people who actually think that they, as Aryans of Iran have a unique ethnic identity? Will it be 'pure' Zoroastrians who do not wear Sudreh-Kushti, or even believe in God? Will it be people who believe in the spirit of Asha? Will it be people who already have no identity, or only a shell of it, claiming all the time to the world their racial purity, their unique culture, their 'cuisine' but little else in the way of good thoughts, good words or good deeds?

**W**ill it be people who promote the 'forwardness' of the Zoroastrian community by routinely citing the well known Zoroastrians of the world such as the Tatas, Wadias, Zubin Mehta (conveniently forgetting the diverse heritage of these individuals), rather than reflecting this forward spirit in their own actions? Will it be certain Indian Zoroastrians who routinely refer to themselves as 'Parsis' and the rest of the country's people as 'Indians', as though they were not?

I am Zoroastrian. I am proud to be one. I will be proud to teach my children to be like me. As for those people who look at my revered mother and then pass judgement on me or my father, *they ceased to be Zoroastrians long ago*, never mind that they can count back nine generations. Because they tied down what is divine — not of this earth but a Universal Truth — to something that in different circles would be just called a bloodline, without the euphemism of 'purity' attached to it.

*Roxana Dastur*  
*California*

### ***Continuing Quest for Zarthussti Presence at Crestone***

**M**ay I offer a few thoughts on Crestone [*Day Dreams or Destiny, FEZANA Journal, Winter 1994*].

Let it be an International Center for Religious and Cultural Reflection for Zoroastrians and interested non-Zoroastrians; and a Center for Ecological work, as a symbol of John Hinnell's "first ecological religion." Let it be called "*Frashokereti*", a place for the revival of the human spirit and Earth's ecology. That is my response for its basic purpose.

We may follow the young Zarthusra's example of spiritual reflection in the wilderness, in the contemporary context.

**M**y second response is to caution against putting blue-print structures first. In the first five years, let the spirit of the place grow spontaneously with voluntary efforts. Let us first invest in the spirit, not in concrete. Even the spirit must have a temporary home. Let that home be built (a) with an ecological land-use plan, with plants and flowers and rock gardens suited to the eco-system; and (b) with low-cost, moveable structures, say Buckminster Fuller's geodesic domes. Perhaps more than one for small group reflection, rather than a large community hall, largely unutilized. Energy should be local and light, e.g. gas, solar, wind. A library, audio-visual and music systems will be necessary to nurture the spirit.

When, in time, we see the nature of the responses of the spirit, we can plan organic growth. Let these find expression in time.

*Aspy Moddie*  
*Bombay, India*

[*This is an ideal long-term project for the North American Zarthussti community. It will cost \$4,000 to \$8,000 to bring water to the property and additional funds will be needed for a survey, to regrade the existing road, and prepare preliminary plans. An enterprising Zarthussti could perhaps see this as a business opportunity, build it, and offer it to the community for a small fee. Interested persons please call Rohinton Rivetna at (708) 325-5383 or Rustom Kevala at (201) 450-3154.*]

### ***Sharing a Vision***

**I**was inspired after reading Manou Mobedshahi's comments on Our Dynamic Future [*FEZANA Jour-*

nal, Fall 1995]. I would like to add that I share a similar vision for our community, and would like to thank Manou for sharing his ideas and vision on this subject.

Small differences between our Iranian and Parsi communities still exist, but these differences can be resolved with understanding and compromises from both sides and by forgetting the ego's. As Mobedshahi points out, we are all highly educated intellectuals and, instead of infighting, we should be sharing our knowledge and resources for the benefit of our small and fragile community.

Aspi Maneckjee  
Ottawa, Ontario

### Women Mobeds?

The argument that some individuals advance in favor of initiating women mobeds is that Ahura Mazda is both male and female, and there are Ameshaspands and Yazatas who are both male and female, therefore women can and should become mobeds!

