WHITEHALL:  
Please use Back Cover Ad enclosed on zip disk  
same ad as previous issue
<table>
<thead>
<tr>
<th>Page</th>
<th>Section/Article</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Editorial: Another Alexander, Please</td>
<td>Roshan Rivetna</td>
</tr>
<tr>
<td>4</td>
<td>From the President: Nurturing a Caring, Compassionate, Supportive Community</td>
<td>Firdosh Mehta</td>
</tr>
<tr>
<td>6</td>
<td>On the North American Scene</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>OZCF - New Era in Toronto</td>
<td>Roshan Davar</td>
</tr>
<tr>
<td>8</td>
<td>NAMC Seminar in New York</td>
<td>Behram Pastakia</td>
</tr>
<tr>
<td>12</td>
<td>In the Wake of Katrina</td>
<td>Roshan Rivetna</td>
</tr>
<tr>
<td>22</td>
<td>Interfaith - Interalia</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>ZAMWI Youth in Interfaith Service</td>
<td>Shirin Cama</td>
</tr>
<tr>
<td>24</td>
<td>Around the World</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>World Body proposal at Indian Federation Meeting</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Coming Events</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>In the Press</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Cover Theme: World Congress London 2005</td>
<td>Roshan Rivetna</td>
</tr>
<tr>
<td>38</td>
<td>Congress Impressions</td>
<td>Dorab Mistry</td>
</tr>
<tr>
<td>40</td>
<td>A Tribute to the Zartoshty Family</td>
<td>Paurushasp Jila</td>
</tr>
<tr>
<td>41</td>
<td>WZC 2005: a Look from the Inside</td>
<td>Paurushasp Jila</td>
</tr>
<tr>
<td>43</td>
<td>Dialogue &amp; Deliberations</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Youth Speak Out</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Scholars’ Roundtable</td>
<td>Rohinton Rivetna</td>
</tr>
<tr>
<td>66</td>
<td>Mobeds: Sowing the Seeds</td>
<td>Er. Jehan Bagli</td>
</tr>
<tr>
<td>68</td>
<td>Trips Around London</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Showcase of Talent</td>
<td>Dorab Mistry</td>
</tr>
<tr>
<td>73</td>
<td>World Awards</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>WZCC Meet</td>
<td>Edul Daver</td>
</tr>
<tr>
<td>78</td>
<td>WZCC Recognitions</td>
<td>Homee Shroff</td>
</tr>
<tr>
<td>79</td>
<td>Coming Together Day</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>World Body Day</td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>Lest We Forget: Sands of Time</td>
<td>Dinaz Kutar Rogers</td>
</tr>
<tr>
<td>98</td>
<td>My Mother Used to Say…</td>
<td>Sam Kerr</td>
</tr>
<tr>
<td>99</td>
<td>Youthfully Speaking</td>
<td>Nikan Khatibi</td>
</tr>
<tr>
<td>103</td>
<td>Farsi Section</td>
<td>Fereshteh Khatibi</td>
</tr>
<tr>
<td>105</td>
<td>Personal Profiles</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>Three Women Journalists</td>
<td>Dolly Dastoor</td>
</tr>
<tr>
<td>108</td>
<td>Persian Women at CNN</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>Tribute to Dr. Mehraban Shahrvini</td>
<td>Hooshang Harvest</td>
</tr>
<tr>
<td>111</td>
<td>Readers Forum</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>Laugh and be Merry</td>
<td>Jamshed Uvdadia</td>
</tr>
<tr>
<td>116</td>
<td>Archeology: Arkaim-City of Yma</td>
<td>Jamshid Zartoshty</td>
</tr>
<tr>
<td>118</td>
<td>Zarathushti Enterprise, Products &amp; Services</td>
<td></td>
</tr>
<tr>
<td>130</td>
<td>Financial Corner</td>
<td>Jerry Kheradi</td>
</tr>
<tr>
<td>134</td>
<td>Please Give From Your Heart; Scholarships</td>
<td></td>
</tr>
<tr>
<td>140</td>
<td>Matrimonials</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td>Lifestyles: On The Farm with the Mirzas</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td>Healthy Living: Food Label Literacy 101</td>
<td>Mehroo M. Patel</td>
</tr>
<tr>
<td>143</td>
<td>Personal; Milestones</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td>Events and Honors</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td>Arts &amp; Entertainment</td>
<td></td>
</tr>
<tr>
<td>153</td>
<td>Books and Such</td>
<td></td>
</tr>
</tbody>
</table>

Fezana Journal, Vol.18, No. 3, ISSN 1068-2376, published quarterly by FEZANA, 5750 S. Jackson St. Hinsdale, IL 60521-5109. Periodicals postage rate is paid at Oakbrook, IL 60523. Annual subscription $15(US); $20(Canada); $30 (surface) and $50(air) for other countries; details on Subscription Form. POSTMASTER: send changes to Fezana Journal, 5750 South Jackson Street, Hinsdale, IL 60521-5109.
FEDERATION OF ZOROASTRIAN ASSOCIATIONS OF NORTH AMERICA (FEZANA)
Registered Address: 5750 South Jackson Street, Hinsdale, IL 60521, USA.
www.fezana.org

FEZANA OFFICERS
President: Firдош Mehta, 313 Charlie Way, Weatherford, TX 76087. Tel: 817-599-9609 (H), 817-599-9962 (F). fdmehta@charter.net.
Vice President: Bomi Patel, 4296 Mountcarmel Way, San Jose, CA 95136. Tel: 408-264-4396 (H), bopami@yahoo.com.
Treasurer: Rashid Mehin, 583 Beverly Place, San Marcos, CA 92076. Tel: 760-891-0699 (H), 760-891-0699 (F). rashin@ymail.com.
Secretary: Rita Engineer, 6464 Pumpkin Seed Circle, #108, Boca Raton, FL 33433. Tel: 561-487-4343 (H), 954-420-4686 (W), 954-363-4355 (F), 561-702-6783 (C), Ritaengineer@yahoo.com.

FEZANA MEMBER ASSOCIATIONS
Zoroastrian Association of California (ZAC):
Khushroo Lakdawalla, farokh01@hotmail.com. Tel: 781-729-4407 (H), Email: Villa, 12 Chesterford Road, Winchester, MA 02090.
Zoroastrian Association of Quebec (ZAQ):
Rohinton & Armin Tarapore, nairika@bellsouth.net. 325-1227 (F), farrokh.mistree@lycos.com.
Zoroastrian Association of South Africa (ZASA):
Rasheda Kari, rasheda@bellsouth.net. Tel: 714-522-3333 (W), salamatipour@yahoo.com.
Zoroastrian Council of Austin, Texas:
Hoshang Kambadia, 5054 Maynard Street, San Diego, CA 92122. Tel: 858-450-0190 (H), khambatia@people.com.
Zoroastrian Federation of North America (ZANF):
Jamshed R. Kwadia, kwadia@netzero.net.
Zoroastrian Federation of Southern California (ZSFC):
Kambiz Zomorodi, PO Box 20702, San Jose, CA 95160. Tel: 602-625-9173 (H), kambipzo13@sbcglobal.net.
Zoroastrian Federation of the Pacific (ZFP):
Shirin Kiananesh, Farrokh Karani Lam, Oakdale Road, Burnaby, BC V5H 4R5. Tel: 604-325-3300 (H), 604-894-8412 (W), 604-325-1227 (F). farrokh.mistree@lycos.com.

Zoroastrian Association of Southern California (ZASC):
Rustom Firdosi, president, 9450 Chestnut, Lenexa, KS 66220, 913-390-0213.
Zoroastrian Association of Texas (ZATX):
Sara Shrestha, Sra@sbcglobal.net. Tel: 713-856-9359 (H), rosh@sbcglobal.net.
Zoroastrian Association of Utah (ZAU):
Dr. Khadija R. Desai, 1151 W. 5400 S., Murray, UT 84107. Tel: 801-753-5559 (H), krdaralio@comcast.net.
Zoroastrian Association of Washington, Inc. (ZAMI):
Farnaz Aspirini, president, 16316 W. 94th Place, Saint Louis Park, MN 55430. 763-252-8087 (H), 763-252-8097 (F), 763-252-8098 (W), dastur@comcast.net.
Zoroastrian Association of Wisconsin (ZAWI):
Sala Karim, 2637 30th St., Milwaukee, WI 53109. Tel: 414-449-0901 (H), sala.karim@comcast.net.
Zoroastrian Association of Northern California (ZANC):
Naeemah S. Frazier, 700 Geary St., San Francisco, CA 94109. Tel: 415-212-9999 (H), 415-212-9999 (F).
Zoroastrian Association of Ohio (ZAO):
Zoroastrian Association of Tennessee (ZATN):
Jamesfield Court, Fairfield, OH 45014. Tel: 513-829-7818 (H), bdesai@aol.com.
Zoroastrian Association of Toronto (ZARTO):
Kia Kaviar, 9450 Chestnut, Lenexa, KS 66220, 913-390-0213.
Zoroastrian Association of Utah (ZAU):
Dr. Khadija R. Desai, 1151 W. 5400 S., Murray, UT 84107. Tel: 801-753-5559 (H), krdaralio@comcast.net.
Zoroastrian Association of Wisconsin (ZAWI):
Sala Karim, 2637 30th St., Milwaukee, WI 53109. Tel: 414-449-0901 (H), sala.karim@comcast.net.
Zoroastrian Association of Northern California (ZANC):
Naeemah S. Frazier, 700 Geary St., San Francisco, CA 94109. Tel: 415-212-9999 (H), 415-212-9999 (F).
Zoroastrian Association of Ohio (ZAO):
Zoroastrian Association of Tennessee (ZATN):
Jamesfield Court, Fairfield, OH 45014. Tel: 513-829-7818 (H), bdesai@aol.com.
Zoroastrian Association of Toronto (ZARTO):
Kia Kaviar, 9450 Chestnut, Lenexa, KS 66220, 913-390-0213.
Zoroastrian Association of Wisconsin (ZAWI):
Sala Karim, 2637 30th St., Milwaukee, WI 53109. Tel: 414-449-0901 (H), sala.karim@comcast.net.
Zoroastrian Association of Northern California (ZANC):
Naeemah S. Frazier, 700 Geary St., San Francisco, CA 94109. Tel: 415-212-9999 (H), 415-212-9999 (F).
Zoroastrian Association of Ohio (ZAO):
Zoroastrian Association of Tennessee (ZATN):
Jamesfield Court, Fairfield, OH 45014. Tel: 513-829-7818 (H), bdesai@aol.com.
Zoroastrian Association of Toronto (ZARTO):
Kia Kaviar, 9450 Chestnut, Lenexa, KS 66220, 913-390-0213.
Zoroastrian Association of Wisconsin (ZAWI):
Sala Karim, 2637 30th St., Milwaukee, WI 53109. Tel: 414-449-0901 (H), sala.karim@comcast.net.
FROM THE EDITOR

Another Alexander, please!

Natural disasters. Even as I write, CNN is broadcasting images of death and destruction in Pakistan and northern India’s worst natural disaster – the 7.6 magnitude earthquake on October 8th that took the lives of over 40,000, flattening entire villages, just wiping them off the map, leaving millions injured, homeless and jobless [see page 25]. This, much too soon after nature dealt a devastating blow with Hurricane Katrina’s rampage across the Gulf Coast on August 29th. In the worst natural disaster in the US in a century, over 1,200 were feared dead, the city of New Orleans submerged under water, and millions displaced, including 15 Zarathushti families [see page 12].

With the grace of Ahura Mazda, and maybe the “Parsi Thabaryo” [see page 21], Hurricane Rita spared Houston, and the 700 Zarathushis of that city [see page 20].

In July, Mumbai was submerged under unprecedented rains [see page 24] taking a toll of over 1,000. Last year, on December 26, 2004, the tsunami in South Asia claimed 200,000 lives including a Zarathushti family of five, in possibly the worst natural disaster of our lifetime [FJ, Spring 2005]. Coincidentally, exactly a year earlier, on December 25, 2003, the 6.6 magnitude earthquake in Bam, Iran entombed 30,000 under debris [FJ, Spring 2004].

In an irony of fate, not only has flooding caused havoc today, but it also threatens our ancient past [see Flooding Threatens Iran’s Heritage, page 26].

Nature’s fury knows no boundaries. Neither race, nor class, nor creed nor status. It is a great leveler.

Community challenges. In the face of this sobering thought, our thinning community of barely 200,000 world-wide, nevertheless, fails to look beyond its communal battles, to the broader vision.

At the Eighth World Zoroastrian Congress, hosted by ZTNE, in London [see pp. 36 ff.] delegates were well entertained, educated and inspired. Unfortunately, while Coming Together Day [see page 79] amply demonstrated the need and the viability of all the world’s leaders coming to a common forum to work together on community challenges, not much headway was made on World Body Day [see page 83], to move the world body proposal forward; albeit, the interactive breakout group format did succeed in avoiding the much-feared open confrontation on the floor.

Deliberations of the G10 leadership group [see page 95] in private conclave and in meetings with interested parties, were productive in seeking understanding and leading to further strengthening their proposed world body constitutions.

In September, G10 member Rohinton Rivetna, “with great expectations” presented the proposed world body, now strengthened with several additional clauses to safeguard, preserve and protect the Parsi Irani Zarathushthi identity and assets, to the anjumans gathered for the meeting of the Indian Federation, FPZAI, in Mumbai [see page 29].

Alas, the anjumans had come with closed minds. The “converts taking over” bugbear continued to cloud all reasoning. The non-negotiable demand, as expressed by Khojeste Mistree and other WAPIZ officials, remains that the membership clause at all levels of the world body should follow the FPZAI definition, (i.e. be restricted to Parsis and Iranis born of both Parsi/Irani parents or at least a Parsi/Irani father). Which of course is entirely unacceptable, at least within FEZANA.

The simple desire to ‘Come Together and Work Together’ is now mired in mistrust and bruised egos.

External forces. History has shown, that there is no greater force to bring people together, than a natural disaster or an external enemy. India and Pakistan have been warring for decades, but for now at least, the tragedy of the earthquake has overshadowed conflict.

Perhaps what our community needs now, is another Alexander!

Happy Reading!

Roshan Rivetna
Editor-in-chief

Ivenam Viam Av Faciam

It has taken us forty-five years to arrive from the time the idea of a world body was first mooted at the First World Zoroastrian Congress in Tehran in 1960, to where we find ourselves today. Robert Frost comes to mind.

“Whose woods these are
I think I know.
His house is in the village, though;
He will not see me stopping here
To watch his woods fill up with snow.
My little horse must think it’s queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.
He gives his harness bells a shake
To ask if there’s some mistake.
The only other sound’s the sweep
Of easy wind and downy flake.
The woods are lovely, dark, and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.”

While there are miles to go ’ere we sleep, we should strive to create consensus, so that the vision of one world body for the Zarathushthi community, enunciated in Tehran over four decades ago, becomes a reality.

Ivenam Viam Av Faciam

Let us find a way or make one.

– Behram Pastakia
Funds have been disbursed for scholarships in higher academic education (Mehraban and Morvorid Kheradi Endowment), religious education (Moobed Faridoon Zardoshty scholarships), performing and creative arts (ZYNA), student and senior support, welfare assistance (Damkevala Endowment) of community members for critical, medical, relief of poverty, food distribution, disaster relief and many other such support activities, and we are adding new scholarships for excellence in sports (ZSC), etc. The most remarkable work is, of course, done by the Welfare Committee co-chaired by Houtoxi Contractor and Hosi Mehta, with Freyaz Shroff. A good portion of the funds have been used in support of our community outside of North America, most of which goes to our community members in India and Iran. Among the many methods that FEZANA has employed for the proper usage and disbursement of funds, it has had an excellent relationship with the WZO offices in London and in Mumbai, including BPP, other Anjumans in India, Iran, USA and Canada, and some Athornan organizations. This year, WZO celebrated their 25th anniversary of remarkable community welfare service, and we at FEZANA are fortunate to have had the opportunity to play a small role in that process. We have received a letter of felicitation congratulating their program and their Recognition Citation to FEZANA. We understand that we are just completing our teenage years of community service activity as FEZANA.

In keeping with this Journal’s theme, I would like to present some thoughts on Nurturing a Caring, Compassionate, Supportive Community.

As you may be aware, FEZANA has done some impressive degree of disbursement of funds in many areas of our community activity all over the globe. In the aftermath of Katrina, we promptly disbursed funds to some affected Zarathushtris and to the Zoroastrian Association of Houston, in their efforts to help the victims. Our funds have grown with the munificent generosity of many good-hearted donors of our community and the awesome work put in by our committees, especially the Fund Raising Committee chaired by Dr. Jehangir Kheradi and Celeste Kheradi. A good portion of the funds have been used in support of our community outside of North America, most of which goes to our community members in India and Iran. Among the many methods that FEZANA has employed for the proper usage and disbursement of funds, it has had an excellent relationship with the WZO offices in London and in Mumbai, including BPP, other Anjumans in India, Iran, USA and Canada, and some Athornan organizations. This year, WZO celebrated their 25th anniversary of remarkable community welfare service, and we at FEZANA are fortunate to have had the opportunity to play a small role in that process. We have received a letter of felicitation congratulating their program and their Recognition Citation to FEZANA. We understand that we are just completing our teenage years of community service activity as FEZANA.

In keeping with this Journal’s theme, I would like to present some thoughts on Nurturing a Caring, Compassionate, Supportive Community.
There are many organizations all across the world who have done this work for many more years, many times over than we can ever imagine. However, as small as our infant steps may be, they are steps in the right direction, and with future growth in our resources envisaged, we will surely become a major contributor in the well being of our global Zarathushti community.

As we all grow and take on more complex projects to help one another and to support needs of individuals or regions in difficulty, the need for a world body that can coordinate and orchestrate all these activities, is a most important need of the hour.

I invite you to join me in sharing the feeling of knowing that we have a community that is caring, compassionate and supportive of our fellowmen, humanity-at-large.

I thank you all for your support in more ways than one, without which the FEZANA executive would not be able to achieve these results. I would like to extend special thanks to our donors, committee members and volunteers for their continued support in achieving our objectives.

With the grace of, and dedication to, Mazda Ahura!

A sage asked the Spirit of Wisdom:

Through how many ways and means of righteousness, can man reach heaven?

The Spirit of Wisdom replied:

The first is Charity,
Second Truth
Third Gratitude
Fourth Contentment
Fifth Goodness towards the victorious and Friendliness towards all.

[Mino-i-Kherad, XXXVII.1-8, tr. A Treasury of Quotations from Zoroastrian Texts by Er. Ramiyar Karanjia]
“One small step by the members of OZCF… a giant leap of faith to build a united Zarathushti community for the future. This property belongs to all Zarathushtis, Iranians and Parsees, and their families around the world – it offers an opportunity to build on our deeply rooted foundations and once again secure our place in the pantheon of great religions.” - OZCF president, Phil Sidhwa

After three years of dedicated efforts, the vision of the Board of Directors and Land Committee of OZCF (Ontario Zoroastrian Community Foundation, estd. 2002) to provide a larger facility housing a place of worship and a cultural center for an ever-growing community in Ontario, became a reality.

At a special meeting on June 4, President Phil Sidhwa presented details of the land search.

History books will record that on this incredible day, a group of Zarathushtis in Toronto sent a strong and determined message to the world. With a resolute and united voice, members voted unanimously, 211 to 0, in favor of purchasing a 10.1-acre parcel of land with a beautiful large house and a spectacular panorama, for Cdn $1,500,000.

This brings to fruition a long and rewarding search for an ideal property on which to build our place of worship and cultural center.

“There is no doubt that this unprecedented 100% support vote is a milestone for Zarathushtis in Canada,” said Sidhwa, “It echoes a strong message from the membership for a far-sighted approach towards the sustainable welfare of our community.”

As tears of joy flowed, the true philanthropy of the community emerged, as over $150,000 was raised within 30 minutes. It was most heartwarming to see the large number of youth present, who also donated their pocket money for the cause.

As the stunning vote of confidence was displayed, the gathering broke out into an emotional crescendo of ‘Chaiye Hame Zarathushti,’ in an expression of true pride and passion for this community cause.

This land purchase fulfills phase-1 of the objectives set out in January 2002. With the membership’s support and assistance, OZCF plans to start developing building construction plans (phase-2) for the new center and place of worship.

OZCF appeals to Zarathushtis around the world to donate generously towards this milestone project. May Ahura Mazda always bless our community. [Visit www.ozcf.com].

About the Land

- The 10.1 acre parcel is located at 1187 Burnhamthorpe Road East, in Oakville, in the western Greater Toronto Area (GTA).
- It is about 55 km from the present darbe mehr, which is in the eastern GTA.
- The property has two existing buildings, well and septic, with ample space for future growth.
- It is easily accessible by 4 major highways (QEW, 403, 401 & 407).
- Zoning allows use as a place of worship. Oakville planners and politicians are very supportive.
**Young Adult Night Out in Philly.** On Saturday June 11, ZAPANJ had its first young adult get-together of this kind – at the lounge/club Denim in Rittenhouse Square in downtown Philadelphia. ZAPANJ sponsored the event and paid for club entrance for all the twenty-one youth – from Pennsylvania, New Jersey, New York, Maryland, DC and even Illinois.

Starting off at a pizzeria downtown everybody then headed off to the club and enjoyed a long evening of socializing and dancing. After Denim closed, everyone went to another club to continue the night of fun. Many of the out-of-towners came to stay with various ZAPANJ members. Following the success of this event, I hope to organize more such events to increase youth participation in our community. If anyone has any interesting ideas, please feel free to contact me: Tina

**ZAAL celebrates 25th anniversary**

The Zoroastrian Association of Alberta celebrated its 25th anniversary on May 14, with a banquet at the Carriage House Inn in Calgary for over 230 guests from the Zarathushiti and other local communities. Incidentally, this also coincides with the 100th anniversary of the Province of Alberta. From humble beginnings of 30 members, today ZAA boasts a membership of a hundred, with chapters in Calgary and Edmonton. Our numbers may be small but our hearts are big; in the past, we have been proud hosts of a FEZANA AGM and a Gatha Conference.

ZAA president Dr. Dinyar Amrolia welcomed guests and gave a brief history of the religion. Chief guests Wayne Cao, of the Alberta Legislature and his wife Kim were presented with a shawl and a sari respectively. The young and dynamic Delna Sorabji did an excellent job as master of ceremonies. The evening continued with a documentary on Zarathushhti history, door prizes, an Indian dinner, and dancing till midnight.

ZAA is indebted to Aban Hakim, Delna Sorabji, and Persis Amrolia, who tirelessly spent countless hours organizing the function.

Messages of goodwill were received from Her Majesty Queen Elizabeth II, the Right Honorable Paul Martin (Prime Minister of Canada), Honorable Ralph Klein (Premier of Alberta), and FEZANA president Firdosh Mehta. ZAA said a fond farewell and presented a shawl and a sari respectively, to Firdosh and Rashna Mehta who were moving to Texas. (By Dr. Dinyar Amrolia, sub-
On the NAMC agenda: a Consecrated Place of Worship for North America?

by Behram Pastakia
Bethesda, Maryland

In a milestone event in the history of the Western Zarathushti diaspora, the North American Mobeds’ Council included exploration of requirements for establishing consecrated places of worship in North America, on its agenda. A strong plea was heard to construct places of piety to serve as inviting sanctums of peace. Issues of access to such consecrated places of worship and training and supporting priests who would live on the premises to keep the holy fire burning continuously were on the table.

Mobedyar program. The Mobedyar training program instituted by the NAMC seven years ago is a success; religious needs of families in places with a paucity of priests, especially at the time of funerals, have been met [see next page]. At inception, the program was restricted for men. Should the mobedyar program now be opened up to women? While no decision was taken, the leadership agreed to revisit the issue.

New book on Obsequies. At the session entitled “Importance of Understanding Rituals and Festivals,” religious rites at funerals garnered maximum interest. When individuals are faced with their mortality, spiritual connections are sought. Meeting this dire need, the NAMC will publish a book on obsequies.

Existential spirituality. After a struggle, the following message came through: “It is at times of crises such as a tsunami, flood or an earthquake that institutional barriers break down and all of humanity becomes one. It is our challenge to remain together in Hamazori even in times of relative peace. An experience of existential spirituality is a manifestation of the way you are in harmony with yourself, the way you are with humanity and that is a reflection of the way you are with your God.”

Religious Education. Presentations by Er. Ramiyar Karanjia on “The concept of God in the Zoroastrian Religion” and Er. Aspandiar Dadachanji on “Explanation of the
Jashan Ceremony” prepared by Faro-
har Films, stimulated discussions. Priests were urged to use the internet and electronic bridges to share knowledge and impart religious edu-
cation to the laity.

The highlight of the day remained the thought of establishing con-
secrated fires in North America. The spirit of inquiry asked: “Of the 16 components of a consecrated fire, why does one come from a funeral pyre? Cremation was not an accepted practice in Iran. Was this tradition incorporated after the migration of Parsis from Iran to India?” The assembled mobeds decided to research these questions and supply guidelines for the North American milieu.

Sincere thanks to generous hosts from New York, led by Er. Pervez Patel, Homi Gandhi and Nawaz Merchant; and for a stimulating day of discus-
sions engendered by the active participation of all attendees, were expressed by president, Er. Jehan Bagli.

Proceedings of the seminar including scholarly dissertations presented on “The Early History of the Zoroas-
trian Religion,” “Why Zoroastrian Scriptures are in Different Lan-
guages” and “The Doctrinal Principles of Zarathushti Life,” are available at www.zagny.org.

Mobedyar Jamshid Mistry [right] with Er. Behram Panthaki, reciting Shen-
shai Muktad prayers for ZAMWI in August.

Mobedyar Jamshid Mistry recognized for Good Deeds. At a recent ZAMWI (Zoroastrian Association of Metropolitan Washington, Inc.) board meeting, a resolution was adopted, recognizing the services provided by Mobedyar Jamshid Mistry. In June 2005, Jamshid helped two grieving families with funeral services on the same day, in the absence of Er. Behram Panthaki, who was abroad at the time. What was notable is that he also kept his commitment on the very same day, to ‘a race for a cure’ in Washington, DC to raise funds for cancer research – in the true spirit of a Zarathushti keeping his contract (Meher personified!) in spite of these unexpected demands on him. These services provided to the community at a time of need, attests to the foresight of NAMC (North American Mobeds Council) in adopting and implementing the mobedyar program in North America. - by Behram Pastakia

US House of Representatives honors Indian Congressman

By an Act of Congress which passed unanimously (410 to 0) the late Dalip Singh Saund (the first Asian Amer-
ican member of the US Congress, who served from 1956 - 1962) was honored with the naming of the US Post Office in Temecula, California, as The Dalip Singh Saund Post Office Building.

Saund’s life, struggle and success is a story of hope and inspiration for all South Asians. Born in 1899 in Chhajalwadi, Punjab, Saund came to the US in 1920 and received his masters and doctorate degrees from the University of California at Berkeley. Despite his high qualifications, he worked in the field as a farmer, as South Asians faced discrimination and were allowed to work only in the field of agriculture. Indians were also not eligible for US citizenship.

Despite all hurdles Mr. Saund continued to struggle for better status for Asians. He became an American citizen in 1949 after an amendment to the law. In 1956, he was elected to Congress and served three terms.

Congressman Bobby Jindal, who co-sponsored the Bill, praised Saund, “His story is one of determination and true accomplish-
ment. He personifies the idea that every person can, through hard work and dedication, achieve amazing heights.”

Co-sponsor Congressman Issa said, “This will preserve Congressman Saund’s legacy and honors the success of all immigrants from India and their accomplishments.”

[Submitted by Behram Pastakia, source SCORE, info@sikhcouncilusa.org.]
“Bapsi Sidhwa Day.” The City of Houston gave the ultimate recognition to distinguished Parsi author Bapsi Sidhwa with a proclamation declaring Tuesday, July 26 to be “Bapsi Sidhwa Day” [see page 10].

Dr. Kreyenbroek’s presentation. The Rothko Chapel and the Zoroastrian Association of Houston, presented “The Zoroastrian World View and its Echoes in Christianity and Islam.” Dr Philip Kreyenbroek [left] head of Iranian Studies at the University of Goettingen in Germany, a leading specialist on the Kurds and the Yezidis of Turkey and northern Iraq was the guest speaker.

Kreyenbroek addressing a crowd of 120, traced the history of the Zarathushhti religion, and its impact and influence on Judaism, Christianity and Islam. Kreyenbroek’s special interest lies in the religion of Zarathushtra and its textual tradition, Sufism, Yezidism and oral literature in Iranian cultures.

Khojeste Mistree’s visit [reported by Sarosh Manekshaw]. Khojeste Mistree made a quick side trip to Houston to address the Zarathushtras on Sunday, July 24. Even though the session had been arranged on very short notice, approximately 70 people attended. He spoke on the Zarathushhti religion stressing the importance of maintaining the traditional elements of the religion. He discussed the controversial issue of conversion and gave reasons why conversion is not a valid practice in our religion, and why in an intermarriage patrilineality is acceptable while matrilineality is not. He backed all his statements with references to the Avestan texts and historic practices.

Khojeste also refuted much of the propaganda and accusations that are being spread against the high priests in India, and explained why it was incorrect. His talk was followed by an active question and answer period.

After a traditional Sunday Parsi lunch of dhansak and kabobs Khojeste talked about the World Alliance of Parsi Irani Zarathoshis (WAPIZ). He explained why it had been founded – as an alternative to the “cosmopolitan” world body presently on the table. He described the events leading up to the launch of WAPIZ in May 2005. The launching ceremony opened with a jashan led by over 200 priests.

Khojeste [left] described the enthusiasm displayed by participants at the launch, and also mentioned that high priest Mehraban Firouzgary of Iran had agreed via e-mail to be a member of the WAPIZ board [see Note 1 below].

[Posted by Aban Rustomji, on creatingawareness@yahooogroups.com]

NOTE 1. Mehr Soroushian [mazda@att.net] clarifies on creatingawareness@yahooogroups.com:

“The last statement about Mobed Firouzgary was a surprise to me. When I asked Mobed Firouzgary on my recent trip to Tehran, it was quite a surprise to him as well. Basically that claim is not true.”

Chicago author Boman Desai, was at the ZAH Center for a book reading on September 23. Desai has published four novels, The Memory of Elephants, Asylum USA, A Woman Madly in Love and Trio – a novel about the Brahms and Schumanns. He is presently working on a sequel to Trio. Among his accolades is the Illinois Arts Council Award and the Stand Magazine prize for fiction. Born and raised in Mumbai, Desai has lived most of his adult life in Chicago.

New Board in ZARM

Neville Rustonjee is president of the new board of the Zoroastrian Association of Rocky Mountains (ZARM), in the Denver, Colorado area. He can be reached at tel: 303-765-3457, email: neville_rust@hotmail.com.

ZAGBA Board changes

Farokh Karani Lam (781-729-4407, farokh01@hotmail.com) will serve as the new president on the incoming interim executive of Zoroastrian Association of Greater Boston Area, until elections on March 21st, in place of Sherazade Mehta, who moved to Dallas, after serving as president for 3 1/2 years.

Others on the executive are vice-president Jamshed Mistry (617-484-6064), secretary Hufirsh Sirohi (781-270-5428), Jt. secretary Anheeta Mody (617-928-0954) and treasurer Armin Choksey (achoksey@deloitte.com).

ZSO Board elections

Sam Vesuna, Katy Driver, Mehroo Chothia and Kevin Mancherjee were re-elected to the Executive Committee of the Zoroastrian Society of Ontario (ZSO) for a 2-year term by a majority vote. The EC, which now boasts three youth members, comprises: Sam Vesuna (president), Russi Suriti (executive VP), Katy Driver (VP), Afreed Mistry (exec. officer), Mickey Katgara (exec. officer), Adi Anary (treasurer), Kevin Mancherjee (asst. treasurer), Mehroo Chothia (secretary) and Anahita Daryushnejad (asst. secretary).
ZYNA whitewater rafting trip. Twenty-one youth from the Washington, DC, Baltimore, Philadelphia, Toronto, Pittsburgh, Los Angeles and New York City areas went on a whitewater rafting trip down the Lower Youghiogheny River (located in southwest Pennsylvania, outside of Pittsburgh) from July 29-31. After a scrumptious aekori breakfast with Houtoxi and Farhad Contractor, who had generously opened up their home, the group spent the day rafting in 3 boats, followed by a night on the town in Pittsburgh. On Sunday, the youth had brunch with local Zarathushtis before heading home. From the $125 per person collected for the trip, including all meals and activities, the youth managed to donate about $500 to the FEZANA Welfare and Critical Assistance Fund. The trip was organized by Navroz Gandhi (ngandhi@mba2001.hbs.edu) with Laila Contractor and Rita Balaporia.

Zoroastrian Unity Cup soccer. The Zoroastrian Sports Committee of FEZANA organized another successful soccer event – the Fourth Zoroastrian Unity Cup Soccer tournament in San Pedro, California, September 3-4. Five teams registered to play: Ardeshir, Firouz Bahram, Paw Talayee, Vahooman and Z Dawgs. It was an exciting tournament with Ardeshir, Vahooman and Paw Talayee taking 1st, 2nd and 3rd place respectively. After the tournament, all participants celebrated at the beautiful Shanghai Red’s restaurant in Marina Del Ray, dining on the water and dancing to the music of Samir and his band.

The next ZSC event will be the Tenth Zarathushti Games, in Los Angeles, on July 1-4, 2006. For information visit www.fezana.org, email: zsc@fezana.org.
Fourteen Zarathushti families in the New Orleans area and one in Biloxi, Mississippi, were in the path of Katrina, when that monster storm cut a swathe of death and destruction across the coastal areas of Alabama, Mississippi and Louisiana, on Monday, August 29, 2005. The 145-mph winds and the 20-40 foot storm surge that followed, essentially obliterated entire towns off the map, making this hurricane, that claimed over 1,200 lives, possibly the worst natural disaster in US history since the San Francisco earthquake in 1906. Among the Zarathushti families, many have lost all their belongings, their cars, their valuables, some their homes and jobs, but, with the grace of Ahura Mazda, all are now safe and, with an outpouring of support from fellow Zarathushtis and other Americans, have started rebuilding their lives.
When Katrina made landfall in New Orleans, on Monday August 29th, and the levies collapsed, with flood waters washing over 80% of the city – The Big Easy – proudly referred to as the ‘soul of America’ was turned into a virtual ghost town, a muddy wasteland. All utilities were disrupted – there was no power, no gas, no water, no sewers, and perhaps most distressing, no communications. Cell towers were knocked out, and cell phones, even of those who had evacuated away from the devastation, were inoperable.

Even so, within a day or two, Rohinton Tarapore, chair of the New Orleans Zarathushti group, himself an evacuee, had formed an e-group, and made contact with most of the 40 or so Zarathushtis of the area. His regular email updates kept everyone informed of the day-to-day whereabouts of the displaced families, and helped the group stay connected.

Evacuations

Since Katrina was predicted to be a direct hit, the people of New Orleans and neighboring towns like Metairie and Kenner, had been asked to evacuate voluntarily. Among the one million or more who heeded the warning, were most of the Zarathushtis.

Rohinton and Armin Tarapore, of Kenner, LA, and their son Arshish, evacuated to their friends Jehangir and Avan Shroff in Houston. Rohinton wrote: “My family and I left on Sunday at 2:00 am for Houston. We boarded up the windows of our house, took our important documents and a few clothes, and left by car. At the time we left, the hurricane was 500 miles away, the weather was fine, and the traffic moving quite smoothly.”

Residents were allowed to return for a day on September 6th, to inspect their homes and salvage what they could. He wrote: “We were very lucky. Our house has no water damage and the contents are safe. We have wind and rain damage on the roof, lost some siding and some shingles off the tool shed [photo below], and our fences are down. There is no electricity and no water. All businesses are closed. Trees are all over the place and power lines are down. The military was moving in heavy equipment to help with the recovery process.”

Rohinton, a system analyst for a scrap metal recycling and exporting company, is back at his job, and plans to return home in October.

Meher and Hormuzd Banajee evacuated on Saturday to their son Kaikhushroo’s apartment in Baton Rouge, where he is a veterinary student at Louisiana State University (LSU). Hormuzd, a self-employed marine surveyor, is busier than ever. Meher, a speech pathologist at a New Orleans public school is looking at some new opportunities. While their home was flooded with one foot of water and will need a major cleanup, they plan to move back and resume their jobs.

Minoo and Niloufer Bhujwala and their son Neville, 18, drove out to their Hindu friends in Baton Rouge. Their street in Kenner, was flooded up to their doorstep, but their house, was saved, except for some wind damage, “and the refrigerator stinks with spoilt food.”

“We have a lot of unfinished business to take care of,” said Minoo, as they evacuated in a hurry, leaving behind a lot of memories – photographs, religious pictures, and his late mothers’ few belongings, “But our priorities are life, health, employment, happiness – we are grateful that we are all safe.”

Minoo, a CPA with Entergy, the power company, is working from a temporary branch office, until their head office in downtown New Orleans is restored. The future of Niloufer’s job, as a nuclear medical technologist in a Metairie hospital, is uncertain.

Dr. Farrokh Contractor and his wife Maneck were out of town during the storm. Their house in Metairie, one block from Lake Pontchartrain, and their cars in the driveway were flooded with a foot of water, and all the furniture was ruined.
Farrokh, who has a medical rehab group practice at Touro Hospital is now back home, trying to put his house and practice back together, facing tremendous challenges – shortage of labor, shortage of building materials, long waits for a car, and hassles with insurance.

“But then, I’ve gone through this before,” says Farrokh, referring to the time, in 1980, when he left a good oil job, and everything else behind, after the revolution in Iran. “I left with one bag of clothes, and started life all over again, in America.”

The Contractors are deeply grateful to Yasmin and Shahpur Pavri, for accommodating them, and three other couples (the K. Thunthys, the H. Thunthys, and the Dinshaws, all related) in their home in Houston for several weeks: “The Pavris are real angels. They opened their home and their hearts to all eight of us.”

Farrokh also recalls the kindness of Maneck’s friend Rhonda, of Lafayette, who offered her home to all eight of them, bought air mattresses, rented a car, and kept cans of gas ready for them, in case of shortage.

Dr. Homeyar Dinshaw and Ayesha (the Contractors’ daughter) evacuated in their Jeep Cherokee on Sunday, taking with them Maneck Contractor’s parents Homi Thunthy, 93, and Veera Thunthy, 81, and drove towards Houston. The 350 mile trip took a long 14 hours in heavy traffic. They stayed for a few days at expensive hotels in Houston, until, “like a miracle” they were offered shelter in the Pavris’ house.

Both couples returned home in September, to face a major cleanup, especially at the Thunthy’s home, which had water damage 1 1/2 feet up the walls and is presently unlivable. Homeyar, a cardiologist has been relocated to a hospital in Raceland, two hours from New Orleans.

Maneck’s brother Dr. Kavas Thunthy, a dental radiologist and professor at LSU, and his wife Freny, were the only Zarathushtis who stayed home and rode out the storm. Through the howling wind and rain, they watched the doors and windows shake. Luckily, their Kenner home came through with just some broken fencing and seeping water on the carpet. Under pressure from relatives, they drove out two days later, stayed with a friend, Rhonda in Lafayette, and then drove to Houston, to join the rest of the family, staying at the Pavris’ in Houston. They are also now back in Kenner, resuming their lives.

“Sincere thanks to all the Parsis of Houston who came to our rescue,” writes Kavas, “We are fortunate to have such a caring community, we are greatly indebted to you all.”

Nawzer and Kitty Parakh evacuated to friends, the Khetans, in Houston. Kitty spent her time in Houston volunteering at the Houston Astrodome, helping sort donated clothing for the thousands of evacuees. “Such things come our way,” she muses, “But one must reach out … these people have lost everything.” Nawzer, a site leader at Dow Chemicals, soon moved to Baton Rouge to get his factories up and running again. They are now back home in Englishturn on the West Bank of New Orleans.

Four couples – the Contractors, Dinshaws, H. Thunthys and K. Thunthys – uprooted by hurricane Katrina were grateful for the generous hospitality of Yasmin and Shahpur Pavri for a month, at their home in Kingwood, near Houston. Front, Maneck Contractor, Yasmin, Shahnaz Mama and Ayesha Dinshaw. Back, Kelly Mama, Freny and Kavas Thunthy, Farrokh Contractor, Shahpur, Homi and Vera Thunthy, and Homeyar Dinshaw [in mirror taking the photo].
Philadelphia. Farhad, whose ground floor apartment was under 4 feet of water, has been relocated to Ft. Lauderdale, FL, for his job.

Jefferson Parish, where Nozar and Villi Sachinvala live, was under a mandatory order to evacuate. They left in a hurry, with a suitcase of photographs, important documents and a few clothes, with their son Cyrus, who was home visiting from LSU, to Cyrus' apartment in Baton Rouge. The usual 2-hour drive took 10 hours at a crawling pace. They have now returned to their home. Nozar, a research scientist with the US Department of Agriculture is presently on disability, and Villi, an accountant plans to go back to work.

Jeroo Sidhva, 74, was rudely uprooted from her job as secretary at Tulane Medical Center for 26 years. Along with her son Farhad Sidhva, a computer engineer in Metairie, evacuated to a friend’s house in Baton Rouge for two days, but, when they lost power, moved to a hotel for a week, and finally came to her son Fali’s in Philadelphia. Farhad, whose ground floor apartment was under 4 feet of water, has been relocated to Ft. Lauderdale, FL, for his job.

Jefferson Parish, where Nozar and Villi Sachinvala live, was under a mandatory order to evacuate. They left in a hurry, with a suitcase of photographs, important documents and a few clothes, with their son Cyrus, who was home visiting from LSU, to Cyrus’ apartment in Baton Rouge. The usual 2-hour drive took 10 hours at a crawling pace. They have now returned to their home. Nozar, a research scientist with the US Department of Agriculture is presently on disability, and Villi, an accountant plans to go back to work.
Adil and Nina Eduljee, and their son Noshir, 6 evacuated to a hotel in Natchez, MI, for several weeks, while “everything was very uncertain.” Adil, a marine consultant, has returned to his home in Kenner, which has not suffered much damage. Nina, who worked with Xavier University, which was under 6 feet of water, is out of a job. Noshir has started school in Connecticut, and living with his aunt.

Burzis Kanga packed a bag, picked up his nephew Cyrus Kanga, who had arrived barely a week earlier, as a freshman at Tulane University, and drove (at snails pace) to the airport on Sunday morning. On a long standby list, his name was called later that evening – he was lucky to get the last seat, on the last flight out of that stricken city. His car is still at the airport garage.

“New Orleans is my home, and will always be,” says Burzis, from his father’s home in New Jersey. He came to the University on a tennis scholarship 25 years ago, and is now a tennis pro at a country club and a coach at the University. “It has to do with the culture of the people, the food, music, festivals. It was a city with a lot of soul. It will come back.”

But for now, the future is uncertain. He saw his lakefront condo building on the website www.wwltv.com, surrounded by water all around. The roof has blown off, and water is up to the second floor.

Pesi and Shahnaz Umrigar, son Cyrus, a student at the University of New Orleans (UNO) and daughter Ayesha, an eighth grader, along with two dogs and a pet guinea pig, evacuated to a hotel in Jackson, MS. They took a few clothes, a photo album, and their mother’s hand-embroidered pictures. Pesi, a manager with the FDA has now been relocated to Nashville, and Cyrus will attend online classes at UNO. Shahnaz and Ayesha have returned home to Kenner.

**Gruelling week at Charity hospital**

Dr. Mehr Mirabadi, a research associate in Emergency Medicine, at Charity Hospital in New Orleans, spent a gruelling week, trapped at the hospital, helping evacuate 300-400 patients. On Monday morning, he was in his office on the 13th floor when the full fury of the wind and rain was unleashed, breaking windows, ripping out ceiling tiles, and scattering his papers and documents. Most terrifying was to see the murky water rising, suddenly, to over 15 feet, all around the building, carrying debris and sewage and branches, and flooding the basement of the hospital, where the building utilities as well as the morgue was located.

When the power went out, the staff carried critical dialysis, cardiac and respiratory patients down the stairs (the elevators were inoperable) to the 2nd floor auditorium, which was powered by backup generators. The National Guard brought in fans, lights, flashlights and emergency generators.

Some more terrifying moments were in store, when an army helicopter dropped a squad of 10-15 men, onto the balcony-roof outside Dr. Mirabadi’s office. They stormed in through the broken windows, rifles pointed, demanding roughly “Where is the hostage?” There were some anxious moments, until the officers realized they had come to the wrong hospital.

Life was difficult the next few days, with no electricity, no air-conditioning, no phones, no communication, no showers, no sewers, no fresh clothes (he used bedsheets and a stapler to make a shirt) and little sleep (they slept in shifts on the balcony-roof outside the broken windows).

The patients were evacuated, prioritized by their condition – the most critical ones first. Each was tied to a stretcher, brought down the stairs, and taken, 2 or 3 at a time.
Son Cyrus Rastegar, 23, also a nurse, was on duty at Tulane for Friday and Saturday, and was called in to work at Chalmette Medical Center on Sunday.

Bakhtyar Rastegar, an erstwhile NASA engineer, now visually impaired and on disability, has been a long-time resident of New Orleans, and been through many hurricanes before. He was prepared with flashlights, a backup generator, food and drinking water. “But this one was different,” he said, and thought it prudent to heed the warnings and evacuate further inland. On Sunday night, he packed a bag of clothes, an ice-cooler and a photo album, and, with son Zubin, 16, driving, headed inland.

They left food out for their two dogs, Ginger, a Pekinese and Mickey, a Maltese.

Late Sunday night, they managed to find a room in a hotel. On Monday, in their hotel room, they faced the full fury of the storm for several hours. “Day turned into night,” recalled Bakhtyar, “My son and I felt the power of the Almighty, angry God. The sound, the rain, black clouds, humongous mushroom rings. We were praying.”

Driving out west next morning, through the devastation wrought by Katrina, “There were mighty trees lying like matchsticks.” Bridges were down, and they were low on gas.

“But I am a survivor, I learned this from my Boy Scout days,” said Bakhtyar, who went to Bharoda New High School, near VT in Mumbai.

Nearing Houston, on a whim, they picked Austin over Dallas. They arrived in Austin late on Wednesday night...
and found a hotel. Next morning, they were helped by some kind people from a local church to locate a small apartment, and to contact the Zarathushtis in Austin, Houston and FEZANA.

Rukhshana, meanwhile, at Tulane Medical Center, was helping evacuate over 350 patients down to the garage roof, from where they were picked up by rescue helicopters. “This was the worst nightmare I have ever been in. A wakeup call” said Rukhshana. “But I saw a lot of kind gestures between strangers. It made a better person of me.”

It was not until Friday, that the Tulane staff was taken in helicopters to a shelter, and thence by coach to Lafayette. Here, they were given fresh clothes, showered and fed. She contacted her sister Freny Sagar in New York.

But she still had no news of Bakhtyar and Zubin, nor of Cyrus.

Cyrus Rastegar, reported for duty at Chalmette Medical Center on Sunday. He woke up on Monday with the howling wind and rain “like shooting bullets.” Soon, there was water seeping in, and the terrifying scene of water 3 feet high and rising fast, outside the glass front door, with swirling debris and tree branches. By noon the first floor of the two-story building was submerged in the muddy waters – 20 feet deep all around the building. Boats and cars were being flung around like toys.

There was no power, water, lights, or sanitation and very little food. There were five deaths among the patients, who were too frail, or went into respiratory distress. It wasn’t until Wednesday that any help arrived from the coast guard or the army. Over the next two days, Cyrus helped with the evacuation of over 300 patients, lowering them down from the second floor balcony to the rescue boats below [see photo previous page].

Among the last to leave (since the order was women and children and the elderly first, then couples, single females and single males last), on Thursday, Cyrus was picked up by a Chanook army helicopter from the roof of the building [photo below], to a waiting bus for the 2-hour drive to a shelter in Lafayette. Here they were given some basic supplies, slippers, antibiotics, a tetanus shot, sandwiches (of which he ate five!) and an air-mattress to sleep on.

All this time, he had no news of his family. He searched all the shelters where they were bringing staff from Tulane, for his mother. On Friday he saw her, at the Southwest hospital shelter, watching the news on TV. Mother and son had a tearful reunion. On Saturday Rukhshana and Cyrus flew out to her sister Freny Sagar, in New York, and made connection with Bakhtyar and Zubin in Austin.

“My biggest regret,” said Rukhshana, choking up, “was to leave our two dogs at home in New Orleans.” Two weeks later, on September 19th, Rukhshana and Cyrus made the long trip by car, back to New Orleans, to look for the dogs, and to survey the damage to their house.

Cyrus wrote: “All vegetation, from the ground to 7 feet was dead and gray. There was one foot of caked sludge in many areas. A distinctive smell of mildew/death lurked in the air, and got intense when we entered our house. Every inch of the house was covered with mold and mildew, and water and sludge layered the floor. All the wood was rotted.

“BUT, WE FOUND OUR DOGS! Weak and frail, covered with mold, and close to death, we found them on the bed.” The Rastegar family is now reunited, at Bakhtyar’s apartment in Austin. Zubin has started school, and Cyrus has moved to a new job in California. They write:

“Our thanks to FEZANA and members of the Zarathushti community for their kindness and thoughtfulness in reaching out … we are touched and thrilled by your joint efforts … This world needs people like you who are willing to reach out with compassion.

– Displaced but grateful Rastegar family.”
Caring and Giving by Roshan Rivetna

When the scale of the Katrina disaster was realized, Zarathushtis, as did all Americans, and good people around the world came forth to do what they could to bring solace, in some small measure, to those who had lost everything.

Aid from India. The Indian ambassador to the US handed over a check of $50 million to the US government, and two plane loads of food, medical aid and other relief materials were flown to the stricken area.

FEZANA and Association Efforts. FEZANA president, Firdosh Mehta sent out an appeal and quickly raised about $10,000 for the Disaster Relief Fund. FEZANA Welfare Committee co-chairs Houtoxi Contractor and Hosi Mehta were in touch with the victims, and disbursed funds and other items as needed. VP Bomi Patel arranged to send sudrehs and kushtis.

Thanks to the email group set up by Rohinton Tarapore (rktarapore@cox.net), everyone was kept in touch. Job searches for the displaced were aided by the World Zarathushti Chamber of Commerce (www.wzcc.net).

The Zoroastrian Association of Atlanta offered shelter in Georgia through their Evacuation Assistance Program (Coordinator Nairika Kotwal, nairika@bellsouth.net). Zoroastrian Association of North Texas (Behram Irani, irani@istore.com) offered housing and relocation assistance. Among the many offers of housing for the evacuees were some from as far away as New York (the Hodiwalas of ZAGNY) and Florida (the Kevalas).

ZAH to the rescue. Perhaps the Zoroastrian Association of Houston provided the most tangible assistance. Yasmin and Shapur Pavri, and Jehangir and Avan Shroff, opened up their hearts and their homes to displaced Zarathushti families for several weeks. Bahram Yazdani offered apartments in his complex to any needy Zarathushtis.

Feroze and Shernaz Bhandara, owners of Catalina Apartments, opened up their vacant apartments to about 500 evacuees from the thousands sheltered in the Houston Astrodome. Arnavaz Sethna, who played a big role in organizing these efforts, writes:

“For the first couple of days, chaos reigned at the leasing office as people clamored to get a place to sleep. Contract labor was put to work to get the apartments ready fast – some equipped with new carpets, refrigerators and air conditioners.

ZAH members took car-loads of relief supplies to the 500 Katrina evacuees housed in Feroze and Shernaz Bhandara’s Catalina Apartments.
“The ZAH Executive Committee decided to adopt the Relief Center at Catalina Apartments. An email was sent out to membership on Sunday, September 4.

“Next day, true to their Zarathushti spirit, SUVs, trucks and cars started rolling in, bringing bedding, towels, bed-sheets, pillows, sleeping bags, comforters, snacks, pots and pans, tables, chairs, toys and games, toilet requisites, and anything required to set up an empty apartment. Our busy volunteers, including our youngest – Zarius Engineer, 5, and Tanaya Behramsha, 7 – started sorting, bagging and marking the items.

“At the Apartment Complex, it was heart wrenching to see the displaced families trying to bring some semblance of order into their lives. Trying to bring a smile to one child’s face, I looked around, found a large teddy bear and offered it to him. The smile on his face made my day.”

“It was a sight that filled our hearts with pride,” said ZAH executive Kaemrez Dotiwala, “that we did not stand by as silent spectators but pitched right in to assist those who had to walk away from their homes and belongings with just the shirts on their back. We Zarathushtis can still proudly say that we are worthy of the statement, Zarathushti Thy Name is Charity.”

“It is phenomenal how caring we Zarathushtis can be as a community when the need arises,” said WZCC VP Homi Davier, “The full community came together at the ZAH center and made a difference!

“It was unbelievable to see the look of amazement on the faces of these folk, when they saw that even we, foreign looking folk, cared for them and felt their pain! That was a return you cannot get even from the best of your investments.

“But we are doing what needs to be done – that is to give back in some small measure, to the community that has given us so very much.”

Rita Spares Houston

Barley three weeks had gone by after Katrina, when Houstonians started hearing about Hurricane Rita forming in the Atlantic. By Wednesday, September 21, Rita was declared a category 4 hurricane that had great chances of becoming a category 5.

The government had placed Galveston and neighboring areas under mandatory evacuation. Sami Guzder from Galveston made it to a friend’s house in Kingwood. The Collector family from League City went to their cousin’s house in Northwest Houston. Rashid Kapadia from Seabrook, after driving for nearly five hours had only done about 30 miles. Fortunately, Rashid’s wife Anahita was in India so he could rough it out. After spending the night in a shelter, he continued his journey to Austin. With the help of the police, he was able to fill up the next morning for his onward journey. It took him 18 hours to do the normally 3-hour trip.

The Sarkari family from Clear Lake went to their cousin’s house in Katy, TX – just a few miles west. The Sagars from Pearland – five in the family in two cars, tried to go to Dallas. After inching their way for five hours, they pulled over, had a family conference and decided to return to their house in Pearland. The Khumbattas went a little further north to Sugar Land and made it there after a three-hour drive, that normally takes half an hour. The Bhathena family, although not under mandatory evacuation, drove to Ponca City, OK. They left Thursday at 4:00 a.m. and after five hours had reached Bryan, TX just around 50 miles. However, once on Hwy 290, the road opened up.

All over the world, due to heavy media coverage, Rita made news. By Thursday afternoon, the hurricane was upgraded to Category 5. Some families from Houston, Sugar Land, Missouri City, although not under mandatory evacuation, decided to go to Dallas but turned around and returned home, after looking at the traffic. Some made it to Austin after a lengthy drive.

Those of us who stayed behind, boarded or taped the windows, brought down the paintings from the walls, put away Armanis, Lladros, and crystal safely in the closets, disconnected computers and other equipment, while some raised the furniture on bricks in case of flooding.

At the Center, Purvez Rustomji, with the help of Kaivan Bharucha and Kairus Irani, brought the flagpole down. Some went to a friends’ house, just to be together. By Wednesday evening most of the gas stations were out of gasoline, grocery stores were out of bottled water and bread, battery, flashlights, and other items of necessity.

By Friday afternoon, it became apparent that Rita was not coming to Houston, however, her wide range did not spare Galveston. By evening, Galveston was getting winds up to 60/70 mph. When we saw this on TV, we all said a silent prayer for being spared. Around 2:00 a.m. Saturday, I heard the winds howling and knelt by the window watching the trees swaying as the rain lashed against the roof of the neighbors’ homes. This lasted until around 5:00 a.m. Then again around 9:30, there was one last gust of wind and rain, which lasted for a few minutes. The sun came out and we all heaved a sigh of relief.

Apart from power outages in some areas, we got off very lightly. As of this writing, we have not heard of any property damage to any of the Houston Zarathushtis.

We thank all the Zarathustis coast to coast, for their offers of assistance. Above all, we thank Ahura Mazda for sparing us the ordeal of a hurricane.
One of the legendary tales about the power of our Zarathushti prayers goes back some 1,300 years. When our ancestors were fleeing from Iran, in sailing vessels, to the shores of India, they were caught in a horrific storm at sea. Under the leadership of their priest, Neriosang Dhaval they chanted the Yatha ahu Vairyo (or the Ahunavar) petitioning Ahura Mazda for safe passage. The storm abated and they all made it safely through.

Yet another testimonial to the power of our prayers happened not too long ago.

Just over a couple of generations ago, there were thriving Parsi communities in many villages north of Bombay. For centuries natives of these villages worked as domestic and farm help for the Parsi families or worked as crew on the boats ferrying Parsi businessmen from one place to another on the coast. These natives observed and absorbed the lifestyle and life-rhythms of the Parsis. They watched as the Parsis taught their children the kushti prayers; they listened to the ancient and powerful words, and remembered some, especially the Yatha ahu Vairyo, maybe because it was customarily the opening invocation, and chanted over and over in certain prayers.

Before starting on their boat trips and in times of storms at sea these boatmen noticed the Parsi travelers perform their kushti, saying their prayers in audible whispers.

Stories about the Parsis, and especially the power of their prayers, were passed down from one generation to the next, and over time the Parsi’s Yatha ahu Vairyo became “Parsi taroh thabaryo.”

Later on, many of these boatmen turned to fishing, as most Parsis turned to other professions and left for Bombay. These natives flourished and prospered in their new endeavor but the nature of the sea and its rewards and dangers remained constant.

When a big storm would rage at sea, the fishermen would call upon God to help them and invoke the Parsi prayer the way they remembered it: “Parsi taroh thabaryo, Parsi taroh thabaryo, Parsi taroh thabaryo.”

Their anxious wives on shore would do the same. Invariably they would make it safely to shore.

The Yatha ahu Vairyo prayer

The Yatha ahu Vairyo is the most powerful mantra of the Zarathushti religion, as it encapsulates the Laws of Life and the consequences of one’s actions. It therefore protects body and soul.

Yatha ahu Vairyo

Just as I choose (with intelligent judgment/reasoning), devotion to Thee, O Almighty Creator of all Life.

Atha ratush, ashat chit hacha.

I consciously seek guidance (for truth and justice) from the divinity within (ratush), for that blazing light of doubt dispelling knowledge.

Vangheush dazda manangho

Along that victorious path, which wins hearts and minds through love and compassion.

Shyaothnam angheush Mazdai,

Through conscious, enlightened acts of selflessness,

Kshathremcha Ahurai

As it is only through the strength of conviction to follow this path (knowledge+faith=actions), O Creator of all life.

Yim dregubyo dadat vastarem.

That guides me away from the dregs of unethical behavior towards acquisition of thy postulated spiritual riches (vastra).

The religious doctrine: Mazda Yasna is therefore a synthesis of: asha (knowledge-intellect) + vohu manah (love/devotion/good mind) + Shyaothna (actions). This is where we can appreciate the greatness of the Yatha Ahu Vairyo prayer, as it encapsulates the postulates of the religion. [Source: Nader Patel, Mumbai]
ZAMWI Youth Participate in Interfaith Service by Shirin Cama

ZAMWI youth volunteer with Habitat for Humanity and help clean up the banks of the Anacostia River, during 2nd Annual National Days of Youth Interfaith Service.

“We join with the earth and with each other.
To bring new life to the land, To restore the waters, To refresh the air
To recreate human community, To promote justice and peace, To remember our children.”

“We join together as many and diverse expressions of one loving mystery:
for the healing of the earth and the renewal of all life.”

Adapted from the United Nations Environmental Sabbath. Recited on April 10th on the shores of the Anacostia River during the National Days of Youth Interfaith Service.

The prayer calls for a commitment from all peoples to collectively restore, renew and uplift our communities and our natural surroundings. It asks that we protect God’s creations and work towards a righteous world. It is a prayer that echoes the responsibility that Zarathushtra places upon us, “May we be those who shall heal this world!” [Ys. 30.9]

YOUTH FROM THE ZOROASTRIAN ASSOCIATION OF METROPOLITAN WASHINGTON took up this duty by giving their time during the National Days of Youth Interfaith Service on April 9th-10th, in Washington, DC. The Days of Service, organized by the Interfaith Youth Core, are meant to unite youth across the nation to act upon the tenets of service in their religious traditions while working towards increased interfaith understanding and collaboration.

Habitat for Humanity. The weekend started early Saturday morning in Northeast DC, where Zarathushri youth helped build houses for DC Habitat for Humanity: a non-profit organization that aims to supply affordable and efficient housing for the city’s low-income residents. The high rents and cost of living in the nation’s capital make affordable housing unattainable for many city residents. Habitat for Humanity attempts to alleviate the housing crisis by recruiting volunteers to build homes and by offering no-interest mortgages to the families buying the finished houses. [To learn more, visit www.habitat.org.]

Anacostia River Cleanup. The following morning, Zarathustris worked alongside members of Christian, Jewish and Muslim faiths to pick up trash on the banks of the Anacostia River. The Anacostia River, once running abundant with fish and other wildlife, is now an impoverished and severely polluted waterway – often referred to as “the Forgotten River.” The river divides the nation’s capital into two parts. The western section hosts many of the attractions – US Capitol, the White House and the National Mall. However, on the eastern side of the river lies “the forgotten DC” – an area

INTERFAITH-INTERALIA

“Protecting God’s creations and working towards a righteous world”
with high unemployment, hunger, crime and poverty. Efforts to clean the Anacostia River and revitalize its waterfront are currently under way and will hopefully include initiatives to rejuvenate and empower the communities living on the eastern shores of the river. To learn more about Anacostia River renewal projects, visit www.religiouspartnership.org. The wounds of poverty, inequality, and environmental degradation will not heal overnight, nor will they heal themselves. As dwellers on this earth – and contributors to its problems – we must challenge ourselves to not only reverse these injustices, but also prevent them from occurring. A world free from these ills is achievable and within our grasp. As Zarathushtis, let us heed the words of Zarathushtra and lead the way by living our religion through our thoughts, words, and deeds.

Shireen Cama, 23, grew up in Pittsburgh. She graduated from Yale University in 2004, and is currently in her first year at Harvard Medical School. Having spent the past year as a Congressional Hunger Fellow, Shireen hopes to fight the root causes of poverty by addressing structural barriers and empowering disadvantaged communities.

Report on America’s children. The Federal Interagency Forum on Child and Family Statistics released its latest annual report, America’s Children: Key National Indicators of Well-being 2005. The report is a compendium of statistics from 20 federal agencies with data on 25 key indicators related to children’s economic security, health, behavior and social environment, and education, and on 9 background measures related to population and family characteristics. This year the report presents three special features on children with asthma, children with specified blood lead levels, and parental reports of behavioral difficulties in children. A special section highlights family structure and children’s well-being (see http://childstats.gov).

Shara Godiwalla [above] is director of the Federal Interagency Forum on Child and Family Statistics in Maryland, at the National Center for Health Statistics, one of the Centers for Disease Control and Prevention. Her primary responsibility is to coordinate the production of this national, annual report with 20 federal agencies. The press covers the report’s findings across the country in newspapers, radio, television, and web coverage. Last year, it was the focus of the Saturday morning radio address by President Bush.

[Source: Behram Pastakia and Shara Godiwalla, sgodiwalla@cdc.gov]
Bombay, 1868. The Illustrated London News of Saturday, October 3, 1868, carried a story with a picture of “The Floods in India: water in the streets of Bombay.” [Photo courtesy Aredeshir B. Damania]

Mumbai 2005. Left, stranded office-workers making their way home through flooded streets and abandoned cars, as an unprecedented 37 inches of rain in 24 hours, on July 26-27, paralyzed life in Mumbai. With no electricity, no trains, no buses, and water 10 feet deep in some areas, this city of 18 million, was brought to its knees. Over a 1,000 people were killed, thousands more injured and left homeless in the flooding and mudslides that followed. [Photo forwarded by Homi Davier].
Earthquake devastates Northern Pakistan and India

Over 50,000 are feared dead, and millions displaced and injured, in the 7.6 magnitude earthquake, the worst in a century, that hit the mountainous regions of Pakistan, northern India and Afghanistan on October 8.

No casualties have been reported among the 30 Zarathushtis [FJ Winter 2004] that live in Islamabad/Rawalpindi 60 miles from the epicenter at Muzaffarabad, the capital of Pakistani Kashmir; nor among those further away in Karachi (2012 Zarathushtis) Lahore (46), Quetta (30), Multan (2) or Peshawar (1).

Percy Virjee, an officer in the Pakistani Air Force and his wife Armeen and their three teen-aged children, live on the base in Islamabad, close to the 12-story Margala Towers residential complex which collapsed, killing 20 residents. Rescuers worked around the clock and pulled 90 people alive from the rubble. Armeen was reached with some difficulty on their cell phone by sister Arnavaz Mehta of Orlando, FL. The Virjees are safe but badly shaken. So also is the other family on base, Armaity and Feroze Aga. Most of the other Zarathushtis live in Rawalpindi.

Roshan Bharucha [photo above] was at the Parliament Lodges in Islamabad during the earthquake. She is flying between Quetta and Karachi, seeking funds for clothing, blankets, medical supplies and food, and overseeing the national and international relief effort.

Toxy Cowasjee of Karachi, editor of WZO’s Hamazor magazine, writes: “The situation here is desperate and aid is pouring in from both the citizens of Pakistan and the expats. I have started collecting funds from our community in Karachi. The most urgent need is shelter and medicines.” To get the ball rolling, she has ordered 300 waterproof tents to sleep 6 to 8 people from a local tent maker, at a cost of Rs. 6,500 each, to be dispatched to Muzaffarabad. She is also working to get two containers, fitted with a toilet, to use as a mobile hospital in the devastated areas. After conferring with officials, Toxy has made it her mission to adopt one village and bring it back to its feet, with a hospital, school and homes [see the account of her valiant efforts on page 137].

“An ambitious project,” says Toxy, “But if one aims high, at least one may get half-way.”

[By Roshan Rivetna from information provided by Toxy Cowasjee, Dolly Dastoor and Aban Rustomji]

Donations may be sent to FEZANA’s Disaster Relief Fund [see page 135]

“Forgotten Empire: the World of Ancient Persia” the most elaborate and important exhibition on ancient Persia ever organized, opened at the British Museum on September 7. This spectacular exhibit includes loans from the National Museum in Tehran, the Persepolis Museum, and the Louvre in Paris, augmenting the British Museum’s own significant collection, of precious gold and silver items, stone reliefs, columns, coins, and jewelry.

Curator of the exhibit, John Curtis says the exhibition “challenges the myths that have portrayed the Persians as despotic and ruthless people” and explores the contribution of the Persians to western civilization. “It was very advanced, very sophisticated, progressive and tolerant, although not democratic,” said Curtis, “It was the largest empire at that time.” [The Guardian, September 7, 2005]
Flooding Threatens Iran’s Heritage

In an irony of fate, not only has flooding caused havoc to the living today, but also threatens our ancient past, as the Sivand Dam project in south Iran, nears completion.

by Roshan Rivetna

“I am Cyrus, who founded the empire of the Persians. Grudge me not therefore this little earth that covers my body.”

Engraving on Cyrus’ tomb, Pasargadae, c. 530 BCE

“Cyrus, sleep, for we are awake.”

Inscription commissioned by the Shah of Iran for the 2,500th anniversary of Cyrus the Great in 1971

Voices of protest against the Sivand Dam project, which might flood Iran’s archeological treasures, including fringes of Pasargadae [see FJ, Summer 2005, p. 37] have been expressed vehemently on the internet and in numerous representations to the Iranian government and UNESCO, by officials in Iran and India, and the UNESCO-assisted PARZOR organization. WZO and FEZANA’s Heritage Preservation and Research Committee are also keeping abreast of developments.

Petitions. The online petition at www.petitiononline.com/Pasargad declares:

“To the People of the world and the United Nations Organization:

“We, the undersigned, regretfully have to inform all the inhabitants of our planet earth that one of the greatest parts of the historical heritage of human race is on the verge of permanent extinction …”

Mohammad Talebian, Site Manager of World Heritage Properties, has responded to Dr. Cama: “They are going to construct a dam, but it is not going to destroy Pasargadae or Persepolis. The Tange-Bolaghi area (in Fars Province) is going to be sunk.”

Experts and archeologists are working round the clock to save the heritage that will be lost when 8 km of Bolaghi Gorge is drowned when the dam is put into service, expected in February 2006.

Reassurances. The Iranian Embassy in New Delhi has informed PARZOR that the Cultural Heritage Organization of Iran and other investigating organizations concur that “construction of this dam does not pose any danger to the historical regions of Iran and the cultural heritage sites of the country. … reports regarding any danger to the cultural heritage of Iran are NOT TRUE. The Government of Iran will not permit any project or action which may result in any danger to the Cultural Heritage.”

PARZOR is urging Iranian authorities that the dam project be stalled until all Heritage Sites are recorded or shifted. Mr. Talebian stated, “We have already found 130 historical remains … We will try to do our best before flooding.”

In a meeting with chair Minoo Shroff and officials of the Bombay Parsi Punchayet in September, the consul general of Iran, His Excellency Mohammed Shokrani reassured them that the Government of Iran is very proud of the monuments of Zoroastrian history, heritage and culture, and that the historic monuments were not under any threat.

Mobed Mehraban Firouzgary of Iran has spoken with Dr. Zohre Bozorgmehri, a Zarathushti in the Ministry of Culture, who reassured him that “Persepolis was in no danger at all, and Pasargadae was over 10 km away from the dam periphery. The Ministry is vigilantly following up to prevent any chance of damage to even remote sites affected by the dam (which was still far from completion, according to her).

Mehrbanoo Bakhtiary of Tehran has forwarded an article [CHN, Tehran, September 11] quoting Minister of Energy, Parviz Fattah’s commitment to “cooperate in documenting and registration of historical sites, trans-
porting valuable evidence, and building a heritage museum.” Fattah further states that the lake will be 9 km from Cyrus’ tomb, and the level of water would be 45 m below the foundation of the tomb.

French archeologist Remy Boucharlat, who heads the team documenting the threatened artifacts, is of the opinion that “loss of heritage is inevitable due to dam construction, we are fortunate that these artifacts are being recorded.”

Berkeley professor Dr. David Stronach, told Maneck Bhujwala that the tomb at Pasargadae was not in danger from the waters, “there was more danger of air pollution from chemicals from nearby industries.”

**Grave concerns.** To many, however, it remains a matter of grave concern, that the Imperial Road of the Achaemenid period is to be sunk. International and Iranian archaeologists have asked for at least 4 years postponement to complete saving what can be, in a museum.

Prof. Farhang Mehr too states that “some action should be taken to postpone the dam until after the sites on the Royal Road are excavated.”

And many are still worried about the dire consequences of a break in the dam, or of the increased humidity on ancient monuments built of materials in a once dry plain; consequences that can only be assessed after the dam is operational.

By then, though, it may be too late.

**Revival or Ransacking?**

Endorsements and decrals of the new Association for the Revival of Zoroastrianism, in Mumbai.

“What we have today is a prayer hall. God willing, we shall soon have a full fledged Zoroastrian dadgah,” says Vispy Wadia, who, with brother Kerssia, converted an apartment in Colaba (donated by an office-bearer of the Association of Intermarried Zoroastrians - AIMZ) into a prayer hall open to “all those professing the Zoroastrian religion” as well as to intermarried Parsi women and their families. Over a 100 people attended the inaugural jashan on August 25.

Concerned about declining numbers, and to support the rights of the intermarried, the Wadia brothers established the Association for Revival of Zoroastrianism (ARZ) last year. “Today, the community has kept its door open – ONE WAY OUT – throwing people out if they intermarry,” says Wadia. “With over 40% of marriages being outside the faith, the situation is so precarious, we will die out in a few decades.” Through a panel of learned mobeds, such as former BPP accounts clerk Er. Framroze Mirza, and former Godrej employee Er. Khushroo Madan [photos above] ARZ arranges for the ashirwad ceremony for interfaith couples, navjotes of their children, and funeral prayers for the intermarried and for those who opt to be cremated. ARZ can be reached at arzmumbai@yahoo.com, tel: 91-98-2134 6601.

**Endorsements and decrals**
The Parsi press, notably *Jame Jamshed* and *Parsiana*, heartily endorsed this new development while decrals were heard from the orthodoxy – *The Parsee Voice*, WAPIZ and TZML [see excerpts below]. Trustees of the Bombay Parsi Punchayet deferred the matter to the high priests.
Adi Doctor, editor of The Parsee Voice [August 2005], decried the development, referring to ARZ as the “Ahrimanic Ransackers of Zoroastrianism.”

“These Ahrimanic Ransackers have brazenly defied the age-old traditions of Mazdayasni Zarathushthis, by performing a Zoroastrian ritual like the Jashan, before Juddins, when throughout Parsee history, it was the rule that no Avesta/Pazzend prayers should fall on the ears of Juddins, nor were they allowed to witness any Zoroastrian reciting his prayers or performing a ceremony! This cruel mockery of our sacred ceremonies is a gross insult to our Holy Prophet Zarathushtra and His lofty teachings!

In the WAPIZ Page [Afternoon Despatch and Courier, September 01, 2005], Khojeste Mistree and the editorial team declared:

“All ritually consecrated Fire Temples in India enthroned with a Sacred Fire have entry restricted as per customs, traditions and usage, only to Parsi Irani Zoroastrians. Clearly, what is done within a private context is not of our concern, as it has no religious sanction. Such misguided actions should not be seen to have any influence on the beliefs and practices of the Community. Nor do such wrong actions create any rights or privileges for Non-Parsi/Irani Zoroastrians to enter any of our Fire Temples and/or Religious Institutions.”

The Traditional Zoroastrian Mailing List (TraditionalZarathushtris@yahooogroups.com) calls it a “sacrilegious act”:

“We believe that stunts like the formation of this universal agiary are just acts to please intermarried Zarathushtis, who by their very act of marrying outside, have lost their right to be called Zarathushtrians, religiously speaking.

“The High Priests have distanced themselves from this sacrilegious act. Other true-blue Zarathushtians have voiced their opposition. Khojeste Mistree writes: ‘… An Agiary can only be consecrated by the highest echelons of the clergy … a group of renegade priests officiating in a cult movement certainly don’t qualify.’

Editorial, Jame Jamshed, August 28, 2005:

“This long overdue movement (ARZ) is to be complimented and supported … No one is born the child of a lesser God. No power on this planet can prevent anyone to worship the religion of their choice, not even the Pope or any Mullah or Poojary or Dastur. Freedom of choice is what separates civilized society from the law of the jungle …

“The religion of Zarathushtra will continue to flourish. If the Parsis wish to die out as a race, we will not be happy, but we will have to accept the inevitable. Let history record that the Khojeste Mistrees and Adi Doctors of these times presided over the downfall of the proud Parsi race.

“The first step in the journey of a million miles has been taken … there is much for ARZ and progressive Parsis to do before they can sleep.”

Editorial by Jehangir Patel, Parsiana, September 7, 2005

“… it is the beginning of a new era. No doubt a small step for the AIMZ and ARZ, but a great leap for the community.

“The breaking of the arbitrary barriers and social taboos meant that the intermarried who had been shunned and ostracized were willing to assert their religious rights. More importantly, the children of such marriages could now enter a place of Zoroastrian worship with their heads held high …

 “[When will] this religious apartheid end? Parsis were the pioneering social reformers of their day. All our schools today are cosmopolitan. The community comprises many good, thoughtful, sincere, dedicated individuals who believe in equality and civil liberties for all.

“How long can you fight an idea whose time has come?”

Yet another voice from India – the new Ahura Mazda Alam

Excerpts from a letter to “All Dear Zoroastrians of the World:”

“We have formed a Zoroastrian organization, Ahura Mazda Alam, for the rise, advancement and growth of our world united Zoroastrian community and our great religion, Zoroastrianism. Other activities, socials, matrimonials, get-togethers, will also be conducted.

“It is our big pride and glory that we are followers of the world’s first Prophet, Asho Zarathushtra, founder of our great ancient religion that was the State religion of the Persian Empire covering more than one third of the world. Let us unite, be a powerful block, increase and multiply to create a great Zoroastrian Empire.

“Working for the rise, spread, advancement, power and growth of the Zoroastrian religion and community and to create a big and strong Zoroastrian World, is the basis for Ahura Mazda Alam.

All dear Zoroastrians are requested to spread this message. There is no membership fee to join. It is for all Zoroastrians worldwide, as universal members. Those who wish to contribute, donate and help in any way, are most welcome with many thanks and blessings.

Sohrab Adi Luth
Founder, Ahura Mazda Alam
Daman, India
Sohrab.luth@rediffmail.com
Tel: 91-260-2252948

Yet another voice from India – the new Ahura Mazda Alam

Excerpts from a letter to “All Dear Zoroastrians of the World:”

“We have formed a Zoroastrian organization, Ahura Mazda Alam, for the rise, advancement and growth of our world united Zoroastrian community and our great religion, Zoroastrianism. Other activities, socials, matrimonials, get-togethers, will also be conducted.

“It is our big pride and glory that we are followers of the world’s first Prophet, Asho Zarathushtra, founder of our great ancient religion that was the State religion of the Persian Empire covering more than one third of the world. Let us unite, be a powerful block, increase and multiply to create a great Zoroastrian Empire.

“Working for the rise, spread, advancement, power and growth of the Zoroastrian religion and community and to create a big and strong Zoroastrian World, is the basis for Ahura Mazda Alam.

All dear Zoroastrians are requested to spread this message. There is no membership fee to join. It is for all Zoroastrians worldwide, as universal members. Those who wish to contribute, donate and help in any way, are most welcome with many thanks and blessings.

Sohrab Adi Luth
Founder, Ahura Mazda Alam
Daman, India
Sohrab.luth@rediffmail.com
Tel: 91-260-2252948

God will not seek thy race Nor will he ask thy birth, Alone will He demand of thee:

“What has’t thou done on earth?”

- Anonymous [Submitted by Behram Pastakia]
Bogey of “converts taking over” continues to haunt world body

Despite numerous safeguards and protection clauses introduced by the G10 international leadership group in the proposed constitutions of the world body, as explained by Rohinton Rivetna at the meeting of the Indian Federation, the traditional lobby, led by Khojeste Mistree is unrelenting in its hardline stand against a “Cosmopolitan World Body that does not protect or preserve the Parsi Irani Zoroastrian identity.”

Federation Meeting

A record number of 54 of the 69 member anjumans were represented at the meeting of the Federation of the Parsi Zoroastrian Anjumans of India (FPZAI) at the Banaji Atash Behram hall in Mumbai, on September 3-4, 2005. Many, who had hardly ever participated at FPZAI meetings before, came, with a single-point agenda, as reported by Marzban Giara [Mumbai Samachar, September 11, 2005] “to voice their strong opposition to the BPP/FPZAI joining the proposed cosmopolitan world body. The anjumans have become aware and sensitive about their religious rights being bartered away by the Federation leadership.” The voice of each anjuman is significant – even those as small as Chickli, with just five families, or Vishakhapatnam with 13 individuals – since they each get 1 vote; whereas Mumbai (BPP), with a population of 46,500 gets only 5 votes.

World body proposal: addressing the fears and grievances

“I have come with great expectations,” said Rohinton Rivetna [left] as he began his appeal to the gathered anjumans, “The G10 group of international leaders, that is drafting the world body charters, is giving your concerns and grievances [see FJ Spring 2005, p. 18] deep thought over the past many months, and has
introduced several safeguarding clauses. We stand ready to continue to work with you, until we all come to a mutually acceptable convergence.”

After a brief description of the vision and timeline of world body developments [see FJ, Summer 2005 and this issue, page 29] he spent the bulk of his hour, explaining the various safeguarding and protection clauses introduced by G10 to address their fears and requirements.

- “Membership criteria must be as defined in FPZAI.” Addressing the demand that the membership criteria at all levels of the world body be the same as that defined in the constitution of FPZAI [Note 1, below], Rivetna explained the FEZANA view:

“The crux of the design of FEZANA, is that each constituent Association has complete and unfettered autonomy. It is an unalterable clause enshrined within the constitution of FEZANA. FEZANA cannot, and will not, require its constituent anjumans to adopt the FPZAI or any other particular membership criteria. In practice, within FEZANA, at present, there are some associations having a few members who are Iranians converted back to their ancestral Zarathushiti religion; one or two associations may have a very few converts with no Iranian lineage; and probably most associations have some children of Zarathushiti mothers and non-Zarathushiti fathers.

“Surely, we cannot disenfranchise all such associations and essentially disband FEZANA?”

“Rather than debate endlessly over the definition of a Zarathushiti, and the membership criteria, the leadership, in their wisdom, have, instead, built in safeguards and filters,” he explained, “to guard against manipulation and takeover by any special-interest groups; to preserve the autonomy of all constituents, and to protect and perpetuate our institutions and traditions. The leadership deems this to be a superior method to control the membership.”

Citing the Autonomy clause, reinforced by the Not-withstanding clause, he said, “It simply means that we are coming together to work with each other for our mutual benefit. No one is bound by any decision made jointly.”

As regards admission of any new region to WZOF, other than the ten presently defined, the constitution requires “unanimous consent of all Member Regions.”

- “Converts can even become office-bearers.” To assuage the fear of “Converts” becoming office-bearers, after due deliberation, the G10 has inserted a clause requiring office-bearers to be “individuals of maternal or paternal – Parsi or Iranian Zoroastrian lineage.”

- “Disproportionate voting marginalizes FPZAI.”

The Regional leaders are committed to collectively come up with a fair and equitable voting schedule, that is acceptable to all Regions, so no one member can dominate. The present proposal is: India (35%), Iran (23%), North America (22%), UK/Europe (11%), Middle East (2%), Pakistan (2%), Australia (2%), New Zealand (1%), South Africa-SriLanka (1%), Singapore-HongKong-Malaysia-Macao (1%).

- “Maintenance of agiaries, dokhmas, etc. should not be under the purview of the world body”

As requested, all clauses referencing “defunct anjumans, places of worship, Towers of Silence and burial grounds,” have been removed. All other relevant clauses have been appended with the phrase “... when requested to do so by the Member.”

- “Hidden agenda of the world body is to legitimize conversion.” Rivetna categorically denied the charge: “Neither in the letter nor the spirit of this Constitution, is there any such intent or hidden agenda,” he said. Nevertheless, clauses have been added to ensure that the world body “shall not engage in proselytizing of the Zoroastrian Religion in any part of the world”

- “2.2 million converts ... will overwhelm us; converts will become beneficiary of community assets; and seek rights and privileges.”

The figure of “2.2 million converts” quoted from the World Christian Encyclopedia has no basis in fact. This same source claims 304,454 Zoroastrians in Afghanistan, 0 in Britain, and 52,721 in USA! How can one give any credence to a source that gives such grossly incorrect figures. Even so, a clause has been added to the functions of the world body: “To safeguard and perpetuate the Parsi/Irani Zoroastrian identity…”

Clauses have also been added to protect Parsi/Irani institutions and make certain that membership does not carry with it any entitlements, i.e. no rights or privileges can be demanded, as a result of membership:

“Nothing in this Constitution shall ... impair or otherwise jeopardize the independence or functioning of Parsi/Irani Institutions, nor shall any individual or entity ... utilize this Constitution to assert any rights or demand any privileges or entitlements ..., that will in any way compromise or undermine Parsi/Irani Institutions, customs or traditions …”

The Trust deeds of the various Parsi institutions clearly indicate that they are for the benefit of Parsi-Irani Zoroastrians only. Also, the Constitution of India establishes the Law of Religious Practice to be above Civil Law, which gives added strength to our Parsi laws.

“As a result of the world body,” added Rivetna, “Our institutions will now have an additional layer of protection, rather than making them vulnerable.”

- “The world body should not be a religious body.”

It was not ever intended to serve as an edictive or pre-

---

Note 1: “Parsi Zoroastrian shall include (i) a Parsi descended from the original Persian emigrants and born of both Zoroastrian parents, professing the Zoroastrian religion (ii) an Iranian from Iran, professing the Zoroastrian religion, coming to India either temporarily or permanently and (iii) a child of Parsi father by alien mother, duly admitted to the Zoroastrian religion.”
scriptive religious body. Anything that may be construed as religiously edictive or prescriptive has been removed from the Charters. The preamble clearly states the reason for forming the world body: “to further the economic, educational, cultural and welfare requirements of Zoroastrians (Zarathushtis) in the world.”

Moreover, the Purposes also clearly state that the world body “shall not act as a religious or edictive authority of the Zoroastrian religion …”

“From earliest times, the Zarathushti priesthood has maintained its independence,” said Rivetna, “That must never change.”

Disregard for the diaspora. “We are deeply chagrined by disparaging remarks made about the North American diaspora,” said Rivetna, “A rejection by you to come together with those of us that are in distant lands, outside of India, now representing half the Zarathushtis worldwide, is deeply hurtful.

“You will be hard-pressed to find anyone as passionately proud of their religion and heritage, as the Zarathushtis (Parsi and Iranian) of the western diaspora. Or anyone striving harder to instill Zarathushti values and traditions in our children, more reverent or more observant of our traditions, and trying to preserve, protect and perpetuate our religion and community. Within the past few decades, they have built darbe mehrs and associations, they travel 100 miles to bring their children to religious classes … They are committed to carrying the torch, even more so than in India, where much is taken for granted.”

Urgency to form a world body. Rivetna closed with an impassioned plea to “heal the wounds” and “overcome the demon of misunderstanding and mistrust.”

“Today we are a Community Without Borders. At this juncture in our history, it is critically important to formalize a cohesive infrastructure embracing all the far-flung diaspora and homeland communities. We are too few in numbers, to each go our own way. In togetherness lies our strength. Let us Come Together in hamazori.

“Time is of the essence. It is the bounden duty of the first generation to make these connections NOW, or the second generation may drift away.”

Responses to the proposal
[Excerpted from Marzban Giara’s report, Mumbai Samachar, September 11, and Arnavaz Mama in Parsiana, October 21]

WAPIZ founder member Homi Ranina was the first to respond: “We should all come together. There is no difficulty at all if you are only bringing Parsi-Irani Zarathushtis together. Why are we fighting shy of defining the word ‘Zoroastrian’? Why not the same definition as in FPZAI? It is the only issue that is dividing us. Religion and ethnicity are intertwined, interlinked. Why for the sake of just one percent converts, are you dividing us? Converts are persons who have forsaken their religion of birth and changed their religion.

We cannot allow such persons to be members of a Zoroastrian world body.

“WZO is a cosmopolitan organization, because it accepts non-Zoroastrian spouses and their children as members. The same applies to FEZANA.
“It is said that only Parsis/Iranis will be office bearers. This can be challenged legally. If a person is eligible to be a member, he has a right to be an office bearer also. Hence, there is no safeguard.

WAPIZ founder member and delegate from Belgaum, Khojeste Mistree proclaimed: “We in India are being asked to de-link religion and ethnicity. Of course we are autonomous in India; but we would be joining with people who have total disregard of the vehicle of ethnicity that has kept us together.

“We are camouflaging the issue of membership – How will you stop someone who comes onto the FEZANA board and from there to the WZO board?

“Twenty-two of the 24 associations of FEZANA have non-Zoroastrians as members.” He predicted that converts will take over FEZANA in 10 years. “2000 Kurds have applied to the British government to be recognized as Zoroastrians. If they become members, we will cease to have control. We want to create a body (that will endure) 50 years from now.”

Mistree quoted the North American Mobeds Council resolution [see below] which recognizes Zoroastrianism as a universal religion – “And these are priests ordained from our Athornan Madressas in Bombay,” he quipped.

Slamming Rivetna’s description of converts as a “small sliver” of the North American population, Mistree questioned: “If its only a sliver, why should we Parsis and Iranis accommodate those who wish to change what our ancestors died for?”

He suggested that the term ‘Zoroastrian’ be removed from the name of the world body if its functions are only socio-economic: “Think of a new secular label.”

“We want to make BPP the strongest body in the world. How can you accept 35% voting rights in the WZOF when we have more than 50% of the population?”

FPZAI secretary and G10 member Keki Gandhi retorted: “In our own Indian Federation, every anjuman has one vote, and the BPP has five, on the Executive Council. If the BPP has insisted that Bombay, with 90% of the population, should get 90% of the votes, would the Federation have been formed? There are some who do not want the world body to be formed, and therefore put up these impossible demands.”

The NAMC resolution passed in 2000:

Parsi is a race. Zoroastrianism is a religion. The term ‘Parsi’ applies to the descendants of the original migrants who left Iran to settle in India to preserve the Zoroastrian religion.

A ‘Parsi’ is a person born of both Parsi parents who has an inalienable right to practice the Zoroastrian religion. A ‘Zoroastrian’ is a person who believes and follows the teaching of Zoroaster. It is recognized that Zoroastrianism is a universal religion. It is further recognized that a Zoroastrian is not necessarily a Parsi.

“The draft constitution of the cosmopolitan world body is structurally and fundamentally flawed,” reiterated Mistree, “We should now form a world body of Parsi/Irani Zoroastrians. We have brilliant lawyers. We must now make a draft constitution and send it to Parsi/Irani Zoroastrians in Europe and North America.

“The Membership clause and religion are not negotiable,” said Mistree, talking unremittingly of Parsi-Irani ethnicity, “We want to be united with our own people (not those who) have broken every single religious law… The majority should not be changed to the views of the minority. Hamazori has to be like with like, not apples with oranges.”

WAPIZ chairman and benefactor (with a donation of one crore rupees) Areez Khambatta, put a lid on the world body discussion, by looking Rivetna straight in the eye and saying “N” - “O” - “NO,” much to the amusement of the assembly. Khambatta, not generally known for being soft-spoken, was elected a vice president of the Federation from the West Zone B (Gujarat) after a contentious election, in which the other contender, withdrew his nomination.