It is crucial that our gullible youth and adults be made aware that the concept of 'sex' differentiation does not exist where Amashaspands, Yazatas and Ahura Mazda are concerned. It is we, humans, who are possessed of physical bodies of flesh, blood and bones. It is ridiculously improper to assign human biology to these spiritual beings.

When we refer to celestial beings as male and female, we merely refer to their attributes, and not their biological forms. Attributes are both human and divine. Shape and form do not apply to Divinities who are spirit and possess spiritual attributes. Do attributes have a form? In the Yashts, Amashaspands and Yazatas are described as possessing magical

forms of birds and animals. These forms are mystic, mythical and therefore completely allegorical.

In the Mazdayasni Zarthusti religion, we worship Ahura Mazda as the Creator of all Creation, and therefore, we never ascribe to Him any definite shape or form, but we worship Him through His entire Creation. To give shape and form to Ahura Mazda is not a Zarthusti concept. Ahura Mazda is spirit and does not need the confining physical bounds of male and female biology.

Indeed there was a time in Iran, when after the Arab conquest, most of our mobeds and even *behdin* male members of our community were put to the sword. Under such circumstances, women were compelled to perform certain basic ceremonies. But it has never been proven (due to stringent rules of purity) that women performed the *Pav Mahal* ceremonies (*Yezeshne, Vendidad and Nirangdin*). They may have helped to gather the *barsom* twigs and helped with the ceremonial preparations, but did not perform the actual ceremony.

*Shayast ne Shayast* was written under constraint for the bad times Zarthustis faced in Iran. During such difficult times, the *Shayast* reveals that a woman may perform ceremonies for children. This proves that our mobeds and *behdin* men were not available (slaughtered), and when there was no male in the family and no mobed available, perforce, women had to perform some mandatory outer ceremonies.

In our prayers, we do remember the *fravashis* of both the male and female departed. But again, please remember that the *fravashi* is beyond any physical limitations of a physical body. Being divine, the *fravashi* transcends human biology. In our

prayers, we remember the deeds of the departed, we do not revere their physical forms, which perish and disintegrate at death.

No argument is valid for ordaining women as mobeds because the injunctions of *Pak Vendidad* regarding ritual and physical purity are conclusive and scientifically indisputable. *Sad Dar*, Volume 24 [*Sacred Books of the East*] clearly defines a mobed as "that person also, who performs the *Bareshnum* for mankind, and it is necessary that he be a man."

If women were ordained as mobeds in ancient Iran, as some would have us believe, would not Pouruchisty have been ordained by Asho Zarthus-tra? How many female disciples do we come across in the Gathas? The male disciples, each one, by name, are mentioned, who were inducted into the Magha Brotherhood.

Pervin Mistry  
Toronto, Canada

### A Reform, Long Overdue

I greatly enjoyed Jehan Bagli's article *Clues to the Lost Interrelations* [FEZANA Journal, Fall 1995]. His conclusion that "the Fasli computation truly represents the Religious Year of our early tradition" makes me feel how important it is for Zoroastrians world-wide to have a uniform Religious Calendar.

May I suggest we make a beginning by asking each Anjuman/Association to adopt the title: The Zoroastrian Religious Calendar/The Zoroastrian Sacred Calendar. This would do away with the friction caused by the divisive Kadmi, Shenshai and Fasli nomenclature. After all, in our Anjuman in India, Kadmis Shenshais and Faslis pray in the one Agiary in the town. The priest may be Kadmi,

Shenshai or Fasli, but this does not deter the faithful from praying in that Agiary.

Moreover in Bombay, the Anjuman Atash Bahram, of which scholar Dastoor Dr. K. M. Jamasp Asa is the High Priest, is so named because the entire community, Kadmi, Fasli and Shenshai, all contributed towards its building. Can we not follow that shining example and make a beginning of a long postponed reform?