The sentiments of the opposition to the world body, were summarized in the WAPIZ Page [Afternoon Despatch and Courier, September 1 and 15]:

“The term Parsi Irani Zoroastrian as understood in India and Iran for over a 1,000 years, must be inserted in the membership clause of the draft constitutions …

“The membership criterion of including only Parsi Irani Zoroastrians is not negotiable … The Federation of India (FPZAI) has a clear cut definition in its constitution … Please follow it.

 “… the 7 High Priests, 50 of the 56 anjumans of the Federation and the rank and file of the community in India, have come together to clearly declare to the leadership in India that the FPZAI cannot and should not join the Cosmopolitan World Body, which does not in any way protect or preserve the Parsi Irani Zoroastrian identity.

“… The Federation of India has come together to clearly declare to the leadership in India that the FPZAI cannot and should not join the Cosmopolitan World Body, which does not in any way protect or preserve the Parsi Irani Zoroastrian identity.

“… We hope that Mr. Rivetna will carry back to FEZANA and to WZO, our resounding NO to joining a Cosmopolitan World Body.”

by Roshan Rivetna

All your strength is in your union All your danger is in discord Therefore be at peace henceforward And as brothers live together.

- Henry Wadsworth Longfellow, The Song of Hiawatha, 1855
Exhibit at British Museum
British Museum will present an exhibition “Forgotten Empire: The World of Ancient Persia” from September 8, 2005 - January 8, 2006.

Seminar at SOAS
An exhibition of maps, texts and artefacts will be on display at the London Middle East Institute at SOAS and Association Sargam, October to December 2005. Contact LMEI at ss7@soas.ac.uk.

New World Order
A global symposium on “Towards a New World Order,” December 10-14, 2005, will foster interaction, understanding and action for a strong foundation of a nuclear-free, democratic, sustainable, just and peaceful new world order. Forwarded by Suzie Karani, karani_suzie@yahoo.com.

Next NA Youth Congress, Florida, December 2005
The 2005 North American Zoroastrian Youth Congress, “ZEESTAN – Living a Zarathushthi Life,” will be held December 28-31, 2005 in Miami, FL. Visit www.fezana.org, or www.zeestan2005 or ZYNAangels@aol.com [see ad pages 5, 34].

FEZANA AGM, 2006
The 19th FEZANA AGM will be held May 27-28, 2006 in Atlanta, GA, hosted by Atlanta Zoroastrian Association (AZA). Contact Rita Engineer, secretary, RitaEngineer@yahoo.com. tel: 561-487-4343.

Pravasi Bharatiya Divas
The Fourth Pravasi Bharatiya Divas, where the Government of India reaches out to the worldwide Indian diaspora, will be held in Hyderabad, India, January 7-9, 2006. Visit www.pbd2006.org/pbd2006.asp.

Next Zarathushti Olympic Games
The Tenth Zarathushti Olympic Games will be held in Summer 2006.
Contact the Zoroastrian Sports Committee of FEZANA at www.fezana.org, zsc@fezana.org.

Conference at Oxford
The Centenary Conference on the Iranian Constitutional Revolution will be held July 30 - Aug 2, 2006 at Oxford University. Contact Heritage Foundation, London, tel: 44 20 7499 9293, info@iranheritage.org.

Conference at SOAS
The Sixth Biennial Conference on Iranian Studies, organized by the International Society for Iranian Studies, Iran Heritage Foundation and London Middle East Institute, will be held at SOAS, London, August 3-5, 2006. Tel: 44 20 7499-9293, info@iranheritage.org, www.irancheritage.org/sixthbiennial.

“Year of Aryan Civilization”, Tajikistan, 2006
President Rahmonov of Tajikistan has declared year 2006 as “The Year of Aryan Civilization to further protect and value the intellectual treasures of our ancestors … and strengthen the national identity of the future Tajik generation” [FEZANA Journal, Winter 2003, page 37].

North American Congress, Toronto 2007
The XIV North American Zoroastrian Congress will be in Toronto, July 1-4, 2007, hosted by Zoroastrian Society of Ontario. Contact sam.vesuna@sympatico.ca.

5th Zarathushti Unity Cup Soccer, 2007
The 5th Soccer tournament will be held on Labor Day weekend, 2007. Venue to be announced. Contact zsc@fezana.org.

World Youth Congress, Australia, 2007
The Fourth World Zoroastrian Youth Congress will be held December 27, 2007 to January 3, 2008, at the University of Ballarat, in Victoria, Australia. Contact Shiraz Mistry at Smileysjm@optusnet.com.au [see ad this page].

Zoroastrian Youth of North America (ZYNA) in association with FEZANA proudly host

The 11th North American Zoroastrian Youth Congress

Miami, Florida, December 28 - 30, 2005

Please help us by contributing or advertising in our Program Booklet.

Visit:
www.zeestan2005.com
or email:
ZYNAangels@aol.com

[Also see ad on page 5]

UN/NGO events
Zarathushtis are invited to participate on the FEZANA team in future UN/NGO activities.

• Commission on the Status of Women (CSW), 50th session, UN Headquarters, NY, February 27 - March 10, 2006.

Interested individuals may send CV to Homi Gandhi (Homi_Gandhi@usa.net) or Behram Pastakia (bpastakia@aol.com).

IN COMING ISSUES OF FEZANA JOURNAL

Winter 2005: Death and the Hereafter

Spring 2006: Generation Why
Guest Editor: Mahrukh Mutafaram (mmutafaram@msn.com)

Upcoming:
Social Justice in the Religion of Zarathushtra
Guest Editors: Suzie Karani (karani_suzie@yahoo.com) & Shanaya Mistry (shanayamistry@hotmail.com)

Neo-Zarathushtis
Guide to personal rituals, customs & festivals
From Tehran to Toronto

Canada has one of the largest and most successful Iranian immigrant communities in the world, with an estimated 85,000 living in the country, according to the nation’s 2003 census.

The first Iranians to enter Canada were students, who flocked to North American universities around 1965 when Iran’s wealthy sent their children abroad for higher education.

The earliest immigrants worked mostly in highly professional jobs, as doctors, engineers, lawyers, nurses and dentists. Those who came later chose entrepreneurship, creating construction companies, restaurants, bakeries, dry-cleaning shops, groceries, repair shops, and computer stores.

After Iran’s 1979 Islamic revolution, Iranians seeking political refuge also started to arrive in Canada. And in the last 10 years, there has been another wave of immigration by educated and skilled Iranians - especially those of the so-called “Revolution Generation” …

[Excerpted from www.BBCPersian.com, May 27, 2005]

The Proud, The Persian

The actual number of Iranian-Americans may top 691,000 – more than twice the figure of 338,000 cited in the 2000 US census.

One in four holds a master’s or doctoral degree, the highest rate among 67 ethnic groups studied. With a median family income 20% higher than the national average, they contribute substantially to the US economy.

More than 50 Iranian-Americans are in senior leadership positions at companies like GE, AT&T, Verizon, Intel, Cisco, Motorola, Oracle, Nortel, Lucent and eBay … they are also prominent in academia at top-ranked US universities.

Fortune magazine ranks Pierre Omidyar, founder and chairman of the board of eBay, as the second richest American entrepreneur under 40. Iranians have achieved success in the US because unlike many immigrants, most left their homeland for social, political, or religious reasons, rather than in search of economic opportunity. [Excerpted from The Washington File, US Department of State, http://web.mit.edu/isg]

Rustam Guiv Foundation

announces

a writing contest on

“What I have learned from the Gathas”

Rules:
- Participant’s age should be between 15 - 30 years.
- Essays should not exceed two pages.
- Essays can be in English or Persian
- Enclose a brief biography of the writer, not to exceed half a page.

Deadline:
September 1, 2006.

Prize:
The participant who receives the highest score from the judges, will be awarded $1,000.

Mail the essays to:
Rustam Guiv Foundation
c/o Daryoush Jahanian, MD
1835 N. 78th Place
Kansas City, Kansas 66112

The Fourth World Zoroastrian Youth Congress

University of Ballarat, Victoria, Australia
December 27, 2007 to January 3, 2008

Go for Gold ‘Downunder’ in December 2007

The Executive Team is working hard to make this the BEST CONGRESS EVER - in true Aussie style. So be there, or forever be square!


Win fame! Win fortune! Win Friends Forever! Excel as Zoroastrians, Always!

Shiraz J. Mistry
Chairman

Delara C. Mistry
Vice-chair

Shirin J. Mistry
Hon. secretary

Khushroo N. Patel
Financial controller

Tel: ++ 61 3 9562 0543  Email: Smileysjm@optusnet.com.au
With nearly 70 percent of the 450 delegates from countries outside the host country, the Eighth World Zoroastrian Congress, in London, June 24 to July 1, 2005, will go down in history as the most international of the eight congresses so far. While enjoying the generous hospitality of the Zoroastrian Trust Funds of Europe (ZTFE), delegates were amply inspired and entertained, celebrated their heritage and deliberated their future, to fulfil the promise of the Congress – “Paving the way to ensure our future is as great as our past.”
Opening prayers by [from seventh from left] Iranian Majlis member Mobed Kourosh Niknam, North American Mobeds Council president Er. Dr. Jehan Bagli, Mobed Mehraban Zartoshty, high priest of Iranshah Udvada Dasturji Khursheed Kaikobad Dastoor, vice president of ZTFE Er. Rostam Bhedwar, president of the Iranian Anjuman e Mobedan Mobed Dr. Ardesthir Khorshidian, and senior mobed sahebs from around the world. Inset, distinguished patron Mobed Mehraban Zartoshty lights the ceremonial 'divo,’ as Mobed Firouzgary of Iran, Er. Soli Dastur of Florida and ZTFE president and Congress chair Dorab Mistry look on.

Opening Ceremonies. The Eighth World Zoroastrian Congress (WZC2005) opened on Friday morning, June 24th, at the newly refurbished Zartoshty Brothers Hall at the Zoroastrian Centre [photo page 40] in Harrow, London. The inaugural prayer and lamp lighting ceremony led by patron and benefactor Mobed Mehraban Zartoshty [photos above] was an inspirational moment. ZTFE president and Congress chair Dorab Mistry, vice chairs Shahrokh Shahrokh, Rusi Dalal, Malcolm Deboo and Paurushasp Jila welcomed delegates, messages were read by world leaders, and from dignitaries including Her Majesty The Queen and HRH Prince Charles and Camilla. The Rt. Hon. Tony McNulty MP, Minister of State for Home Affairs gave a “very, very hearty welcome to The Zoroastrian Centre, to Harrow,” and remarked on “the significant contributions of Zoroastrians to Britain.” This was a momentous occasion, for it was the first time in history that the UK Home Minister had

Three monumental books were presented, clockwise, Prof. Hinnells presented “The Zoroastrian Diaspora” to ZTFE librarian Malcolm Deboo; Phiroza Godrej and Firoza Mistree presented “A Zoroastrian Tapestry” to Mr. McNulty; and Homai Mody and Nawaz Mody presented “Enduring Legacy: Parsis of the 20th Century” to Mehraban Zartoshty.
After almost 5 years of expectation and about 18 months of planning, the 8th World Zoroastrian Congress was suddenly here. For the last several months, my colleagues and I had literally lived and slept with the Congress on our minds. The Zoroastrian Trust Funds of Europe delegation to the 7th Congress in Houston had bid for this Congress. At about the same time in 2000, we had bought the Art Deco Heritage property in Harrow which was to become the new Zoroastrian Centre. For the last 5 years we had worked tirelessly to get the Zartoshty Brothers Hall fully renovated and ready to host the Congress. After sorting out several delicate planning issues, we commissioned the Centre on March 21, 2005. In a sense, we were now free to concentrate wholly on the 8th Congress. It can truly be said that Mehraban Zartoshty and his family were our inspiration and support through some very difficult times. Without them, this Centre would not have been possible.

The London Congress will go down in history as the most international of all the eight congresses so far. Nearly 70 percent of the delegates came from countries other than the host country. Normally, the overseas component is only between 10 and 20 percent. In that respect, this was truly a world congress. It was most gratifying to have a large delegation of 90 from Iran. Participation from India, a mere 59 delegates left us a bit disappointed.
We also tried to have a very high standard in terms of content. We welcomed Zarathushti as well as non-Zarathushti speakers; our presence in London together with our close connections with academia (such as SOAS) helped us attract what must be regarded as the most distinguished panel of speakers of any of the congresses so far.

We also focussed on two subjects that would leave a mark for the future of our community. We devoted one full day to the World Zarathushti Chamber of Commerce [see page 74]. This was perhaps the most important event for the future growth and prosperity of our community. The second subject we focussed on was the ‘Coming Together’ and the World Body sessions. These discussions were vigorous but remarkably free of rancor. I felt encouraged that despite big differences in approach, there was appreciation of each other’s strongly held beliefs. We need not all agree on everything and we must find a way to take on board the concerns of the many who have so expressed it, openly and honestly.

This Congress was also meant to be a fun congress. London’s youngsters did us hugely proud at the Parsi Nite and our Iranian brethren organized a spectacular Persian Nite. The Youth Nite, the Family Nite, the Musical Interludes and Mahabanoo Mody Kotwal’s solo performance were a hoot. Our caterers also rose to the occasion and served delightful fare.

At the end of one week of togetherness, we all felt a real bond with our Zarathushti brethren from Iran and renewed our strong networking with the North Americans. India is always very close to ZTFE and we regard them as family.

Visiting delegates expressed admiration for ZTFE’s easy and friendly relations with the local government in Harrow, with Westminster and with academia. This is the result of 20 years of ceaseless propagation and public relations and the fruits were visible to all. As a tiny minority we have always had to punch higher than our weight and ZTFE is almost unique in its high profile in this arena.

What was the highlight of this remarkable week and of the many months of preparation? Undoubtedly, it was the participation of Mehraban Zartoshty and so many members of the Zartoshty Family. I have been extremely privileged to work alongside this family in their philanthropic endeavors. ZTFE would not be what it is today and the Zoroastrian Centre would not exist without their generous support. Mehraban epitomizes all that is good and great in the Zarathushti religion. This frail Zarathushti, whose indomitable spirit has conquered many an illness, finally was able to come to London after a gap of 4 years to see for himself the beautiful monument, the Zoroastrian Centre which will stand forever as a tribute to the Zartoshty Brothers’ munificence. We often acknowledge the Zartoshty Brothers as the greatest Zarathushti philanthropists of our time. Yet it must be seen and felt in person – Mehraban’s humility, kindness and generosity of spirit. To be with him for a period of almost two weeks has been an inspiration. An inspiration that I shall cherish forever. [Also see Tribute to the Zartoshty family, next page].

Dorab Erach Mistry (godrej@globalnet.co.uk) has been president of ZTFE since 1997. It was during his presidency that the vision of the new Zoroastrian Centre in Harrow was approved and came to fruition. Dorab, a chartered accountant, graduated with Commerce and Law from Bombay University, and is currently a director at Godrej International, in London.
The ZTFE Managing Committee was most pleased that the Congress was graced with the presence of our most beloved and illustrious benefactor, Mobed Mehraban Zartoshty and his family and the family of his brother, the Late Faridoon Zartoshty [photo below]. Their charity and love for their community is very inspiring and serves as a role model for all Zarathushtis.

After a reported expenditure of nearly £1.5 million and speedy contractual work, we were glad to finish the large scale refurbishment of this heritage-listed building in Harrow, just in time for the Congress.

The Zartoshty Brothers Hall (named after Mobed Mehraban Zartoshty and his brother, the Late Faridoon Zartoshty) was acclaimed by several Congress delegates as “the most luxurious and awe inspiring Community Centre.” The auditorium which can accommodate 800 people was a most fitting venue for WZC2005. The Setayash Gah is a tranquil haven for prayer and quiet contemplation, for the Zarathushtis of the UK.

The purchase and refurbishment of the new Zoroastrian Centre could not have been possible without the munificence of the Zartoshty family. We are pleased that they were present to see the results of their generosity and our hard work. - by Paurushasp Jila [also see tribute by Dorab Mistry on previous page].

Dorab Mistry, far left, with the Zartoshty family at the Houses of Parliament, London: Shahram Goshtaspour, Homa Zartoshty, the Late Faridoon Zartoshty’s daughters Farangis (Zardoshty) Maneshni and Homayun (Zardoshty) Goshtaspour, Mehraban Zartoshty, Paridokht (Mavandad) Zartoshty, Vida (Zardoshty) Jamshidian, Mehrbanou (Zardoshty) Soroushian and Viraf Soroushian.

A Tribute to the Zartoshty Family
It was a great pleasure for me to be one of those who organized WZC 2005. It was a brilliant experience to be part of the very enthusiastic and cooperative Team Congress under the capable and farsighted leadership of Dorab Mistry. The Seventh World Congress in Houston, had set a tough act for us to follow. The initial groundwork was handled by Dorab Mistry and co-vice chairs Rusi Dalal, Malcolm Deboo, Shahrokh Shahrokh and myself. As the Congress neared, the team was expanded. The team worked selflessly and in complete harmony to make the event successful and enjoyable.

I will mention a few of the many volunteers who helped in the organization: Freny and Yazdi Jasavala managed the congress administration, packs and brochure. Daulat and Minoo Kapadia handled registration and banking. Ratan Buhariwala managed the airport transportation and venue. Kobad Avari managed the catering, and Hoshang Khambatta, the sound system. Farmeen and Cyrus Kapadia organized the hotel coaches. Of course there were very many more helpers – I extend warm thanks to them all.

The Congress package deal was an exceptional value – within £200 we managed to provide excellent conferencing facilities including four simultaneous tracks at the Wembley Conference Centre for two days, and good quality and variety of food and entertainment for six nights. WZC005 was designed to be self funding and though the accounts have not yet been finalized, we hope to achieve this goal.

The overall program was busy. Four simultaneous tracks offered a wide choice of topics for all interests. The impressive array of academic speakers was possible because of the relationship the ZTFE has built and nurtured with academia. A whole day each was devoted to the World Zoroastrian Chamber of Commerce, the World Body, and ‘Coming Together in
Registration Profile
WZC2005 was truly a global Congress with the local delegation being only 30% of the total registration. Altogether, there were 449 full delegates from 13 countries:

- UK 157
- USA 97
- India 59
- Iran 90
- Canada 10
- Australia 8
- France 3
- Germany 3
- New Zealand 2
- Switzerland 6
- Dubai 4
- Estonia 1
- Japan 1

Most noteworthy is the large delegation of 90 Zarathushtis from Iran. This in itself was a great achievement of the Congress. We valued their participation and the open hearted intermingling between Iranians and Parsis.

Hamazori.' Delegations were taken to the House of Commons, SOAS, the British Museum and British Library. The entertainment showcased the local talent of Zoroastrians in the UK. A coach service from the main hotels to the Congress venue was a genuine effort to ensure comfort of the delegates.

Overall, the congress was a great pleasure to organize. Judging from the feedback I have received, most people learned something new; and most importantly, the opportunity to network with co-religionists from around the world meant the WZC005 was a success.

Paurushasp Jila (paurush.jila@ztfe.com), an IT consultant in Investment Banking software, is the youngest member of the ZTFE Management Committee. He has served on the Board for 6 years, the last 3 as treasurer, managing a balance sheet exceeding £5 million. Paurushasp was Congress treasurer and played a key role in the overall organization.

WZC2005 PROGRAM AT A GLANCE

For eight days (the longest Congress to date!) WZC2005 delegates came together to meet and mingle, to celebrate their heritage and tackle some contemporary issues. Orchestrated by the hard-working team at Zoroastrian Trust Funds of Europe (ZTFE), the Congress provided an all-encompassing program for all tastes.

Friday June 24, at Zartoshty Brothers Hall
- Opening Ceremony [page 37]
- Opening Plenary Session [page 43]
- Parsi Nite

Saturday, June 25, at Wembley Conference Centre
- Four parallel program tracks of sessions. One program track was devoted to Youth Issues [page 43 ff.]
- Youth Nite at Millennium Mayfair Hotel
- Theatre Nite – The Far Pavilions at Shaftesbury Theatre

Sunday, June 26, at Wembley Conference Centre
- Four parallel program tracks of sessions. One program track was devoted to Youth Issues [page 43 ff.]
- Persian Nite at Zartoshty Brothers Hall

Monday, June 27, at Zartoshty Brothers Hall
- Open Forum and program sessions.
- Reception at House of Commons
- WZCC reception at Café Spice Namasté [page 74]

Tuesday, June 28, at Zartoshty Brothers Hall
- Coming Together Day [page 79]
- Excursions to Cambridge and British Library
- Play – Shirley Valentine by Mahabanoo Kotwal

Wednesday, June 29, at Zartoshty Brothers Hall
- World Zarathushhti Chamber of Commerce Day [page 74]
- Musical Interludes and Dinner

Thursday, June 30, at Zartoshty Brothers Hall
- World Body Day [page 83]
- Reception at SOAS
- Dinner

Friday, July 1, at Zartoshty Brothers Hall
- Visit to British Museum
- Closing Ceremony/Awards [page 70]
- Tirgan Gahambar, dinner and dancing.

Other meetings:
- The ‘G10’ group of international leaders held numerous meetings to discuss formation of the World Body [page 95].
- The new Society of Scholars of Zoroastrianism held its initial meetings [page 66].
- Mobeds from around the world came together for the first time for discourse and dialogue [page 66].
In four parallel program tracks for two days at Wembley Convention Centre and in succeeding days at The Zoroastrian Centre, WZC2005 offered a wide assortment of presentations and panel discussions: from history, traditions and teachings, to contemporary challenges.

Opening Plenary Session: Zoroastrians of Iran - from Empire Builders to an Oppressed Minority

by session chair Dr. Dolly Dastoor, Canada

After the opening ceremony and a delicious lunch, the first plenary session of the conference opened with a panel of four distinguished Zarathushti scholars speaking about “Zoroastrians of Iran: from Empire builders to an oppressed minority.”

Prof. Jamsheed Choksy (jchoksy@indiana.edu) professor of History and adjunct professor of Religious Studies at Indiana University opened with a talk on “Zoroastrians in Iran: from the Arab Conquest until the Beginning of the Safavid Dynasty.” He traced the socio-political and religious conditions of Zarathushtis in Iran from the seventh through fifteenth centuries. He examined: How and why did conversion to Islam occur? What were the institutional and personal consequences of conquest and conversion? How did Zarathushtis react individually and collectively to the changing times?

Khojeste Mistree (zstudies@vsnl.com) co-founder of Zoroastrian Studies in Mumbai, who has an honors degree in Oriental Studies from the University of Oxford, spoke on “Parsi Irani Zarathoshtis – Upholders of the Tradition,” with reference to the Persian Rivayats. The Persian Rivayats, a collection of responses sent by the Irani Zarathushti priests to their counterparts in India, are a record of detailed instructions on ecclesiastical and ritual matters, as
well as on other social issues concerning the community. The Rivayats give us a glimpse of the harsh life and political turmoil that Zarathushtis constantly endured under Islamic rules and yet remained steadfast to their faith.

**Rashna Writer**, (rwriter@merchantinternational.com) a political analyst with a doctorate in International Relations from the London School of Economics, works with Merchant International Group, UK, as Head of the Global Risks Department. She gave a moving presentation on “The Life and Times of Maneckji Limji Hataria,” a humble Parsi who became a hero, unafraid to take on the Qajar shahs. He worked on removing the stigma attached to Zarathushtis in Islamic Iran, on restoration of atash behrams, adarans, dakhmas, and established schools. He is much beloved and immortalized in Iran for his tireless efforts to eradicate the infamous jizya tax. The presence of the great, great grand-son of Maneckji, Tehmtan Davar [see photo below] in the audience added to the poignancy of the presentation.

**Dr. Farhang Mehr** (fmehr@bu.edu) professor emeritus at Boston University, vice-prime minister and acting finance minister of the Government of Iran and president of Pahlavi (Shiraz) University, gave an erudite presentation on “Zoroastrians in Twentieth Century Iran to Present Times.” He analyzed their status under the 1906 constitution and its 1907 supplement, the treatment of Zarathushtis under the Pahlavi dynasty (1924-79) and the rights of religious minorities under the 1979 Constitution of the Islamic Republic. Dr. Mehr talked passionately both in English and Farsi of his personal experiences and interventions with present government authorities against the new inheritance law concerning the rights of members of Zimmi communities who embrace Islam and how this new inheritance law is contrary to recognized international practice, which has no basis in the Koran and is contrary to the principle in Iran’s current law, that for matters of personal law, religious minorities are to be governed by their religious customs.

**Dr. Dolly Dastoor** (dollydastoor@sympatico.ca) is a past president of FEZANA and co-chair of the 7th World Zoroastrian Congress [also see page 107].
Dr. Almut Hintze (ah69@soas.ac.uk) the Zartoshty Brothers Lecturer in Zoroastrianism at SOAS, UK, presented her research on “The Poetics of the Yasna Haptanghaiti (YH).”

In the corpus of Avestan literature, the Yasna Haptanghaiti, or ‘Worship in Seven Chapters’ forms chapters 35-41 of the larger Yasna, embedded between the Gathas. Together with two prayers, the YH and the Gathas constitute the Older Avesta, the earliest surviving document in any Iranian language, presumably dating from the late second millennium BCE. Preceding and following the Old Avestan kernel are chapters 1–27 and 55–72, which were added at a later time. They are chronologically later compositions in a dialectically slightly different idiom, called Younger Avestan.

Hintze challenged the generally regarded view that YH is a prose text whose literary and religious value is inferior to that of the Gathas, and argued that the YH is not ordinary prose in the sense of unadorned speech. Rather, it is, like the Gathas, a poetic text. The difference is that they represent two distinct types of poetry. The poetic form of the Gathas is governed by the rhythm of syllables, that of the YH by the rhythm of words. The YH is a complete, self-contained text with a beginning, a middle and an end, arranged as a ring composition with several nested ring compositions.

The YH is a fine specimen of ancient Indo-Iranian, indeed Indo-European, liturgical, ritual composition characterized by rhythmic speech. Both the metrical/stichic and the non-metrical/rhythmic style are parallel inheritances from the Proto-Indo-European poetic language and of equal antiquity. In spite of the small volume of surviving early Zarathushhti texts, both styles are represented in the Old Avestan text corpus: the metrical stichic one by the Gathas, the non-metrical, rhythmic by the YH.

Farrokh Vajifdar (UK) an independent researcher on Indo-Iranian culture with special emphasis on the Zoroastrian religion, its literature and languages, spoke on “Why the Vendidad?”

Although unsuited for liturgical use, the Vendidad, a 4th century BCE priestly compilation, became Parsism’s foundation text. Originally intended as a guide for the rural Mazdaean priesthood, agriculturists and pastoralists, it had its last major redaction under Khusrw I Anoshiravan.

The Vendidad is a code for Physical Well-being. The five selected topics of particular importance for our pre-
sent-day issues are: (a) Its geography, with new identifications for the Puitika Sea and the Ranha; (b) The unsavory nature of the dakhmas, their location, erection and demolition; (c) The education of good priests and their qualifications, with textual evidence including the rejection of bad priests; and (d) On sexual conduct and misconduct with prohibitions against homosexuality, abortion, and prostitutes;

The text’s repeated use of the Gathas for exorcisms and the repulsion of demonic forces – this despite the mindless disparagement of Zarathushtra’s own precepts by ill-informed priests who, amongst their distinctly irreligious pronouncements, maliciously labeled out-married Zarathushti ladies as prostitutes and their children as bastards. Priestly distortions were levelled out and rectified through incontrovertible textual references.

The discussion ended with the healing chapters containing our kushti prayers with which the Vendidad closes.

Prof. Martin Schwartz, of the department of Near Eastern Studies at the University of California, Berkeley, presented evidence for “The Splendid Reality of Zarathushtra.” An enthralled audience followed Prof. Schwartz into the hallway with questions, well into the lunch period.

Noshir J. Avari (noshir@avariandassociates.co.uk) is a senior trustee of ZTFE. Professionally, he is the principal of a tax investigation consultancy, Avari and Associates.

A thousand people cannot convince one by words, to the extent that one person can convince a thousand by action. - Dinkerd 6.15

Top, section of the audience with session chair Kaemerz Dotiwala, USA [left front]; below, Khojeste Mistree, India and Er. Dr. Ramiyar Karanjia, India.

Zoroastrian Studies and Iranology

by session chair Kaemerz Dotiwala, USA

Khojeste Mistree (ztudies@vsnl.com) the well known Zarathushti scholar and orator spoke on “Bundahishn: the Zoroastrian Story of Creation” lucidly explaining the purpose and nature of creation and how it allegorically relates to a Zarathushti’s daily lifestyle.

He declared the religion to be one of cosmic and ethical distinction – good and evil do not come from the same source. Whilst he recognized the supremacy of Mazda, he pointed out that in the Pahlavi texts the helpers created by Ohrmazd were pitted against the destructive forces of Ahriman. He explained the myth of creation wherein Ohrmazd created the world to ensnare Ahriman and his legions for a fixed period of 9,000 years, known as the Gumezishn (Mixture) period. Time was linear starting from 0 and ending, in allegorical terms, in 12,000. For the first 3,000 years evil remained in a state of ignorance and darkness. During
the next 3,000 years Ohrmazd created the physical world and his seven good creations. In 6,000 Ahriman attacked and brought about disease, suffering, ignorance and death into the physical world. For the next 3,000 years Ahriman played havoc with Ohrmazd’s good creation until the year 9,000 when Asho Zarathushtra was sent to us as a messenger.

Upon the advent of Zarathushtra an ethical awareness was created amongst humans. A posthumous son of Zarathushtra will be born at 1,000-year intervals (which gave the world its concept of the Millennium) in year 10,000 and 11,000 respectively. Thereafter 57 years before the end of time, the third and last posthumous son, the Saoshyant, will be born. Frashokereti or “making wonderful” will begin and the resurrection will take place. Next the last judgment for all souls will take place, after which Ahriman will be rendered ineffective. At year 12,000, time will cease to exist and the world will be restored to a perfect immortal state, when all of Ahura Mazda’s creations will live in total bliss, indefinitely – the Wizarishn (Separation).

Khojeste then related the Creation myth as applicable to each Zarathushtri in their daily lives: “a quarter of us is spiritual, a quarter of us is physical, a quarter of us is in conflict and the last quarter is one of resolution where we seek the teachings of Zarathushtra.”

Ervad Dr. Ramiyar Karanjia (ramiyark@hotmail.com) principal of the Athornan Madressa (for Parsi priests), and the Sir J. J. Z. and Mulla Feroze Madressas (for Indo-Iranian studies) in Mumbai, is an author, teacher and scholar of the Zarathushti religion. He presented an enlightening talk on “Handarz, Zoroastrian Wisdom Literature.”

Kaemierz Dotiwala (kaemerzd@houston.rr.com) is a founding member of ZAH (Houston) and an active participant in community, affairs. He is founder of TexPenn, Inc. which recycles petrochemicals.

Jehangir Sarosh, UK, (wcrp@btconnect.com) president of World Conference of Religion for Peace (Europe) and founding member of the European Religious Leaders Council, spoke on “Zoroastrianism: a Reasonable Religion.” He stated how happy he was to have chosen the religion of Zarathushtra, for he loved the beauty of its theology, its philosophy and its ethical code.

He stressed the absolute need for Zarathushtris not to start splitting into denominations and the importance of our religion and wisdom tradition in the 21st century. He reminded us about the need to focus on good rather than right, that Angra Mainyu is a mentality (evil is in the mind not in the body) and that purity of the mind leads to communion with His wisdom, the ultimate purity, as stated so clearly in Yasna 28.4.

Orthodoxy and reform have always existed side-by-side, for Zarathushtra has given us a built-in mechanism to update and meet the needs of the moment and keep the religion fresh [Ys. 30.2]. Orthodoxy, reform and common sense, are the triad on which all things keep steady and upright and evolve towards frashokereti. This holistic approach makes our religion reasonable in all senses of the word. Jehangir said the word religion comes from the Latin relegio – ‘to reconnect.’ “Let us reconnect with Ahura Mazda and with each other,” he said, “… our future will only be as great as our past, if we work together, live together and pray together.”

Er. Dr. Jehan Bagli, of Canada, (jbagli@rogers.com) president of the North American Mobeds Council, spoke on “Religion of Zarathushtra and Interfaith Movement.” The Zarathushtrian faith elaborates a universal way of life in quest for Truth through the Good Mind – a Divine gift to mankind. This is an axiom that is so fundamental, that its awareness should be widespread among all faiths. An understanding of this can help the interfaith community in general and Zarathushtis in particular to comprehend the innate spiritual element to help attain wholeness or oneness (haurvatat) with their personal self, and through it among mankind. Such a oneness of the human mentality with the Holy mentality can become a powerful source for the practical application of the Golden Rule embedded in all major faith traditions. The notion of sacredness, uniquely stressed for creation in the Zarathushtrian tradition, if widely appreciated by all faiths can greatly
A vestan scholar, Dr. Pallan Ichaporia of USA (PRIchaporia@aol.com) presented the “Status of Zoroastrianism amongst the Parsi-Irani Zoroastrians in the West.”

He observed a recent, disturbing trend in North America, among both the clergy and the laity, of overemphasis of the Gathic texts and almost complete rejection of the subsequent, non-Gathic texts, identified in the Zend, Pazand, Pahlavi, Persian, and Gujarati languages.

While agreeing that the Gathas were the fountainhead of Zarathushtri wisdom and ethics, he cautioned against the rejection of the post-Gathic scriptures and philosophy.

He put the blame on the clergy who have diluted the importance of the post-Gathic literature, which is as much a storehouse of wisdom, and a treasure chest of rituals.

The subsequent Yashts, Niyayeshs, the Vendidad and other treatises have exerted a great influence on our religion and our rituals, and need to be studied with diligence.

The Rivayets, which are an exchange of clarificatory commentaries from the priests of Iran, guiding the priests of India on many religious issues, is an extensive legacy to the Zarathushtis.

The Gathas are silent on most rituals because it was not a text of, or a commentary on, rituals. That does not imply that subsequent literature was to be relegated to the shelf.

Contemporary Challenges
by session chair Minoo Shroff and Mehli Colah, India
Behram T. Dastur, chief executive officer of the Bombay Parsi Punchayet, presented his personal views as a concerned Zoroasthhti, on "Demography of Parsi-Irani Zoroastrians in India." He commented on three topics:

(1) **Factionalism** has reached ferocious proportions in our community. Envy and jealousy have got the better of some of us. Many vainglorious persons go to outrageous extents, to pull down or demolish a good worker. Dastur made a distinction of being termed as 'ghost towns' and others as 'disaster.' Just 18 months ago there were 29 defunct anjumans and today there are 38! Among the 38 defunct anjumans, there are 15 with not a single Parsi left. It is only a matter of time when other towns will have the dubious distinction of being termed as 'ghost towns' as there will not be a single Parsi alive there. Various measures are being taken to combat this acute situation.

(2) **Fundamentalism** is associated historically, with the early Christian missionaries or Islam; but our brand of fundamentalism is as vicious, as blind, as illogical and as pervert, minus, perhaps the violence. It is a great pity that we, who live so amicably with the rest of Indians, display such bestial ferocity towards our own.

(3) **Intermarriages.** Some have openly branded the children of mixed marriages as contemptible bastards. Our alleged racial superiority is taken to outlandish extents, when our youngsters are told that the genes of Parsi males are superior to those of other males!

There is a small coterie which has abrogated to itself the privilege of being the only flagbearers of our religion, rejecting those who do not subscribe to their diehard views, intermarried Zoroasthritis and those who do not subscribe to their fascist ideology. They take pride in believing that it is better to die out as racial purists, rather than living as a diluted species!

Our community is the only one in the world which refuses to accept children of inter-faith marriages. We have to make up our minds very fast, before such sections get alienated and embrace other faiths.

Dr. Dhalla suggested 23 strategies to tackle the problem of survival, including: Youth employment outside Mumbai; more interaction amongst the youth; encouraging youth businesses; accept offspring of non-Parsi fathers and Parsi mothers; bring down the divorce rate; register births and navjotes; set up marriage bureaus; enhance BPP grants for the third child; BPP to set up a cell to deal with demographic issues.

He urged the formation of a Global Think Tank to study these problems.

Minoo R. Shroff is chair of the Bombay Parsi Punchayet, president of the Federation of Parsi Zoroastrian Anjumans of India, and chair of the World Zoroasthhti Chamber of Commerce (India Region).

Mehli Colah (mehlicolah@yahoo.com) is executive officer at the Bombay Parsi Punchayet.

---

**“Zarathushti Culture – a Revival”**

by World Zoroasthhti Cultural Foundation, Mumbai.

DVD, $5 + $2 S&H (USA & Canada)

To order, contact Roshan Rivetna, 630-325-5383, rrrivetna@aol.com.

The film, “Zarathushti Culture - a Revival” was shown at the Congress in London. It depicts the various cultural activities initiated by Dr. Homi Dhalia who established the World Zoroasthhti Cultural Foundation in 1998. Among the various projects were the conservation of the Bahrot caves, Sanjan excavations, solar concentrators, teaching kushti weaving to Parsi girls, documentation of Parsi history, establishing libraries, teaching our monajats, stitching the sudreh, paghdi making, preserving manuscripts and rare books, teaching Gujarati to Parsi children, Avestan calligraphy, the art of making the toran, and various other projects.
Order or Chaos?
The Choice is Yours

Summary report by Dolly Dastoor, Canada

Shahin Bekhradnia of UK [above left] (shahinbekhradnia@hotmail.com) and Dr. Dolly Dastoor [right] (dollydastoor@sympatico.ca) presented a joint paper with Dr. Khosro Mehrfar of USA (emehrfar@yahoo.com) asking “Order or Chaos? The Choice is Yours.” From the 10th century onwards the religion of Zarathushtra was practiced in two main communities – the Parsis of India and the Iranians in Iran – each developing their own distinct expression of the religion based on their own reality. However pockets of Zarathushti communities also survived elsewhere in Bokhara and the Pamir mountains until a few centuries ago.

The 20th century added a new dimension, a religion which had remained confined to India and Iran suddenly found itself exposed to the world due to geopolitical changes in Iran, in USSR and in Iraq, and also due to technological advances in cyberspace. A religion which had been “concealed” is now being exposed to different peoples.

People want to learn about the religion and then want to practice it and want to be accepted into the religious community. We see this in South America and in Europe. In Iran and Central Asia people are rediscovering their ancient heritage. Can this be stopped?

There are events taking place around us in the world over which we as a community have no control. When people feel they are losing control, losing their identity, they then lose their sense of security as a community and they feel threatened. The first tendency is to become more insular, isolationist and fight to protect the socio-religious territoriality of the group. The first instinct is not to allow anybody to enter the group. This is true of individuals, of communities and of nations.

The presenters asked the question, “Shall we as rightful heirs of this priceless religion keep on staying in the centuries old ‘survival mode,’ continue our isolation in the hope of staying pure, or shall we as visionaries of our time, adjust to the reality of our era, be responsive in a non-reactionary, proactive and planned manner to an ever-increasing demand that people in different parts of the world are showing?”

What kind of supportive sustainable and systematic actions do we need to take to make sure that the control, management and direction of our ancient religion stays with us, and not in the hands of some who through lack of knowledge diverge from the fundamental principles and sooner or later create their own ‘Islands of Zoroastrianism’ in different corners of the world? How can we avoid building these islands which will create branches or divisions in our ancient ‘One Path’ religion and do more damage than good through divergence and deviation?

“In Iran and Central Asia people are rediscovering their ancient heritage. Can this be stopped?"

Is our future hopeful or hopeless? Is it orderly or chaotic? Do Preservation on one hand and Promotion on the other go against each other, or can these principles work together and take us to even more Prosperity? To be effective and efficient in implementing order in our diverse and geographically scattered communities around the globe we must have a plan which has to be proactive, systematic, supportive and sustainable.

The presenters felt that these emotionally charged questions need to be raised and discussed in a mature and responsible way if we are to avoid our total fragmentation into tiny subgroups. Order or chaos, the choice is ours for the 21st century.

Shahin Bekhradnia has a degree from Oxford on Zoroastrian identity, and is a published author and lecturer. She is a Justice of Peace-Magistrate in UK. Dr. Dolly Dastoor [see page 107]. Dr. Khosro Mehrfar has a doctorate in Engineering, hosts a radio program “Persian Culture” in Los Angeles, and is a co-founder of the web-journal www.vohuman.org.
Iranians are freer in their outlook and not as rigid as the Parsis in India. They not only adopt children from outside the fold but these children are accepted by their priests.

**Shahin Bekhradnia** made a passionate appeal, "Iranian Zoroastrians – Why has our Voice been Neglected?" She mentioned that Parsis represented the faith as much as Iranian Zarathushtis, if not more so. According to her, the rituals that Parsis performed were not as per the religion. There is arrogance on the part of those who say that Iranians are uneducated and hence to be looked down upon.

Shahin felt strongly that it was time for Iranians to have their say and be heard. Iranians are no longer uneducated as projected. In fact, the lay population is highly educated as are the women and the mobeds.

While she has no desire to claim superiority, she wishes to give confidence to Iranians which they have lacked and rightly deserve.

Her parents told her that one should leave planet earth a better place when one left this world, and this is what she has always worked towards.

The outward form of religion, including rituals is less important than moral integrity. There was a time when Parsis of India sent their representatives from Surat and Navsari to Iran and looked up to Iran to bring back to India the true religion and answer religious questions posed by the Parsis. Why then should Iran now have to look up to the Parsis of India?

**Homi Gandhi** and **Behram Pastakia** of USA, FEZANA UN/NGO representatives, showed a CD on the UNESCO declaration of “3000 years of Zoroastrian culture.” It was only through the good offices of the president of Tajikistan who as Head of State succeeded in obtaining the UNESCO declaration.

Through the UNESCO status they worked at local, national and international levels. At the local level they worked for environmental promotion. Their participation at the UN level focussed on women’s issues, working on forging alliances with others and working with Gram Seva Trust in India mainly through volunteers to explore a better tomorrow. They sent eye glasses to third world countries. They are working on the significance of NGOs at the UN level. They are working on the significance of NGOs at the UN level. One of their members had gone to survey the destruction in Tamil Nadu after the Tsunami where they are sending relief supplies. They are looking for Iranian-Zarathushti members of the community to join them.

**Dame Dr. Prof. Meher Master - Moos**' paper “Solving the Community’s Problems” was read in her absence by **Dr. Meherbanoo Bakhtiyari** of Iran with her personal inputs, which further enhanced the presentation.

Since 1981 the Mazdayasnie Monasterie - Zoroastrian College - All India Shah Behram Baug Society (for Scientific and Educational Research) has taken up numerous projects, especially in the area of revival of the Mazdayasnie Zarathushtrian daena in its original homeland of Aryiana Vaeja.

**Tajikistan.** In 1991 Meher visited Tajikistan as guest of the Tajik government Friendship Society. The Tajik people speak Persian Dari, follow the Fasli calendar of Roz Hormuzd, Mah Farvardin, with Nouruz, on 21st March, and are proud of their National Poet Firdowsi.

Through the Tajikistan Academy of Sciences, Prof. Dr. Jamshedi Parvonakhan translated the entire Avesta into Persian in Tajik Cyrillic script. UNESCO supported the project by producing a CD on Soghdian Civilization and Avesta.

Zarathushtis have existed in that region for thousands of years. Arkaim on the borders of Russia and Kazakhstan is believed to be one of the 18 'var' built by King Jamshid.
in southern Russia through their mobed, Khalid Ismailovich Gasanian, have built a fire temple. The people of St. Petersburg Zoroastrian Anjuman are also very sincere in their efforts to revive the faith of their forefathers.

Dr. Moos suggests that the right and proper way to solve the dwindling population of the community is to accept these people from Kazakhstan, Tajikistan, Uzbekistan and Russia, who are from our roots as proved historically, archeologically and culturally into our faith and help them in various ways such as supporting their industries.

Session chair Homai Modi (krcamaoi@vsnl.com) is trustee and joint honorary secretary of the K. R. Cama Oriental Institute, Mumbai. She served as honorary secretary of the 4th and 5th world Zoroastrian congresses, in India.

To donate towards Dr. Moos’ numerous projects in Tajikistan, Russia and Uzbekistan, contact mazocol@hotmail.com.

Mobed Dr. Ardeshir Mobed Hormozdyar Khorshidian [photo below] spoke on “Traditions, Rituals, Customs and their Application amongst the Iranian Community.” He traced the social benefits of living together as a community, and the experts’ views of the beauty of age-old Zarathushti cultures. He stressed the importance of maintaining and perpetuating the fascinating traditions and rituals in their original form, with a view to enhance their human, religious and national value. A duty of every Zarathushti is to maintain traditions while refraining from extreme and fanatic behavior.

Dr. Khorshidian is also an eye surgeon in Iran, well known for using the most up-to-date known techniques of his profession and for all the almost-free eye operations and other services that he renders to our community members.