*Piloo N. Jungalwalla*  
New Delhi, India

### **Jews and Inter-breeding**

I would like to add my perspective on intermarriage and inter-breeding from a Jewish standpoint. Throughout history, despite protests and fulminations from clergy and the ultra-orthodox, Jews have intermarried and interbred with the people surrounding them. Sometimes during persecutions and episodes of violence (to be genteel about this), Jewish women did not have a choice whose child they were to bear.

The Jewish faith has never banned conversions, but has made converting difficult so that only the most determined and devoted can reach that goal. The rabbi must try to turn away the candidate three times. If the candidate is still determined at the third time, then the rabbi may decide to instruct the candidate.

Often, in cases of intermarriage, the Jewish faith is so attractive that the non-Jewish spouse converts. He/she may become more pious and observant than the born-Jewish spouse! Judaism is strong enough to win over its foreign spouses.

In the case of children of 'mixed' parentage, when the parents wish the child to be raised as a Jew, the child is given full status as a Jew by cir-

cumcision (for boys) and a sacred bath (for both sexes) known as a mikvah. Both adult converts, and the children of mixed marriages, having undergone conversion ceremonies, are fully accepted as members of the Jewish people and faith.

The Biblical *Book of Ruth* is often cited as a precedent for conversion. Ruth, who was of the pagan people of Moab, followed her Jewish mother-in-law into the faith. She said: "Wherever you go, I will go; wherever you live, I will live. Your people shall be my people, and your God, my God." [*Ruth 1:16*]. Ruth later became one of the ancestors of the famous King David ... and thus King David, one of the greatest Jewish heroes, was of mixed ancestry. In fact, one of the greatest rabbis of Jewish history, Rabbi Akiba, was a convert to Judaism. Rabbi Akiba was martyred for his faith by the Romans during a Jewish revolt in the 2nd century C.E. (A.D.).

The Jewish world has a wide multicultural span. There are Yiddish-speaking Eastern European Jews (my own background), blond Jews in Russia and Ukraine, Latino-speaking Jews from Spain and France, Arabic-speaking Jews from Morocco, Tunisia, and Egypt, and black Ethiopian Jews, the Falasha. All these many different cultures are Jewish!

*Hannah M. G. Shapero*  
Falls Church, Virginia

### **Politically Correct Gathas?**

Something interesting I recently read in *Globe and Mail*:

"The new testament gets a facelift next month with a new English translation eliminating references to God as father, turning the son of man into

"the human one" and removing accusations that Jews killed Christ.

"The new translation ways children should not 'obey' their parents but 'heed' them. Darkness is no longer equated with evil because of racist overtones and the Lord's Prayer now begins "Our Father and Mother in Heaven." References to the right hand of God are also deleted eliminating possible embarrassment to left-handed people. It now becomes God's mighty hand.

The editors deny that they have spent five years producing a politically correct Bible, but acknowledge that traditionalists are waiting in the wings to 'cast the first stone' and begin one of the biggest debates in years. Some critics already have said that the editors have censored the Bible to make it fit the political trends of the day ..."

Thank God, no one has thought of tampering with our ageless Gathas in this fashion.

*Jamshid Shoghli*  
Ottawa, Canada

### **Zoroastrian Rainbow Coalition**

Zoroastrian Congresses could provide a convenient and effective way for single adults from various parts of North America to meet and get acquainted. Activities such as discussion sessions, forming networks of people in the same occupation, single-mingle mixers, moonlight dinner cruises, etc., would help the attendees find others with similar interests and form new friendships, while having a good time too.

At the MIT/Stanford New Enterprise Forum, attendees wear color-coded badges: red for those with new business ideas, blue for those with business

skills, gold for those with money to invest, and silver for students. This system enables attendees to find others with similar or complementary interests efficiently.

Taking a cue from the Forum I suggest the following color-coded badges for attendees of Zoroastrian Congresses:

**S&L** (Single and Looking):  
*Bright Orange*

**IBM** (I'm Blissfully Married):  
*Red*

**MBA** (Marriage Breaking Apart):  
*Yellow*

**APB** (Affluent Parsi Bachelor):  
*Green*

**PHD** (Pretty Heavily in Debt):  
*Gray*

The S&L badge is bright orange so that it can be seen from the greatest distance and in dim light (the most romantic setting). The IBM badge is red, the universal color for "Danger" and "Stop!" The MBA badge is yellow, which reminds both wearer and viewer to "Look left and right, then proceed with extreme caution." The APB badge is green, the color of "Go" and of money. The PHD badge is gray, like the typical Unemployment or Welfare office building. And so on. If none of these categories applies to you, make your own original badge, and join the **ZRC** (Zoroastrian Rainbow Coalition)!

If you want to make a Doppler shift from orange to red, or if you're a PHD in search of an APB, come to the Congress in San Francisco in July 1996. It could result in the most successful "S&L Bailout" ever! Even Charles DeGaulle, a man of impeccable taste but not generous with compliments about anything non-French, called San Francisco "The Paris of the New World." What more can I say?

Finally, regardless of what does or does not happen at the Congress, remember: "Be not cynical about love; for in the face of all aridity and disenchantment, it is perennial as the grass" — *Desiderata, Old Saint Paul's Church, Baltimore, 1692.*

*Sorab Vatcha*  
(S&L, awaiting bailout)  
*Mountain View, California*

## ZARTHUSTI ENTERPRISE

### Do You Know Any Metallurgists?

Dr. Khershed Cooper is compiling a World Directory of Zoroastrian Metallurgists, Materials Scientists, Materials Engineers, Ceramists, Polymerists, and professionals associated with the field of Materials. If you are one of the above, or know anyone who is, please contact Cooper at (202) 767-1278 or by email at: [coop-er@anvil.nrl.navy.mil](mailto:coop-er@anvil.nrl.navy.mil).

### Best Jobs

Fortune [September 1995] reports the best jobs for professionals today are: (1) Home health care, (2) Motion picture production, (3) Offices of optometrists and podiatrists, (4) Community-based care services, (5) Child day care, (6) Computer software, (7) Veterinary services, (8) Management consulting and public relations, (9) Cable and pay TV, (10) Elementary and secondary schools.

### Opportunities Available

Owners of **Zoroastrian Supplies Business** returning to India, would like to sell their business to interested individual or association. Inventory includes kushtis, topis, sudrehs, prayer books, sandalwood, lobban, artifacts, German Silver utensils, ses, and more. Call (713) 461-2970.

**Management Consulting.** An exciting opportunity is available to join an international management consulting firm, based in India. Projects include feasibility studies, operations evaluations, strategic analyses, technology assessments.. Must have interest in living in India, 2+ years (post-MBA) experience. Contact Research Manager K. Williams at (212) 226-2595.

**Florida Import/Export.** Two openings in a Zarthusti-owned import-export company in Miami, Florida: (1) Accountant for general book-keeping. (2) Executive Assistant for general office work. Owners willing to sponsor for Green Card. Contact Kaizad at (305) 593-2254.

**Programmer/Analyst in Atlanta.** ObjectVision, Inc. has immediate openings for programmer/analysts with MS-Windows, Visual Basic, Power Builder, SQL, Sybase, Oracle experience. Call Aspy Taraporewalla at (404) 481-2075. Email: [objectvis@aol.com](mailto:objectvis@aol.com).

**Systems Professionals.** Avesta Computer Services has openings for computer professionals with experience in Sybase, Unix, C, Oracle, X-Windows, Powerbuilder, SQL. Call Cyrus Davierwalla (212) 466-3609.

Capricorn Travels is looking for people with experience in **Accounts, Ticketing and Reservations** for their Houston office. Call Homi Davier at (713) 270-5519.