He is, also, the elected president of the Tehran Anjoman e Mobedan. A very able manager, speaker, and prolific reader and writer, he conducts biweekly guidance classes for Zarathushti and non-Zarathushti research students and other interested persons.

Mobed Dr. Kourosh Niknam, of Iran, spoke on “Zoroastrian Religion, Economics and Culture.” While not from a mobed family, he earned the title of mobedyar, in lieu of his religious studies. He was granted a Doctorate of Philosophy of the Religion of Zarathushtra by Dr. Mehr Master Moos, of Zoroastrian College, for his studies of various festivals of the Iranian Zarathushtris. A very good orator, he succeeded in winning the election to the Zarathushti seat in the IRI Majlis.

In his position as MP, Dr. Niknam was called upon to speak several times during the Congress. He

Contemporary Iran-the Future
Persian-Farsi Language Sessions
Report by Mobed Mehraban Firouzgary, Iran
mainly touched upon the general conditions of life in Iran, about the migration of the youth, the need for the WZCC and such other unions, and about what he has been doing and intends to do during his tenure as MP.

Mehrab Oshidari of USA (raheasha@comcast.net) spoke on “The History of the Farsi-Persian Alphabet and Language.” Over time, the Persian language developed into six languages: Median, developed by the Medes; Avestan (Din Dabireh) which was used in writing the Avesta; Old Persian, the language of the Achaemenians; Middle Persian, the language of the Parthians, which continued through Sasanian times; New Persian, which developed since the conquest of the Arabs; and the Dari language which developed after the Sasanians, and is used by the Zarathushitis. The Farsi (Persian) script developed into four styles: Cuneiform, of 36 letters, written from left to right; Din Dabireh, which was again divided into seven types; Pahlavi, with 14 consonants and 25 vowels, used by the Sasanians and written from left to right; and the special style Farsi script (Nasta'lique), the current style.

Dr. Oshidari served at the Ministry of Finance in Tehran for 34 years. He was also vice president of the Tehran Zoroastrian Anjuman, and published the Asha magazine. He presently publishes the Rah-é Asha magazine (email: raheasha@comcast.net) in California.

Alayar Dabestani, co-founder and president of WSZS and member of ZSBC (Vancouver) Board of Trustees, who is well-known for his many charities, gave an overview of “Zoroastrians in Iran: Challenges and Needs.” He said the religion in Iran, with less than 100,000 Zarathushitis, faces enormous challenges to revitalize itself. An inability to preserve our heritage and assets, insufficient employment opportunities, inadequate educational facilities, weak linkage between the Iranian and other Zarathushti communities, migratory youth who lose ties with the rest of the community, and most of all, a loss of pride, sense and hope are some of the critical problems the religion faces. These need to be addressed today if there is to be any hope for tomorrow.
of the oldest and most widespread festivals in the world. It is on the candidacy file to be recognized as an Oral and Intangible Human Heritage by UNESCO.

Mobed Mehraban Firouzgary [at left] submitted a joint paper with Dr. Mehran Sepehri of Iran on “Zoroastrians in Motherland Iran: Past, Present and Future.” In the past fourteen years, Zarathushtis of Iran have suffered tremendously but have remained faithful and protected their heritage with perseverance. However, the last twenty-five years have brought dramatic changes, both in immigration abroad and in community infrastructure.

The paper: (1) analyzed the fourteen centuries in Iran from historical and political point of view; (2) looked at various cultural traditions and customs of Iranian Zarathushtis as they differ from those in India and the West; and (3) prescribed some interventions by community leaders to reverse the diminishing trends in community resources.

A poem by Touran Shahrayri Bahrami of Iran, was recited on her behalf.

Report by: Mobed Mehraban Firouzgary (firouzgary@safineh.net) has been elected continuously to the Board of the Tehran Anjuman é Mobedan for 27 years, and is the sole Zarathushti marriage license issuing authority in Tehran.

The sessions were chaired by: Dr. Farhang Mehr [see page 44]; Shahrokh Shahrokh, Congress vice-chair and architect/coordinator of the new Zoroastrian Centre project; and Shahrokh Vafadari [see page 58].

Mobed Rostam Mobed Kaikhosrow Vahidi [above, left] spoke about “The Universality of the Gahambar Rituals.” He is a chartered accountant, with a PhD in Avestan and ancient Iranian Languages, an editor of Fravahar, and on the Board of the Fravahar Zoroastrian Youth Organization in Iran.

He said that as a result of diversification, and scattering in many countries of the world, the need has come to set up world wide anjumans and charitable associations, to look after the social and cultural status of our community, by way of job opportunities and welfare programs. The Gahambar ritual is a tradition from the remote past – it is a form of charity, in which both the donor and recipient perform a religious duty and give and take from the pool.

In the name of Gahambar, adapted to modern facilities, funds should be raised and facilities created, worldwide, for job opportunities for the young, relief centers for the elderly and efforts made to enrich and tighten our communal ties.

Dr. Meherbanoo Bakhtiary of Iran [photo page 51] who has been an active worker for the Zarathushti cause, spoke on “Nouruz, its Origins and Significance in the Zoroastrian Religion.” Celebrated for millennia at the spring equinox, Nouruz is one of the oldest and most widespread festivals in the world. It is on the candidacy file to be recognized as an Oral and Intangible Human Heritage by UNESCO.

Dr. Meherbanoo Bakhtiary of Iran [photo page 51] who has been an active worker for the Zarathushti cause, spoke on “Nouruz, its Origins and Significance in the Zoroastrian Religion.” Celebrated for millennia at the spring equinox, Nouruz is one of the oldest and most widespread festivals in the world. It is on the candidacy file to be recognized as an Oral and Intangible Human Heritage by UNESCO.

Mobed Mehraban Firouzgary [at left] submitted a joint paper with Dr. Mehran Sepehri of Iran on “Zoroastrians in Motherland Iran: Past, Present and Future.” In the past fourteen years, Zarathushtis of Iran have suffered tremendously but have remained faithful and protected their heritage with perseverance. However, the last twenty-five years have brought dramatic changes, both in immigration abroad and in community infrastructure.

The paper: (1) analyzed the fourteen centuries in Iran from historical and political point of view; (2) looked at various cultural traditions and customs of Iranian Zarathushtis as they differ from those in India and the West; and (3) prescribed some interventions by community leaders to reverse the diminishing trends in community resources.

A poem by Touran Shahrayri Bahrami of Iran, was recited on her behalf.

Report by: Mobed Mehraban Firouzgary (firouzgary@safineh.net) has been elected continuously to the Board of the Tehran Anjuman é Mobedan for 27 years, and is the sole Zarathushti marriage license issuing authority in Tehran.

The sessions were chaired by: Dr. Farhang Mehr [see page 44]; Shahrokh Shahrokh, Congress vice-chair and architect/coordinator of the new Zoroastrian Centre project; and Shahrokh Vafadari [see page 58].

Mobed Rostam Mobed Kaikhosrow Vahidi [above, left] spoke about “The Universality of the Gahambar Rituals.” He is a chartered accountant, with a PhD in Avestan and ancient Iranian Languages, an editor of Fravahar, and on the Board of the Fravahar Zoroastrian Youth Organization in Iran.

He said that as a result of diversification, and scattering in many countries of the world, the need has come to set up world wide anjumans and charitable associations, to look after the social and cultural status of our community, by way of job opportunities and welfare programs. The Gahambar ritual is a tradition from the remote past – it is a form of charity, in which both the donor and recipient perform a religious duty and give and take from the pool.

In the name of Gahambar, adapted to modern facilities, funds should be raised and facilities created, worldwide, for job opportunities for the young, relief centers for the elderly and efforts made to enrich and tighten our communal ties.

Dr. Meherbanoo Bakhtiary of Iran [photo page 51] who has been an active worker for the Zarathushti cause, spoke on “Nouruz, its Origins and Significance in the Zoroastrian Religion.” Celebrated for millennia at the spring equinox, Nouruz is one of the oldest and most widespread festivals in the world. It is on the candidacy file to be recognized as an Oral and Intangible Human Heritage by UNESCO.

Mobed Mehraban Firouzgary [at left] submitted a joint paper with Dr. Mehran Sepehri of Iran on “Zoroastrians in Motherland Iran: Past, Present and Future.” In the past fourteen years, Zarathushtis of Iran have suffered tremendously but have remained faithful and protected their heritage with perseverance. However, the last twenty-five years have brought dramatic changes, both in immigration abroad and in community infrastructure.

The paper: (1) analyzed the fourteen centuries in Iran from historical and political point of view; (2) looked at various cultural traditions and customs of Iranian Zarathushtis as they differ from those in India and the West; and (3) prescribed some interventions by community leaders to reverse the diminishing trends in community resources.

A poem by Touran Shahrayri Bahrami of Iran, was recited on her behalf.

Report by: Mobed Mehraban Firouzgary (firouzgary@safineh.net) has been elected continuously to the Board of the Tehran Anjuman é Mobedan for 27 years, and is the sole Zarathushti marriage license issuing authority in Tehran.

The sessions were chaired by: Dr. Farhang Mehr [see page 44]; Shahrokh Shahrokh, Congress vice-chair and architect/coordinator of the new Zoroastrian Centre project; and Shahrokh Vafadari [see page 58].
He presented a timeline, showing the rise to influence and power of the Parsees in Gujarat and Bombay from 1662 (when the British took possession of the seven islands of Bombay from the Portuguese) in international trade, first in Surat; and then the role of Parsees in the growth of Bombay as the commercial capital of western India.

Prof. Hinnells discussed the prominent and varied roles played by Parsees in India during the Raj, and their activities in the emergence of the Indian National Congress as the key force for Indian independence. He concluded with a discussion of Parsee figures who became prominent in British politics long before members of any other non-European ethnic group.

Rukshana Nanji (rnsanjan@yahoo.com) is pursuing her PhD in Archeology in India and has been field archeologist and ceramics specialist at numerous excavations in India, including Sanjan. She spoke on “Migrants and Merchants – Excavations at Sanjan (2002-2004).”

Sanjan is famous in history and legend as the earliest Zarathushti settlement on Indian soil. Quasi historical works such as the Kisseh-i-Sanjan describe the migration of the Zarathushtris from the shores of Iran to the shores of Gujarat. However, no archaeological work was ever undertaken to either validate or disprove these claims.

The World Zarathushti Cultural Foundation (WZCF) undertook excavations at Sanjan in 2002. Three years of extensive archaeological excavations have brought to light a large urban settlement of brick houses, structures, wells, floors, platforms and even the earliest dokhma to be built on Indian soil. Other finds include Persian and Chinese pottery, glass objects, coins, beads of stone and glass and metal artifacts.

Not only do these finds confirm Zarathushti presence at Sanjan, but also establish the extensive trading activities of our forefathers. The migrant community had apparently played a very active part in Indian Ocean trade during the medieval period. The excavated material is currently under study and the final report is awaited.

Rukshana Nanji

Dr. Jesse Palsetia (left) (palsetia@uoguelph.ca) professor of History at Guelph University, near Toronto, and author of The Parsis of India (FJ, Spring 2005), discussed the engaging and flamboyant career of the Parsi merchant under the title “Sir Jamsetjee Jejeebhoy: Partner in Empire.” Dr. Palsetia focused on Sir Jamsetjee’s rise from obscurity, his business interests, and the intriguing that led to his becoming the first non-Westerner to receive a title of nobility from the British Crown. He also discussed the massive and ambitious philanthropy undertaken by Sir Jamsetjee in his later years.

Dr. Rustom Kevala (below) former chair of FEZANA Publications, provided a wide-ranging overview of the history of the Zarathushti religion and peoples entitled “A Brief History of the Zarathushti Religion up to Parthian Times,” focusing on the empires of the Medes and the Persians. He emphasized the role of the Magi in the governance of the Median empire and the vicissitudes undergone by the religion as a result of the Macedonian conquest.

Minoo Shroff (see page 49).

Nicholas Davidson (Cfar1usa@aol.com) has studied the Gathas and the Avestan language and has co-produced a CD of the Gathas.
Oliver Perceval (operceval@mac.com) an architect in London, has worked on the Zoroastrian Community Center renovation and new fire temple proposal in Rayner’s Lane, London. He spoke about “Number Symbolism and Sacred Geometry in Zoroastrian Sacred Architecture,” explaining the use of sacred geometry in the symbolism and religious architecture of the Zoroastrian culture.

Oliver gave an overview of what sacred geometry was, and why it has been used throughout all cultures to express the divine order on earth. He illustrated his presentation with examples from Persepolis in 500 BCE, the Fravashi symbol and early fire temples.

Chicago architect and photographer Cyrus Rivetna [photo above] (crivetna@Rivetna.com) presented a slide-show on “Zoroastrian Fire Temples of India,” based on information he gathered during a 4-month study tour of Southern Gujarat.

Cyrus visited and documented dozens of fire temples to understand the architectural concepts and techniques of this rare and unique building type. After a look at the history and evolution of Zarathushti religious architecture, from Achaemenian times to the crowded streets of Mumbai, Cyrus took the audience inside a fire temple, explaining the various spaces and commenting on their architectural styles.

Cyrus is committed to helping Zarathushti communities around the world design and construct fire temples, darbe mehrs and community centers that build upon the design elements of the centuries-old traditional past, but still utilize modern building technologies, and are appropriate for the needs of our evolving communities.

He hopes to one day assist a community in building a fire temple with a continuously burning fire, outside India/Iran. This, he feels, would instill pride and serve as a magnet for our scattered diaspora communities.

Nicholas Davidson, USA [photo previous page] presented his research on “The Zarathushtrotema: Priest Kings of Ancient Iran.” The Persian empire of Cyrus and Darius is well known. Less well known is the Median empire that preceded it. Although the head of the Median empire is often spoken of as the ‘chieftain’ of a ‘tribal’ people, the reality was more sophisticated. The head of the Median state bore the title ‘Zarathushtrotema,’ meaning ‘the most Zarathushtrian.’ Unique among Iranian rulers, he was both king and high priest. The Zarathushtrotema is even spoken of as a yazata, expressing a status comparable to the pharaohs of Egypt. Nicholas discussed whether this status gave the Zarathushtrotema a role in the composition of the Avesta.

In a three-part presentation, spread over two sessions, author and lecturer Dr. Rashna Writer, UK [see p. 44] (rwriter@merchantinternational.com) presented “The Zoroastrian Dynasties: 500 BCE – 651 CE.” The Achaemenians: Founders of the Iranian state. The kings – start-
ing with Cyrus the Great, the father of the nation, and Darius, the administrator par excellence – conceived of Iran as a state, and were the first to establish the unity of Iran and the Oriental world. It was pitted against the other great civilization, that of the Greeks. The ethos of Iran was underpinned by the Zarathushti religion, which commanded the dedication of the kings and their subjects.

The Parthians: wrongly overlooked by history. The Empire came to an abrupt end with the conquest of Alexander of Macedon; but the foreign interregnum was then overturned by the Arsacid Parthians who, under Mithradates II established Parthian rule from the frontiers of India to the western borders of Mesopotamia. Having removed the Hellenic Seleucid rulers from Iran, the Parthians prepared to meet the other great poser of the day – Rome. The empire of the Parthians was to last much longer than the Achaemenians; and even though they presided over a decentralized state and religious apparatus, the Zarathushti faith of the Arsacid Parthian kings ensured that Iran continued as a steadfastly Zarathushti land.

The Sasanians: the apogee of Zoroastrian Iran. The Parthian-Roman wars had exhausted both major powers, and in Iran a new dynasty – the Sasanians – took control. Rome remained the adversary, and Zarathushti Iran came in time, to counter a Christian kingdom. Both great powers were subjected to the vicissitudes of war, even as both states reached the very heights of greatness. But long years of warfare, dynastic rivalries and the longevity of rule were to take their toll, and Sasanian Iran was brought down by an Arab enemy newly galvanized by the teachings of their Prophet Muhammad. Thus Zarathushti Iran gave way to an Islamic Iran.

Dr. Vesta Curtis, curator of ancient Iranian coins in the British Museum, and editor of Iran, published by the British Institute of Persian Studies, presented a slide show on “Zoroastrian Symbolism in Ancient Iranian Coins.”

Mandana Moavenat of UK (mmoavenat@gmail.com) presented “Zoroastrian Rural Settlements: Jewels of the Past, Treasures of the Future” on the history of Zeinabad and its place among other neighboring villages, a living tradition and perspectives into the future.

The Zeinabad Trust Fund was formed in 1994 for the restoration of the village, and renewing Zeinabad Atash Bahram or Dar-e Mehr. The funds were raised little by little and work commenced in 1997.

[Continued on page 59]
Religion  by session chair Homi Dhalla, India

Keki R. Bhote of USA is president of Keki R. Bhote Associates, specializing in quality and productivity initiatives. In his presentation “Zarathushtra’s Seminal Contribution to Mankind,” he highlighted the prophet’s contributions to the world in fields beyond his well known theology – agriculture, economics, science and the art of modern leadership. He averred that at that early period in history, Zarathushtra introduced the idea of a settled life as compared to a nomadic existence.

Zarathushtra made Asha the cornerstone of his new religion – a lofty concept with various layers of meaning. In the Gathas, it represented the highest Truth or the Cosmic Law. At another level, ashoi also meant leading a life of good thoughts, words and deeds.

Another concept of great significance to human thought, was that of Free Will. Zarathushtra emphasized for the first time that as man was endowed with the faculty to think, it was his duty to choose between the two paths of good and the evil; and having made the choice, he would be responsible for the consequences.

Shahrokh Vafadari of UK, formerly a petroleum engineering consultant, presented “Zoroaster: Prophet, Priest, Rational Philosopher or a Reformer?”

The concept of Ahura Mazda and the Amesha Spentas was an original contribution of the Prophet. So also were the ideas about monotheism and immortality of the soul. His other major contribution was in the field of ecology and that is the reason why the religion of Zarathushtra is called an ecological religion.

Dr. Jenny Rose of USA (JRose777@aol.com) currently teaches courses on “Women and Religion” at Saddleback Community College and “The Origins and Influences of the Zoroastrian Tradition” at Claremont Graduate University in California. She commenced her presentation on “Teaching about Zoroastrianism” by focusing attention on the earlier western scholars, who had made immense contribution to the study of the religion viz., Anquetil Du Perron, Martin Haug, E. W. West and others.

She pointed out how in recent years there has been a great interest in the formative religions of the Middle East. Religious education teachers in the UK are being encouraged to add Zoroastrianism to the course on world religions, as is being done in schools and several universities in the US. She mentioned that the aim of this presentation was to encourage Zarathushtris to become involved with such educational impetus.

Burzine Waghmar, a PhD candidate at SOAS, University of London, discussed “Parsi Orientalists of the 19th and 20th Centuries.”

He examined the beginnings and development of Oriental studies, properly speaking Indo-Iranian philology by Parsi scholars. It was the fillip afforded by these specialists to Parsis such as K. R. Cama and his colleagues, which led to the establishment of a permanent institute solely devoted to Iranian studies in British India. He devoted attention to tracing the expansion and flowering of such research, especially during the first half of the 20th century. He reinforced the necessity of communally subventing Iranian studies on an enduring basis for the future.

Tehmtan Maneckjee Davar of India, great, great grandson of Arbab Maneckji Limji Hataria (1813 - 1890) missionary to Iran, presented an audio-visual on his illustrious ancestor (also see page 44).

Session chair Dr. Homi Dhalla’s profile and photo are on page 48.
Congress organizers had envisioned including speakers from diverse ideologies and a wide range of topics. The session on “Contemporary Issues” fulfilled this promise.

**Bapsy Dastur** from Dubai (bapsy.dastur@ps.ge.com) a solicitor from the Law Society, England, speaking on “Zoroastrian Values – the Key to Success” reminded us of values of integrity, honesty, charity, industry, ethical behavior and perseverance which guided our forebears, that should continue to shine the light for us in the present age.

**Homi Dhalla [see page 49]** presented a well-researched paper on “Zoroastrian View on Ecology.” He is on record with the Parliament of the Worlds’ Religions to start a tree planting campaign in India. He defines *hama-zori* not only as being connected with all of humanity, but indeed with the animate and inanimate world – the entire universe. A Zarathushti moral ecology is his theme. A prayer he shared with us, eloquently said it all:

> Of what faith are the waters,  
> Of what faith the trees,  
> Of what faith the bounteous mother earth,  
> Of what faith Ahura Mazda,  
> Of what faith was Zarathushtra,  
> Of that faith and of that Law as well,  
> A Mazda-worshipper am I.  
>  
> *[Ys. 12.7]*

Nobel Peace Prize winner, Wangari Mathaai from Kenya, speaks to the nexus between respect for the environment, sustainable development, poverty alleviation and world peace. Her work with tree plantations in Africa is a reminder of the relevance of our Zarathushti faith tradition to modern times. Those interested in mounting tree planting campaigns in their own jurisdictions are invited to contact Dr. Dhalla at wzcf@bom8.vsnl.net.in.

**Vehishta Kaikobad [photo left top] of USA (rak75@yahoo.com)** with a degree in Philosophy, Psychology and Political science from the University of Karachi, has created a module to nurture a Zarathushti child’s spiritual needs using the Montessori method of education. In her presentation “Understanding Zarathushti Precepts through the Eyes of a Child,” she shared her experience as a Sunday school teacher for Zarathushti children in Houston, and generously gave away developed materials to participants for use in their home towns, after a well attended interactive workshop.

**Kourosh Soroushian [photo left bottom] (soroushi@yahoo.com)** editor of “Divine Leaf,” a publication of the Persian Zoroastrian Organization of Northern California, brought a unique perspective of “The Single Adult Zoroastrian Immigrant-SAIZ.” In a well researched paper he posited the thesis that the SAIZ were in a crisis; struggling to find their identity after being exposed to different cultures in their formative years and hence facing difficult choices in being able to find life-partners from within the religious fold.

**Cyrus Cooper [photo left center] (cyrus_cooper2007@yahoo.co.uk)** from the UK shared with us his beliefs of the expected coming of Shah Behram Varjavand. In his opinion, the Holy scriptures, the Gathas, were beyond translation by mere mortals. The views expressed led to considerable discussions, which however were conducted in a respectful manner where participants agreed to disagree without being disagreeable.

The session ended with all of us a little wiser in learning to respect each other’s diversity – willing “to live and let live,” a theme echoed through the Congress.

The session was chaired by **Behram Pastakia [see p. 51].**

**Nostalgic Iran [from p. 57]**  
With the interest of people in Cham, Zeinabad and Mobarakhe, the Atashkadeye Zeinabad Research Center was established in 2003. The first project was an MA dissertation on the Cham Tower of Silence and registering it as a National Cultural Heritage Site. Another project was to sponsor restoration of the Zeinabad reservoir and to register it as a National Heritage site.

The 300-year-old village is named after a ruler of Yazd, Zeinâl Abedîn – hence its Arabic name.
At the end of this session, it was very heartening to confirm that the rituals and traditions of the Zarathushhti religion are primarily for the celebration of life. Each speaker emphasized how happy they felt by following the rituals they had come to know.

Mobed Mehraban Firouzgary [see page 54] from Tehran, speaking on “Zoroastrians of Iran: a Community Nourished with Festivities and Charity,” mentioned that the Irani Zarathushhti community calendar is marked with over 87 festive days including gahambar festivals, monthly jashans celebrating the coincidence of the names of our calendar days with those of the months (known as ‘parabs’ in India) and festive periods like Jamshed Nouruz, Mehergan and Jashne Sadeh.

He gave details of some of these festivities and stated that besides the death anniversary of Asho Zarathushtra (known as ‘Zartosht no Diso’ in India), there are three other ‘All soul’s days’ in the Iranian calendar. It is noteworthy that these days are not celebrated with any trace of mourning; it is customary to hold prayers, religious lectures and then a communal feast.

Co-author of the monumental “A Zoroastrian Tapestry: Art, Religion and Culture,” Firoza Punthakey Mistree (zstudies@vsnl.com) of Mumbai, gave a presentation on the “Shah-i Pariya Sopra” ritual. The Zarathushhti women of Yazd and some Irani Zarathushhtis living in India enact the ‘sopra’ ritual to bring about the fulfillment of a long desired wish. The sopra is a four-part ritual: (1) preparation of an offering to a spirit being, Shah Pariya; (2) the incantation of prayers that must precede the laying of the sopra; (3) the precise format of placing the objects of veneration and the food items necessary for the sopra; and (4) the actual narration of the story of Shah Pariya and the sharing of the meal of friendship with all those who have participated in the ritual.

Dr. Sarah Stewart, deputy director of the London Middle East Institute and part-time lecturer in Zoroastrianism at SOAS, presented “Oral Text and Oral Testimony: Songs and Interviews with Shehnaz Munshi.” She recollected her interviews with the late Shehnaz Munshi and presented the oral text and oral testimony of her work. Mrs. Munshi, had an exceptional knowledge of Parsi devotional life and had amassed a large number of songs – educational, festive and devotional.

Dr. Stewart had undertaken this work in collaboration with Mrs. Munshi for over 14 years. An example of an oral text was the well-known garba – the ‘Atash nu Geet’ which Dr. Stewart described along with some other songs.

It was certainly a rewarding experience for me to learn about our rituals and traditions from different viewpoints. The audience was also enriched with the experience – this was reflected in the many interesting questions after each presentation.

Session chair Homi Gandhi’s profile and photo are on page 51.

Give me enough tears to keep me human, Enough humor to keep me wise, Enough setbacks to keep me humble, Enough accomplishments to keep me confident, Enough patience to teach me waiting, Enough friends to give me love, Enough memories to give me comfort.

- Author unknown

[from Ushao - the Journal of Informal Religious Meetings]
An engineer by profession, Jal Amrolia studied Avestan and Pahlavi languages at SOAS, and has written over 200 articles on Zarathushti literature. He discussed “Problems in the Study of the Mazdayasni Religion.” He analyzed the difficulties in studying the texts due to the “unwritten texts” up to the 4th century. He identified at least 30 contradictions. Although the priests had preserved some texts, he also identified problems there.

Mr. Amrolia encouraged the study of other languages like Sogdian, Arabic, Akkadian, Greek, Latin, because parts of our literature are quoted therein. Research can be carried out for the text and contents of the Zarathushti religion.

Phee Vania [photo left] an active member of ZSO (Toronto) applied her professional training as part of IBM’s global learning team, to present “Zoroastrian Influence and Contributions to Mankind” to an interested audience. In 20 minutes she created an awareness that our religion and heritage are not isolated, and that we have made many innovative contributions to civilizations. The presentation instilled a renewed sense of pride in being a Zarathushti, as we see how generations have truly practiced good thoughts, good words and good deeds.

Composer and writer, Dr. Raiomond Mirza [at left with wife Nina Wadia] presented his PhD research thesis from SOAS, “The House of Song - Music in Zoroastrian Prayer.” Dr. Mirza has uncovered musical structures which are over 1,000 years old in Zarathushti ritual prayers, a fact hitherto unknown. The lecture was presented as a journey in sound and also as an investigation, which laid out facts, clues and theories, and the audience was given the scope to compare their own conclusions with those presented.

British actress Nina Wadia [shown above with husband Raiomond Mirza] spoke of her experiences on the stage and screen scene. She has appeared in the Emmy-nominated Goodness Gracious Me, and sitcoms All About Me, Perfect World and Chambers. She has received critical acclaim for her wide ranging dramatic talents on the big screen in the feature film Code 46, Shakespeare’s The Tempest, Murder in Mind and the ground-breaking Vagina Monologues, for which the Manchester Evening News nominated her for a Best Actress award. She can next be seen in the Emmy nominated drama Waking the Dead as well as the detective series New Tricks.

President of “Managing Across Cultures,” a cross-cultural management and collaboration consulting firm serving multinational corporations in over 20 countries, Dr. Zareen Karani Araoz (zareen@managingcultures.com) [photo left] conducted an interactive session on: “Harmonizing the World Zoroastrian Communities.” She helped participants reflect on the possible reasons behind our differences. People may be exposed to many differing life experiences and to different information about our religion, including one’s world views and our beliefs about life and death.

Many might want to believe that there is, or should be, just one interpretation of Zarathushti beliefs. We must realize that no one scholar or interpretation can necessarily reflect the intended sentiments of our great Prophet, with total accuracy from the fragments of information we have. We are all searching for answers. We all long equally for a sense of belonging, fellowship, caring and support. Zareen asked if we could not try and

[Continued on page 67]
Youth delegates discuss topics of contemporary interest for two packed days

The Gaiety Bar at the Wembley Conference Centre, provided the venue for the youth discussion on the morning of June 25, 2005. The session was well attended by about 30 youth – from Australia, Canada, Dubai, India, Iran, New Zealand, Switzerland, the USA and the UK.

The purpose of the session was to facilitate open discussion on a variety of issues pertinent to young people in the Zarathushhti community, with issues selected by the delegates themselves. From the outset the importance of respecting differing viewpoints was emphasised, along with the need for ideas which create and translate into concrete action. The session was broadly divided into four parts: introductions, topics to discuss, group discussions and feedback.

Introduction. With the aim of providing a relaxed forum to encourage discussion and participation, delegates were first inspired to reveal: their latest CD purchase, the color of their toothbrush and their most embarrassing moment. Amongst the rainbow of toothbrushes that collectively formed in the minds of the group, was an equal array of hapless anecdotes on what went wrong – when and where, coupled with a variety of musical taste.

Topics of discussion. After the introductions, delegates listed topics they wished to discuss. They included: intermarriage, preservation of traditions and culture, the world body, spirituality over rituals, education, setting up a youth chat line, conversion, religious identity, declining population, equality of the sexes and women priests; the question “Is Zoroastrianism a thinking religion?” and the adult franchise of the Bombay Parsi Panchayet. Delegates divided into groups and each selected a topic to discuss, with the emphasis on coming up with concrete suggestions and structures which we could implement.

Discussion. A lively discussion on intermarriage revealed strongly held and divergent views, with some members of the group stating the need to go back into history and the scriptures and seek guidance from them, and others arguing for a reassessment to take account of changed realities. Those looking at the world body questioned its viability and how it would impact them, if at all, and how it would reflect the divergent views across the world. Imaginative ways of preserving rituals and traditions were identified through parental guidance, web-based learning, travel to places of heritage in Iran and India and, of course, exploring ideas at congresses.

Other suggestions were to educate children at home and in community classes with innovative teaching methods, along with multi-media based learning. Ideas to reinvest rituals with spirituality were proposed through prayer, Zarathushti education, study and spiritual leadership.

The sessions encouraged interesting dialogue in an informal environment. Exchanging ideas helped to highlight the common thread that binds our youth and community throughout the world whilst simultaneously providing an insight into the diversity of views within it.
Delegates expressed enthusiasm for carrying the ideas forward, with the first step being to circulate the conclusions and form an online network.

The Youth Session was chaired by Farmeen Kapadia (farmeen.kapadia@yahoo.co.uk) the Young Zoroastrian Committee chairperson. She is a project manager for Children’s Hospital, UK.

Lisa Bandari (Lisa.Bandari@fco.gov.uk) taught English for a year in Germany, worked briefly in the voluntary sector and in local government and now works as a civil servant in London.

Rohinton Munshi of UK (roh@munshi1368.freeserve.co.uk), worked in the private and public sectors before returning to education to pursue a legal career. He works as a legal advisor in the court service.

The Power of One

One song can spark a moment
One flower can wake the dream
One tree can start a forest
One bird can herald spring
One smile begins a friendship
One handclasp lifts a soul
One star can guide a ship at sea
One word can frame the goal
One vote can change a nation
One sunbeam lights a room
One candle lights out darkness
One laugh can conquer gloom
One step must start each journey
One word must start each prayer
One hope will raise our spirits
One touch can show you care
One voice can speak with wisdom
One heart can know what’s true
One life can make the difference
YOU SEE, IT’S UP TO YOU!

- Author unknown
[From Fed Newsletter, 2003]

Youth Sessions by Nikan H. Khatibi

Editor of FEZANA Journal’s Youthfully Speaking section and past president of the California Center’s Youth Group, Nikan H. Khatibi, 23, (Nikan2@aol.com) presented an inspirational talk, “Yesterday’s Youth are not Today’s Youth.”

“They have never known a world without cell phones, fax machines, answering machines, rap music, airbags, ATMs, McDonalds, CNN, and MTV,” said Khatibi, “They are better educated, more creative, and more techno-savvy than any other generation and can get information from around the world almost instantaneously. They are less discriminatory and less prejudiced than previous generations. These are just a few qualities that define today’s Zarathushti youth growing around the world.”

A very active question and answer session followed, with participants wanting more. Nikan brought an invigorating energy to the session, especially when getting to the bottom of eye popping issues such as interfaith marriage and the declining involvement of Zarathushti youth worldwide.

Susan Kaboly-Zadeh of Vancouver, who has a degree in the ancient art of Traditional Chinese Medicine, and was secretary of the Youth Congress in Vancouver, presented her views in her talk “Growing up in the West.”

“For many Zarathustis, growing up in the West can be a heavy task to burden,” said Susan, “On one hand, at home, you have your parents’ cultures and rituals that you experience growing up and, on the other hand, you have the westernized influences that you experience in school, with your friends, and at the workplace.”

She touched upon her experience growing up as an Iranian-Zarathush, first in Canada then in California, and the sacrifices her parents made to bring her to the West and give her opportunities that she
never had before. Susan was able to touch the audience with her personal triumphs that have enabled her to keep the religion a priority in her life.

Canadian Journalist, Feroza Master [below] now studying international journalism in London, eloquently addressed the “Population Decline and its Effect on Parsi Youth.” The 2001 census of India recorded 69,601 Parsis, a decrease from 76,382 recorded in 1991. How is the growing population decline worldwide affecting the onset and development of Parsi Zoroasthhti youth?

Feroza touched the audience with her astonishing facts and predictions for the future. It’s difficult to hear that our religion is declining in parts of the world. The youth of tomorrow are the hopes of those living today – and it is up to us, to do our best to maintain this great religion and continue to strengthen it as we move forward. Feroza made it clear that challenges are and will continue to be faced, but that they are simply obstacles that can be overcome by working together.

According to Armaiti May (kind_dvm@yahoo.com) 24, a veterinary student at University of California, speaking on “Vegetarianism and Zoroastrianism,” as Zarathushhtis, we have a responsibility to stand up for what is good and fight evil. By choosing a vegetarian diet, we show compassion to animals, look after our fellow mankind in helping to reduce world hunger, ensure our children will inherit a clean, thriving planet, and respect our own bodies by eating plant-based foods which are much healthier than animal products – all staunchly Zarathushhti precepts. Our religion specifically requires that we abstain from flesh foods during the month of Bahman and on Bahman Roj, Mohor Roj, Gosh Roj, and Ram Roj, but why not show compassion for animals on all days of the month? Meat is considered naso (dead matter); it is not meant for consumption by humans.

One of the 101 names of Ahura Mazda is Besh-tarna, which means “The reliever of all pain and suffering.” If everyone were vegetarian, we would have more than enough food to feed everyone on the planet, which would relieve a lot of pain and suffering. Fewer humans would suffer, and clearly, fewer animals would suffer. Let us live more compassionately by changing our eating habits and in so doing, encourage others to follow suit.

A PhD student at the University of Michigan in Iranian Studies with a focus on Zoroastrian theology, and a FEZANA-UN representative, Suzie Karani presented “The Feminine Attribute in Zoroastrianism.”

The religion of Zarathushtra is sometimes pegged as one of the more progressive world faiths within the context of gender. The roles of Armaiti, Haurvatat and Ameretat (the female Amesha Spetas) – along with their equal counterparts Asha, Vohu Manah and Khshathra (the three neuter deities) – demonstrates gender equality in Zarathushhti theology. Moreover, the role of Armaiti as a prominent female figure in the Zarathushhti triad (Armaiti-Asha-Vohu Manah) is also notable. She is regarded as the most prominent female figure and daughter of Ahura Mazda, buttressing Asha (truth) and Vohu Manah (good law) while advocating a guardian for the cow in the yasnas [Yasna 29]. With due fair praise given to both male and female deities, as exemplified in the Yasna Haptahhaiti, devotion and respect are equally returned to both genders.

However, these apparent gender parallels should not be taken as an example of any modern sort of feminism. Rather, it is an important example of Zarathushhti philosophy that Zarathushtra stresses equality, rather than superiority of one gender over the other. In other words, our prophet was all the wiser – he recognized that humanity is at the heart of life, and that gender is unimportant to an individual’s worth. Men and women are of equal worth – not because of their gender, but in spite of it. As Zarathushhtis, we acknowledge that any conversation about women is also always about men.

The following three reports were submitted by Tashan K. Mistree, a biomedical engineering student at Georgia Institute of Technology, and an active member of the Atlanta Zoroastrian Anjuman.

Attending from Dubai, as one of the youngest priests of our community, Er. Shahyan Dastur presented the thanksgiving “Jashan Ceremony.” Er. Shahyan helped the audience understand the underlying symbolism and meaning by touching on each aspect of the ceremony, from the prayers that are recited, to the methodology used.

Though only 13 years old, Er. Shahyan added his own feelings of enjoyment at performing such a prestigious ceremony and his great love for eating malido that makes performing the jashan all the more sweeter!

Er. Shahyan has performed many jashan ceremonies and actively par-
The Fourth World Zoroastrian Youth Congress

"Preserve, Practice, Perpetuate"

University of Ballarat, Victoria, Australia
December 27, 2007 to January 3, 2008


(Also see ad on page 35)
In an initiative spearheaded by Dr. Pallan Ichaporia (PRIchaporia@aol.com) and Rohinton Rivetna (RRRivetna@aol.com) a new “Society of Scholars of Zoroastrianism (SSZ)” has been established: to encourage Zoroastrian research and scholarship; to publish a research journal; to preserve manuscripts; to build an archive of research papers; and to establish seats of Zoroastrian Studies. Conceived to be an organization of peers, it will provide a forum for scholars to communicate, and direct their research efforts in a constructive manner for the benefit of the community.

Founding scholars are: Dastur Jamasp Asa (Mainz University visiting scholar), Jamsheed Choksy (Indiana University), Touraj Daryaee (California State University, Fullerton), Richard Frye (Harvard), Almut Hintze (SOAS), Helmut Humbach (Mainz University), Pallan Ichaporia (Mainz University), Dastur Firoze M. Kotwal

[Continued on next page]

Mobeds - Sowing the Seeds by Er. Jehan Bagli

The meeting, a first in the history of the Zarathushti clergy, was convened at the request of Er. Dr. Jehan Bagli of Canada, president of the North American Mobeds’ Council (NAMC) and attended by mobeds from Iran (Mobeds Dr. Ardeshir Khorsidian, and Mehraban Firoozgary), India (Ervads Yezdi Panthaky, Palanji Dastoor and Zarir Dastoor), United Kingdom (Ervads Rostam Bhedwar, Marzban Dastoor, Homi Desai and Jal Karkaria), USA (Er. Soli Dastur) and Switzerland (Er. Dr. Naval Dastoor).

The purpose of the meeting was to have an interactive dialogue among the mobeds of the world. In the interest of knowledge and education, it is of primary importance that Zarathushti mobeds share with each other their mode of preserving and perpetuating the ritual traditions of the religion of Asho Zarathushtra and better their social and academic status.
In the global village in which we live today, mobeds in various parts of the world are immersed in diverse socio-cultural environments. These cultural diversities often exert profound influences, imprints, and stresses to cause superficial alterations in one’s traditional practices. It is therefore crucial for the religious community to learn about the efforts of mobeds in various diaspora communities, to maintain the fundamental commonalties of the faith, while at the same time, maintaining harmony with the culture of their adoption.

It was indeed an enlightening experience to learn how the ritual of ordainment of priesthood differed in Iran from that in India.

Meetings such as these can promote scholarship among mobeds, help ameliorate economic well being of mobeds worldwide, and stimulate better understanding of the institution of mobeds among the laity.

Scholars Roundtable
[Continued from previous page]

(SOAS visiting scholar), William Malandra (University of Texas, Austin), Jesse Palsetia (Guelph University, Toronto), Jenny Rose (Claremont Graduate University, CA), James Russell (Harvard), Martin Schwartz (Berkeley), Burzine Waghmar (SOAS) and Gernot Windfuhr (University of Michigan); and student member Suzie Karani. Rohinton Rivets will serve as secretary.

In this first meeting of the SSZ, after a quick overview of the vision and mission for the Society, there was discussion on a letter from Prof. Richard Frye, and on Prof. Jean Kellens’ (College de France) contention that Zarathushtra was a mythical hero. This was challenged by Prof. Schwartz and Prof. Hintze.

Suzie Karani suggested that the SSZ publication invite articles on a specific, given theme, from different perspectives.

[From notes by Suzie Karani]

History and Contemporary
[Continued from page 61]

come together in that spirit as Zarthushtis, even if some of our conclusions or beliefs about what our Prophet propounded hundreds of years ago, differs? Zareen helped people reflect on some of the essential values of our religion, that most believe in, and that can and should bind us:

- **Truth and Righteousness:** To recognize our religion’s basic tenet, Asha, and allow each individual to search for his or her Truth.
- **Purity:** To maintain purity and compassion in our thoughts, speech and actions, realizing that harming any part of nature or any individual, by thought word or deed, has repercussions on the whole web of humanity.
- **Charity:** To be instruments of bringing happiness to others, remembering that “Happiness to him/her who brings Happiness to others.”
- **Equality:** To uphold and acknowledge the significant contributions of women and men at this conference, and their little acts of kindness.
- **Peace, Harmony, Community spirit:** To maintain a harmonious and non-violent approach in all our interactions. To ensure that our time here promotes harmony, articulating the truth as we see it, but always in a respectful fashion.
- **Divine Wisdom and Justice:** To trust in the one great eternal spiritual law of Truth, Order and Justice, acknowledging that “As you sow, so shall you reap.” May coming generations respect the nobility and dignity with which we
conduct our lives and our business together.

Zareen challenged the audience to ponder on some difficult issues and think of what they wanted to commit their lives to, and work in that direction. She shared her dream of wanting Zarathushitis to work towards: renewing the spirit of true community with mutual support worldwide; fostering genuine Harmony and Love in homes; really living the essential Zarathushti values in all we think, say or do; preserving traditional rituals, while adapting them to our modern and changing lives; overcoming petty conflicts and modeling our legacy of Integrity and Individual Responsibility, trusting in the Law of Asha.

Network director of the “Zoroastrian Women’s International Network” (ZWIN) Zareen Karani Araoz (zareen@managingcultures.com) introduced how ZWIN originated at Congress 2000 in Houston, with women from 14 countries. It is a non-political, non-hierarchical network to support Zarathushti women and children, primarily, and the community at large. ZWINers have supported children who are critically ill, people in need, and also sponsored four girls from India to come to North America in a “Dream Come True” program.

ZWIN has a Student International Network in 29 cities, that connects students away from home with the local Zarathushti community. ZWIN also runs an e-group to connect Zarathushti students worldwide. ZWIN presented awards this year to two outstanding ZWINers, Roshan Rivetna and Khorshed Jungalwala, for their contributions. ZWIN is looking at a way they could help young people to meet one another more easily, to help them find partners within the community.

ZWIN is currently supporting a Food Scheme for the needy, in Mumbai [see page 136].

Trips around London

Congress delegates were offered guided trips to the British Museum, British Library, Westminster - Houses of Parliament, Cambridge, and a reception at SOAS.

At the British Museum. Top, a group of Congress delegates by the original clay cylinder, bearing the celebrated ‘Edict of Cyrus’ in Akkadian cuneiform. A replica at the UN headquarters in New York acknowledges it as the world’s first “Bill of Human Rights.” The visit to the Museum was all the more meaningful, as the tour was personally conducted by the curator of the ancient Iranian section, Vesta Curtis [shown in the middle photo with the Cyrus Cylinder and other Achaemenian tablets] arranged courtesy of ZTFE’s Rusi Dalal. Dr. Curtis explained the magnificent Persian collections at the Museum, including the priceless Achaemenian ‘Oxus Treasure’ [inset] discovered in the late 1800s on the banks of the River Oxus.
Through the good offices of ZTFE, Congress delegates were taken on a tour of the hallowed halls of the British Parliament, laden with British history.

The tour culminated with a private reception in a Committee Room, at the invitation of the Hon. Gareth Thomas, Member of Parliament for Harrow, where the Zoroastrian Center is located. While the MP was unfortunately unable to attend, ZTFE executives Noshir Avari, Dorab Mistry and Rusi Dalal presented the group with a flavor of the British Parliamentary system and the role of Parsi MPs Dadabhai Naoroji, Sir Mancherjee Bhownageree and Shapurji Saklatvala. “We Zoroastrians have to get back here - in the Parliament,” noted Avari, “We have to rekindle the Zoroastrian spirit.” This was echoed by Mistry, who noted that the 278,000 Jews in the UK, had 51 MPs.
Delegates enjoyed a variety of cultural entertainment programs, of almost 100% home-grown talent, as well as nights out in London.