Mehrdad Mojgani will help qualified candidates look for **Software Engineering positions at Sun Microsystems** in California. Contact Mojgani at (415) 786-6543.

### Opportunities Wanted

Zarthusti with automotive, engineering and finance background is interested in **exploring a business opportunity in the manufacturing**

**sector.** Currently owns an auto repair shop, Call (609) 768-8351.

**Looking for business partnership.** Parsi family interested in immigrating to U.S.A. and joining a business as an active partner or on a salary. Currently Canadian citizens, owning a dry-cleaning depot in Toronto. Call Jemi Anklesaria (416) 503-4125.

**Engineering Position.** 1994 graduate of Embry-Riddle Aeronautical University with computer skills and over 1 year of work experience. Team player. Dean's List, Honor Roll. Willing to relocate. Please call Firdosh at (708) 953-8089.

**Engineering/Marketing Professional.** M.S. environmental engineering, Texas A&M, M.B.A., marketing management. Experience in RCRA corrective measures; treatment/disposal techniques; proposals to EPA; course work in hazardous waste cleanup. 5 years experience. Call Shahrukh at (409) 268-1033.

**Professional Engineer,** 20 years experience in fossil/nuclear power plants and other industrial facilities, instrumentation and controls and integration with Management Information Systems, looking for an appropriate business or professional opportunity.

Call Mike at (708) 794-0141. Email: SMPD20A@prodigy.com.

**Accounting and Computer Skills.** Available immediately to work from home on spread sheets, data bases, and other computer-based tracking and accounting packages. Call Katy at (708) 794-0141.

## PERSONALS

Anyone knowing the current address of Fariborz Rahnamoon, kindly contact Sam Kerr, 66 High Street, Randwick 2031, Australia, Tel: 398-4335.

## MATRIMONIALS

*FEZANA maintains a matrimonial file and will coordinate the initial contacts between interested parties. FEZANA does not assume any responsibility for verifying credentials. Contact Roshan Rivetna (see back cover for address).*

**Gentleman 30,** well-settled, good job, interested in meeting Zoroastrian lady. Call (610) 589-5419.

**Young lady, 28,** good-looking, very good natured, interested in meeting Zarthusti gentleman. (610) 589-5419.

**Educated teacher, 30,** MBA, would like to meet professional gentleman, 32-35. Enjoys theater, reading the outdoors, hiking and camping (but not winters or skiing!) [F95-22].

**Lady beautician and hairdresser,** 32, 5'4", diploma in home science, likes traveling, fine arts, music, movies, dogs, good-natured, would like to meet kind, fun-loving gentleman. Call (914) 944-1658. [F95-23]

**Automobile engineer, 24,** born and brought up in Canada, in family trucking business. Call Coomi Bhatena at (905) 863-6615 [M95-24].

**Attractive female, 25,** BA (Hons) business graduate, from respectable, well-placed U.K. family. Global upbringing with pleasant, outgoing personality, sociable, enjoys music, tennis. Will settle in U.S. Seeks matrimonial alliance with well-educated, settled male 25-32. Call 44-161-980-1921 in the U.K. [F95-25].

**Electrical and mechanical engineer,** MBA, male, 29, respectable, well-placed U.K. family. Global upbringing, pleasant personality, enjoys outdoors, music, tennis, badminton. Seeks matrimonial alliance with well-educated female 21-29. Call 44-161-980-1921 in the U.K. [M95-27]

**Systems consultant, male, 34, 5'8",** with major Manhattan bank.

Homeloving and serious-minded. Call (201) 525-0992. [M95-28].

**Microbiologist, female, 30, 5'2",** presently residing in India, Bachelors in Law. Willing to settle abroad. Call (314) 368-3270. [F95-29].

**Ph.D. biochemist, male, 34,** medium build, working in San Francisco. Interested in arts, traveling, going out. Call (415) 826-9999. [M95-30].

**Well-settled, good-natured male,** 37, 5'6", fair, medium build, B.Com with marketing. Employed in California. [M95-31].