**ENTERTAINMENT**

**Parsi Nite.** On Opening Day, the Parsi Nite entertainment put together by Shenaz Mistry, Dolly Contractor, Natasha Dalal, Nergis Avari and Freny Writer, began with a prayer by 8 year old Narina Bomanjee. A fashion show, the “Flower of Youth,” by the Zoroastrian Youth of London featured traditional garas and daglis. The beautiful stage of the Zartoshty Brothers Hall resonated to the music and the applause of the large audience of 600, who enjoyed the dashing young men and the smart and lovely maidens who appeared on the catwalk.

A Salsa Dance by children under the direction of Natasha Dalal had the diners standing up and jiving in the aisles. This was followed by a solo recital by accomplished violinist Fra Rustomji, who has performed at Chequers for the Prime Minister.

A group of Parsees led by Tehmurasp Dumasia with Cawas Pahlan on the keyboards belted out a traditional
Parsi Gujarati number “Hamé Parsi Hamé Great,” to a spontaneous chorus from the audience.

Young Jehangir Sadri [photo left] performed a Michael Jackson song and dance impersonation which literally brought the house down.

Shaizeen Persha and Shiraz Kootar performed a pulsating Indian film dance, followed by Cyrus Suratia on the violin. Then came a Garba dance by six local Zarathushtis, with authentic costumes, set, music and make-up under the direction of Dolly Contractor.

Accomplished and acclaimed Ceroc dancer Ruby Contractor and her partner wowed the audience with a Spanish Ceroc dance. After a recital by young Amy Suratia, the audience was treated to a superb display of acrobatics and gymnastics by prize-winning gymnasts, sisters Anahita and Ava Daruwalla. Mahrukh Dumasia performed one of her famous Indian film dance numbers. Then came the Dandiya Raas by the same team as the Garba but with even more zest and power!

The evening came to a close with the much-acclaimed comedienne and actress Mahabanoo Mody Kotwal of Mumbai, who had the audience in stitches with her repartee and her inimitable rapid-fire delivery of jokes and anecdotes. She received a standing ovation.

At the end of the evening, which was compered by Paurushasp Jila, Congress chair Dorab Mistry paid tribute to the performers and thanked the helpers and technicians for their endless hours of preparation.

After a sumptuous sit-down Parsi dinner – the Zartoshty Brothers Hall was filled to overflowing with 400 diners on
the ground floor, about 70 in the foyer
and over 100 on the balcony – those
who still had some energy left danced
to a live band, late into the night.

Youth Nite – Inferno Nite. 194 young Zarathushtis came to the posh
Millennium Mayfair hotel (as the
name implies, in trendy Mayfair) to
participate in the Youth Nite, organ-
zized by the Young Zoroastrians wing of
the ZTFE, led by Farmeen Kapadia
and Taronish Jasavala. Dinner,
DJ, a magician and great music and
dancing made this an extremely exciting
and enjoyable night for the youth.

Theatre Night - The Far Pavilions. This
hit play, set in the days of the British
Raj and based on the book by M. M. Kaye
and its follow-on TV serial, has been capti-
vating audiences in the West End of Lon-
don for several months. The Ambas-
sador Theatre in Lon-
don’s West End set a
record of sorts –
never before had it played host to a
hundred Zarathushtis in its grand and historic auditorium!

Persian Nite. Delegates were
greeted in traditional Persian style
with a mirror and a sprinkling of
rosewater by Iranian women in tradi-
tional dress. The highlights of Per-
sian Nite were the delicious Persian
fare especially prepared by London’s
famous Mahdi Persian restaurant
and the famous live band of Maestro
Jirar Petrossian. Most memorable
was the joyous dancing by the audi-
ence to the rhythm of Maestro Jirar.
At one point, about 200 dancers formed an ‘arch of admiration’
around the Zartoshtys’ table to show
their admiration and love for the phi-
lanthropic couple and their families.

After about an hour of pulsating
music and dancing, the program
began with a rendering of Ashem
Vohu by Mahnaz Khosraviani, fol-
lowed by a much-applauded Persian
harvest dance by very young children
(8 to 11 years old) under the direction
of Mahnaz Ostaaad and Mojdeh Ker-
man. A rendering of the Gathas in
verse and music by Naheed Ekhti-
yari, Delaram Dehmobed and Arezu
Shahyari was followed with a piano
recital by young Raxana Zomorodi
and a declamation by Naheed
Ekhtiar. Well-known comedienne
Shappy Khorsandi regaled the audi-
ence with her stand-up comic act and
to the delight of the audience, her
father, well-known personality
Manny Khorsandi made a surprise
guest appearance.

The Persian Nite entertainment was
put together by Simin and Shahrokh
Shahrokh and very ably compered by Roya and Rostam Siamak.
Ashraf Falahati and Shahin
Bekhradnia helped out with the
arrangements.

Performance of Shirley Valentine.
Mahabanoo Mody Kotwal is a leading
Parsi actress on the Mumbai stage. She
also features in a weekly TV sitcom
called The Bativalas of No 43. She has
had a 30-year career on stage and in films
in India and has also performed on the
West End stage in London and starred
in two English films produced by the
BBC.

It was a coup for Congress organizers
that Mahabanoo Mody Kotwal
accepted their invitation, and came to
London (at her own expense). The audi-
ence sat spellbound through the two acts
in pindrop silence and roared with
laughter from time to time. At the
end they gave Mahabanoo a standing
ovation.

Musical Interludes. The beautiful
multi-purpose Zartoshty Brothers
Hall was converted this evening into
a music chamber with a grand piano
transported especially for the event.

Well-known concert pianist Meher
Toorkey, who has performed at presti-
tigious venues such as the Purcell
Room and at Wigmore Hall, gave a
piano recital. She also accompanied
Fra Rustonjji on the violin. Finally
Meher Toorkey and Firoze Dalal
played a duet on the piano and liter-
ally brought the house down.
Dinner was by restaurateur and TV personality Cyrus Todiwala, one of London’s most recognizable faces!

CLOSING CEREMONY

The Closing Ceremony was celebrated with the Fasli Tirgan jashan and gahambar, and was open to non-Congress delegates also. A large turnout of about 700 Zarathushtris made this a memorable finale to the Congress. The Mayor of Harrow graced the occasion with her presence. The grand jashan ceremony was performed by a large number of mobeds from the UK as well as around the world.

Award presentations. The highlight of the closing ceremonies was special recognitions accorded to two stalwarts of the Zarathushti world [see World Awards, this page].

Leaders from the Indian community presented ZTFE with a gilt-framed picture of the Sanjan pillar, with some heart-warming words about the warm relations of the Parsis with their Hindu hosts, since their landing at Sanjan, on the Western shores of Gujarat, some 1,000 years ago.

Next World Congress. Meher Bhesania [photo below] (director, WZCC-Middle East) made a compelling presentation, accompanied with a film on Dubai, in support of their bid to host the 9th World Zoroastrian Congress, in that beautiful city, in 2009.

After all the closing formalities and a delicious traditional dinner by London’s Zarathushtri caterer Armin Dastoor, the audience danced away the night to Tiran Petit’s rock ‘n roll band, bringing yet another memorable Congress to a close.

-The by Dorab Mistry

The World Zarathushti Award for Humanitarian Service and/or Philanthropy was awarded to Mehraban Zartoshty and his late brother Faridoon Zartoshty (and accepted on his behalf by Faridoon’s daughter Farangis Zar doshty Maneshni) in recognition of the Zartoshty Brothers’ philanthropy and munificent contributions to social and humanitarian causes worldwide. For the past 40 years and more, the name of the Zartoshty Brothers is synonymous with philanthropy – for education, scholarships, endowing a chair at SOAS, giving new life to a sick child, helping build darbe mehrs in the West, and most recently, the new Zoroastrian Centre in London.

A special recognition as “Entrepreneur of the Century” was conferred by the Congress and the World Zarathushti Chamber of Commerce, upon Ratan Tata, chairman, Tata Group, and accepted on his behalf by Anvar Hassan, managing director of Tata, UK Limited. Ratan Tata, who was declared “Asia’s Businessman of the Year” by Forbes last year, has been at the helm of India’s second largest industrial combine, with a turnover exceeding Rs. 70,000 crores, for over a decade. Well-known the world over for its rigid ethical standards, Tatas believe in corporate social responsibility; 66% of the profits of Tata Sons, goes to charity.

World Community awards. It is hoped that future world congresses will perpetuate this tradition of honoring worthy members of our Zarathushti community, that was first instituted at Congress 2000 in Houston. The 2005 awards were administered by regional leaders from India, Iran, North America and UK/Europe, based on guidelines drawn up by the Late Dinshaw Joshi and Yasmin Pavri for Congress 2000. The plaques were designed and made in Houston by WZCC vice-president Homi Davier.
WZCC meet

World Zarathushti Chamber of Commerce convenes at the Congress for its fourth annual general meeting and business conference, and to recognize and showcase Zarathushti success stories.

WZCC DIRECTORS’ MEETING

A meeting of WZCC directors, UK chapter executives and guests was held at Cyrus Todiwala’s Café Spice Namasté restaurant on June 27th.  

Elections. It was noted that 8 out of the 15 directors will not be eligible for re-election at the end of their terms in 2006. Elections will be held by December 2005 so that the newly elected directors could work with the retiring directors for a year, thus enabling a smooth transition. Nominations are sought for directors who are willing to commit time and energy to the WZCC cause.  

SynergyZ. The directors thanked Meher Bhesania and her team for the impressive new publication SynergyZ, and pledged support by way of input and advertisements.  

Future Directions. A lively discussion followed on future directions and initiatives for WZCC. Ideas flowed in the areas of motivating further successes by networking and communicating the many WZCC success stories and preparation of a resource guide of mentors and venture capital sources.

At Behram Pastakia’s suggestion, Venture Capital Funding was selected as one of the legacy projects of the Congress-WZCC 2005. Firdosh Mehta indicated that a certain amount of monies may be available from FEZANA, and/or monies could be borrowed with the trust becoming a guarantor; Homi Davier would be leading an effort to consider all options.

Karan Bilimoria indicated that he was very impressed by the progress being made by WZCC in a few short years. He supported the idea of a resource guide with in-house monitoring. He also recommended linking with other business organizations such as TIE and other Asian business organizations.

Cobra Beer czar and president of WZCC-UK, Karan Bilimoria, shares a bottle of his General Bilimoria Wines, with noted restaurateur Cyrus Todiwala, MBE, at the WZCC directors’ meeting at Café Spice Namasté.
Far left, at the WZCC AGM 2005 and Business Conference, l. to r., Kaemerv Dotiwala (Houston), Xerxes Wania (Toronto), Rohinton Rivetna (president), Zareen Karani Araoz (chamber network director), Rusi Gandhi (NY chapter chair), Bomy Boyce (director-Canada), Meher Bhesania (director-Middle East), Dadi Mistry (VP-International).

Photo left, Edul Daver (corporate secretary), Sarosh Collector (treasurer), Farrokh Engineer (keynote speaker), Dorab Mistry (director-UK), Karan Bilimoria (president-UK), Minoo Shroff (president-India), Alayar Dabestani (USA/Iran).

Below, Rohinton Rivetna presents Congress medallion to Farrokh Engineer. Dorab Mistry is at left.

It was a wonderful evening of wining and dining as gracious host Cyrus Todiwala served up a superb multi-course dinner, and guests tried General Bilimoria wines and the new line of lo-calorie Cobra Beer. Special thanks to Cyrus Todiwala and Karan Bilimoria for hosting the delightful evening.

**Annual General Meeting**

Congress chair and WZCC director-UK, Dorab Mistry, gave a warm welcome to delegates to the 4th annual general meeting, on June 29th, at the Zoroastrian Centre in London.

President Rohinton Rivetna remarked that “our systems are now pretty much in place, meshing together, like teeth on a cog wheel … our website (www.wzcc.org) is ablaze with new and exciting features; our chamber e-group provides instant communication; our flagship publication, SynergyZ has been born; our annual recognition program is in place; two business delegations were arranged – to Dubai and to Iran. Our Annual Report is a compendium of all the initiatives in our local chapters, which is where the action really is. We now need to set our sights higher, and ensure the full utilization of these systems for the success and profit of our members and our Zarathushti community worldwide.”

Treasurer Sarosh Collector presented the 2005 statement of receipts and disbursements at the central level and the 2006 budget. Local chapters remit 40% of local collections to the center. Secretarial and office support charges are donated by WZCC-India, in lieu of cash dues.

Corporate Secretary Edul Daver presented the very comprehensive 2005 Annual Report package prepared by him. He noted that the Board of Directors had agreed to elect replacements by December 2005, for the eight ini-
in the UK, presented motivational incidents from his life in a light format. His presentation was both enjoyable and inspirational.

Honorary membership of the WZCC was conferred upon Cobra Beer CEO Karan Bilimoria by Mehraban Zartoshty [see next page].

Annual Recognitions. Three 2004 WZCC Annual recognitions were presented – for Outstanding Zarathusthi Professional to Dr. Rusi P. Taleyarkhan, Outstanding Zarathusthi Entrepreneur to Hosi Mehta and Outstanding Young Zarathusthi Entrepreneur/Professional to Xerxes Wania [see page 78].

Regional directors and chapter chairs reported noteworthy activities and initiatives in their chapters, which are compiled in the 2005 Annual Report. There are 15 chapters: Australia (Filli Madon), Toronto (Sam Meer), Mumbai (Kersi Limathwalla), Delhi (Rustom Daroga), Pune (Adi Engineer), Ahmedabad (Sarosh Ginwalla), Iran (Khodayar Attaie), Middle East (Meher Bhesania), Pakistan (Nowsherwan Irani), Chicago (Pheroze Nagarwalla), Houston (Zarir Sethna), Los Angeles (K. Patel/H. Bodhanwala), New York (Rusi Gandhi), San Francisco (Jamsheed Gandi), UK (Karan Bilimoria); and representatives in 3 countries: Hong Kong (Jal Shroff), Singapore (Russi Ghadiani) and China (Mehernosh Pastakia).

Special Activity reports were presented by Bomy Boyce, on ByLaw Revisions, Meher Bhesania on SynergyZ, and Dr. Zareen Karani Araoz on the zchamber e-group. On behalf of Technical Director Yazdi Tantra, who has taken the WZCC website to new heights, with an average of 70 visitors per day, Ader Gandi (San Francisco) gave a live demonstration of its capabilities.

BUSINESS CONFERENCE
RECOGNITIONS & SHOWCASE

Keynote speaker. Cricket icon Farrokh Engineer [photo previous page] who grew up in Dadar Parsi Colony, played test cricket for India in the 1960s and 70s, and now settled

Showcasing Successes. Three successful businesses were showcased – by Cyrus Todiwala, Shernaz Engineer and Edul Daver [see below].

Open Forum. Cyrus Todiwala (UK), Shernaz Engineer (UK), Meher Bhesania (ME), Dadi Mistry (India) and Kaemerz Dotiwala (USA) were on a panel moderated by Perses Sethna to answer business related questions.

NEXT WZCC AGM

The next 2006 WZCC Annual General Meeting will be held in December 2006 in Mumbai.

[By Roshan Rivetna, based on report by Edul Daver]
London’s award-winning restaurateur Cyrus Todiwala, MBE, proprietor and executive chef of Café Spice Namasté restaurant in Prescot Street, The Parsee in Highgate, and a new café in Portland Street, related his remarkable rags to riches story. “The Home Office kept trying to throw me out of the country,” he said, relating his early struggles, after arriving in London from Mumbai in 1991. “There I was, with a wife and two kids, and I had no money.” He related how his luck turned after he bought a charity raffle ticket with his last pound, and won a car. With passion and perseverance, Cyrus, with wife Pervin, has overcome all odds in a tough market to become an award-winning author, restaurateur, TV personality; and “beyond all his expectations” was awarded MBE (a step below knighthood) from the Queen, for his contributions to the restaurant and catering industry.

A member of the core committee of WZCC-UK, Shernaz Engineer spoke of how her Zarathushti values have aided in her success. Shernaz’ career in recruitment has spanned 25 years. Twelve years ago she founded Verity Appointments, primarily a legal secretarial agency, but which now encompasses general secretarial, bilingual and other office staff. Seven years ago, Shernaz started Verity Education, an agency that supplies staff to schools. Shernaz was awarded the London Day Business Award in 2003 for making a difference to life in the capital.

WZCC confers honorary membership to Karan Bilimoria, CBE

Through a unanimous vote of the Board of Directors, Karan Bilimoria, CBE, was awarded honorary membership of WZCC. The presentation was made by Mehraban Zartoshty at the Zoroastrian Center, London, on June 29th.

Karan Bilimoria, founder and CEO of Cobra Beer, Ltd. and General Bilimoria Wines and chairman of Cobrabyte Technologies, related the key success drivers that he believed led to his phenomenal success story. “What I have come to learn from creating Cobra Beer from scratch and against all odds in the most competitive beer market in the world,” said Karan, “is that if you have the passion, drive and aspiration to succeed, the sky is the limit … Innovation, vision and determination are the driving force of business today.”

Karan, who has garnered many accolades, among them, CBE-Commander of the British Empire, Pride of India gold medal, National Business Awards’ Entrepreneur of the year 2004, London Chamber of Commerce’s Entrepreneur of the Year 2003, Cambridge University’s Visiting Entrepreneur, Ernst and Young’s London Entrepreneur of the Year 2003, Asian of the Year 2002, the prestigious Monde, Brussels Selection gold medals, and more … touched all hearts when he said: “There is no greater honor than to be recognized by your own community. I am so honored and touched to be made an Honorary Member … I am delighted by the progress that has been made with the WZCC worldwide, and it is my privilege to be its founding president in the UK. I am so proud of our community.”

Under the leadership of Karan as president, and WZCC UK director Dorab Mistry, WZCC-UK has taken some innovative initiatives to encourage and promote Zarathushti business and enterprise.

Karan, 44, went to Hebron School in Ooty, India. After receiving his B. Com. degree from Osmania University in Hyderabad, he qualified as a chartered accountant at London Metropolitan University, and went on to get a M. A. Law (Tripos Parts I and II) from Cambridge University. He worked at Ernst & Young as a chartered accountant, before his venture into business. Karan and his wife Heather live in London with their three children, Kai (8), Zara (5) and Josh (3).

About Cobra Beer. Cobra Beer is one of the fastest growing beer brands in the UK, with a current turnover of £55 million at retail value. It has been exported to over 30 countries worldwide, and is available nationwide in more than 5,600 Indian restaurants and in major supermarkets and off-licenses. Headquartered in London, UK, Cobra Beer has offices throughout the world, including India, South Africa, and the USA.

Contact: Cobra Beer Ltd., www.cobrabeer.com,
tel: +44 (0)20 7731 6200, email: kfbilimoria@cobrabeer.com.
Outstanding Zarathushti Professional

Dr. Rusi Pestonji Taleyarkhan

Prof. Rusi Taleyarkhan is an international authority in ‘acoustic inertial confinement nuclear fusion’ for national security and defense. He is also a specialist in nuclear reactor thermal-hydraulics and safety technology. In 2003 he accepted a tenured position at Purdue University as Professor of Nuclear Engineering, while he still retains his position of Distinguished Scientist at Oak Ridge National Laboratory in Tennessee. Dr. Taleyarkhan has over 150 publications, 20 patent and invention awards. He graduated from the Indian Institute of Technology in Madras and the Rensselaer Polytechnic Institute in New York. He lives in Lafayette, IN, with his wife Navaz, and daughters Pervin, 17, Manaz, 16, and Meher, 11.

Outstanding Young Zarathushti Entrepreneur

Xerxes Feroze Wania

Xerxes Wania is president of inSilicon Canada. His office grew in less than two years to a multi-million dollar business. inSilicon products are utilized in Intel, Sanyo, Hitachi, Sony and other products. Prior to inSilicon, Xerxes was founder of Xentec, Inc. He grew the sales from $180K to $2M in 2000. Xerxes was featured in the top 50 profitable start-ups for 1997-2000. Xentec was sold for US $16M.

Hosi Pervez Mehta

Hosi Mehta studied automobile engineering in India before coming to the US in 1975. He enrolled in an auto mechanics program and worked as a mechanic. Hosi returned to India in 1978 and ran an automotive business for 5 years before returning to the US. Hosi then leased a gas station and auto repair shop where he fixed cars while his wife Kim pumped gas. Over the years with the assistance of community members and friends, Hosi purchased a larger shop in Elmhurst, IL. Mehta Motors has been in business for 20 years, and sons Shawn, Sheroy and Shazad have joined him. Hosi now devotes much of his life giving back to the Zarathushti community of Chicago and the town of Elmhurst, IL.

WZCC recognitions - 2004

by Homee Shroff

For information on WZCC recognitions, visit www.wzcc.org or contact Dr. Homee Shroff at homabs2004@yahoo.com
Coming Together

Representatives from all regions of the world where Zarathushtis reside and global Zarathushti institutions came together at a roundtable session for discourse and dialogue on issues and challenges facing the Zarathushti world today, and to develop an agenda for cooperative community projects.

The all-day **Coming Together Roundtable** session, at the Congress on June 28th, was envisaged to be a model of a conference of a “global alliance” of world-level Zarathushti organizations, that could be orchestrated by the future world body, when formed.

**Goal of the Roundtable.** In his invitation letter to the participants, Rohinton Rivetna wrote:

“The Congress is a joyous occasion for all of us because it promises togetherness, good fellowship, cementing old friendships and creating new friendships. In fact, in a word it promises ‘hamazori.’

“Our history informs us and our tradition teaches us that when we come together and work together there is no equal in strength and glory. We can conquer all. Knowing this the Congress organizers in their wisdom have set aside June 28 as Coming Together Day…”

“We sometimes fail to recognize that we, Zarathushtis, are a very unique fraternity, a veritable ‘Worldwide Community without Borders,’ blessed with instant bonding and hamazori wherever we may happen to be …

“The goal of this Roundtable session is for the leadership of our world wide community as well as our world level institutions, to come together for discourse and dialogue and begin the process of working together in hamazori towards our common goals.

“The fundamental idea, of course, is to support and build connections and strengthen the bonds, among the diaspora and homeland communities, knowing that in hamazori lies our strength.

“Let us share a dream, a dream of a strong and a vibrant community, a community that is caring and giving. Let our community’s greatness be its humility, altruism and compassion for all.”

**Vision and mission.** Over the course of the day, the participants collectively developed a vision and mission for the community [see next page].
Roundtable presentations. The day began with a benediction by Er. Rostam Bhedwar, and singing of a mona-jat, Khodavind Khavind.

Rohinton Rivetna presented the goal of the Roundtable – to Come Together and Work Together in hamazor. The session began (and ended) with the whole assembly sharing the traditional hamazor handclasp with their neighbor, while reciting “Hamazor, Hama Asho Bed” (“May we be united in strength, May we be righteous.”)

Each participant was requested to share (in 5-7 minutes):

(1) The State of your region/institution. What is the current status/demographics?

(2) Challenges. What are the challenges, concerns and issues your region/institution faces today? What do you feel are the challenges faced by our world community today?

(3) Cooperative projects. What assistance do you seek from those around the table today? What assistance can you offer? What are the greatest needs of our community that we can all cooperate and work on together?

Dr. Zareen Karani Araoz facilitated the morning session, which included reports/messages from all the regional leaders. She urged all participants to listen to one another the old Chinese way (the old Chinese character for ‘to listen’ included the ears, eyes and heart): “… give every speaker your sincere attention and respect and listen with your eyes, ears and heart.”

After a quick pizza lunch, the assembly convened again to hear reports from the Institutional leaders. The afternoon session was facilitated by Kaemerz Dotiwalla.

Over 75 challenges, issues and suggested cooperative projects were recorded in real time on the big screen by Roshan Rivetna. During breaks, the list was summarized and grouped by category [see page 82].

Follow up. After all the reports were presented, Zareen facilitated a session to seek owners and assign responsi-
Coming Together Roundtable
Convened by: Rohinton Rivetna & Dorab Mistry
Facilitated by: Dr. Zareen Araoz & Kaemerz Dotiwala
JUNE 28, MORNING:
Benediction by Er. Rostam Bhedwar
Monajat Khudavind Khavind, sung by delegates.
“Coming Together in Hamazori” by Rohinton Rivetna

Reports from regional representatives:
Africa: Message from Solly Shapurji, Johannesburg.
Hong Kong: Message from Jal Shroff, president, Zoroastrian Charity Funds, Hong Kong.
New Zealand: Zahrina Kolah, president, Traditional Mazdayasni Zoroastrian Association of NZ.
New Zealand: Message from Tehmus Mistry, past-president, Zoroastrian Association of NZ.
Australia: Message from Sam Kerr, WZO rep.
Australia: Message from Tim Desai, president, Australian Zoroastrian Association of NSW.
Australia: Message from Perviz Dubash, president, Zoroastrian Association of Victoria.
Middle East: Meher Bhesania, director, WZCC-ME.
Pakistan: Message from Byram Avari, president, KPA.
UK: Dorab Mistry, president, ZTFE.
USA-Canada: Firdosh Mehta, president, FEZANA.
India: Minoo Shroff, president, FPZAI and chair, BPP and Keki Gandhi, Secry, FPZAI.
Iran: Alayar Dabestani, and message from Dr. Kourosh Niknam, MP, Iranian Majlis.

JUNE 28, AFTERNOON
Reports from representatives of Global Institutions:
WZO: Sammy Bhiwandiwalla, chairman, WZO.
Kankash-e-Mobedan: Anjuman-e Mobedan boardmember Mobed Firouzgary and president of the Anjuman é Mobedan Mobed Khorshidian.
Mobeds-India: Er. Palanji Dastoor, panthaky, Jeejeebhoy Dadabhoy Agiary, Colaba.
Mobeds-UK: Er. Rostam Bhedwar, vice-president, ZTFE.
NAMC: Er. Dr. Jehan Bagli, president, North American Mobeds Council.
WAPIZ: Khojeste Mistree, founder member, World Alliance of Parsi-Irani Zarathshits.
WZCF: Dr. Homi Dhadia, president, World Zarathushhti Cultural Foundation.
WZCC: Edul Daver, corporate secretary, WZCC and Dadi Mistry, vice president, WZCC.
Interfaith: Jehangir Sarosh, European chair, WCRP.
ZWIN: Dr. Zareen Karani Araoz, network director.
Zarathushhti Press: Arnazav Mama, Parsiana
Re-cap and follow up of Issues, challenges and cooperative projects: Dr. Zareen Karani Araoz.
“Hamazor Hama Asho Bed” handclasp: all delegates.

VISION for the community, supported by all present:
“To nurture a caring, compassionate, harmonious, observant, esteemed and prosperous community”

MISSION for the community, supported by all present:
“To come together and work together in hamazori for the Zarathushhti and global communities”

bilities for follow-up. Due to shortage of time this phase of the Roundtable session could not be completed.

Much work is left undone.

Need for a world body. While Zareen Araoz has done a remarkable job of identifying owners and pursuing follow-up on some items, one cannot expect a few dedicated individuals to take on this monumental task. This brings home the urgency for formalizing the proposed world body without further ado.

Rohinton made a plea to “accept each other as we are. Coming Together is like a marriage between two people who many times are very different from each other, yet make a mutually supportive partnership.

“Let us begin the important work that lies ahead, now. The window of opportunity is becoming narrower and narrower with each passing year. If this generation does not begin to Come Together and Work Together in hamazori, the chances are we may never do so, as many in our second generation are drifting away …”
Below is a summarized list of over 75 issues/challenges/concerns and possible cooperative projects gathered at the Coming Together session, grouped by category. The full list is available from the authors.

I. Connecting Zarathushtis, networking, developing an infrastructure for the worldwide community.

II. Education and preservation.

III. Declining population and acceptance.
IV. Mobed concerns.

V. Local structures, culture, welfare.

VI. Socio-political issues and youth concerns.
Maintaining identity in multicultural milieu. Apathy and indifference. Intense inbreeding of Parsis. Cannot have associations or organizations in Middle East and Iran. Younger generation is going abroad. Youth leaving Pakistan. Limitations of minority status in Iran. Governmental constraints on activities of Iranian mobeds. Declining youth in Iran – unemployment, migration or marrying outside.

VII. Business. Supporting growth.
Encourage businesses to come to Middle East - growing economy and opportunities. Project in same light as in India and Iran – must thrive and prosper. Encourage business enterprises. Rekindle entrepreneurial spirit. For some items people have been identified to ensure follow up, but many others need concrete plans and people/communities/organizations to take responsibility. A follow-up report will be in a future issue of FEZANA Journal.

By Dr. Zareen Karani Araoz (zareen@managingcultures.com) and Roshan Rivetna (RRRivetna@aol.com).

World Body Day
Summaries of the proceedings on World Body Day are presented here, as reported by each speaker.

Thoughts on World Body Day
by Dorab Mistry, chair, World Body Day

World Body Day (on June 30th) was conceived to be part of the Congress because it was clearly a great opportunity for all major stakeholders to meet and discuss these matters. The Congress would attract a wide cross section of Zarathushhti opinion and WZO representatives such as WZO president Rustam Dubash were consulted in advance.

Expectations and objectives. At the same time, we were acutely aware of the difficulties involved and were mindful that progress towards launching a world body would be slow. Therefore, we did not approach World Body Day with any bloated expectations. On the contrary, when Rohinton Rivetna (who can rightfully be termed as the Father of the World Body idea) suggested an additional ‘Coming Together in Hamazori Day,’ we took up that idea too.

Our objective was that the major stakeholders should state their case openly, publically and honestly whilst preserving goodwill, good faith and friendship.

Hence, as can be seen from the above, our objectives, as organizers of the Congress were limited and to our satisfaction, were largely achieved.

The agenda we chose [see next page] involved an interactive workshop, designed by Farrokh Mistree and Khorshed Jungalwala. The audience participated actively and gave us valuable feedback.

What is the way forward?
It is very clear that a large number of Zarathushitis in India have reservations about the world body in its present format. They have articulated quite strongly that the Parsi-Irani ethnicity which has been preserved so successfully in India, Pakistan and Iran over the last 1,300 years could be in danger of dilution from newly emerging communities in other parts of the world.

This debate is not particularly new. It has been raging in North America for several decades and may even be said to have been resolved in favor of
World Body Day Agenda, London, June 30, 2005
Chaired by Dorab Mistry
Facilitated by Farrokh Mistree and Khorshed Jungalwala

“The World Body: a Dialogue between Two Close Friends”
by Farrokh Mistree and Khorshed Jungalwala

“Coming Together - a Report on the World Body”
by Rohinton Rivetna

Remarks from regional representatives on the ‘G10’ World Body Group:

UK/Europe: Dorab Mistry president, ZTFE.
USA-Canada: Firdosh Mehta president, FEZANA.
India: Minoo Shroff president, FPZAI and chair, BPP and Keki Gandhi secretary, FPZAI.
Iran: Dr. Kourosh Niknam, MP, Iranian Majlis.
WZO: Rustam Dubash president, WZO.

“WAPIZ - a Voice for the Zarthushti Community”
by Khojeste Mistree, founder member of World Alliance of Parsi-Irani Zoroastrians.

Breakout groups interactive workshop:
by Farrokh Mistree and Khorshed Jungalwala

Zarathushtis by choice rather than Zarathushtis by birth. The difference this time is that India which had steadfastly remained outside this North American consensus so far, would still like to keep and preserve its position. Opinion in India is so strong that it may not be possible for the leadership in India to participate in such a world body where the North American consensus prevails. This is a problem for the FPZAI to address and to resolve. The issue has polarized opinion in India and FPZAI will require time and patience to work out its own position.

So far, the FPZAI and the BPP have worked with other federations and the WZO to work out a viable world body. Perhaps the leadership in India has walked too fast and may need more time to work out its position in conjunction with its constituency.

Achievement of the Congress. The important achievement of this Congress was to keep the dialogue at a most amicable level and to create a feeling of goodwill and brotherhood amongst all the stakeholders. It is important to realize that Rome was not built in a day. Some of these issues have been around for decades and cannot be resolved overnight. There is everything to play for and much to be gained by amicable dialogue. From that standpoint, London was a success.

Our greatest fear was the threat of insulting behavior or a walk-out by any of the stakeholders. Happily, such an occurrence was not even remotely contemplated and the Congress ended in a rare spirit of camaraderie and brotherhood. Hamazori - in a very definite form - had prevailed. That was the success of London.

Vote of thanks. On behalf of the Congress organizers, my colleagues Rusi Dalal, Paurushasp Jila, Shahrokh Shahrokh, Malcolm Deboo, Er. Rustom Bhedwar, Noshir Avari and many others, I would like to thank the following for making World Body Day a success: Rohinton Rivetna, Minoo Shroff, Keki Gandhi, Firdosh Mehta, Dr. Farhang Mehr, Khojeste Mistree, Sammy Bhiwandiwalla, Rustam Dubash, Mobed Kourosh Niknam, Dinshaw Tamboly, Roshan Rivetna, Kaemerz Dotiwala, Sarosh Collector, Farrokh Mistree, Khorshed Jungalwala, Homi Gandhi, Behram Pastakia, Dolly Dastoor and many others.

Khorshed Jungalwala and Farrokh Mistree facilitated discourse and dialogue among stakeholders and Congress delegates in an interactive workshop format on World Body Day.

Setting the stage

In a talk entitled “The World Body: a Dialogue between Two Close Friends,” Khorshed Jungalwala and Farrokh Mistree set the stage for a very interesting and productive day. They outlined the plan for the day in the context of the Gathas Yasna 30.2 [see Table 1] as:

Observe –> Reflect –> Articulate

“TIME TO OBSERVE”

Premises. They outlined the starting premises for this day-long session:

❖ We wish historians to recognize that those who attended this session at the Congress have left a legacy for future generations to emulate.
❖ We recognize the importance of forming a world body/alliance now or in the future.
❖ Just as Cyrus laid the ethical foundation for the Iranian Empire, we identify the principles that underlie the ethical and procedural/structural frameworks for our project.

Status summary. They briefly summarized the status since 2003:

January 23, 2003: The ‘One World Body with Two Independent Operating Arms’ construct was proposed at the Mumbai meeting.

May 2003: FEZANA, FPZAI, WZO and ZTFE leadership endorsed this construct in principle. FEZANA Member Associations endorsed the One World Body with Two Independent Operating Arms construct.

August 2003: The FEZANA World Body Working Group appointed by Framroze Patel wrote and disseminated the constitution and by laws for all three entities of the One World Body with Two Independent Operat-
World Body Day - an opportunity to “Observe - Reflect - Articulate”

by Farrokh Mistree and Khorshed Jungalwala

Table 1. Plan for the Day

<table>
<thead>
<tr>
<th>Gatha Yasna 30.2</th>
<th>Plan for the Day</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OBSERVE</strong></td>
<td>Listen with your ears to the best things…</td>
</tr>
<tr>
<td>Open Presentation</td>
<td></td>
</tr>
<tr>
<td>Comments from stakeholders</td>
<td></td>
</tr>
<tr>
<td><strong>REFLECT</strong></td>
<td>Reflect with a clear mind for yourself upon two choices …</td>
</tr>
<tr>
<td>Breakout group discussion of eight questions</td>
<td></td>
</tr>
<tr>
<td><strong>ARTICULATE</strong></td>
<td>Be sure to let Ahura Mazda know of your preference to Him before the day of judgment …</td>
</tr>
<tr>
<td>Breakout group reports</td>
<td></td>
</tr>
<tr>
<td>Plan of action</td>
<td></td>
</tr>
</tbody>
</table>

Farrokh Mistree and Khorshed Jungalwala, facilitating the proceedings.

May 2004: FEZANA Member Associations endorsed the foundational principles pertaining to the entity we seek to create.

January 2005: The World Body Ad Hoc Committee was appointed by Firdosh Mehta to review proposals for the constitutions of IZO, WZOF and WZOI formulated by G10.

Foundational Principles. They invited Sarosh Collector to present the foundational principles to ensure the long-term viability of the One World Body with Two Independent Operating Arms construct, that were endorsed by FEZANA Member Associations in May 2004:

1. All three entities (the umbrella and the two operationally independent arms) are anchored in shared principles and embody structures that are compatible with each other.

2. While ensuring the operational independence of the two independent arms (namely the WZOI and WZOF) the umbrella body (IZO) must be given the appropriate authority to ensure the long-term structural viability of the One World Body with Two Independent Operating Arms.

3. The structure of the WZOI and the WZOF must be compatible to function as one world body. Core procedures (e.g., time of elections, reporting, procedure of elections, etc.) must be compatible.

4. The world body derives its authority from Zarathushtris residing in regions and these regions must be the same for the two independent operating arms – WZOI and WZOF.

5. Representation based on population is flawed and liable to inappropriate manipulation. An alternate method of representation that is equitable and not subject to errors or manipulation must be adopted.

Given the current realities how should we move ahead? This also raises the following questions:

- The G10 group include people responsible for bringing “convergence” to the world body issue. In light of the creation of WAPIZ, the World Alliance of Parsi-Irani Zoroastrians, should the G10 be expanded?

- What are the elements of an honorable code of engagement a la Khorshed and Farrokh?

Personal:
- Recognize differences in position and work to resolve them, instead of
They invited Options facing the community.

- Recognize, respect and consider the views expressed by others.
- Focus on issues instead of personalities and motives.
- Make no personal attacks upon others when there are disagreements; and stop surrogates from launching personal attacks as well.
- Say yes when one really means it, and not just to be agreeable.

**Organizational:**

- Adopt processes that embody transparency. Shun processes that stem from a desire to maintain control and are embodied in the paradigm of ‘sethia-giri.’
- Make no deals that are anchored in the wrong principles, or further the personal agendas of people in power.
- Record notes accurately and keep the community informed.
- The people involved should agree to read, analyze and communicate their responses promptly without emotion to each other.

**Other:**

- Work to ensure that the Parsi press is even-handed in their approach and stays focused on the issues and not target personalities.
- Recognize that there is good in each and every one who participates in this endeavor. We are going to sink or swim together!

**Options facing the community.**

They invited Homi Gandhi (above) a member of the FEZANA World Body Ad Hoc Committee to expand on the options facing the community:

- Do nothing. Keep talking, keep attacking each other or getting surrogates to do it.
- Agree to a moratorium for a set period of time on all activities to form that elusive One World Body.
- Continue to seek to create a formal, structured organization for the community to come together involving some combination of federations and individuals, or federations, anjumans and individuals, or just federations, or just individuals, or just anjumans.
- Agree to dump the One World Body with Two Independent Arms construct and start with a clean slate. Look for a fresh start, perhaps with new people and fresh ideas.
- Agree to host a periodic socio-economic forum for the betterment of our global community with organizers being the Federations and/or the WZCC (World Zarathushti Chamber of Commerce).

**Stakeholders’ comments**

Each of the stakeholders presented their comments [see p. 90 ff]:

**Firdosh Mehta (FEZANA)** said the world Body should not get involved in defining a Zarathushti; should not deal with religious doctrine, practices or beliefs; and should be focused on community service.

**Rustom Dubash (WZO)** said WZO endorses the IZO-WZOF-WZOI in principle; an unfair picture has been painted of WZO with respect to conversion; the world body does not seek any rights to resources in India; and WZO is willing to work with all to bring about a world body.

**Dorab Mistry (ZTFE)** believes that religious autonomy will be strictly enforced. He is committed to getting it right the first time and is in no hurry to bring closure if there are any imperfections in the model; he urged caution – ZTFE has been approached by the government for about 2,000 Kurds who are seeking asylum in the UK on the basis that they are Zarathushtis.

**Dr. Kourosh Niknam (Iran)** said we need a world body. The framework is acceptable, we need to see the constitutions and be given enough time to respond. In Iran we only accept those who are born Zoroastrians.

**Minoo Shroff (FPZAI)** favors the world body concept, with focus on socio-economic issues. Religious autonomy must be maintained. He urged that we seize this opportunity to form the world body.

**Keki Gandhi (FPZAI)** spoke about the autonomy of regions and respecting each other’s views.

**Khojeste Mistree (WAPIZ)** said thousands have become members in the past 31 days, since WAPIZ was formed, to promote the traditional point of view. WAPIZ’s membership clause is in keeping with the FPZAI constitution. WAPIZ is a friend to all; Khojeste has worked with BPP, FEZANA and WZO and will continue to do so, but the membership clause is important and the definition of who is a Zarathushti cannot be left open.

“Leave a legacy for future generations to emulate, by sending a clear message to our elected leadership and members of the G10 group as to what we expect from them and their code of engagement.”
“**TIME TO REFLECT**”

**Breakout groups**

Eight questions [see below] were discussed in break-out groups with one topic per group. Audience members joined the group of their choice.

“**TIME TO ARTICULATE**”

**Breakout group readouts**

The “elevator pitches” from each group discussion are reported below:

**Topic 1. Should the G10 group be expanded to include other potential constituents? What are the pros and cons?** Coordinators: Rusi Dalal and Firdosh Mehta. Rapporteur: Firdosh Mehta.

**Readout 1.** The G10 should be expanded to G20 with membership from the elected leadership of the ten regions currently defined in the WZO draft constitution and not from any religious connections and emerging regions. Any particular organization outside of the elected regional leadership should not be included in the G10/G20 group unless the members of this group find it necessary to do so.


**Readout 2.** The functions should be:
- A socio-economic entity concentrating on the social and welfare aspects of the Parsi/Irani community.
- A repository of information, and point of contact for information on the religion and welfare, to the non-Zarathushti world.
- Provide for and pertain to only the Parsi/Irani population.
- Concentrate only on socio-political issues and not on religious-doctrinal issues. Represent Zarathushtis in the world forum regarding issues like persecution, etc.
- Should be like the World Bank; be a catalyst for economic prosperity and effective management.
- Central voice to promote the religious identity of the Parsi/Irani community.

**Topic 3. What are the possible structures for the world body?** Coordinators and Rapporteur: Homi Gandhi.

**Readout 3.**
- The One World Body with Two Independent Operating Arms construct is feasible and is endorsed.
- There is a need for a clear definition of who can be a member.
- Alliance of entities, for example, WZOI, WZOJ, WAPIZ can join with WAPIZ having its own definition of who is a Zarathushti.
- Follow the strategy of the European Union – first bring about economic union, then look at political issues such as religion.


**Readout 4.**
- All three entities of the world body should be anchored in the three foundational principles of Good Thoughts, Words and Deeds.
- Endorse Points 2, 3 and 4 of FEZANA’s foundational principles.
- Ahura Mazda created co-workers for *frashokereti*, therefore the actions of this organization should not be governed by votes but through achieving consensus.
- As in the World Council of Churches in which the Roman Catholic Church has an observer status because it does not subscribe to some of the tenets, we could set up a world body with a broad perspective and provide for observer status. There will always be dissidents – they could join as observers; but if we embrace them at the very start the world body will be a non-starter.
- Each region should be able to define Parsi/Irani concerns.
- Respect definition of who is a Zarathushti in each region.

**Topic 5. What should be the qualifications for membership of the world body?** Coordinators: Sam Bhiwandiwalla and Rustam Dubash. Rapporteur: Darayus Motiwala.

**Readout 5.** Two very different views were articulated and hence there was no consensus.
- From a larger group in this group: Families of Zarathushtis married to non-Zarathushtis should be accepted as members of the world body with no distinction between the sexes.
- From a smaller but vociferous group: Traditions of 3,500 years should not be changed to accommodate the views/influences of the last 50 years.
- There was no discussion in this group on the issue of conversion.

**Topic 6. What steps should be taken to form the world body?** Coordinator and rapporteur: Parviz Varjavand.

**Readout 6:** The discussion was conducted in Farsi.
- A world body is needed.
- A group of bright minds must write the first draft of the constitution and then send it out to all of us to review.
- Definition of who can join is very important. If definition is limited to Parsi/Irani, then they can join WAPIZ. If not, then reality dictates that non-Zarathushti spouses and offspring of such marriages be eligible for membership.

**Topic 7. What message should be sent to the framers of the constitutions?** Coordinators: Minoo Shroff and Rohinton Rivetna. Rapporteur: Rohinton Rivetna
- For membership there must be equal treatment of both sexes.
- The Parsi/Irani Zarathushti identity must be preserved at all costs through proactive participation of parents and organizations.
- The world body is certainly desirable, to forge unity, with all safeguards pertaining to autonomy of regions and the protection of the Parsi/Irani identity.

**Topic 8. What are the elements of a code of honorable engagement for the community in general and peo-
Whether we should form the world body in particular? Coordinators: Behram Pastakia and Dinshaw Tamboiy. Rapporteur: Dr. Zareen Araoz. Readout 8:

- Take steps to build trust amongst various people in the community.
- Stop denigrating each other and focus on issues.
- Identify and work on a non-religious project, e.g., improving education for the deserving.
- Everyone assembled in the Zartoshty Brothers’ Hall today, should pledge that: each will act to promote harmony in our community by not denigrating others and preventing others from doing so; and committing to abiding civility and respect for people who express views that are different to their own.

Summary of the day
Farrokh Mistree summarized the outcome of the day.

There is consensus on the following:
- We all want a world body.
- It is clear that we need a code of engagement that will invite historians to say that at this Congress we sent a clear message to the G10, the Zarathushhti press, and all interested parties about how they need to conduct themselves – with respect, accuracy and a focus on the issues being debated and not attacking people that hold views different to their own.

We lack consensus on the following:
- The membership clause vis a vis the Parsi/Irani identity.
- The functions that the world body should embody and the structure that it should take.
- Whether we should form the world body now and then fix what is needed, or follow the advice of Dorab Mistry to get it right the first time.

Closing comments
Closing comments from Farrokh Mistree [see note below]. Given that there is consensus to form a world body and there is a lack of consensus on some major issues [see above] one way to form the world body is to:
- Establish a world body that deals strictly with socio-economic issues affecting the world Zarathushhti community. This would eliminate the issue of non-Zarathushitis and converts becoming members of this world body. Ensure that the name of the world body reflects the focus of this entity, namely, socio-economic.
- The WZCC is an established organization that is gaining strength. Perhaps the WZCC would be the appropriate entity with which this body could be affiliated.

Closing comments from Khorshed Jungalwala. Any form of a Zarathushhti world body that is established should be built upon the foundation of the principles that underlie the ethical constructs propounded by the great King Cyrus, and be in harmony with the procedural and structural frameworks put in place by Cyrus’ successors Darius and Xerxes. Today we have seen that if the world body, as is desired by many and is being worked upon by the G10, does not become a reality, alternatives may still be considered, such as:
- Convene informal socio-economic meetings of representatives from associations worldwide.
- Form World Zarathushhti Organization of associations, anjumans and punchayets to resolve socio-economic and political issues.
- Form a World Zarathushhti Alliance which would include WZCC (the

[Continued on page 94]

NOTE: Minoo Shroff interrupted Farrokh Mistree’s closing statements, and castigated him, arguing that no one had said what Farrokh offered in his closing comments. This was unfortunate since it brought the program to an abrupt end, without providing an opportunity to some others to give their closing comments. Farrokh publicly apologized for not sufficiently differentiating between his summary and his closing comments, the latter being personal. At a subsequent meeting (in the presence of members of the G10) both Minoo and Farrokh discussed what transpired and parted in harmony.

Coming Together
a report on the world body
by Rohinton Rivetna

A report on the current ‘triad’ model of the world body as offered by the G10 leadership group, and its evolution towards a ‘Global Alliance’ of world level organizations.

World body imperatives.
Today we are a ‘Worldwide Community Without Borders.’ One bounden duty the first generation must perform before they pass the torch is to establish connections between the pockets of Zarathushtis spread thin around the world.

Internally, the world body would serve to network, coordinate, facilitate, support, nurture and nourish the global Zarathushhti community and strengthen the bonds between the homelands and the diaspora – simply Coming Together to Work Together in hamazori.

Externally, the world body would be the face of the Zarathushhti world, representing the interests of Zarathushitis in international (government, UN, interfaith) forums, and make a positive influence on the course of world affairs.

Timeline of world body development. The timeline [see FJ, Summer 2005, p. 32] shows the long saga, since the idea was first mooted at
world congresses in Iran and India in the 1960s, down to the landmark meeting of the G10 leadership group in London in July 2004, when convergence was reached in principle on the triad structure (IZO-WZOF-WZOI).

Subsequently, the traditional lobby in India, led by Khojeste Mistree has protested against the proposed world body and, instead, in May 2005, launched a new traditional world body WAPIZ (World Alliance of Parsi-Irani Zoroasthitis).

**Major fears and grievances.** The foremost concern is the marginalization of the Parsis-Iranis by “converts” in the proposed “cosmopolitan” world body, and the danger of converts becoming beneficiaries of community assets. Therefore “the Parsi-Irani Zoroastrian identity MUST be the key unalterable criteria for membership and office-bearers of all three arms of the proposed world body”; and the membership requirement of all components of all three arms must be the same as that established in the constitution of the Indian Federation FPZAI (i.e. members must be born of both Zoroastrian parents, or of Parsi father by “alien” mother).

**Addressing the concerns.** Instead of requiring all components of the world body to adopt such a membership clause (which would not be possible, at least among FEZANA member associations), the G10 leadership group, in their wisdom, have addressed the concerns by providing protective safeguards to ensure that no one lobby can manipulate or marginalize another, and to preserve and protect our heritage [see page 29].

Premise #1 in this design is that the world body (IZO) is purely a nexus, a link, a forum for discourse and dialogue, a facilitator, a ‘clearinghouse,’ or ‘secretariat.’ All its objectives/powers/actions are realized through its constituent arms (WZOF, WZOI).

Premise #2 is that each constituent arm enjoys complete and unfettered autonomy (in its structure, membership, administration, ideology and functioning). Each is allowed to function, to flourish and flower and grow, as best suited to its particular role and function.

The present charters are still in draft form. We continue to search for additional safeguards to address all concerns, until we reach convergence. In our zeal to Come Together, we cannot leave anyone behind.

"We continue to search for additional safeguards to address all concerns, until we reach convergence. In our zeal to Come Together, we cannot leave anyone behind."

The proposed world body (IZO-WZOF-WZOI) is structured to facilitate a Coming Together of many world-level organizations in a Global Alliance.

- Representation/governance (WZO-F)
- Socio-economic-welfare (WZOI)
- Religion (High Priests, Mobeds’ Councils)
- Business and industry (WZCC-World Zarathushhti Chamber of Commerce)
- Arts and Culture (WZCF - World Cultural Foundation)
- Women (ZWIN - Zarathushhti Women’s International Network)
- The traditional Parsi/Irani Voice (WAPIZ) and more.

There is much work to do. The viability of such a Global Alliance of world-level organizations coming to a common forum for discourse and dialogue was amply demonstrated on Coming Together Day at the Congress [see page 79].

It is time we stripped the world body issue of all the ugly aspersions and accusations of a hidden agenda and such, and work without further ado for convergence towards our original goal of (a) simply Coming Together and Working Together in hamazori for our communal good, and (b) serving as the face of the Zarathushhti world in international forums.
Remarks from Firdosh Mehta
President of FEZANA

FEZANA (as well as the One World Body we envisage) is not an edictive or pontificating body. It does not promote or promulgate any particular school of thought. It does not get involved in deciding who can or cannot be a Zarathushti. Religious authority is left to the Mobed Councils; hence no definition of a Zarathushti is included and, on the principle of religious autonomy, the acceptance of Zarathushtis of various schools of thought is left up to each of the 24 Member Associations. FEZANA has not endorsed any navjotes. This stance has served us well so far; we hope future FEZANA leaders will continue to do so.

FEZANA, therefore, is primarily a welfare, harmonizing and community service organization at a national level. We are now trying to extrapolate this successful formula to the global level.

Understanding that at the global level there would be different group dynamics, we, the G10 [see Note 1] group of elected leaders of different existing organizations, came together to create the platform. WZO was recognized as a good available avenue for the individual/welfare compo-

Note 1: The ‘G10’ group comprises of leadership from India, UK/Europe, North America and WZO. At the Congress, the group was expanded to ‘G12’ with the entry of leaders from Iran.
The concept of a world body has been with us now for over two decades. In 2000, following various discussions with FEZANA, BPP and ZTFE, Rumi Sethna and I sat down with two wise heads, Dr. Farhang Mehr and Adi Davar (to both of whom I owe a debt of gratitude) and prepared a draft constitution for a world body, WZO2000, which incorporated a Council of Individuals (COI) and a Council of Federations (COF). WZO2000 met opposition, notably on voting rights where the COF wanted more than a 50% share. This was effectively a deal breaker. Rumi and I went back to the drawing board, again with the same wise heads, and came up with the IZO-WZOF-WZOI concept. This gave the Federations autonomy (which they wanted) without any interference from WZOI.

IZO was introduced to give the two bodies one voice mainly on the world stage, and my idea was to keep it simple. WZOF and WZOI could at any time decide how much or how little power they wanted to give IZO. As it was to be a non-profit organization based in the USA, it needed to have shareholders and so, the two shareholders would be WZOF and WZOI, each holding one share. I saw IZO as speaking with one voice for the community and acting as an advisory body for WZOF and WZOI.

Unfortunately, politics has come into the picture and to appease various individuals, the IZO draft constitution has some notwithstanding clauses, which could dilute the effectiveness of IZO, but I am prepared to stand behind the provisions of the IZO to achieve our purpose. We need to put egos to one side and work for the global good. My hope is that we can still keep IZO simple, but effective.

The WZOI constitution (which was approved by WZO International Board members, following a meeting in September 2002) has received a battering, mainly on its membership clause, which allows those “professing” the Zoroastrian faith and spouses of Zoroastrians to become members. However, it should be noted that the individual proposed for membership “shall be acceptable to that individual’s region in accordance with that region’s commonly acceptable practices” (Clause 8). Further, the IZO draft has now inserted a clause whereby only a Parsi/Irani Zoroastrian can become a board member.

Our critics, grabbing at the WZOI membership clause, have painted a picture so horrendous to the Parsi-Irani population in India, that it is almost laughable. It is sad that they need to resort to such tactics. The scenario is of hundreds, nay thousands of converted Zarathushtis becoming members of WZOI, going from the four corners of the earth to Mumbai and demanding housing and other social benefits.

Let us take a step back, and look at this logically and with a sense of realism. Nothing is there to stop “converts” going to India now, but they have not done so. Secondly, if they want to live in India, they would have to get past the Indian immigration controls and regulations; thirdly, charitable trusts have sole discretion as to who should receive funds, and even a person of good Zarathushti stock can be refused without having to provide any reason.

The claim that a membership card of WZOI will somehow open doors, is plainly untrue. Membership of WZOI does not give its members automatic rights in any other organization. Even today, a member of WZO cannot have any rights or entitlements in ZTFE, unless he/she is a member of ZTFE. The scenario being enacted by our critics is nothing more than scare mongering.

We do not live in a perfect world and any concept will have its flaws. I would say to my fellow Zarathushtis that to debate every single point to distraction is not the way forward. We need to put aside our egos and work together for the global good.
way forward. Improvements can and will be made after the formation of the three bodies. I therefore urge all those involved in the IZO-WZOF-WZOI concept to decisively move forward, to have the courage of their convictions and the moral fiber to form the three bodies. The time for talking is over, the time for action is now, otherwise, I fear we may have lost the opportunity to create something that future generations can be proud of.

Remarks from Dorab Mistry  
President of ZTFE,  
Zoroastrian Trust Funds of Europe

ZTFE has taken a positive and proactive role in helping to form One World Body. We recognize the need for the community to be represented at governmental levels by one recognized body. Zoroastrianism has been accepted and recognized as one of the nine major religions of the UK and we realize the need for similar Europe-wide and world-wide recognition.

We wish to work with other federations and with the WZO to establish one united world body with two autonomous wings – for federations and for individuals. ZTFE would also like to point out that our ZTFE constitution defines a Zarathushti and that definition will remain in force regardless of our membership of a world body.

ZTFE has in recent years come face to face with requests from people of Kurdish and related Central Asian backgrounds who profess to be Zarathushti. The numbers of such people who profess to be Zarathushti or who have become Zarathushti by choice in recent years are increasing. Against a generally accepted figure of Parsi - Irani Zarathushitis in the UK of about 4000, the number of those who profess to be Zarathushti, whether of Kurdish or Tajik or any Central Asian descent could rise dramatically and eventually overtake the Parsi Irani population. This is a factor that many may not be aware of, but ZTFE has to face up to this regularly as more and more new and recent arrivals in the UK claim Zarathushti origin.

Remarks from Minoo Shroff  
President of FPZAI, Federation of Parsi-Zoroastrian Anjumans of India and chair of the Bombay Parsi Punchayet

We believe that for a widely dispersed community like ours, it is imperative to have a truly representative world body which could effectively represent its viewpoints in international forums, as also bring about great amity and understanding. However, sufficient safeguards must be provided in the constitution to ensure that our ethnicity is preserved. Currently, there are admittedly sharp differences on this issue. They need to be resolved to the satisfaction of all concerned in a spirit of give and take.

It was made abundantly clear that the world body is a social, economic and political platform. It is not a religious body by any stretch of the imagination. Further, the autonomy of all the constituent members of the world body will be fully respected by each one of them and they will not in any way impinge on the authority of others, as is the case with all the anjuman members of the FPZAI. It has been repeatedly emphasized that each of the separate entities which form the world body will fol-
It is therefore imperative that we must look ahead by dropping our dogmatism and move on in the spirit of accommodation.

Remarks from Keki Gandhi
Secretary of FPZAI, Federation of Parsi-Zoroastrian Anjumans of India

I am encouraged to hear that we are talking about autonomy and respecting each other’s views. Anjumans enjoy autonomy, and have the right to do what they want to do; however they should not challenge the autonomy of others. While each region enjoys autonomy, the whole idea of forming the world body is to work together.

WAPIZ - a Voice for the Zarathushti Community
by Kaemerz Dotiwala

Congresses are a place where new friendships are made and one could see that happen, particularly amongst the younger generation. The youngsters had their sessions in which they expressed their views and confidence. Interestingly, change and reform were not their mantras, as indeed one would have expected. Zarathushti youth want to be guided with the right information by those who know, rather than by those who have little knowledge and a set agenda of conversion and reform.

The day scheduled for the world body discussion, was perhaps the most poignant. The membership issue and the definition of a Zarathushti, could not be agreed upon, more so as a new powerful player has come into the political arena.

Khojeste Mistree, who is one of its founding members, informed Congress delegates of the launching of the World Alliance of Parsi Irani Zarathushtis – WAPIZ, in Mumbai, on May 28, 2005. Some 2,500 people came for the launch, on the grounds of the Royal Western India Turf Club. WAPIZ chairman Areez Khambatta, a well-known industrialist, made a munificent donation of Rs. 10 million to WAPIZ.

In a short lucid introduction, Khojeste Mistree highlighted why he and his trustees felt the need to create a world body of Parsi-Irani Zarathushtis only. He outlined that over the last 25 years there has been a growing feeling amongst a large number of Zarathushtis that the voice of tradition has systematically been muzzled and marginalized across the globe by the present generation of Zarathushti leadership.

He mentioned that the concern shown by the high priests appertaining to the erosion of traditional Parsi Irani beliefs was being flouted in India by the present leadership. He declared that the voice of the high priests in India with regard to not permitting conversion and not wanting to create a cosmopolitan world body comprising of converts from across the world, appears to have been rejected by the BPP (Bombay Parsi Punchayet) leadership. Similar concerns were expressed by 50 of the 56 other anjumans, as well as by the majority of the rank and file Parsi Irani Zarathushtis in India.

Mistree declared that despite this democratic opposition in India, the BPP leadership was arrogantly planning to go ahead with the creation of a cosmopolitan world body in which the Parsi Irani Zarathushtis of India will be totally marginalized and have the greatest to lose, in terms of voting rights.

The membership clause in the draft constitution of the world body has intentionally been kept open and woolly – whomsoever “professes to be a Zoroastrian” can become a member. In other words, the Parsi Irani ethnic identity for the first time in our history, has been de-linked from that of being a Zarathushti.

Mistree declared: “WAPIZ has been created to give our people a viable traditional option for those who want to uphold the beliefs and practices over the millennia; he said that WAPIZ was an institution, a mere 31 days old, which beckons traditional Zoroastrians to re-discover their roots and identity and feel unashamedly proud of it.”
He categorically stated: “WAPIZ is the only Parsi Irani Zarathushti world body of individuals created to unite, preserve and promote traditional Zarathushti beliefs and practices fused to a Parsi Irani identity. This identity is anchored in scholarship and blessed by our high priests, with the support of the rank and file in India, Pakistan and (indeed over a period of time), globally.”

He continued: “WAPIZ does not encourage or promote conversion nor inter-marriage amongst its members. This has been enshrined into the WAPIZ constitution. We believe that conversion will weaken our ethno-religious identity. WAPIZ has been created to give our people the choice of joining a traditional world body of Parsi Irani Zarathushtis versus a cosmopolitan world body whose membership is open to non-Zoroastrian spouses and converts.”

“WAPIZ is not splitting the community as alleged,” said Khojeste, “But it offers a viable option for all those Zarathushtis who want to uphold the voice of reason and tradition.

“We are friends to all and I have personally worked with projects connected to FEZANA, the WZO Youth Wing and of course our own BPP in India. We in WAPIZ believe in transparency and accountability, which have been sorely lacking in our community leadership. We are in the process of formulating our plan of action so that when a social audit is done in say 24 months, we in WAPIZ will have much to share by way of achievements to our critics and indeed to our well wishers.”

WAPIZ will be headquartered in Mumbai, with advisory councils of high priests and the majority of anjumans guiding them.

“WAPIZ will usher in a new era of religious cultural pride among our Parsi Irani Zarathushtis and will give a proper forum to all traditionalists to work together to preserve our unique religious and ethnic identity in the face of all other adversities and challenges. Join us as individual members and help us preserve and perpetuate our Parsi Irani Zarathushti heritage in India, Iran and in all parts of the world,” Mistree extolled.

Mistree presented the WAPIZ case with oratory and professionalism, which won him a great deal of support and praise as a religious leader whose voice is one of moderation and clear thinking. Mistree did not come across as the person he has often been accused of being – a firebrand, rabble-rousing preacher with a foreign accent. He is articulate and forthright in his observations based upon 25 years of religious and community work. WAPIZ is already a powerful institution to reckon with as its membership continues to grow, steadily.

Clearly the voice of tradition as expressed by the rank and file of the community can hardly be ignored in view of what one might say is the “WAPIZ phenomena.”

[Contd. from page 88]

A Voice from the Floor

Dr. Farhang Mehr, a stalwart of the Zarathushti community, involved in the formation of the world body for over 15 years, raised some points from the floor:

- If membership [of WAPIZ] is limited only to ‘born’ Zarathushtis, or children of inter-married Zarathushti fathers (but not inter-married Zarathushti mothers) would not the UN and other world organizations call us racist? Or sexist? How would we answer them?
- Can an organization be considered a representative world organization, if mostly individuals, and not anjumans/federations are its members?
- Is it advisable to throw away what we all finally agreed upon, after 15 years, and start over? Despite its wide support and approval by all representative organizations. Do you want to wait another 15 years?
- It is regrettable that a select group, which had no part in negotiation of this world body, is now able to prevent its final adoption; .
- Dr. Mehr appealed to the gathered assembly:

“Let us accept the proposal for the world body, that all the anjumans/federations (including India) have developed and finally agreed upon, after 15 years. It is not advisable to throw it away and start again. Our leaders have brought us to this point. Let us accept it. We can always improve upon it as we go forward.” He requested the Iranian leadership present to also help move this process forward.

World Body Day ...

[Contd. from page 88]

World Zarathushti Chamber of Commerce), WZCF (World Zarathushti Cultural Foundation), WZO, WAPIZ, ZWIN (Zoroastrian Women’s International Network) etc.

- Have a moratorium for 3 - 5 years.

We have survived and prospered through the ages in Iran and India without a Body of Individuals and a Body of Associations coming together to form a world organization, wherein fundamental differences in theology, traditions and customs are paramount. Today, we are in a position to have constant and immediate interactions with fellow Zarathushtis and other world organizations. The opportunity is there. All it takes is respecting the beliefs and convictions of others to work towards a viable world Zarathushti society with faith and goodwill.

Khorsed Jungalwala is chair of FEZANA Publications, and chairs the FEZANA World Body Ad Hoc Committee. Farrokh Mistree is assistant secretary of FEZANA and a member of the FEZANA World Body Ad Hoc Committee.
G10 Deliberations in London, June 2005

The G10 group of international leaders met on numerous occasions, during the course of the Congress in London, June 24 - July 1, in private conclave as well as with other interested persons, to discuss the next steps in the formation of the world body.

Meeting with Iranian leaders. On June 24th, G10 met with Iranian leaders including Mobed Dr. Rostam Vahidi, Mobed Dr. Ardesth Khorshidian, Mobed Mehraban Firouzgery, and the Zarathushti representative on the Majlis, Dr. Kourosh Niknam. Dr. Farhang Mehr presented a background of the world body saga, and the rationale for the present triad model (IZO-WZOF-WZOI). He urged the Iranian leadership to join WZOF as a founding region (the other founding regions being India, North America and UK/Europe). The Iranian leadership was very supportive [see their remarks on page 92] and requested that the constitutions be sent to them for review.

Meeting with FEZANA World Body Ad Hoc Committee. The Committee – chair Khorsshed Jungalwala, Farrokh Mistry [photos at left], Sarosh Collector and Homi Gandhi – presented their evaluation of the IZO/WZOI/WZOF constitutions prepared by the G10. They presented the five foundational principles [see page 85] that FEZANA Member Associations have endorsed, and pointed out areas of non-compliance. The Committee found that the three proposed constitutions “do not embody the spirit nor the parameters of any of the five conditions.”

Meeting with Khojeste Mistree. Founder Member of the new Parsi-Irani world body WAPIZ, Khojeste Mistree [left], who leads the lobby against the world body as proposed by the G10, accompanied by Rusi Dalal of ZTFE, reiterated his position – “the Parsi-Irani Zoroastrian identity MUST be the key unalterable criteria for membership and office-bearers of all three arms.”

Searching for convergence. The G10 met several times to review the constitutions, and add further safeguards to protect and preserve the Parsi-Irani identity and heritage. These proposed safeguard clauses were presented by Rohinton Rivetna at the meeting of the Indian Federation (FPZAI) in Mumbai in September 2005 [see page 29].

- by Roshan Rivetna
The “Gole Circle”
roundabout at Tardeo

Grayish white cement blocks affixed to the asphalt of Bombay streets, arranged in various formations, serve to regulate vehicular traffic patterns and pedestrian activities. Once upon a time, the roundabout at Tardeo – the “Gole Circle” [1] as the neighboring Parsis called it – was the site of a busy landmark theater, Diana Cinema House, as well as Batlivalla agiari, the old “Panday-no-bungalow” [see below] and the Bombay Municipal (BEST) terminus for several bus routes and the trams. Red double-decker buses circled around the roundabout, jockeying for position with the black and yellow taxi cabs, private cars and the occasional bullock carts. Nearby are three Parsi colonies – Gamadia, Tata, and Captain – and several other buildings owned by Parsis, and rented to Parsi tenants.

On one of my visits to Bombay, I found that things around the Gole Circle had changed. The Diana Cinema House is closed and shuttered, the Panday-no-Bungalow is no more; the tram cables and the trams no longer add to the traffic; and equally shocking – the stones that had formed Tardeo’s Gole Circle were gone.

Do you remember any stories or sayings?

“Lest We Forget” is hosted by Dinaz Kutar Rogers, a high-school biology teacher and published writer. Readers are invited to contribute their stories, lores, legends and memories related to our faith, community, Iran, India, that we grew up with as young children. Jot down those sayings your mother used to say, and send them in, with your version of the meanings, to Dinaz at 1240 Takena SW, Albany, Oregon 97321, tel: (541) 967-1911, email: drogersor@msn.com.

Panday-no-Bungalow

Tardeo tram terminus was also home to my great-grandfather Cowasjee Panday’s “Panday-no-bungalow.” The venerable old building, with peeling paint, and broken window-panes, was a neighborhood landmark, an institution, run by my frail and ashoi mamaiji, drawing family, friends and the needy to its doors.

Every Sunday, the large family would get together for lunch around the HUGE, ornately carved round table with the worn, gray marble top, in the HUGE central hall lined on all four walls with cupboards and doorways leading to more rooms, again lined with more cupboards. This landmark bungalow, gave way in the 1960s, to the BEST bus terminal.

- Roshan Rivetna

Sands of Time

Palace of Darius, Persepolis, c. 5th century BCE [PHOTO CYRUS RIVETNA]

ALL THAT IS GOLD
by - J. R. R. Tolkien

All that is gold does not glitter
Not all who wander are lost;
The old that is strong does not wither,
Deep roots are not reached by the frost.
From the ashes a fire shall be woken,
A light from the shadows shall spring
Renewed shall be the blade that was broken,
The crownless again shall be king.

- Roshan Rivetna
The squatters, some from as far away as Bangladesh, in the nearby shantytowns somehow managed to pry the firmly cemented stones off the black tar road, to build their own little huts.

**Plunder and assault**

This artful theft of stones from their original structure and intent, for other purposes, is an ancient one. Sadly, another reason for such theft, practiced for centuries, was to steal, deny and obliterate the architectural heritage of a nation and its people.

*For some, it all began long before 641 CE!*

641 CE. When the invasion of Zarathushhti Iran by the armies of Islamic Arabia began.

Soon after came a time when mosques began to replace fire temples. Magnificent monuments, palaces, edifices, friezes, imagery – icons that did not conform to the new rulers’ religious dictates – were smashed and obliterated. Such destruction and vandalism took place only after all the treasures and wealth of the Sasanian dynasty, and other glories of ancient Iran, were taken to enrich the coffers of the conquerors.

**And a thousand years earlier, there was 334 BCE!**

334 BCE. When Alexander of Macedonia routed Daraius III and let his soldiers loot the richest city of its time – Parsa or Persepolis. The Macedonians destroyed and vandalized priceless art works and statues. So enormous was the looted wealth of the Achaemenians that it took 10,000 mules and 500 camels to haul off the 120,000 talents of silver, gold and other priceless treasures. In a heartwrenching twist, Alexander used some of this looted Persian wealth to pay for the wars against the Persian Empire, and in a prudent move stashed the rest in the Persian capital at Susa, under heavy guard.

It is said that with the goading of a woman, Thaïs, a drunken Alexander and his equally inebriated men, set the magnificent palaces of Persepolis afire. The burning of Persepolis was in retaliation for the destruction of Greek temples, Athens and the Acropolis, and the massacre of the Greek people by the Persian Army of Xerxes, a century or more earlier.

**Survival over time**

The devastation brought upon Parsa rang the death knell for the Achaemenid Empire. The destruction notwithstanding, by a quirk of fate “the masonry elements of its structures and its bas-reliefs were actually protected by the burned debris and the wind-blown dust of the following centuries” [2].

If Parsa had not been destroyed by arson, future generations would have dismantled the palaces and other structures, stone by stone, for building and other construction purposes at later dates.

Sadly, over the centuries this has indeed happened to many of Iran’s ancient ruins. At times this theft by the peasants and nomads, of ancient stone works and building elements, that comprised Iran’s glory and story in granite, was encouraged by local officials and leaders. This has been done in the hope of erasing Iran’s ancestral past and her ancient faith.

Maybe it was a reward to the people who, over the centuries, driven by

---

*Source: Parade Magazine, September 11, 2005, contributing editor Bruce Feiler. Mr. Feiler’s latest book is “Where God Was Born: A Journey by Land to the Roots of Religion,” in which he retraces the Bible through Israel, Iraq and Iran.*
the ethical and moral teachings of their Zarathushti faith, understood and respected Nature and its elements – air, earth, fire and water.

Some of these architectural marvels of the three Persian dynasties did survive, over time. They triumphed over centuries of plunder and assault by invading armies, brutal earthquakes and erosion by sun and winds. Desert winds carried millions of grains of sand to cover and bury deep what remained of the architectural wonder and statuary resplendence of ancient Iran. In this cocoon they were protected from further damage or destruction. The common structures of ancient Iran were made of sun-dried brick and have long since crumbled to dust, but some of the great monuments, made of solid stone, have remained as illustrious ruins.

Marvels in stone, marble and brick lay blanketed and padlocked by the ‘sands of Iran,’ waiting to be accidentally discovered by shepherds, peasants and nomads centuries later; or unearthed by such stalwart archeologists and historians as George Rawlinson (1812-1902), Sir Henry Rawlinson (1810-1895), and James Henry Breasted (1865-1935) – to restore, reclaim and illuminate for the rest of the world the glory that was Ancient Zoroastrian Iran. 


Speaking of Persepolis…

"Everything is devoted with unashamed repetition, to a single purpose, viz. the delineation of the majesty in its most imperial guise, to the pomp of him who was well styled The Great King.” - Lord Curzon, 1892

---

"The old forget. The young don’t know." - Japanese proverb

Maahri to kammar vari gayi chhey.
My spine has become bent. I am now really tired with a backache.

Em kidhoo theythi soo vaahg maaryo?
Because you did this, does it mean you have killed a tiger? A sarcastic remark when one talks highly of one’s own deed. The Avesta records the killing of a lion or a wild, harmful and noxious creature ('khrafstra') as a meritorious act.

Tamaarey mohney saakar.
[Allow me to have the privilege of placing] rock-sugar in your mouth. A remark made by another hoping that the wishful remark of the speaker will come true.

Aaye to aapuney oo(n)thaa(n) bhanaavey chhey.
He is uttering words with double meanings. He is trying to deceiving us.

Aaye to aapuney ool-loo banaavey chhey.
He is making a fool of us. He is deceiving us.

Eyloko to ‘aaltoo-faaltoo’ maanaso chhey.
They are riffraff people. The Australian Macquarie Dictionary describes the 'riffraff' as: worthless or low persons; disreputable element of society; rabble. The Roget's Thesaurus describes the word as: trash; dregs; scum.

Hu(n) koovaa maa(n)thi nikli ney khaari maa(n) nathi parvaano.
I am not prepared to emerge from the well and fall into the creek. I am not prepared to emerge from this difficulty and be drawn into another.

Shoo kaam aakkho wakhat bak-bak karey chhey?
Why do you keep on chattering all the time? Why do you have to chatter away endlessly? The Hindi/Urdu word for chattering is bakvak or bakvaas.

Lagan dhaam-dhoom thi kithaa(n).
The wedding was celebrated with much ado. The wedding was celebrated lavishly.

Eyney to maaraa(n) seena savary dithaa(n).
He has been riding on my rib cage. He has caused me undue exasperation.

Maaraa to havey haath-pag dhilaa thai gayaa.
My hands and legs just became loose. I became flustered and dithery.

Eynoo(n) bheyjoo(n) theykaaney nathi laaktu(n)
His brain does not seem to be in its right place. His thinking seems to be distorted and unreasonable.

Ey to vagar phokatno aanaa-kaani kerey chhey.
He is, without proper reason, making excuses. He is, without proper reason, disinterest in (disinclined to do) the job.

Aaey maanas to jabar-jasti thi vaat karey chhey.
This man talks with forceful imposition of will. This man imposes his will menacingly/forcefully when he talks.

Ey to pasiney-gaar thai gayoo.
He was perspiring profusely. He was physically very fatigued; or he was very frightened.

Aaey vaat maa kai maal nathi.
There is no substance (or material value) in this talk/story. His rhetoric makes no sense. - Submitted by Sam Kerr
Farsi 1
A tribute to three women with a vision and mission to keep the Zarathushti community connected, informed and inspired.

Three women on their writing machines

by Dolly Dastoor


If you are like me, you will go through each of the issues from cover to cover, to see what interesting and exciting articles they contain and make a mental note to go back and read them again and, if you are like me, then you will collect each of the issues as archival material, for they always contain information which you want to keep as a reference.

Over the past decades there are have been some outstanding Zarathushti journalists and publishers, men and women who have left their mark in the communities they live in, but today I pay special tribute to three women, high achievers whom I admire immensely, three women who have devoted a good part of their lives to provide the community with quality and well researched material and who in their own way have raised the awareness of the community towards some of the burning and pertinent issues of our day. They have given us well researched articles of our past heritage and shaped the views of the Zarathushti reader over the decades.

They are none other than Toxy Cowasjee, editor of Hamazor, Arnavaz Mama, journalist of Parsiana and Roshan Rivetna, editor-in-chief of FEZANA Journal.

Toxy, Arnavaz and Roshan are distinct personalities and yet the one thing they have in common is their desire to serve the community and to make a difference. Women with a mission and a vision of keeping the community connected.

Toxy Cowasjee, editor of Hamazor, was born in Karachi and had her early schooling at the Karachi Grammar School before going to Roedean, a boarding school in England where she was subjected to the “highest form of discipline and regimentation” and “molded her character to face storms which would prepare her in life for whatever was in store.” The love of the arts and all things artistic was cultivated in the boarding school. Reluctantly abandoning her first desire to become an interior designer, she settled on working for her father as a professional secretary.

On returning to Karachi she fell in love with her cousin Cyrus and married him in 1962. They have two children, and four grandchildren.

In 1971, challenged by a friend to contribute to the welfare of the community, she immersed herself in working tirelessly for the Karachi Zarathosthi Banu Mandal (KZBM) established in 1912, and she has never looked back. In 1981 she was elected jt. hon. secretary and in 1995, president, a post she held until 2001. Ever ready to accept new challenges to satisfy her creative juices she produced, compiled and edited Manna of the Angels, a coffee table book on traditional Parsi cooking. Proceeds of all 2000 copies sold, have been given to KZBM.

Once Toxy realized what her artistic talents were capable of creating she gave birth to the monthly newsletter of KZBM – “What’s on,” and then went on to edit and compile the 100-year history of the Karachi Parsi Institute and a book on Dr.
Maneck Pithawala, principal of the BVS Parsi High School in Karachi.

Toxy was heavily involved in conceptualizing, producing and orchestrating the Daughters of Mashyani event for the World Zoroastrian Congress in Houston in 2000. Her penchant for perfectionism added pizzazz to the Congress; and now she has added the same to the production of the Congress proceedings.

Toxy’s biggest challenge came in 2001 when Rumi Sethna, then chairman of WZO requested her to take on the editorship of Hamazor, a quarterly publication of WZO. Apart from help by a professional graphic designer Tannaz Minwalla for the design of the cover, and for printing and mailing, the complete issue is produced by Toxy single-handedly. From concept to layout, to proof reading, to getting it camera ready on a CD, to sending it to the printer – the whole process takes about 10 weeks. Printing and distribution is done from Pakistan (except for India, which is done in Mumbai). Once the 4500 copies are out, the process starts all over again.

To date she has produced 12 publications and each one gives her jitters wondering whether she will be able to deliver. “I can happily say my life is full, with never a dull moment,” says Toxy.

Toxy continues to serve on two committees of KZBM, is a board member of WZO and the representative for WZO in Pakistan. In the 110-year history of Karachi Parsi Institute, there is a woman president – none other than Toxy Cowasjee.

Arnavaz Mama, journalist, Parsiana

Arnavaz Mama, journalist, Parsiana, was born in Mumbai, and being the youngest of three, she spent most of her time reading. She schooled at the Alexandra Girls’ English Institution and later at St Xavier’s College, graduating with an honors degree in English and French. She had ambitions to be in the Indian Administrative Service (IAS) but joined the Onlooker Magazine instead. During her seven years at Onlooker she worked on an annual economic journal which whetted her appetite for economics. She resigned her position, and went back to school to obtain a second degree in Economics. Arnavaz got married just before her final examinations, and raised her daughters for the next ten years before joining Jehangir Patel at Parsiana as a journalist.

Arnavaz Mama, journalist, Parsiana

Arnavaz’s involvement in community journalism was purely accidental, but now that she is in it, she enjoys covering events which are political and controversial. Being in the business for a fairly long time she feels a kind of déjà vu of controversies repeating themselves. She tries to understand the subject before writing about it, and present the whole story with a balanced perspective. This is amply evident in her writings, which show a remarkable, in-depth grasp of the issue being covered.

Her goal is to write simply and accurately, to ensure that the message is delivered and understood. Even though Parsiana has a firm policy of not editorializing in its reports, both the magazine and Arnavaz have taken a stand on several issues, e.g. the Roxan Shah episode, the decision to publish data on interfaith marriages, the data on births and deaths being published since the mid 1980s. These are issues which the community has a right to know if any action has to be taken, but at the time they caused a lot of grief to the publisher Jehangir Patel, by way of cancelled subscriptions, cancelled advertisements, and irate letters to the editor.

As a journalist Arnavaz has traveled extensively in India and abroad covering different events and meetings, and interviewing people. She enjoys meeting high achievers and reflecting their achievements. She travelled to Houston in 2000 and to London in 2005, to cover the World Congresses.

Roshan Rivetna, editor-in-chief, FEZANA Journal, was born in Mumbai, educated at Queen Mary High School, and graduated with a BSc in Physics and Mathematics from Elphinston College, and a masters in Nuclear Physics from the University of Pittsburgh. She then worked at the Atomic Energy Establishment, Mumbai; The Tata Institute of Fundamental Research, Mumbai; Argonne National Laboratories, Chicago and AT & T Bell Laboratories (Lucent Technologies), in Chicago, retiring in 2001.

Her background as a nuclear physicist is a far cry from being editor-in-chief of the premier community journal of North America.

Roshan came to USA in January 1966 a week after she got married to Rohinton Rivetna. Feeling the necessity to connect with other Zarathushtis in North America, and fearing the lack of a Zarathushti environment, the Rivetnas plunged into community building, first with the Zoroastrian Association of Chicago, then with the building of the Chicago Darbe Mehr and finally with FEZANA.

In the early days of FEZANA’s history, a small Journal was being published with Ervad Dr. Jehan Bagli as editor. In 1991 Roshan was
appointed editor of the Journal and in 1996 editor-in-chief by then FEZANA president Dolly Dastoor, a title she has carried most admirably with a great sense of responsibility. Roshan works with a passion, devoting over 15 hours a day to the Journal. From conceptualizing the theme of each issue, to gathering all the materials, writing and editing, design, layout and production, to mailing and distribution, takes her all of three months, full-time.

“Mailing Day is the fun part,” says Roshan, when 20-30 friends, many seniors, show up at their house on a Sunday, to do sorting, labeling, inserting (manually taping in letters/forms, etc.) and bundling of the journals. The men-folk mostly, put the bundles into US mailing bags, labeled by destination, and load them into the Rivetna’s two station-wagons for delivery to the PO the next day.

“Besides getting the journals (all 1600 of them) out, we have a lot of chai and food and fun all day. Each time someone does a demo of making a Parsi dish like sooterfani, mehsoor, dodhi-no-halvo” says Roshan, “and of course we catch up on the latest gossip.”

She is driven by the goal of making the whole series of Journals a compendium and an archive of the Zarathushhti religion and community. She hopes that the Journal provides a forum for networking between Zarathushtis in the diaspora and the homelands, and also provides a vehicle for perpetuating our culture, customs and traditions among our future generations and for posterity.

FEZANA Journal is unique in that, besides community news, each edition covers in depth, a specific topic related to Zarathushhti history, religion, traditions, the community, etc. She would like the whole archival set to be placed as reference material on the web, and in Zarathushti and university libraries.

The book Legacy of Zarathushtra edited by Roshan is invaluable for showcasing our religion and community and is being used as a text in several schools/universities. Roshan you are a valuable resource to our community.

A debt of gratitude. Toxy, Arnavaz and Roshan have lives outside the magazines to which they devote so much time. They are avid photographers, often taking the photographs for their respective magazines. Toxy and Roshan are devoted grandmothers, and involved in numerous community projects. Arnavaz enjoys cooking, getting her hands dirty with potted plants, walking her pets, and reading authors like Neale Donald Walsch and Paulo Coelho.

So the next time you pick up the Hamazor or Parsiana or FEZANA Journal, think of the hours of toil these women have put in freely and willingly; think of their creativity and their energy to produce magazines which are the showpieces of the community.

Thank you, Toxy, Arnavaz and Roshan, you have kept us connected, well informed and presented us with issues at hand that need to be addressed.

The community owes a huge debt of gratitude to you. I hope for you, the exhilaration at the end of the day triumphs over the exhaustion from all the tasks you undertake, to reach out and create an awareness amongst us.

[1] The three women are profiled in alphabetical order. This article will be published simultaneously by all three publications, Hamazor, Parsiana and FEZANA Journal.

Dolly Dastoor, PhD, president of FEZANA (1994 - 1998) and co-chair of the Seventh World Zoroastrian Congress, has presented papers at the World Congresses in India and Iran, in North American conferences, and at the World Parliament of Religions in Chicago and Capetown. She was governor (2002 - 2004) of District 2, ZONTA International. A clinical psychologist by profession, Dolly is co-director of the program in dementia, Douglas Hospital and McGill University, in Montreal, Canada.
In her continued rapid ascent, Parisa was eventually promoted to senior editor, then director of coverage, vice president and finally — at least for now — senior vice president and managing editor.

On occasion, Parisa performs field duties. In 1995, she secured an exclusive interview with Iranian President Rafsanjani. Two years later, she produced CNN’s live coverage of the 1997 Iranian elections from Tehran. Parisa has received many awards including a 1993 Golden CableACE for CNN’s coverage of the Gulf War; a 1992 Peabody Award for CNN’s coverage of the attempted coup d’etat in the former Soviet Union. She’s also won awards for covering Somalia, Bosnia, the Moscow Uprising of 1994 and the 1996 crisis in Zaire and Rwanda.

Parisa says pursuing a journalism career in the United States had its difficulties in the beginning. “English was my second language. Some of my journalism teachers told me that journalism was such a tough field. If I had listened, I wouldn’t be here now.” Today Parisa, as Senior Vice President of CNN, gathers and delivers news for CNN’s newest formats, from television to the Internet.

Christiane Amanpour, CNN’s chief international correspondent based in London, was born in London in 1958. Her father, an Iranian airline executive, moved the family to Tehran, where the Amanpours led a privileged life. At age 11 she was sent back to England where she attended the New Hall School, an exclusive Roman Catholic girls’ school. Her family had to leave Iran after the Islamic revolution of 1979. Christiane moved to the United States to study journalism at the University of Rhode Island. After graduation she worked for NBC affiliate WJAR in Providence, RI.

Amanpour began her CNN career in 1983 as an assistant on the network’s international assignment desk in Atlanta. She has since worked in CNN’s New York and Frankfurt bureaus. She is also a contributor to CBS News’ 60 Minutes, the first reporter ever to broker this kind of dual assignment. Recently, Amanpour was named a Fellow of the Society of Professional Journalists.

Amanpour has reported on most crises from many of the world’s hotspots, including Iraq, Iran, Israel, Afghanistan, Pakistan, Somalia, Rwanda and the Balkans. Her high profile interviews include exclusives with French president Jacques Chirac, British prime minister Tony Blair, Palestinian prime minister Mahmoud Abbas, Jordan’s new monarch, King Abdullah, the king’s father, King Hussein, President Musharraf, Chairman Arafat, Mikhail Gorbachev, Hillary Rodham Clinton and president Khatami.

Among the numerous awards she received for her reporting from the Balkans, Amanpour received a News and Documentary Emmy, two George Foster Peabody Awards, and two George Polk Awards. She also was named 1994 Woman of the
Year by the New York Chapter of Women in Cable and Telecommunications, and she helped the network win a DuPont Award for its coverage of Bosnia and a Golden Cable ACE for its Gulf War coverage.

Amanpour has been awarded a number of other prizes, including another Emmy for her documentary Struggle for Islam. Her contribution to the 1985 four-week series, Iran: In the Name of God, helped CNN earn its first DuPont award.

Rudi Bakhtiar, lead news anchor for CNN Headline News late show Headline News Tonight, was raised in Iran and earned a bachelor’s degree in science from the University of California, Los Angeles.

Bakhtiar joined CNN in 1996 as an intern in the Los Angeles bureau and relocated to the network’s world headquarters in Atlanta in 1997 as a video journalist for CNN International. She was a segment producer for CNN foreign news and helped launch four new business programs on CNN International.

Bakhtiar anchored the network’s coverage of Operation Enduring Freedom as well as that from Operation Iraqi Freedom in the spring of 2003. She is based in CNN’s world headquarters in Atlanta.

Bakhtiar was on the air live when the Sept. 11 terrorist attacks began. She reported throughout that day and has continued to cover the unfolding event as the crisis turned into a search-and-rescue mission that evolved into a war on terrorism.

Bakhtiar has been honored for her work, most recently, with the 2002 Iranian American Republican Council Achievement Award in recognition of her achievements, within the Iranian American community.

In 2002, Bakhtiar was recognized by Lycos as one of the top 20 most popular television news personalities in the broadcast news industry.

Asieh Namdar, anchor and segment producer for CNN Headline News, is originally from Iran and speaks Farsi fluently. She joined CNN in 1989 and is based in the network’s world headquarters in Atlanta. She is married with two daughters, Leila and Roya. She began her career at CNN as a video journalist after graduating from the University of California at Berkeley, where she earned a bachelor’s degree in communications.

Namdar researches, writes and anchors a daily segment called The Global Minute, which provides quick updates on news and features from around the world. Previously, Namdar served as a host for CNN World Report, the largest international television news exchange and the only truly global newscast, on CNN International.

Namdar has reported on stories and events, such as the Middle East conflict, the war in Afghanistan, Iraq and relations between the United States and Iran. She has also interviewed numerous world leaders and news-makers, including former US president Jimmy Carter, Jordan’s Queen Rania and former Pakistani prime minister Benazir Bhutto.