**Medical intern, male, 34,** loves cooking, reading, table tennis, music. Call (718) 847-1424. [M95-32]

## MILESTONES

*FEZANA maintains records of births, navjotes (sudreh-pushi), weddings, deaths and other major events such as graduations, navar and martab ceremonies and other honors. Families and performing mobeds are requested to inform Rustom Kevala immediately after the event [see back cover for address].*

### Births

Sydney Fiona, a girl, to Rustam and Sandra Dalal of Alexandria, Virginia, on August 8. A sister to Margo, and grand daughter to Jehangir and Hiloo Dalal.

Rhea, a girl, to Zersis and Anita Kavina of Houston area, on May 30.

Cyrus, a boy, to Rashna and Jehangir Mistry of Houston area, on April 28.

Behram Gustasp, a boy, to Mr. & Mrs. Gustasp Ostad, past President of Zoroastrian Association of Metropolitan Washington, in Woodland Hills, CA on July 28

Emma, a girl, sister to Zara, to Khorshed and Darrin Tooth, grand-daughter to Moti and Russi Balsara, in Toronto, on September 2.

### Navjote (Sudreh-Pushi)

Nina Bagli, daughter of Khurshid and Khushroo of Toronto area, in Bombay, on August 26.



Narius Dastur, son of Kashmira and Khushrav, in Vancouver, B.C. on July 8.

Zal Driver, son of Hutoksy and Darius, in Coquitlam, B.C. on July 22.

Eric Engineer, son of Mike and Katy Engineer, grandson of Jerbai and Eruchshaw Master, of Chicago area, at the Arbab Rustam Guiv Darbe Mehr, on November 18.

Tina and Sharmeen, daughter and son of Mehrawar and Cyrus Irani, at the Arbab Rustom Guiv Darbe Mehr in Hinsdale, IL, on July 29.

Zersis and Cambysis Kermani of Houston, and their cousins Sherenaz and Farshad Billimoria of Ottawa, Canada, on July 16. The navjotes were performed by four pairs of mobeds: Shapur Pavri and his son Kavas, Peshotan Unwalla and his son Burzin, Bomanshaw Sanjana and his son Kurush, Maneck Sidhwa and Burjor Dastur.

Ashti Mistry, 7, daughter of Jamshed and Jayanti, in Belmont, MA, on July 29.

Roxana Mullafiroze, 7, daughter of Noshir and Farideh, in Reston, Virginia, on September 3.

Anita Noble, 8, daughter of Kayomarz and Nileema, in Chappaqua, NY, on July 1

Zenobia Ravji, daughter of Dinaz and Jamshed of Chicago area, at the Darbe Mehr, on September 2.

Daniel, 9, and Jason Seervai, 12, sons of Cyrus and Sandra, in Brick, New Jersey, on September 9.

### Navars Honored

Newly ordained Navars, Ervads Zarvan Karanjia, Hoshi Vazifdar and Neville Vazifdar, of Chicago, were honored by the North American Mobeds Council with a purse of \$101 and a set of books on the religion, at the Pateti function of the Zoroastrian Association of Chicago, on August 26.

### Weddings

Zubin Bamji, son of Esadvaster and Roshan Bamji of Maryland, (formerly of Bahrain) to Allison Taylor, in Columbia, South Carolina, on November 25.

Neville Doodha, son of Jer and late Pesi of Gandevi, India, to Rashna Junavan-

wala, daughter of Jal and Ketty of Surat, India, in Vancouver, BC, on August 12.

Mahvash Kaboly-Zadeh, daughter of Aflatoon and Mehrbai of North Vancouver, to Khodadad Kaviani, son of Khodabaksh and Banoo, in Elko, Nevada, on April 24.

Peyman Nadiri to Atousa Souroshi, both of Vancouver, on May 28.