Saira Shah, television journalist, is of mixed descent. Her father Idris Shah was Afghan, from the hills around Paghman, and her mother was a Parsi from Pune, India. Saira grew up in Britain, but “a part of me feels Afghanistan is special and part of who I am,” she said in an interview with Rashmee Ahmed in the Times of India. “We’re Persian speakers, my father’s people; I suppose you could describe us as people who came to Afghanistan during the Arab conquests.”

Saira Shah [left] made a stark film, ‘Beneath the Veil,’ about a broken Afghanistan and the brutality of life under the Taliban, before the events of September 11, and returned to that country to make another film ‘Unholy War,’ about Afghans caught up in America’s war against terror. Both films, purchased and aired by CNN, have received wide acclaim from around the world.

By Hooshang Harvesf, PhD
Jacksonville, Florida

Started in Vancouver BC in 1985 by Dr. Mehraban Shahrvini, Payk-e-Mehr is a magazine published to spread the Persian culture, heritage and Zarathushti faith in particular. ‘Payk’ comes from the Persian word for ‘message’ and ‘Mehr’ for ‘love.’ Thus Payk-e-Mehr takes from its name the message of love.

In its first two years, Payk-e-Mehr was published monthly. Today it is released quarterly (the latest issue being #149-150, April 2005) and its impact is far-reaching. It unites Zarathushtis in over 150 cities worldwide, stretching from Alaska to Australia, and from Chile to Japan. Payk-e-Mehr’s influence in uniting Zarathushtis is its biggest contribution to the community.

Career in medicine. Founding publisher and editor-in-chief of Payk-e-Mehr, Dr. Mehraban Shahrvini, is a retired physician. In addition to his degree specializing in internal medicine, Dr. Shahrvini holds a Ph.D. in the health sciences. With his expertise, he served in the ministry of health in charge of West Tehran, caring for about 4 million people. For his efforts, he was appointed head of the department by the minister of health of Iran. While holding that post, he taught dietary medicine for 14 years at the Tehran Nursing School. During that time he also published a textbook revealing his broad knowledge of dietary medicine; this was also published in the Zoroastrian Anjoman of Tehran Monthly, in 1962.

Community service. In Iran, Dr. Shahrvini held many positions and memberships, including one term in the Zoroastrian Anjoman of Tehran, a two-year term board membership of the Zoroastrian Physicians Association of Iran, years of voluntary service at the Yeganegi Clinic, and 22 years as a member of the editorial board of Hukht Journal.

In British Columbia, he has continued to receive many accolades and is now one of the most well-known cultural figures in Canada. He has been invited to speak about the Zarathushti religion and Iranian culture by numerous societies internationally, for which he has received over twenty certificates and three plaques of recognition. Among his honors, the most remarkable are those awarded by the Canadian Prime Minister in 1998,

Tribute to Dr. Mehraban Shahrvini

Payk-e-Mehr celebrates twentieth anniversary

Left, Dr. Mehraban Shahrvini, editor of Payk-e-Mehr magazine.
Below, Dr. Shahrvini [at left of podium] being felicitated by the Mayor of North Vancouver [at the podium] at a recent function to celebrate the twentieth anniversary of Payk-e-Mehr.
and by the Sixth World Zoroastrian Congress in 1996, for his service and publication of Payk-e-Mehr.

He has worked tirelessly in the service of the community. Copies of his publication, the first factual text University of Gondi Shapour in the Cradle of History were distributed to Zarathushtri anjomans, universities, libraries, and other institutions of learning worldwide. Among his recent accomplishments are his negotiations with the Canadian government to issue a postage stamp of Cyrus the Great [see below] and his stand on human rights.

This brief biographical sketch does not even begin to capture the essence and good work that Dr. Shahrvini has been doing for our community. It is with deep appreciation and gratitude, that I celebrate with him and the entire Zarathushtri community, the twentieth year of Payk-e-Mehr.

We congratulate Dr. Shahrvini, and wish him continued success.

---

**READERS’ FORUM**

Readers may submit letters (under 250 words) to the editor on topics of general interest. The Journal reserves the right to edit materials for suitability, clarity and space.

**On past issues**

Congratulations on a fine, scholarly issue of FEZANA Journal [Guest Editor Pallan Ichaporia, Treasures from the Avesta, Summer 2005]. Thank you for all your hard work.

Some weeks ago, a friend in Boston, who is an amateur pianist, wrote that he was going to a recital that would include the works of Sorabji, about whom he knew almost nothing … I immediately recalled that there had been a FEZANA Journal devoted to Zarathushtri music. I found the issue [Summer 1999] and sent him the relevant article about Kaikhosru Shapurji Sorabji, for which he was very grateful, since he had been unable to find out much about Sorabji elsewhere.

I guess the moral is that one should keep all one’s back issues of FEZANA Journal!

William W. Malandra,
Austin, Texas

Last night we had storms with so much thunder and lightning, it was impossible to sleep. So I took the Journal [Summer 2005], pulled the drapes aside and watched the ‘sound and light show’ outside, while I read through it, in depth, to understand some of the issues that you have so eloquently described. Thanks for all your time and effort.

Aban Daruwalla
Riverside, California

Thank you for all the care that goes into production of FEZANA Journal. The collaboration and effort that has gone into the issues on Vegetation [guest editor Sam Kerr, FJ, Spring 2005] and the census study of population of Zarathushtris around the world [FJ, Winter 2004] will bring in many readers.

In a future issue, may I request taking a closer look at the Time of Zarathushtra. In these times of religious wars, there is an effort to limit history of man to Judaic history, and further burying the truth. We Zarathushtris have survived all sorts of disasters and with the pursuit of truth, we shall succeed here, as well.

Dr. Mary Boyce has been courageously pursuing this investigation as also other scholars and linguists. Dr. Boyce deserves our support and appreciation; I hope FEZANA Journal will be the platform where this appreciation is expressed.

Mehrnaz Jamzadeh,
Turnwater, Washington
**Inner liturgies**

Let me congratulate Dr. Pallan Ichaporia for guest editing this scholarly volume [*FJ, Summer 2005*].

I also read a comment from Er. Soli Dastur [on page 67] about the great liturgies, where he says: “These once important inner liturgies are becoming extinct in many places. They are no longer performed regularly everywhere in India and, of course, outside of India they may never be performed in their original format.”

This statement is far from the truth and needs to be corrected. The inner liturgical ceremony or the Yasna is the basis for the performance of other higher liturgies viz. Baj, Yasna, Visperad, Vendidad and the Bui ceremony of an Atash Behram.

The Yasna in honor of Menog Navar is performed as a preparatory ceremony (called the larger or *moti khub*) for tending the first grade Fire of an Atash Behram. This is mandatory for the *buiwaras* of the Atash Behram. Its efficacy and spiritual strength lasts for 72 hours. To my knowledge, in Mumbai, this practice of maintaining the *moti khub* is meticulously followed at Anjuman Atash Behram and also at Wadiaji Atash Behram.

If one cannot maintain a *moti khub*, then a mobed performs a ‘*panj tay*’ ceremony (the lesser *khub*) whose efficacy and spiritual strength remains until the last watch (*Ushahin Gah*) of that day. The Bui ceremony at most of the Atash Behrams in India (including Iranshah at Udvada) are performed keeping this lesser *khub* for a day.

This is explained with the sole object to educate the general lay Parsi-Irani Zarathushthis, with malice to no one.

**Ervad Parvez M Bajan**
Mumbai, India

**Response from Er. Soli Dastur:**

I fully concur with what you have said since I have been one of the nine Dastur families, and my brother, Ervad Palanji Dastoor, panthaki of the Colaba Agiary, and my nephew and his son, Ervads Zarir and Eric Dastoor, have been performing the

---

**Laugh and be Merry**

*By Jamshed Udvadia*

The teacher was helping 5-year old Sarosh put his boots on. With her pulling and him pushing, the boots still didn’t want to go on. When the second boot was on, she had worked up a sweat. She almost whimpered when the little boy said, “Teacher, they’re on the wrong feet.” Sure enough, they were. It wasn’t any easier pulling the boots off than it was putting them on. She managed to keep her cool as together they worked to get the boots back on – this time on the right feet.

He then announced: “These aren’t my boots.” She bit her tongue rather than get right in his face and scream, “Why didn’t you say so?” Once again she struggled to help him pull the ill-fitting boots off.

He then said, “They’re my brother’s boots. My Mom made me wear them.” She didn’t know if she should laugh or cry. She mustered up the grace to wrestle the boots on his feet again.

“Now, where are your mittens?”

“I stuffed them in the toes of my boots.”

---

A young Swede who had joined the French Foreign Legion was panicky when he heard that Napoleon would be personally reviewing the troops the next week. His friend who spoke both French and Swedish told him not to worry because he only stops to speak to a few soldiers and always asks the same three questions:

**How old are you?**
**How long have you been in the service?**
**Are you satisfied with the food and treatment given you?**

The Swede learned the three answers in French and was ready for Napoleon. On review day Napoleon spotted this new Legionnaire and the conversation went like this:

“How long have you been in the service?” to which the unsuspecting soldier answered: “22 years general”.

“Really? How old are you?” Answer: “One week general”.

“Either you or I must be mad … hmmm?” Answer: “Both general – thank you”.

---

*From my school French book*
Bui ceremonies at the Pak Iranshah Atash Behram with the full inner liturgies required, as you have explained so well in your letter.

My only purpose in writing this statement, is to lament the conditions of some of the agiaries I have visited where regular inner liturgies of Yasna and Baj are seldom performed; and also, the absence of performing Yasnās and Baj ceremonies on all 7–10 ‘hindhoras’, as was the case at Pak Iranshah in the 1950s when I became navar and martab, and samel!

It was like reading the poem “Village School Master” by Goldsmith, when he visits his old village after 20–30 years and finds it deserted!

I did not mean any disrespect to anyone by this comment. I apologize!

Er. Soli P. Dastur
University Park, Florida

The wonderful pomegranate

Apropos the article on the benefits of the pomegranate [Ardeshir Damania, FJ, Spring 2005], may I point out some more benefits mentioned in a recent Wall Street Journal:

“Some biblical scholars think the pomegranate was the forbidden fruit in the Garden of Eden, but a growing body of research suggests Adam may have been wise to bite into it. It’s filled with an unusually potent antioxidant that could help reduce the risk of heart disease.

“Pomegranates are packed with polyphenols, antioxidants found in all plants, that can help counteract ‘free radicals’ – naturally occurring molecules that can be harmful if unchecked.

“The polyphenols in pomegranate juice were more effective than those from other fruits in breaking down the plaque found in blocked arteries. In a study at Techion University, 10 people with severe blockage of the arteries showed improvement after a year on pomegranate juice – eight ounces a day.”

It was therefore so wise and thoughtful of our ancestors to choose the pomegranate as an important fruit for our religious ceremonies – symbolic of Haurvatat, perfect (both physical and spiritual) health.

I hope this observation inspires your readers to realize the very essence of our religion – i.e. this physical world was made in the image of the spiritual world, and there are many things in it, such as the pomegranate, that are so beneficent (spenta) for mankind, that they could well represent the link between the two worlds; and the need to foster such links.

Kersey H. Antia
Orland Park, Illinois

Where is the American-born Parsi culture?

In his recent book review [“The Parsis of India” by Jesse Palsetia, FJ, Spring 2005], Ervad Kersey Antia outlined several daunting religious challenges facing diaspora Parsi communities. However, by focusing only on religious neglect, Ervad Antia ignores the more important role of culture in building a community.

As an American-born Parsi, I envy the strong cultural ties enjoyed by the American-born Iranian Zarathushtis in my community. Possibly, Iranian-American Zarathushtis do not feel as doomed as Parsi-Americans do because Iranian-American Zarathushtis preserve their cultural roots. They insistently speak Farsi, unite in opposition to the Iranian government, and share with non-Zarathushti Iranians their music, dance, literature, art, clothing, food, and cultural institutions. This common culture forges the Iranian-American Zarathushti identity that causes them to associate with each other.

With the exception of the recent flowering of Parsi literature in English, American-born Parsees share few cultural connections. We seldom speak Gujarati and are generally unaware of Parsi music, dance, art, clothing, or cultural institutions. We rarely exploit commonalities with Indians. Parsi elders often underesti-
to be who we are, in an environment that makes it so challenging.

I will never take for granted the efforts of those who have contributed of their time, sweat and resources to pass down our heritage to me and many generations to come.

My thanks and amazed, undying respect to them, and to those who teach and perpetuate the practices that keep our beautiful religion alive and meaningful. As well, I hail those who quietly keep our faith alive by practicing it authentically in their daily lives through good thoughts, good words and good deeds.

Shireen Sohrabji
San Francisco, Northern California

Melbourne invitation

We, the Zarathushtis of Melbourne, have a keen desire to associate and develop a special rapport with as many Zarathushti associations as we can, all over the world. We have taken full advantage of the technology age, by launching our website:

http://www.zav.org.au

We would like to establish links with other Zarathushti websites. Please contact our webmaster Kurush Zaiwala at kurush@zav.org.au.

As Zarathushtis, we truly have a special bond. May these links further strengthen our spiritual bond.

Perviz Dubash
Zoroastrian Association of Victoria
Melbourne, Australia

Gentle decline

As the once flourishing and affluent Parsi community gently declines in and around Bombay (sic) nothing typifies this state more than an advertisement to spend a holiday in one of Matheran’s ‘ghost’ bungalows. These are large bungalows built by their former British or Parsi owners who have long since moved on. One of these is the Barr House.

This once magnificent bungalow has been renovated and converted into a hotel by its non-Parsi owners. The Barr House was built by Captain Barr of the Honorable East India Company in 1852. In 1896 Captain Barr sold the house to Sorabji Panday. In 1907 Ardeshir Bomanji Dubash bought the house until it was sold to its current non-Parsi owners.

Parsis, perhaps, can take comfort in the knowledge that all the pictures from the Raj and the furniture has been retained (in fact Bachi Karkaria thinks some were even bought back from chor bazaar and installed in the bungalow) to recreate the atmosphere of the Raj.

It is sad that so much of Parsi heritage is passing into non-Parsi hands. But what can be done? There are no descendants!

Ardeshir B. Damania
Davis, California

Our finest moment

Certain recent articles in the press at first left me quite embarrassed and depressed. I do not want the West’s first view of our religion to be that of an ancient dying ethnicity whose leaders base their arguments on ‘superior DNA’ and appear to be indifferent to the desires of many of its people.

But after some more thought, I realized that religion is not about a numbers game. It is about how strongly the people believe and act in their principles. This has been liberating and I am uplifted and energized.

Traditional Parsis will always be an important link to the past no matter how small their numbers. This is a tribute to them, not a criticism of them. If you believe in any religion, then you must stay true to those principles. I find it uplifting that some Parsis will bravely continue the tradition of an ethnic religion.

But I believe in different principles. I believe in modern multifaith societies in the West. I believe in democratic principles, both in government and in religion. I don’t want to hide in this society, but be visible and active in it. And I don’t think that the way the religion of Zarathushtra is practiced by the Parsis in India, will apply in the West lock, stock and barrel. There are going to be important differences, especially social differences. We should not be afraid to take a stand and proudly live as we choose. I am energized that I live in this exciting formative era of the Zarathushhti faith in the West.

Many worry that we are doomed. On the contrary, I think this will be our finest moment. This is an exciting time to be a Zarathushti, and I want to do my part on this grand stage.

Hormuzd Katki
Kensington, Maryland

A matter of circumstance

Why do some of us feel so strongly that non-Zarathushti spouses of those born into the Zarathushhti faith be barred from entering our fire-temples to preserve their sanctity?

While some others of us feel equally strongly that we must accept non-Zarathushti spouses to ensure continuity of the Zarathushtrian religion, among other reasons?

Such controversy is debated ad nauseam. However, my intention here, is only to examine our thought processes. How does the mind tick?

Our thinking, verbalizing, actions – are they not a result of our circumstances?

Let us examine some scenarios:

A traditional Zarathushti family believes that non-Zarathushtis should be excluded from our temples. One of their children marries “outside.” He/she is promptly distanced. After a child is born, the powerful, pull of love brings about a 360 degree turnaround, for the child to be accepted as a Zarathushti by the family.

Zarathushti youth from orthodox/traditional families leave India for study. They are exposed to liberal Western thought.

Other Zarathushtis in India and abroad, particularly those without
progeny, may not be affected by major circumstantial change. They continue the practice of the traditional religion.

In each of the above scenarios, beliefs are formulated according to the circumstances in which individuals or families find themselves. Often fear also plays a part. Fear stops us from challenging our own belief systems. Above all, we fear what others will think of us if we dare to choose differently.

The human mind is a fascinating, continuously evolving mechanism. We could hone it through meditation and contemplation, ensuring it serves us well in the choices we make. Our Gathas have bestowed on us the invaluable gift of allowing us to make our own choices. Having made them, couldn’t we peaceably agree to disagree?

AFTER ALL, IT’S JUST A MATTER OF CIRCUMSTANCE!

Zenobia Pavri
Perth, Western Australia

India bound

In the Times of India, Hiren Bose speaks of the “returnees” and how the “US-Bound” are now on an “India-Bound” trip. We Parsis should learn from it. Why not give your own country [India] a shot? If the Kamaths, Mehuls and Abhinavas could take the plunge and come back to make a success story here, what is holding the immigrant-Parsi back?

India of today is very much the future of the world, and economically too it is going to be a force to reckon with. So its time the entrepreneurship for which we are well known should come to roost, and India can reach the heights it is soon going to.

Bose states “with new skills and dreams of rebuilding India” the expatriates are coming home.” So why is the pioneering spirit of the Parsi dormant? Have we forfeited the lure of challenges? Has the dollar-power made us so resigned that we won’t look beyond it?

If this appeal touches even a single Parsi abroad to return to India and make a mark here, we’ll know that the Parsi spirit of adventure and enterprise is alive and well.

Roda D. Hakim
Vadodara, Gujarat, India

Errata

FEZANA Journal regrets errors in the Summer 2005 issue:

- Page 51, the young priest on the left is Ervad Shahyan Dastur, 12, son of Bapsy Dastur, from Dubai.
- Page 142, Nawaz Mody’s correct email for ordering “Enduring Legacy” is nawazmody@hotmail.com [p. 156]

Zarathushti anjuman in Russia. Members of the St. Petersburg Zoroastrian Anjuman led by Mikhail Chistiakov, who received training in Avesta and performance of ceremonies at Zoroastrian College, Sanjan, gather for a ceremony in St. Petersburg, Dame Prof. Dr. Meher Master Moos, president of the College writes: “... they are looking to the Zoroastrians in India, and other countries where the community is well-settled, to support their efforts to revive our ancient faith, by sending them mobeds, books and liturgical items, helping them come to India to study the Avesta and learn the performance of ceremonies, and guide them in building their own agiary.”

To support this project, please contact Dr. Moos at mmastermoos@yahoo.com.

A Beautiful Prayer

I asked God to take away my habit.
God said, No. It is not for me to take away, but for you to give up.

I asked God to make my handicapped child whole.
God said, No. His spirit is whole, his body is only temporary.

I asked God to grant me patience.
God said, No. Patience is a byproduct of tribulations; it isn’t granted, it is learned.

I asked God to give me happiness.
God said, No. I give you blessings; Happiness is up to you.

I asked God to spare me pain.
God said, No. Suffering draws you apart from worldly cares and brings you closer to me.

I asked God to make my spirit grow.
God said No. You must grow on your own; but I will prune you to make you fruitful.

I asked God for all things that I might enjoy life.
God said, No. I will give you life, so that you may enjoy all things.

- Source unknown

[Forwarded by Jamshed R. Udvadia]
America is becoming more virtuous

According to the Bureau of Justice Statistics, the rate of family violence in this country has dropped by more than half since 1993 ... That is part of a whole web of positive, mutually reinforcing social trends. To put it in old-fashioned terms, America is becoming more virtuous.

Violent crime over all is down by 55 percent since 1993 and violence by teenagers has dropped an astonishing 71 percent, according to the Department of Justice.

The number of drunken driving fatalities has declined by 38 percent since 1982, even though the number of vehicle miles traveled is up 81 percent. The total consumption of hard liquor by Americans over that time has declined by over 30 percent.

Teenage pregnancy has declined by 28 percent since its peak in 1990. Teenage births are down significantly and the number of abortions performed in the country has also been declining since the early 1990s.

Fewer children are living in poverty ... There’s even evidence that divorce rates are declining, albeit at a much more gradual pace. People with college degrees are seeing a sharp decline in divorce, especially if they were born after 1955.

Teenage suicide is down. Elementary school test scores are rising .... Teenagers are losing their virginity later in life and having fewer sex partners. In short, many of the indicators of social breakdown, which shot upward in the late 1960s and 1970s, and which plateaued at high levels in the 1980s, have been declining since the early 1990s.

The first thing that has happened is that people have stopped believing in stupid ideas: that the traditional family is obsolete, that drugs are liberating, that it is every adolescent’s social duty to be a rebel.

The second thing that has happened is that many Americans have become better parents.

Third, many people are reacting against the culture of divorce. Post-boomers behave better than the baby boomers did.

Fourth, neighborhood and charitable groups have emerged to help people lead more organized lives.

Obviously, we’re not living in a utopia, where all social problems have been solved. But these improvements across a whole range of behaviors are too significant to be dismissed. We in the media play up the negative, as we always do. But the good news is out there. You want to know what a society looks like when it is in the middle of moral self-repair? Look around.

Avesta places the native land of the Aryans somewhere in the north, in Aryana Vaeja.

Seeking refuge from the snow and the cold, Aryans moved to the south, downwards, along a ridge of the Ural mountains. They would stop to build a city, and later leave, taking their children, cattle and other belongings with them, and burning the city behind them. Arkaim likewise, had once been occupied, and later vacated.

Arkaim is not the only settlement to be found in the Urals. In the southern Urals in Russia, archeologists have already found twenty-one more settlements of a similar type, collectively named “the Country of Cities.”

Arkaim (Ark = vara or city, Arkaim = city of Yima or Jamshid) is the best preserved of some two dozen ancient settlements in the south Ural mountains in Russia. Discovered in 1987, Russian archeologists have dated the cities to 5000 - 2000 BCE, and concluded that they belonged to the ancient Aryans of the Bronze Age, were of the Avestan period, and their prophet Zarathushtra was born there circa 2000 BCE.

This was the earliest known civilization that observed an eco-friendly way of living. The inhabitants worshiped fire, water and earth. Every city was surrounded by waterways with drainage ducts, and whatever was discharged into the waterways was first purified.
Have you checked out the new features at the WZCC website?

You can search for and post: trade and business opportunities, job vacancies, finance required/available, seminars and trade fairs, products and services, properties, manufacturing facilities, and more.

www.wzcc.net or www.wzcc.org
All business persons and professionals are invited.

Contact Yazdi Tantra at yazdi@on-lyne.com or Homi Davier at davier@CapricornTravel.com.
**WZCC-Australia gathering speed**

*New chapter in Perth.* “G’Day. We had a successful take off and the first step has been taken,” writes Firoz Pestonji (www.aussieperthtours.com.au, holiday@aussieperthtours.com.au) about the launching of a new chapter in Perth, Western Australia.

A meeting of Zarathushti business people was held at the Australian Asian Association hall on September 22nd, when Ader Gandi (WZCC-San Francisco) spoke about the WZCC. “A unanimous YES vote indicated total support to form the chapter,” adds Firoz.

**WZCC-Australia.** “We in Sydney are still very green, but growing,” writes WZCC-Australia regional director Filli Madon (pars09@yahoo.com).

A remarkable recent WZCC success story was the opportunity afforded to member Farida Master to promote her business *Subtle Energies* and the *Bowen Technique* in the Middle East and India [see page 122]. No less remarkable is Madon’s own story [see below].

---

**WZCC CH A P T E R T A L K**

**From Iran to Australia**

*Owner of a McDonald’s franchise in Sydney, WZCC-Australia’s regional director Filli Madon relates his remarkable story about arrival in Australia after the revolution in Iran:*

“I left Iran under excruciating circumstances. I was managing director of an American company, Modern Film Corporation, which distributed feature films. The ‘savak’ security guards would pick up our films for the Royal families. After the revolution, my telephone numbers were found in the Royals’ offices, I was called in for questioning by the Islamic Revolutionary Committee, and the matter got very complicated. It was a very cold and chilling experience. People with guns running around, people being dragged in and dragged out. After a full day of questioning, I was asked to report again the next day. That’s when we decided to leave in a hurry. Luckily, we had immigration visas to Australia.

“We took the bus to Turkey. At the border, my 7-year old son, Feryal, was not allowed to leave without an exit permit. Through some arrangements with a taxi driver, I met up with Feryal and my wife Firouzeh in a coffee shop across the border. It was very difficult with two young children and a seven month pregnant wife. The mountainous roads in Turkey were rough. We stayed in Istanbul till we were able to get a connection to Australia.

“We came to Australia – a very pregnant wife, two children and three very heavy suitcases, which I had to carry myself. We lost all our belongings in Iran – our home, our real estate investments, our businesses, even our car. It was very painful, since we loved Iran very much. However, I was lucky to have brought out 99 percent of my wealth – my family. What we lost was material. If we work hard enough, we can have it all again.

“My family is very dear to me and that is all that mattered, and still does.”
Acupowder ad (pdf file)
3.5” x 9.9”

Supplier of All Your Needs for the Practice of Zarathushti Customs & Religion

THE ZOROASTRIAN SHOP

Visit us on the web!
www.avelta.org/zsupply.htm

Contact:
Khursheed Bapasola
7 Fox Hollow Road, Voorhees, New Jersey 08043

(856) 768-8351

FINDING GOOD QUALITY ZOROASTRIAN-THEMED PRODUCTS HAS BEEN DIFFICULT! UNTIL NOW ...

INTRODUCING

Awazuni

AWAZUNI is an online store providing the Zoroastrian Community with quality products, such as:

CLOCKS  JEWELRY BOXES  MUGS

ALSO AVAILABLE: Messenger Bags, Totes, Tiles, Stickers
Coming Soon: Journals • Clothing/Apparel • Button/Magnets • Caps/Visors • Posters • License Plate Holders • Calendars

Online at: www.awazuni.com
We Accept Visa, M/C, AMEX, Discover
WE PROVIDE A SAFE/SECURE SHOPPING EXPERIENCE
WZCC-Chicago programs

At the WZCC-Chicago chapter meeting: chair Pheroze Nagarwalla, Consul General of India, The Hon. Arun Kumar, and Porus Dadabhoy.

Consul general’s talk. WZCC-Chicago (chair Pheroze Nagarwalla, nagarwalla@hotmail.com) invited The Hon. Arun Kumar, consul general of India, as guest speaker at its bi-monthly luncheon meeting on September 17. Speaking on “Commercial Opportunities between India and the USA,” Mr. Kumar described the phenomenal deepening of cooperation between the USA and India – there were 1,000 American companies doing business in India, a 14-fold increase over 1991.

“India has much more to offer than IT,” he said, “chemicals, agriculture, biotech, manufacturing … the Indian Space Research Organization is now in a position to make satellites for any country, taking the concept of outsourcing to the next level. With the new confidence, India is also promoting American goods in India: 200 locomotives from GM, mobile phones from Lucent, McDonalds and Pizza Hut competing with ‘chana batura’ at every corner …

He explained the new dual citizenship, or ‘visa for life,’ which would allow NRIs unlimited stay in India. Social Security may be collected in India. Transfer of funds out of India has been relaxed – upto $1 million may now be taken out of India, after payment of tax.

Showcasing local businesses. Adi Dhondy and Toranj Marphetia of Brookfield, WI, presented their experiences, pitfalls and challenges, in building their company Adi Dhondy and Toranj Marphetia: industry leaders in tire deflation systems since 1986.

Phoenix International Ltd., which manufactures ‘tire deflation systems.’ They have patented the MagnumSpike™ billed as “the ultimate weapon against high speed chases,” for safe, quick and reliable tire-deflation to stop any vehicle, from compact cars to 18-wheeler trucks in a high speed chase. Markets for their device, include law enforcement, the US Department of Defense and Homeland Security in the US and overseas in Europe and Asia.

Focus India seminar. September 27-29, WZCC-Chicago members participated in the Focus India show, aimed at attract first-time, mid-size US investors. The event was focussed on manufacturing, rather than IT.

“India exports manufactured products worth $50 billion,” pointed out Dr. Amit Mitra, secretary general of FICCI. Consul general of India, Mr. Arun Kumar noted that “Today, India and the USA are closer than ever before, with a deepening realization of the true value of each others’ markets.”

Houston Chapter programs

WZCC-Houston (chair Zarir Sethna, zarirs@sbcglobal.net) presented two distinguished speakers at its August 31st meeting at Madras Pavilion: Darayus Kolah of Kolah Design Studio, a new architectural and interior design company, specializing in designing high-end jewelry and fashion-design stores, as well as private residences; and Sanjay Bhatia, president of Ameritrust.

WZCC CH A P T E R T A L K

Phoenix International Ltd.

Adi Dhondy and Toranj Marphetia: industry leaders in tire deflation systems since 1986.

Australian Kraft Cheese in blue tins: $75 /case of 36 cans
New Zealand Creamery Butter: $60 /case of 24 cans

Contact Perviz C. Patel or Cowas G. Patel at (626) 967-0037.
Capital Mortgage, who spoke on creative ways of getting residential and construction loans.

On October 19, WZCC-Houston invited Estate Planning attorney Marilyn Sims, CPA, to speak on wills, living wills, power of attorney, various types of trusts, probate issues, gift-giving laws, and other legal and financial matters.

NY chapter programs
WZCC-New York (chair Rusi Gandhi, rusi@garden.net) held a Health and Wellness Seminar on June 12, with distinguished speakers including Dr. S. Andaz, director of the New York Center for Minimally Invasive Surgery and Dr. C. Andaz, associate director of the Maimonides Women’s Breast Center.

On September 18, ‘artivist’ Kayhan Irani presented a moving series of monologues inspired by stories from the Arab, Muslim, American and South Asian communities. Interweaving drama, dance and music, this poignant piece explores the impact of recent legislation (post 9/11) on these communities in the US.

Bowen Technique:
Australia - Dubai cooperation
In a joint effort by two chapters, WZCC-Australia (Filli Madon, pars09@yahoo.com) and WZCC-Middle East (bhesania@emirates.net.ae), Farida Irani (Subtle Energies, NSW, Australia) presented her ‘Bowen Technique’ program at India Club in Dubai on August 23rd. Dubai has opened up a big opportunity for Farida to set up Bowen Clinics. Farida has also spread this technique in India.

Bowtech
The Bowen Technique (subtle@bigpond.net.au, www.bowtech.com) is a non-invasive state of the art technique with profound effects on chronic disorders – degenerated spine, arthritis, rheumatism, stress, fatigue, acidity, fractures, sprains, sports injuries, nervous disorders, asthma, musculo-skeletal disorders, mental equilibrium, women’s problems, fertility and other ailments.

Farida writes: “I joined WZCC earlier this year only to support Filli Madon who is a dear friend! At the time I did not anticipate any networking from the Parsi community as most of my clientele is Australian.

“We now have 14 fully qualified Bowen practitioners in Mumbai … After this amazing show of support and networking, my practitioners are also enthusiastic to become members… and so the interaction grows! I would definitely recommend joining WZCC.”

Encouraging others to dream
123 Naval Hoyvoy, partner in the famed Parsi Dairy Farm at Princess Street in Mumbai, noted for their delicious dairy products, kulfi and mithai, writes:

“A few months ago, my dear friend Kersi Limathwalla gave me a form to fill out, saying this was not a religious, political or charitable organization, but a chamber of commerce for Zarathushtis worldwide. He believed WZCC could help my business in a very profitable way.

“In all honesty, I signed up out of a lot of respect for him, and a little curiosity. But when I began to attend the meetings, I found good people, people of strong character and substance, spirited men and women who were encouraging others to dream.

“I was put in touch with Meher Bhesania (WZCC-Middle East) who was very keen on promoting business between Mumbai and Dubai. She sourced a company through her contacts within her chapter and connected me with an importer, who has since signed a contract with us.

“We are now exporting our ‘Classic Kulfies’ into the Gulf countries and setting up an authentic Parsi Dairy Farm mithai shop in Dubai.

“Thank you WZCC! The entire team has been a tremendous source of encouragement and guidance to me.”
Meeting with Tehran Anjuman. “The Iran Region of WZCC has a very special significance to our endeavors,” said WZCC president Rohinton Rivetna, in his message to the 250 Iranian Zarathushtis gathered at Khosravi Hall in Tehran, on May 15, to welcome the WZCC trade delegation (which due to visa and political reasons, was limited to members from India), “Being the cradle of our worldwide community, it behooves us to nurture and support Zarathushti businesses in Iran, and bring growth and prosperity to our community in Iran and worldwide.”

Among the speakers were: Member of Parliament Kourosh Niknam, president of the Tehran Anjuman, Alayar Daneshmand, Parviz Varjavand, Alayar Dabestani and Bahram Partovi. Prospects of increasing trade and industrial relations between these two countries were discussed, such as the joint venture Steel Mill project between Essar Steel Co. of India and Pars Co. of Iran in the Bandar Abbas Free Trade Zone and another steel joint venture with the Tatas.

Meeting with Iran Chamber of Commerce, Industries and Mines. About 50 persons, including many prominent Iranian businessmen, attended this meeting in Tehran. Among the speakers were ICCI vice president Fareidoon Entezari, MP Kourosh Niknam and WZCC-India director Kersi Limathwalla. The talks focussed on: the great scope for expansion of trade between Iran and India; construction of the Iran – India Gas Pipeline; investment opportunities in petrochemical projects at Qeshm Island; construction of railway on the Mashad-Shahrood sector; export of goods to Russia and C.I.S. Countries.

Iran possesses 10% of the world’s oil reserves and 13% of the world’s gas reserves. The corporate tax in Iran is a flat 25%. Seven Free Trade Zones have been established in Iran. Iran plans to establish an Iran Trade Center in India to help in expansion of trade relations between Iran and India. By Khodayar Attaie, director, WZCC - Iran, khodayarattaie@gmail.com.

Asian American heritage month. Dr. Beheruz Sethna [below] president of the State University of West Georgia, was a guest speaker at the Asian/Pacific American Heritage Month celebration organized by the Asian Pacific-American Council of Georgia, at the Atlanta Marriott in Atlanta, on May 7. Based on a survey he did among the attendees, Dr. Sethna presented a humorous and powerful speech on the positive and negative traits of Asian Americans.

New chapter of WZCC, forming in Atlanta, Georgia

The Atlanta Zarathushhti Association (AZA) is starting a chapter of the WZCC in Atlanta, Georgia.

Er. Rustom Kanga (rkanga@att.net) will be the point of contact as the chapter gets established.

The startup of this new chapter will dovetail well with the upcoming FEZANA annual general meeting, planned for Atlanta on Memorial Day Weekend, May 27 - 28, 2006.
If you know of any opportunities available, please post them in:
- This column, or
- The WZCC e-group
  zchamber@yahoogroups.com,
- The wzcc website
  www.wzcc.org

Openings in Dow Jones, Wall Street Journal and Barron’s
There are several open positions in the Dow Jones Online Advertising Sales Group, The Wall Street Journal Online and Barron’s Online, for sales assistants, account executives and account managers. Contact Usheen.Davar@dowjones.com.

OPPORTUNITIES WANTED
Please assist these Zarathushtis looking for an opportunity.
- CPA (appeared for exams) seeking a position in Accounting, in a firm willing to sponsor residency. Diploma in computer studies, proficient with various accounting packages like Oracle, Quickbooks, Peachtree. Yazidastur@aol.com.

Seeking venture capital for jewelry website. Enterprising young lady, with a career in jewelry in India since 1994, presently residing in New Zealand, is setting up a website, to sell jewelry – wedding promotions, estate jewelry and more. Looking for an interest-free loan of approximately NZ$20,000. Contact Farah in Auckland, NZ, at 0064 9 5767204, frkunwala@yahoo.com.

15 Day Deluxe Tour of Vietnam, Cambodia & Thailand!!

DISCOVER, EXPLORE, ENJOY
The unspoilt allure and mystique of South East Asia

Join our professionally escorted 15 day tour departing March 20, 2006
Call Rukhshana for details.

Other customized itineraries, cruises and vacation ideas available upon request.

Contact: RUKHSHANA DAROOWALA
Cruise & Vacation Specialist
West Vancouver, B.C. Canada
Tel: 604-929-0406
E-mail: rukhshana@shaw.ca
Parsi Panir in San Francisco

A 20-year friendship between San Franciscan Niloufer Ichaporia King, an Indian-born culinary anthropologist, and owners of Cowgirl Creamery, has yielded a new cheese, **Niloufer’s Creamy Panir**.

The soft, fresh cow’s milk cheese, a Parsi style panir, is delicious on its own, paired with apricot jam for breakfast, eggplant caviar for lunch, or walnut bread and honey for dessert. King describes it as “a simple and innocent cheese that can even be enjoyed on a Triscuit.”

Niloufer’s Creamy Panir is available for $4 for 5 ounces at Cowgirl Creamery’s Artisan Cheese Shop at the Ferry Building in San Francisco, (415) 362-9354; and at Tomales Bay Foods, 80 Fourth St., Point Reyes Station, (415) 663-9335.

[Excerpted from “Cowgirls Make Panir” by Amanda Bowman at www.sfgate.com]

TherapyIndia Medical treatment-cum-holiday packages to India

Vinod Tenguria of TherapyIndia, is offering full service medical tourism in India for NRI (non-resident Indian) Asians and foreign nationals. They offer: economical trip from anywhere in the world, patient care, accompanying persons’ lodging and needs; handling medical formalities, medical records, doctor referral, hospital stay, visiting the patient daily, post-operative recuperation and resort hotel booking for patient and family; as well as life-long monitoring of the patient with tele-medicine. They also offer help with ground-work for investment and business proposals and government clearances.

Contact:
Zoroastrianfamilies@hotmail.com, Mumbai tel: 91 93 2334 2854.

Pagrees. **Gulshan Kolah** of Mumbai, is the only one who makes ‘pagrees’ anymore. When Gulshan was about to be married, back in 1980, she could not find anyone who would make a pagree for her husband, so she decided to make one herself. She sought out Nariman Pagdiwalla, the last of the pagree-makers, and learned the art of making it. Since then, she has made hundreds, each one custom-made to fit snugly on the forehead.

The pagree is made on a mold draped with black silk fabric, with maroon or white dots. Gulshan makes both the traditional ones polished with a coat of shiny lacquer, as well as ones with the newer dull silk finish.

**Tailoring and embroidery.** Working from her home with experienced craftsmen, Gulshan also takes orders for tailoring and embroidery – in resham work, zardosi, jari, sequins and bead – for wedding saris, blouses, dresses, suits and more.

Contact Gulshan Kolah, gulshank@hotmail.com, Cusrow Baug, K-Block, Colaba, Mumbai 400 001, tel: 91-22-2282 0017.

**Fetas.** Some Parsi men prefer to wear the ‘feta,’ which is, nowadays, rather difficult to procure. The venerable **B. J. Mistry & Co.** [see photo of box top above] at 491 Kalbadevi Road, Mumbai, established in 1876, was shut down in 1986, but Burjor Mistry may be persuaded to take a special order at his home in Queen’s Chambers, above Kala Niketan, Queen’s Road, Mumbai.

**Parsi topsis** (velvet or satin caps) and **sapats** (leather or velvet slippers) as also **sudrehs** and **kushtis** may be ordered from the oldtime Kerawalla & Co. at 218 Chandra Mahal, Dr. Cowasji Hormasji Street, Dhobi Talao, Mumbai 400 002, tel: 206-1343. Owner Keki Kerawalla is interested in hearing from a wholesaler to market these items to Parseis abroad.

**The Parsi dagli**, the traditional coat of light-weight white material with bow ties in front, or the daglo – made of heavier white duck material with a closed collar and buttons down the front, can be custom-made at **D. Shamji & Co.** It used to be that one would have to go down narrow, crowded streets to search for his sliver of a shop at 143/B Perin Nariman Street, Bazaar Gate, Fort, Mumbai 400 001, Tel: 91-22-2266 3131; but now, one can just go to www.dshamji-dagli.com!

**Ses and silverware** is available at Navroji Shroff’s, which is near D. Shamji & Co. on Perin Nariman Street, or at Jai Khodiyar, opp. Cama Baug, Mumbai 400 004.

- Roshan Rivetna
Ness Lakdawala’s Dectron system preserves Canada’s literary heritage

The venerable Canadian Library of Parliament was closed in 2002 for a period of three years for a large-scale conservation and upgrade project. As a result, hundreds of thousands of rare and general books found a temporary new home at the National Printing Bureau, Gatineau.

The key to preserving rare books is a constant relative humidity and a controlled outside air infusion to eliminate mold and mildew. The heart of the humidity control system was a Dectron Dry-O-Tron RK-100 outdoor air-dehumidifier, manufactured by Ness Lakdawala’s [photo left] Dectron Internationale, in Montreal. A constant temperature is maintained with Dectron’s proprietary micro-processor controlled hot-gas reheat; and the system is filtered with 85-percent efficiency bag filters and supplemental carbon filtration.

This project is an excellent example of how engineering, architecture and state-of-the-art HVAC have come together to house and preserve Canada’s precious literary collection. Needless to say, Dectron is happy and proud to be part of this vital project.

Based in Montreal, Dectron has 5 manufacturing facilities in Canada and 1 in the USA, with 450 employees. It is the industry leader in the air treatment industry, with clients around the world, such as the Smithsonian, George Bush’s home in Texas, and Purdue University’s new 79,000 sq. ft. state-of-the-art natatorium.

Roshan Boman Bhappu, DSc was elected as honorary member of the American Institute of Mining, Metallurgical and Petroleum Engineers (AIME) in September, a signal honor reserved for only 100 of its worldwide membership of 250,000. Dr. Bhappu, who had served as its first Asian-born president in 1992, was recognized for his innovation, and eminent contributions to research and education in the fields of mineral processing and metallurgy, for over a half century.

Dr. Bhappu, who is also a consultant to the UN and the World Bank, is also a recipient of the Van Diest Gold Medal of the Colorado School of Mines for being one of the alumni with the most distinguished contributions to the mining industry, and the Richard’s Award of AIME.

In 1990, Roshan was elected president of the Society of Mining Engineers (SME) and this year, he was elected president of the Mining Foundation of the Southwest.

Early years. Roshan was born in Karachi in 1926. After partition in 1947, he came to the USA to study mining and metallurgical engineering at the prestigious Colorado School of Mines, and received his DSc degree in 1953. Roshan was also associated with the New Mexico Institute of Mining and Technology for 14 years. As a metallurgist at the Miami Copper Co., in Arizona in 1954 he took up the challenge to improve operations at the aging mining complex and designed a concept called ‘in situ mining.’ This new process technology was and still is, economically and environmentally, more attractive than other processes.

In 1972, Roshan joined Mountain States Mineral Enterprises in Vail, Arizona, to start Mountain States Research and Development (MSRD), which provided metallurgical and environmental research expertise to the mining industry worldwide. Roshan’s division initiated hundreds of projects all over the world, with several of these materializing into operating mines producing copper and other base metals, precious metals (gold, silver and platinum), rare metals, and energy resources such as coal, oil shale and uranium.

In 1987, MSRD evolved into Mountain States R&D International, Inc. which Roshan heads today. He provides innovative metal and mineral extraction technology as well as environmental remediation to the national and international mining and other industries. He has published widely and authored several books and patents.

Roshan and his wife Perin are active in the Zoroastrian Association of Arizona, of which Roshan was one of the founders. Roshan’s advice to young entrepreneurs and professionals is “to work hard, equally with mind as well as heart; to be honorable in both personal and professional lives and to aim (as his B. V. S. Parsi High School motto declared) ‘Towards that Best Light.’”

by Dr. Homee F. E. Shroff, Esq.
Celebrated NYC pastry chef
Jehangir Mehta is pastry chef at one of Manhattan’s most acclaimed restaurants, Aix on the Upper West Side. In 2003, Jehangir’s wife Hinata, wrote to say:

“On April 9th, the NY Times ran an article to announce the Grand Opening of Partistry (at www.Partistry.com, tel: 1-800-939-2990) by my husband.

“Besides chocolates, confections and teas, he also does wedding cakes and favors, and corporate gifts.”

A graduate of the Culinary Institute of America in Hyde Park, New York, Mehta finds endless inspiration in cultural heritage. He often uses mint, fennel, star anise, tea and other spices in his desserts, evident in his creations like Star Anise and Grand Marnier Truffles (at $15 a dozen) and Pineapple Chamomile Lavender Tea.

Renowned for his inventive creations, Mehta has garnered a lot of media attention. The New York Observer call Mehta “One of the most daring and original pastry chefs, I have come across in New York.”

The NY Times wrote: “Mehta, who is fast claiming fame of being one of the city’s most innovative pastry chefs … uses his Indian background and training to dream up desserts using eastern spices in the most creative ways.”