Rushna Kerawalla, daughter of Godrej and Ruby, to Ardeshir (Ardi) Sidhwa, son of Jehangir and the late Ruby, in Northern California, on September 10.

### Deaths

Dinamai Hormusji Antia, mother of Dastoor Dr. Kersey (Dilshad) Antia, High Priest of Chicago, in Bombay, on October 5.

Faramroze Bhada, father of Keshmira and father-in-law of Mehelly Bam of Coppel, TX, in Bombay, on August 30.

Ivy E. Gandhi, 51, wife of late Faroke Gandhi, mother of Natasha, 21 and Nozer, 18, sister to Baku and Maharukh in India and Goolu in Australia, after a courageous fight with cancer, in Parlin, NJ, on October 16. A memorial service was held at the Arbab Guiv Darbe Mehr in New York, on October 28. [Also see Obituary]

Darayus Irani, father of Pervin Roni Ogra of Chicago area, in Karachi, Pakistan, on October 17.

Goshtasb Zariri, 82, father of Hooshang (Mahvash) Zariri of North Vancouver, Meherwan, Keshvar, Parvin, Kiandokht, Shahnaz and Mahnaz, in Bombay, on July 16.

## OBITUARIES

### Ivy F. Gandhi, 1944-1995

Ivy Faroke Gandhi, 51, Joint Secretary of ZAGNY, passed away on October 16, in New York, after a long bout with cancer.

A courageous lady, dedicated to the Zarthusti faith and community, Ivy served as Secretary, VP and President on five ZAGNY boards since 1976 (the first ZAGNY board was consti-

tuted in 1974). Naturally gifted in dealing with children, Ivy taught children's prayer classes for 10 years, and initiated the annual Young Zoroastrian Children's Camp.

Full of fun and vigor, despite her illness, Ivy acted in the Parsi comedies "Chamatkar" and "Lafungo", and helped behind the scenes with "Pestonji na Parakram."



Originally from Bombay, she migrated to the U.S. in 1973 with husband Faroke (who also served on multiple ZAGNY boards, since 1976). After Faroke's untimely passing in 1989, Ivy served ZAGNY with renewed vigor, until her passing. Her grace and silent fortitude in the face of her illness will be an inspiration to all.

Her family and large circle of friends will gain solace in knowing that though she is no longer with us, her memory as a loving and dedicated leader of the Zarthusti community in North America will endure forever. May her soul advance and be blessed with Garothman Behest.

### Dr. Jer Randeria, 1931-1995

Founder and Director of the University of Durban's Cancer Research Unit, Dr. Jer Randeria, 64, passed away following a brief illness with cancer, in Durban, South Africa, on

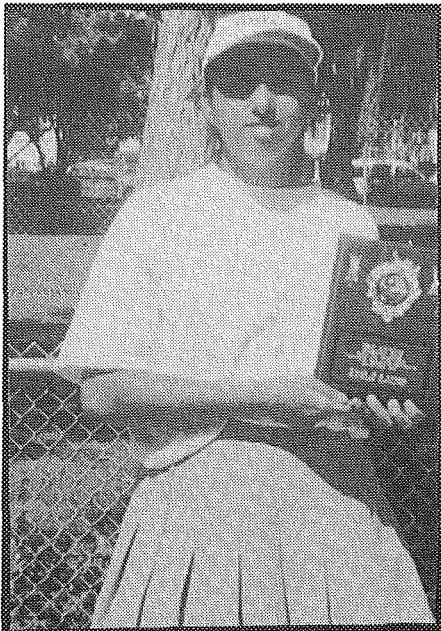
March 25, 1995. With over 70 research publications, Dr. Randeria was a well-respected cancer research scientist.

Born in India, she went to South Africa in 1971 as the wife of Durban ophthalmic surgeon, Dara Randeria. The first Parsi bride to enter that country, she faced vehement opposition under the apartheid government's "non-bride entry" law.

Deeply dedicated to the Zoroastrian cause, Dr. Randeria was the author of two books on Zoroastrians, *Fresh Enquiry into Eternal Themes* and *The Parsi Mind* [See FEZANA Journal, 1994], and produced an SABC documentary on *Those are the Parsis*. She was looking forward to a possible lecture tour of USA and Canada.

## EVENTS AND HONORS

### A Tennis Champ in the Making



1995 may well be a milestone in the promising tennis career for a 14-year old West Hills, California girl. In her age group, KHUSHCHEHR C. ITALIA finished fourth in the Pacific Coast National Junior Tennis

Championship held in Carmel, California, this year. It is worth noting that Southern California Tennis Association is the toughest in the U.S.A., having produced great players like Agassi, Chang, Sempras and Billie Jean King.

Daughter of Cyrus and Bakhtavar Italia, Khushchehr, an A-student, was born in Bombay, in 1981 and migrated to U.S.A. with her family in 1986. From an early age, she has shown great talent and promise developing excellent serve and volley skills. She won her first tennis title at the age of 8, and since then has collected 35 trophies. In Southern California, she is ranked #17 in the 14 and under age group. A fiercely competitive and aggressive player, Khushchehr practices five days a week. Her presence is well known in the Southern California tennis world, and she is now becoming quite a seasoned player at the national U.S.A. level.

This year Khushchehr has been invited by the All India Tennis Association to participate in the Junior World Ranking Tournament in Calcutta.

By Adel Engineer

### Yet Another Prize for Rohinton Mistry

"Rohinton Mistry captures Giller Prize." read the headlines in Toronto newspapers and talk shows on November 8. Toronto author ROHINTON MISTRY has won the second annual Giller Prize for fiction. The \$25,000 prize, for his second novel, *A Fine Balance* [McClelland and Stewart], was announced on November 8, at a dinner in Toronto. The Giller award was founded last year by Toronto businessman in memory of his wife, literary journalist Doris Giller. His previous novel *Such a Long Journey*, published in 1991, won the Governor General's Award and was shortlisted

for the Booker Prize. Both novels are set in India.

Four members of the Zoroastrian Association of Metropolitan Chicago were honored at their Pateti Function on August 26: MRS. FRENY MEHTA, for her selfless service and staunch support of ZAC. Among her contributions are the annual Dar-ni-Pori "bake-a-thon". ROSHAN PATEL, for serving on the board diligently for years, and organizing all ZAC functions. ROXANA MEHTA, for being active with ZAC since her school days, and ably organizing the 1994 Youth Congress in Chicago. Shahriar MOBED, for organizing and leading the first Council of Iranian Mobeds Youth Camp in Chicago.

DR. RODA PATEL, pediatrician, wife of Heart Surgeon Khushru Patel of the Chicago area, is donating her services for some months at a small hospital near Navsari, operated by a group of volunteer doctors, the Gram Seva Trust. "It is heart-breaking," she writes, "to see so many sick, malnourished little children with a look of desperation in their eyes. And so gratifying to see the smile return to their faces when they are cured."

The Trust is in dire need of funds: e.g. donation of Rs.3001 (\$100) covers one cataract surgery; Rs.10,001 (\$300) covers surgery and hospitalization for one patient, and Rs.25001 (\$800) covers hospital maintenance costs for one day. Donations may be sent to the Publisher, FEZANA Journal for forwarding. Please make checks to "Dr. Patel".

MEHERNAZ LENTIN's film *Skin Deep*, shot and filmed in Canada, was selected and screened at the Toronto Film Festival on September 12. This was the first full length feature film produced by Mehernaz (for Daruma Pictures). Her earlier short film, *What About Dad* was also

selected for the Canadian Film Festival and won awards.

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## Information Receiving and Dissemination (Journal) Committee



### The FEZANA Journal

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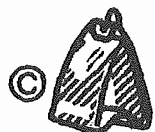
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