Neville Bilimoria among “40 Under Forty” lawyers in Chicago
Neville Bilimoria [photo top row, second from left], 34, son of Late Maherji and Bachi Bilimoria of Chicago, received the Law Bulletin’s “40 Under Forty” award for 2005. He was recognized as one of the 40 best young lawyers in the state, based on “intelligence, passion, string of successful verdicts, a desire to help the community and, most importantly, a willingness to work hard.”

Neville is a partner with Chicago-based Duane Morris’ Health Care Law department. He counsels hospitals, nursing homes, physicians and pharmaceuticals on everything from healthcare corporate transactions to fraud and abuse-compliance cases. He is also a frequent author and speaker on healthcare topics. In 2002, Neville was honored with the Illinois Bar Journal’s Lincoln Award legal writing contest for his article on HIPAA privacy standards.

“Neville brings an intensity and enthusiasm to all of his pursuits,” said the general counsel of the Illinois Hospital Association, who nominated him. “He is now one of the finest health lawyers in one of the finest health law firms in the nation.”

Neville also serves as counsel for the WZCC, and provided valuable services during its startup.

Badam-ni-Machi
Super delicious
Almond Marzipan Fish
Send a gift to friends and family for all your happy occasions – navjotes, weddings, birthdays, Navroz … $7 per fish (+shipping).

Roshan Rivetna (630) 325-5383, RRRivetna@aol.com
Harti Marx CEO Homi Patel rings The Closing Bell at NYSE

Homi B. Patel, chairman and CEO of Hartmarx Corporation was invited to ring The Closing Bell at the New York Stock Exchange, on September 14, in celebration of the grand opening of the Hickey Freeman store in the Wall Street area.

The new personalized, hi-tech custom shop at 111 Broadway, NY, will offer tailored clothing, sportswear, dress furnishings, and boys’ clothing, bringing exceptional service and talent of their 600 tailors in Rochester, NY to the downtown NY neighborhood.

Hartmarx is the top US maker of men’s suits. Best known for its Hart Schaffner Marx and Hickey Freeman labels, the company also produces men’s sportswear, golf wear (Bobby Jones), slacks (Palm Beach), and women’s suits and separates (Exclusively Misook, Austin Reed, Barrie Pace), as well as clothing under license from Tommy Hilfiger, Kenneth Cole, and other designers. Hartmarx sells its apparel in the US and more than a dozen other countries.

Indian restaurant in Beijing

So popular is Mehernosh Pastakia’s Taj Pavilion restaurant, in downtown Beijing, that City Weekend (recognized as the English speaker’s guide to life in China) wrote after a survey where readers had chosen their favorite restaurants, that Taj Pavilion had been adjudged the Best Restaurant Beijing Winner for 2003.

“No just the best Indian restaurant,” writes Mehernosh to his uncle Behram Pastakia of Washington, DC, “But the best restaurant in Beijing among all restaurants.”

Pastakia, 36, who is married to a Chinese, also does an annual charity drive, where customers donate money for a worthy cause.

[From The Telegraph, Calcutta]
Kapadia’s vision of a satellite-enabled airline ‘black box’ takes off

In 1998, Viraf Kapadia and a friend Hilary Vieira, agreed that the time was right and the technology available to build Kapadia’s vision of a satellite-enabled, real-time ‘black box.’ It would be a device that not only stored data but allowed aircraft operators to track a plane’s performance while it’s in the air, detect early warning signs of major in-flight problems and find subtler performance anomalies that burn money.

Star Navigation Systems, with Kapadia at the helm, and a small office on Lakeshore Blvd. W., was born. From low-tech beginnings, this small Toronto company is now stepping out on the leading edge of in-flight data recording and transmission. After years of development and gauging interest at international air shows, Star can claim their “first kill,” with their systems already in the sky aboard two SpiceJet planes in India. Star’s system costs $240,000 plus a monthly fee. Star is now claiming it is working with an air ambulance outfit to create a system that can transmit vital health information from the patient down to the destination hospital in real time.

Kapadia, an accountant from India who later worked in Saudi Arabia, lives with his wife Katayun and three children, in Toronto.

Zarathushti diaspora connects with leaders from India

At a celebration to mark India’s 59th Independence Day held at his residence in Washington DC, on August 15th, India’s ambassador to the US, His Excellency Ronen Sen was greeted warmly by the Zarathushti community.

In a speech read by the Ambassador, President APJ Abdul Kalam suggested international cooperation in the emerging field of Earth Systems Science as an area of convergence between Earth, Climate, Ocean, Environment, Instrumentation and Computer Sciences.

“Unlike research in strategic areas, wherein the nations have to maintain superiority over the other nations, Earth System Science is the ultimate realization of human kind to collaborate, since no nation is safe if its neighbors are not. Nature’s fury knows no borders.”

[Continued on page 137]
Financial Progress Report

“FEZANA has done some impressive degree of disbursements of funds in many areas of our community activity all over the globe.” - FEZANA president Firdosh Mehta

This quarter has not been as rewarding as the last quarter. We are disappointed that donations have been lacking and our Thousand Points of Light Program has not moved much.

While the income has been disappointing, as per our president, Firdosh Mehta, “FEZANA has done some impressive degree of disbursements of funds in many areas of our community activity all over the globe.”

With regard to the scholarship committee, $10,000 was approved at the AGM to be given for the FEZANA Academic scholarships and $5000 will be given to the FEZANA Scholar from the Mehraban and Morvorid Kheradi Endowment Scholarship fund. FEZANA has received a total of 26 applications of which 13 applicants are in the postgraduate category and 13 in the undergraduate category.

Through the benevolence of the Zardoshty sisters, FEZANA has $5,000 for Moobed Faridoon Zaroshty Religion Education Scholarship allocated to the Religious Education Fund for students pursuing higher learning and/or research in the Zarathushti Religion anywhere in the world.

$1,000 each was awarded to five talented performing arts students for the Creative and Performing Arts Scholarship chaired by Sherazade Mehta. Next year this will be increased to $6,000.

$2500 was also approved at the AGM to subsidize 10 youth for the upcoming Youth Congress in Miami, FL in December 2005.

The Damkevala Endowment fund has been very active in giving welfare assistance for critical, medical, food distribution and disaster relief. This past year, $3,000 was also transferred from the Welfare Fund to the Academic Education Scholarship fund to be distributed to six deserving students since there were insufficient funds in the FEZANA Academic Scholarship to help our deserving and highly intellectual youths.

Besides all the above disbursements, a good portion of the funds have been used in support of our community outside of North America and mostly for deserving individuals and causes in Iran and India.

With the distributions to this year’s scholarship winners, the money in the Scholarship accounts will be greatly depleted. Our students need the assistance of the community through donations to the various scholarships that have been created for their benefit. FEZANA needs the commitment of the community to continue supporting the youth and future of our community through generous donations towards any of the scholarship funds. Kindly make your tax deductible checks payable to FEZANA, indicating any of the scholarship funds (Academic Scholarship, Performing-Creative Arts, Kheradi Endowment or Zaroshty Religious Education) or any of the FEZANA funds and mail to: Rashid Mehin, FEZANA treasurer, 583 Beverly Place, San Marcos, CA 92078.

Thank you for your support and may you and your family be blessed by Ahura Mazda.

Jerry Kheradi, MD, FACC, chairperson, Funds and Finance Committee.
Committee: Rashid Mehin (treasurer), Rustom Kevala, PhD, Kia Kaviani, DMD, Celeste Kheradi.
<table>
<thead>
<tr>
<th>Thousand Points of Light</th>
<th>2001-4</th>
<th>2005</th>
<th>Total</th>
<th>2001-4</th>
<th>2005</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anonymous, FL</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anonymous, IL</td>
<td>J</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anonymous, NY</td>
<td>G</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anonymous</td>
<td>R</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Wellwisher, MI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ansheekh, Inc.</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr Babab Abadi, PA</td>
<td></td>
<td>W</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jamshed Antia, IL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Noshir &amp; Kashmiri Antia</td>
<td></td>
<td>C</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shiraz Antia, CT</td>
<td></td>
<td>C</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parviz &amp; Simen Ardsheirpour, NC</td>
<td>S</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jim Arjani, CA</td>
<td></td>
<td>C</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oufreeze Argenta, MN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Aspi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr, Cyrus F Austin, AZ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Porus Austin and Khar, CA</td>
<td>W</td>
<td>4</td>
<td>5</td>
<td>9</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Gulnar Balsara, PA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zubin &amp; Silvia Balsara, AR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edu &amp; Tehnaz Bambji, NJ</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beaudette family, RI</td>
<td>(l)</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dolly &amp; Pesi Bavadam</td>
<td>C,W</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behram Baxter, CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thritee, Soozan &amp; Trista Baxter, NY</td>
<td>(e)</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beach Cigar Group, FL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Best Western Crystal Palace Inn, CA</td>
<td>W</td>
<td>5</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yasin Bhajiwalla, IL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gopal Bhalala, IL</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zazu &amp; Tineaz Bhandara, CA</td>
<td>G</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cyrus Bharucha, IL</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspy J. Bharucha, OH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Firdaus &amp; Jasmin Bhathena, MA</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Katy &amp; Noshir Bhathena, IL</td>
<td>W</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rustom &amp; Sheroo Bhathena, OH</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rustom Bhopi, NJ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachi Billimoria, IL</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farrokh Billimoria, IL</td>
<td>W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaz &amp; Firoza Billimoria, IL</td>
<td>W</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meena S. Birdie, FL</td>
<td>G</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mezdie R. Birdie, FL</td>
<td>G</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jal Birdy, CA</td>
<td>C</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elizabeth F. Boardman, CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kobad &amp; Nancy Bugwadia, CA</td>
<td>C</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cyrus Bulsara, TX</td>
<td>W</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homi &amp; Ellen Byramji, NJ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kershwak &amp; Bakhtawar Byramji</td>
<td>C</td>
<td>3</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farhad Cama, PA</td>
<td>W</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr. Lovji D. Cama, NJ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shahrookh Cambata, IL</td>
<td>W</td>
<td>50</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamal E. Campbell, GA</td>
<td>C,W</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dr. &amp; Mrs. Nadir Camay, CA</td>
<td>G</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sohrab D. Charna</td>
<td>C</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homiyar Choksi, VA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**“1000 points of Light” donors are shown above. Each $100 counts as 1 Point of Light. Help us reach our goal of 5000 points. Donations received from May 8, 2005 through October 6, 2005 are shown in bold.**
<table>
<thead>
<tr>
<th>Thousand Points of Light [Contd]</th>
<th>2001-4</th>
<th>2005</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jimmy and Mary Dubash, VA</td>
<td>G,W 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Jamshid &amp; Parastu Dubash, MA</td>
<td>C 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mina Dubash, IN</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>J. H. Dudha, TX</td>
<td>C 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Noshir &amp; Kashmira Dutia, NJ</td>
<td>C 1</td>
<td>S 1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Manek R. Dustoor, MI</strong></td>
<td>2</td>
<td>G 1</td>
<td>3</td>
</tr>
<tr>
<td>A.D. &amp; G.A. Dutia, AL</td>
<td>G 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Dara &amp; Amavaz Elavia</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tony &amp; Swati Elavia, MA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Daulat P. Engineer, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Freddy Engineer, CA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rumi Engineer, CO</td>
<td>C,S,W 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Shirin Engineer, MD</td>
<td></td>
<td>W 5</td>
<td>5</td>
</tr>
<tr>
<td>Beverly Engineer, IL</td>
<td>W 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Rustum &amp; Yasmin Engineer, TX</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Adil Feroz, GA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Four Diamonds Enterprises, NV</td>
<td>W 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Sami R. Framjee</td>
<td>W 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Rusi D. Gandhi, NJ</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>G slate Meher B. Gandi</td>
<td>(j) 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td><strong>Cecilia &amp; Sorab Gandhi, CA</strong></td>
<td>5</td>
<td>W 3</td>
<td>8</td>
</tr>
<tr>
<td>Hanoz &amp; Shahzneen Gandhi, NJ</td>
<td>C,W 9</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Navroz Gandhi, MD</td>
<td>C,W 10</td>
<td>C,G,R,W 10 20</td>
<td></td>
</tr>
<tr>
<td>Rudi Gandhi, NJ</td>
<td>W 2</td>
<td>W 1</td>
<td>3</td>
</tr>
<tr>
<td>Eugene Gauger, MI</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jamshed &amp; Yasmin Ghadiali, NJ</td>
<td>W 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Rashna Ghadiali, IL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burjor &amp; Behroze Ghandhi, MI</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Sorab K. Ghadiali</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Rustam Guiv Foundation, KS</td>
<td>S 20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Soonu &amp; Jil Godiwalla, TX</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Behi H. Hansota, VA</td>
<td>C 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Noshir and Hooty Hansotia, MO</strong></td>
<td>C,(f) 2</td>
<td>S 1</td>
<td>3</td>
</tr>
<tr>
<td>IHOP Bonitat, FL</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Piloo E. Ilavia, TX</td>
<td>C 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>International Access, WA</td>
<td>G 77</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Behram K &amp; Fareda Irani, TX</td>
<td>C,R,W 22</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Hormuz &amp; Shahrookht Irani, GA</td>
<td>G 14</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Mervan and Katayoun Irani, MD</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Noshir Irani</strong></td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Shapur K. Irani, IN</td>
<td>C 1</td>
<td>G 1</td>
<td>2</td>
</tr>
<tr>
<td>Minoo S. Italia</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rohinton Boman Irani, NY</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rustam H. Irani, MA</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rustam and Sarvar Irani, FL</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Irani Foundation Family</td>
<td>C,G,R,S,W 10 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Minoo &amp; Ruby Italia, TX</td>
<td>G 1</td>
<td>G 1</td>
<td>2</td>
</tr>
<tr>
<td>Jim &amp; Hami Jagus, PA</td>
<td>5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Daryoush &amp; Mahin Jahanian, KS</td>
<td>G 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Iraj Jahanian, MO</td>
<td>G 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Khurshid &amp; J.J. Jamadar, TX</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Rumi &amp; Kashmira Jamsetjee, IL</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Cyrus D. Jilla, VA</strong></td>
<td>G 1</td>
<td>W 1</td>
<td>2</td>
</tr>
<tr>
<td>Dinshaw &amp; Goolchel Joshi, MD</td>
<td>C 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Joshi and Verahrami families</td>
<td>O 50</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Khorshed &amp; Dr Firoze Jungalwala,MA</td>
<td>(d)1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>K and K Pharmacy, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Afried Farokh Kamdin, NY</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Jamshed &amp; Rita Kapadia, MA</td>
<td>R,W 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td><strong>Jamshed R. Kapadia</strong></td>
<td>(q) 20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Homi &amp; Shireen Kapadia, PA</td>
<td>5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Hoshang &amp; Bonnie Karani, IL</td>
<td>W 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Erach &amp; Lily Karianjawala, CA</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Banoor Karianja</td>
<td>S,W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dr Natasha Karianja, PA</td>
<td>C,R 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Minoo &amp; Behroze Karianja, PA</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Aspandiar G. Katki</td>
<td>C 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Kia Kaviani, FL</td>
<td>(f) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Roya Kaviani, NJ</td>
<td>C 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Dolly Kerawalla, CA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mr &amp; Mrs Khodamorad.S. Kermani, NY(a)5</td>
<td>(a) 2</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Dr Rustom &amp; Yasmin Kevala,MDF(k)J,W 5</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dilshad P. Khambatta, MA</td>
<td>S 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Puvrez &amp; Aban Khambatta, OH</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sunita Khambatta, WI</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Delara Kheradi, NY</td>
<td>(f) 6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Celeste Kheradi, RI</td>
<td>(f)(k) 28</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Dr Jerry Kheradi, RI</td>
<td>(f) W 83</td>
<td>(f)W 185 268</td>
<td></td>
</tr>
<tr>
<td>Sohrab &amp; Teresa Kheradi, NY</td>
<td>(f) 5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Kershaw &amp; Nazmee Khambatta, TX</td>
<td>S 11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Todd &amp; Jennifer Kiley, RI</td>
<td>(f) 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Jasmin &amp; Maneck Kotwal, NJ</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Kaizad Kotwal, OH</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Zenobia &amp; Shahrookh Lali, MA</td>
<td>C 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mathew &amp; Delara Lungen, NY</td>
<td>(f) 1</td>
<td>(f) 1</td>
<td>2</td>
</tr>
<tr>
<td>Jyoti Madhavan, IL</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Kaizad &amp; Jinkaj Machhi, WI</td>
<td>C 3</td>
<td>C 2</td>
<td>5</td>
</tr>
<tr>
<td>Borzoo Kusheh &amp; Mahindokht</td>
<td>(b) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Malhotra, Inc. IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Dolly Malva, CA</td>
<td>G 2</td>
<td>G 1</td>
<td>3</td>
</tr>
<tr>
<td>Pervin Marawala, CA</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Firdous Marfatia, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>P. Master</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Dr. Firdausi &amp; Sherenaz Mazda, IL</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mehran &amp; Dr. Mitra Mazdyasni, CA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>*Noshir &amp; Yasmin Medhora, TX</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Farahnaz Mehdiahadi, TX</td>
<td>C 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Rashid &amp; Afseh Mehin, CA</td>
<td>(f) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Dhun Mehta, PA</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Hosi &amp; Kim Mehta, IL</td>
<td>W 17</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Firdosh &amp; Rashna Mehta, AB</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kayomarsh &amp; Nergish Mehta, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kersi &amp; Kamal Mehta, OH</td>
<td>J 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Merwan and Rukshana Mehta, MO</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Shahrokh &amp; Gool Mehta, NY</td>
<td>G 3</td>
<td>G 1</td>
<td>4</td>
</tr>
<tr>
<td>Hoshi &amp; Nawaz Merchant, NJ</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mehraban &amp; Mahbanoo Mehr</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sherazade Mehta, MA</td>
<td>(m) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Ardvarif &amp; Houtoxi Minocherhommje</td>
<td>7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Pesi Mistry, NY</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Tehmot &amp; Aloo Mistry, MO</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jehangir and Olive Moped, IL</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Manou Mobedshahi, CA</td>
<td>(j) 25</td>
<td>J 2</td>
<td>27</td>
</tr>
<tr>
<td>Sorab K. Modi, DC</td>
<td>(m) 1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
**Thousand Points of Light [Contd] 2001-4  2005  Total**

<table>
<thead>
<tr>
<th>Name</th>
<th>2001-4</th>
<th>2005</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumy Mohta, VA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mahrurk &amp; Firoza Motafram, WI</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Edul D. Nakra, MA</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Nesh Inc.</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pheroze &amp; Renate Nagarwalla, IL</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Minoo Netervala, CA</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Percy K Nikarawalla, NJ</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jamshed &amp; Farzana Palsetia, MA</td>
<td>11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Farhad &amp; Firoza Panthaki, MA</td>
<td>11</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Nekzad Parabia, WI</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sam &amp; Perin Parabia, CA</td>
<td>W 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Patel Builders, Inc. IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Avan Patel, NY</strong></td>
<td></td>
<td></td>
<td><strong>C 1</strong> <strong>1</strong></td>
</tr>
<tr>
<td>Baji &amp; Perviz Patel, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Framroze Patel, NJ</td>
<td>(f) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jyoti &amp; Navin Patel, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Drs. Khushru &amp; Roda Patel, IL</td>
<td>W 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Homi Patel, IL</td>
<td>G 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Vimlesh Patel, IL</td>
<td>G 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Mr &amp; Mrs Randolph Paulling, GA</td>
<td>(d) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Yasmin &amp; Shapur Pavri, TX</strong></td>
<td>S,W 18</td>
<td>S 10</td>
<td><strong>28</strong></td>
</tr>
<tr>
<td>Dr Parvez Pohowalla, OR</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rostam Pooladi-Darvish, AB</td>
<td>W 8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Minoo &amp; Zarin Press, IL</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td><strong>Faruk B. Presswalla, NJ</strong></td>
<td></td>
<td></td>
<td><strong>C 5</strong> <strong>5</strong></td>
</tr>
<tr>
<td><strong>Benaifer Printer</strong></td>
<td></td>
<td></td>
<td><strong>W 1</strong> <strong>1</strong></td>
</tr>
<tr>
<td>Godrej &amp; Piloo Randeria, TX</td>
<td>G,R 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dr. Murli &amp; Mani Rao, IL</td>
<td>W 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Mitra &amp; Rashnavad Rashidi, ONT</td>
<td>(f) 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dr. Minocher Reporter, OR</td>
<td>R 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dara &amp; Dinsoo Rivetna, IL</td>
<td>W 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Jamshed &amp; Tamara Rivetna, TX</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Rohinton &amp; Roshan Rivetna, IL</td>
<td>J,W 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Dinaz &amp; Dan Rogers, OR</td>
<td>J 6</td>
<td>J 2</td>
<td>8</td>
</tr>
<tr>
<td>Villoor &amp; Soolee Rudina, TX</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Eric &amp; Delnaz Rustomj, IL</td>
<td>W 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Purvez &amp; Aban Rustomji, TX</td>
<td>(d) 2</td>
<td>S (n) 4</td>
<td>6</td>
</tr>
<tr>
<td>Neville Sarkary, WY</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Nargesh &amp; Aspi Sethna, TX</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Prochey Sethna, CA</strong></td>
<td>W 20</td>
<td>S 6</td>
<td><strong>26</strong></td>
</tr>
<tr>
<td>Sonal Shah, IL</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Houshand Marjary, IL</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Behram Shroff, VA</td>
<td>C,W 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Dr Burjis &amp; Hovi Shroff, FL</td>
<td>C,G 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Dr Nariman &amp; Parrin Shroff, FL</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Neeve &amp; Kurush Shroff, SC</td>
<td>W 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Zubeen Shroff, NY</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Fali Sidhva, OR</td>
<td>C 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bapsi Sidhwa, TX</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Feroze &amp; Anahita Sidhwa, TX</td>
<td>C,S,W 20</td>
<td>S 10</td>
<td><strong>30</strong></td>
</tr>
<tr>
<td>Timothy Robert Smith</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Erach &amp; Vahbeez Songdawala, TX</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Yezdi N. Soonavala, MI</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Farah &amp; Matthew Speer, IL</td>
<td>(f) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Nazneen &amp; Ehler Spliedt, CA</strong></td>
<td></td>
<td></td>
<td><strong>S 2</strong> <strong>3</strong></td>
</tr>
<tr>
<td>Arnavaz Sukhia, NJ</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cyrus Subawaillla, IL</td>
<td>C 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dr. Hoshedar &amp; Anahita Tamboli, FL</td>
<td>W 5</td>
<td>5</td>
<td>1517</td>
</tr>
<tr>
<td>Sanober &amp; Aderbad Tamboli, TX</td>
<td>C,R,W 25</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Karrus Tarapore</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Bella Tata, BC</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Khurshed M Tengra, ID</td>
<td>G 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mahnaz K. Tengra, ID</td>
<td>C,G 2</td>
<td>S 1</td>
<td>3</td>
</tr>
<tr>
<td>Mahrurk Neville Tikkoo, CT</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Jamshed R. Udvadia, MI</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Perry Unwalla, FL</td>
<td>C,G,R,S 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Rayomand J Unwalla, PA</td>
<td>G 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Minoo &amp; Shirin Vaghaiwalla, FL</td>
<td>(m) 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Taera M. Vakil, FL</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Caimz Vakharia, VA</td>
<td>C,W 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Dick &amp; Sheroo Vazir, FL</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dr. M. Darius Vohman, GA</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gool &amp; Dinyar Wadia, CT</td>
<td>W 4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Ken &amp; Dinaz Weber, IL</td>
<td>W 5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Richard &amp; Zarine Weil, IL</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gene Winderlich</td>
<td>S 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Homey &amp; Bachi Writer, CA</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Parviz &amp; Parvin Yeganegi, BC</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>ZAPANJ, DE, PA &amp; NJ</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Farangis Zardoshty &amp; family, AZ G.R,(c) 336</td>
<td>336</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mehraban Zartoshty, B.C</td>
<td>25</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>North American Mobeds Council</td>
<td>R 10</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td><strong>World Z Chamber of Commerce</strong></td>
<td></td>
<td></td>
<td><strong>C 1</strong> <strong>1</strong></td>
</tr>
<tr>
<td>Z Assoc of Alberta, Canada</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Z Assoc of Greater Boston Area, MA</td>
<td>W 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Z. Society of British Columbia, BC</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Atlanta Z Anjuman, GA</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Z. Assoc of N Calif, CA</strong></td>
<td>C,G,W 7</td>
<td>C S 17</td>
<td><strong>24</strong></td>
</tr>
<tr>
<td>Z. Assoc of Chicago, IL</td>
<td>W 2</td>
<td>C 8</td>
<td><strong>10</strong></td>
</tr>
<tr>
<td>Z. Association of Florida, FL</td>
<td>G 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td><strong>Z Association of Greater New York</strong></td>
<td></td>
<td></td>
<td><strong>C 10</strong> <strong>10</strong></td>
</tr>
<tr>
<td>Z. Association of Pennsylvania, PA</td>
<td>W 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Z Association of North Texas</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Zoroastrian Community</td>
<td>G 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total Points</strong></td>
<td>1517</td>
<td>971</td>
<td>2488</td>
</tr>
</tbody>
</table>

**Some gems ...**

Takers may eat better; but givers sleep better.

In Faith and Hope, the world may disagree, but all mankind’s concern is Charity.  - **ALEXANDER POPE**

In serving others, we really help ourselves, not the world.  - **SWAMI VIVEKANANDA**

You will find, as you look back upon your life, that the moments that stand out are the moments when you have done things for others.  - **HENRY DRUMMOND**

In gratitude for your own good fortune, you must render in return some sacrifice of your life for other life.  - **ALBERT SCHWEITZER**

---

**FINANCIAL CORNER**

**THOUSAND POINTS OF LIGHT**

<table>
<thead>
<tr>
<th>Year</th>
<th>Mexico</th>
<th>New York</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001-4</td>
<td>2005</td>
<td><strong>Total</strong></td>
<td></td>
</tr>
<tr>
<td>1517</td>
<td>971</td>
<td>2488</td>
<td></td>
</tr>
</tbody>
</table>

[Please see next page for the key]
Key to “1000 Points of Light” [previous page]:
Funds: C=Critical Assistance, G=General, J=Journal,
R=Religious Ed.; S=Scholarship, W=Welfare
(a) In memory of Dr. Keikhosrow and Morvarid Harvesf
(b) In memory of Irandokht Ezzati
(c) In memory of Mobed Faridoon Zartoshty
(d) In memory of Nargesh Mistree
(e) In honor of the 70th birthday of Dr. Jehangir Kotwal
(f) For Mehraban & Morvorid Kheradi Scholarships
(g) In memory of Mrs. Mitha Morris
(h) For Mr. & Mrs. Dinshaw Nariman
(i) For reprint of “Legacy of Zarathushtra”
(j) In memory of Behram J. Gandhi
(k) Damkevala Endowment Fund
(l) In memory of Morvorid Kheradi
(m) ZYNA Performing and Creative Arts Scholarship
(n) In memory of Dinshaw Joshi
(o) North American Awards Committee Activity Fund
(p) World Congress Award
(q) For Baimai Surti Foundation

THANK YOU! THANK YOU!
FEZANA gratefully acknowledges donations received from May 8 - Oct 6, 2005. This does not include donations acknowledged under the “1000 Points of Light” program [previous pages] nor any donations under $50.

Disaster Relief. The following donations (over $50) were received for the Disaster Relief Fund, from individuals and Member Associations. These will be folded into the 1000 Points list in the next issue of FEZANA Journal:
Jal N. Birdy, CA ($101); Farhad and Shernaz Cama, PA ($100); Cyra F. M. Contractor, PA ($100); Houtoxi & Farhad Contractor, PA ($300); Laila F. M. Contractor, PA ($100); Jehanbux & Nancy Daroovala, FL ($100); Edul & Niloufer Daver NJ ($1,000); Gulestan & Farrokh Deboo, CT ($200); Daulat Engineer, IL ($100); Rusi D. Gandhi, NJ ($51); Cyrus Farokh Hirjibehdin, NY ($51); Dinyar & Meher Hodiwalla, NJ ($250); Noshir & Gool Jessung, CA ($100); Minoo & Behroze Karanjia, PA ($101); Jerry & Celeste Kheradi, RI ($500); Kanti G. Kohari, IL ($50); The Mazdayesnie Connection, CA ($100); Rashma & Firdosh Mehta, TX ($100); Sherezade Mehta, TX ($100); Kashmiri Mistry, TX ($101); Pervin & Ronnie Ogra, IL ($54); Rohinton & Roshan Rivetna, IL ($201); Negin Sharyari, CA ($75); S. Todywalla, FL ($400); Sam & Lyla Todywalla, FL ($151); Dinyar Wadia, CT ($2,000); Zartoshti Anjuman of Northern California ($3,000); Zoroastrian Association of Pennsylvania ($500).

Urgent appeal for liver donor for Kersi Bhagalia, 67, an exemplary family man, retired as deputy general manager of Greaves Cotton. Kersi suffers from G6PD enzyme deficiency and liver failure. Blood group is A+. As little as 30% of a healthy liver will be able to support the vital functions of the body.

TIME IS OF THE ESSENCE! Contact Mrs. Dolly Bhagalia, 83 Yadal, Malcolm Baug, Mumbai 400 012.
Tel: 98 21 873241, email: dilnawazb@hotmail.com.

DONATIONS & APPEALS

Donations. Unless specified otherwise, please send all donations to: Rashid Mehin, FEZANA Treasurer, 583 Beverly Place, Santa Rosa, California 92078, tel: (760) 891-0699, Email: rmehin@yahoo.com. Make checks payable to “FEZANA,” specifying the fund (General, Welfare, Critical Assistance, Religious Education, Academic Scholarship, Creative/Performing Arts Scholarship and FEZANA Journal). All charitable donations to FEZANA are tax deductible in USA. Donors of $250 or more will receive a confirmation letter for tax records. For donations under $250, use your canceled check as a receipt.

Appeals. All appeals for community welfare, medical, social and critical assistance should be sent to the FEZANA Welfare Committee: chair – Houtoxi F. Contractor, 2301 Colony Court, Pittsburgh, PA 15237, tel: (412) 367-2948; HFMC31@aol.com. For information, visit: www.fezana.org.

Grateful thanks for generous donation to Hormazdyar Damkevala Endowment Fund
FEZANA is deeply grateful to Yasmin and Bill Cumming of Santa Rosa, CA, for their generous donation of $54,220 to FEZANA’s Hormazdyar Damkevala Endowment Fund, established in 1999 by Yasmin Cumming in the name of her father to honor his wish to provide for the welfare of Zarathushis worldwide. This endowment, which has now grown considerably, is administered by the FEZANA Welfare Committee in support of its activities. Contact wcumming@wcumming.com.

APPEALS FOR AID
Below are some examples of the large number of appeals for aid received by FEZANA in the last quarter. Please give generously. Send donations payable to “FEZANA Welfare Fund” as indicated above.

- Medical expenses and upkeep of mother suffering from dementia. Current expenses at Parekh Dharamshala in Mumbai come to Rs. 42,000 per month. “These expenses have zeroed all my savings and put my family in a circle of debt. I love my mother, and am imploring all compassionate Zarathushtis for aid.”

- Medical expenses of Rs. 1,17,600 for femoro poplitical bypass grafting surgery for impending gangrene of the right leg, for Parsi lady, 49. Help from generous Zarathushtis will be deeply appreciated.
After the Gujarat and Bam earthquakes, ice storms, hurricanes, tornados, the tsunami, floods, and recent Katrina and Rita hurricanes, we now face the force of Mother Nature in the earthquakes in the NW India and Pakistan. A calamity of such monumental proportions, in a region that some of us used to call home, before we landed on the shores of North America, with the possibility of 50,000 dead and over three million homeless, drives us to action. Severe storms have followed the earthquake, and now the same millions will have to endure the harsh winter that this region is known to bring.

It does not matter who you are or where your roots were, or even if you have never been to the region. Just look at this as part of the Zarathushti belief and practice of giving: for the love of giving alone — ushta ahmai, hyat ashai, vahishtai ashem — from what we are fortunate to have.

We see the need, we feel the turmoil and are sending out this appeal to all Zarathushti organizations, other NGO’s and individuals to dig deep into your pockets and join us in bringing some comfort, to the ones in need.

We have set up an opportunity for our generous donors to contribute to the:

**FEZANA DISASTER RELIEF FUND**

Please send your valuable support by making your checks payable to: “FEZANA” with a foot note “Disaster Relief” and mail to:

Rashid Mehin, FEZANA treasurer
583 Beverly Place, San Marcos, CA 92078

All donations to FEZANA for Disaster Relief are tax deductible towards US income. All proceeds will be forwarded to authentic relief agencies or recipients, as per the established need or priority. We will be coordinating our relief effort via WZO UK/India/Pakistan offices. If you wish to send them your contributions directly, then we appreciate that as well.

We appeal to every member association to collect from their own membership as much as they can, to express our legendary generosity. We urge that our associations have their own fund raisers, go out to the Zarathushtis, the community-at-large, the corporations you work for, and lets get relief for the unfortunate humanity, who gave us so much, when we lived amongst them.

For information and suggestions for opportunities to extend our support, contact FEZANA Welfare Committee co-chairs Houtoxi Contractor HFMC31@aol.com (412) 367-2948 and Hosi Mehta, HosiMehta@aol.com.

We thank you for your contributions and effort.

**Firdosh Mehta**
FEZANA president, on behalf of the executive officers.

---

**Parsi Pargati Mandal, Surat**, celebrating 60 years of service, propagates religious knowledge, educational help and cultural activities. The Mandal provides notebooks and educational material to Parsi students, arranges pilgrimage trips to Udvada and Ava Parab prayers, celebrates Independence Day (at which it awards scholarships worth Rs. 40,000) and Republic Day (at which scholarships worth Rs. 2,00,000 are distributed with the help of Mancherji Joshi Memorial Trust). In 1995, the Mandal donated a life size portrait of freedom fighter Madam Bhicaiji Cama to the Parliament of India in Delhi. The services of this Mandal, whose motto is “In Nations Prosperity is the Community’s Progress,” have been recognized by the Surat Municipal Corporation. President Rusi F. Besania appeals to philanthropic individuals everywhere, for help to carry on its activities in the years to come.
ZWIN will assist the aged and poor through the Food Scheme

The Food Scheme, run by the Mancherji Edalji Joshi Memorial Trust, delivers meals to about 24 aged, frail and bed-ridden Zarathushtis in the Dadar area that have no one to look after them. Further, the Food Scheme has also undertaken to feed a square meal a day to 31 poor Parsi school children studying in our schools – Wadia Vatcha, DPYA and Maneckji Seth Agiary hostel.

ZWIN (Zoroastrian Women’s International Network) would like to work, not only to raise and collect contributions (one meal costs only Rs. 20) for this scheme, but also to help these people feel cared for by having our members visit them.

To learn more about how you can help, contact ZWIN Network Director Dr. Zareen Karani Araoz at zareen@managingcultures.com, or Dr. Dolly Dastoor at dollydastoor@sympatico.ca.

Minu and Mehroo Patel form Endowment Fund for Nursing in India

The University of Illinois at Chicago (UIC) College of Nursing has formed collaborations with the Maharashtra Red Cross, Tehmi Grant Institute, and Maharashtra Health University, Nasik to establish a nursing education program at Bel-Air Hospital, Panchgani, India, in June 2006. Bel-Air Hospital is internationally-recognized for its work with HIV-AIDS patients.

Dr. Mehroo Patel and her husband Prof. Minu Patel have established the “Minu K. and Mehroo M. Patel Endowment Fund for Advancement of Nursing in India.” Tax-deductible contributions to this fund are now being accepted at the University of Illinois Foundation. Contact Qin Fan at 312-996-1736. Tax deductible contributions to Bel-Air Hospital can be made through the WZO-USA. Contact Dr. Mehroo Patel at 708-409-9361, mkp@uic.edu.

Hurricane Katrina has made an impact on each of our lives in a profound manner. Who would have expected such a terrible catastrophe as we watched the news broadcasts of Hurricane Katrina heading towards the Gulf Coast? Citizens and communities across the United States and the world have come together to help during this difficult time. FEZANA executives and the welfare committee were also involved in helping with these efforts right from the start.

There were 14 Zarathushti families that were directly affected by the storm [for their stories, see page 12ff]. These families had needs that ranged from housing and clothing, sudrehs and kushtis, to schooling, jobs and basic supplies. FEZANA’s Welfare Committee and its representatives have been in touch with all the affected families. By the grace of God, many had insurance that was able to meet their financial needs, but we have assisted those that did not. We have also provided strong emotional support for all families during this time of crisis.

Please know, as is the case with all welfare issues, our work is confidential, but it in no way means we are not present!

Many Zarathushtis and Zarathushti Associations have stepped in to help in individual ways and we have supported each effort by making donations to associations, guiding individuals in opening their homes to victims and working directly with families that we are still trying to get situated after losing everything from their homes to jobs.

If you are someone who may need the assistance of the Welfare Committee, please do remember we have a toll-free confidential line 1-877-265-7273.

**Houtoxi Contractor** (412-367-2948 or HFMC31@aol.com)
**Hosi Mehta** (630-833-6923 or hosi mehta@aol.com)
**Freyaz Shroff** (843-281-8010) or Freyaz@aol.com.

If you, or someone you know, needs the assistance of the FEZANA Welfare Committee, remember we have a

**Toll free, confidential, phone line**

**877-265-7273**

Available to our Zarathushhti community in their time of need, 24 hours a day, 7 days a week, 365 days a year.

---

**MINU AND MEHROO PATEL ENDOWMENT FUND FOR ADVANCEMENT OF NURSING IN INDIA**

The University of Illinois at Chicago (UIC) College of Nursing has formed collaborations with the Maharashtra Red Cross, Tehmi Grant Institute, and Maharashtra Health University, Nasik to establish a nursing education program at Bel-Air Hospital, Panchgani, India, in June 2006. Bel-Air Hospital is internationally recognized for its work with HIV/AIDS patients.

Dr. Mehroo Patel and her husband Prof. Minu Patel have established the "Minu K. and Mehroo M. Patel Endowment Fund for Advancement of Nursing in India." Tax-deductible contributions to this fund are now being accepted at the University of Illinois Foundation. Contact Qin Fan at 312-996-1736. Tax-deductible contributions to Bel-Air Hospital can be made through the WZO-USA. Contact Dr. Mehroo Patel at 708-409-9361, mkp@uic.edu.

---

**FEZANA WELFARE COMMITTEE AND KATRINA RELIEF**

Fezana JOURNAL – FALL 2005
Earthquake Relief Efforts

Toxy Cowasjee of Karachi, who calls herself “a Pakistani first and WZO’s rep in Pakistan” gives a first hand account of the valiant relief efforts she has mobilized for the October 8th earthquake victims.

Even now, a month later, the aftershocks continue in most places and seldom a day goes by without the earth shaking and at times, collapsing of homes and landslides causing more damage.

Winter is just a couple of weeks away and the plight of millions of homeless is haunting us. There is no doubt that many more will perish due to lack of shelter. Our country is struggling to manufacture tents, and set up tent villages with toilets, septic tank, kitchen, medical center, school, mosque, etc.

Whatever assistance the Zarathushhti community worldwide is planning to give it should be done now, before winter sets in.

Donations and disbursements. Our community in Karachi of less than 2000, has donated more than generously in just a few days. To date I have received Rs. 4,528,479. This amount includes a few donations from individuals in North America and UK and Zoroastrian Society of British Columbia’s donation of CDN $3000. From the above amount the following has been purchased and given to the Marie Adelaide Leprosy Centre (MALC) which covers the Muzaffarabad area and the Omar Asghar Khan Development Foundation which covers the Mansehra district. Both these NGOs are registered and reputable charities working in Pakistan.

- Five tons of corrugated iron sheeting for roofing.
- 250 heavy acrylic large shawls.
- 10 wheelchairs for the 3 hospitals in Abbotabad.
- 300 goody bags and activity kits inside colorful folders for children in 6 hospitals in Pindi.
- Awaiting delivery of 250 aluminum crutches from China as all stocks are depleted in Pakistan.

FEZANA has sent US $5000 to WZO-UK towards the purchase of 100 winterized tents for the Neelum valley, being the coldest area. The price of these have been reduced from £225 to £68. They have left London on November 3rd by PIA.

The Zoroastrian Society of Ontario and the Zoroastrian Association of Greater New York have both remitted amounts to Karachi which are expected any day.

From the balance of money I plan to subscribe to rebuilding homes costing Rs. 25,000 each and if more refitted containers as mobile OPDs can be made ready quickly, two more will be purchased. Schools are also being rebuilt so that the surviving children can lead a normal life. They are costing Rs.2.5 million which consist of 8 class rooms, one local toilet and an office, but for now I do not have this amount of money.

For more information or to make a donation, please contact Toxy Cowasjee at toxy39@attglobal.net.

Earthquake donations are also being accepted by:
(1) FEZANA – [see Appeal for Disaster Relief Fund on page 135]
(2) WZO – Visit www.w-z-o.org or email PakistanAppeal@w-z-o.org.
(3) WZO Trust India, c/o Mr. Dinshaw Tamboly, beedee@vsnl.com.

Diaspora connects with Indian leaders [Continued from page 129]

These remarks were made weeks before Hurricane Katrina visited the USA and attest to the global caring vision of the President of India, seeking to promote world peace and conflict resolution, a concept embodied in our daily kushti prayers, nidhais-nai-theshem.

Earlier, ZAMWI members met with Mr. Ratan N. Tata, in Washington DC at a special event organized by the Embassy of India for individuals from the diaspora to connect with the high level delegation from India to the US, accompanying the Prime Minister Man Mohan Singh. Mr. Tata was recently recognized by the WZCC, as Entrepreneur of the Century at the World Zoroastrian Congress in London [see page 74].

At a subsequent event on August 15th, Mr. Tata rang The Opening Bell at the New York Stock Exchange to celebrate five years of VSNL (Videsh Sanchar Nigam Limited) being listed on the NYSE [see photo page 129]

VSNL (www.vsnl.net.in) is India’s leading operator of long-distance telecommunications services, Internet access, email and electronic data interchange services. The Tata Group owns about 45 per cent of VSNL’s equity and the Indian government 26 percent. The Tata Group is one of India’s leading companies, comprising 91 operating companies in seven business sectors.

On July 19th, the Indian Embassy organized a session in Washington, DC, for the Indian diaspora in connection with the visit of the Prime Minister, Man Mohan Singh.

It is his vision that in the knowledge based economies which will shape the present century, collaboration between the USA and India will prove beneficial not only to these two countries, but to the entire world in fostering peace, stability and harmony.  
- by Behram Pastakia
A list of miscellaneous scholarships is given below:

- **FEZANA Scholarships** and Mehraban & Morvorid Kheradi Endowment Scholarship – FEZANA Scholar for students at institutions of higher learning in USA/Canada. Dr. Dolly Dastoor, dollydastoor@sympatico.ca, tel: 450-656-2036, www.fezana.org.


- **Fali Chothia Charitable Trust** scholarships for students in NA universities. ferozafitch@lexiconographics.net, tel: 301-564-3726, www.zamwi.org/about/2001FCCT.pdf

- **ZAC (Zoroastrian Association of Metropolitan Chicago) loans/scholarships** for study in USA & Canada. ZACscholarships@yahoo.com, www.zac-chicago.org.


- **Performing & Creative Arts Scholarship** offered by FEZANA/ZYNA. Application form is on www.fezana.org. Anahita Sidhwa, afsidhwa@dcccd.edu.

- **Paul and Daisy Soros Fellowships** support graduate education for immigrants and children of immigrants. www.pdsoros.org.

- **Houtan Scholarship Foundation** offers a scholarship of $2,500 per semester for studies in Iranian language and culture. Visit www.houtan.org.

- **Indo American Community Foundation** offers scholarships of $2,000 per year to Indian Americans. Visit www.upakar.org.


- **Institute of International Education’s** Scholar Rescue Fund offers fellowships to scholars from any country and in any discipline, whose life, security or work is threatened in their home regions. Visit www.iie.org/SRF. Email: SRF@iie.org.

- **Harvard’s Pluralism Project** offers research grants. staff@pluralism.org, or www.pluralism.org/research/student_grant.php. For summer internships, visit www.pluralism.org/resources/calendar/summer_internships.php

- **National Science Foundation** offers grants for documenting endangered languages. Visit www.fedgrants.gov/Applicants/NSF/OIRM/HQ/04-605/Grant.html.


- **Scholarships for Commonwealth citizens**. www.csfponline.org/hostcountries/uk/

- **Royal Society** scholarships in science. www.royalsoc.ac.uk/funding/

- **Marshall scholarships** for Americans in UK. www.marshallscholarship.org.

- ** Fulbright exchange programs**. Visit www.fullbrightexchanges.org/base/grant.asp.


- **Indicorps fellowships** for a one-year public service program in India. www.indicorps.org. Email: info@indicorps.org, or contact 2004 Indicorps scholar roshnikasad@yahoo.com.

- **Canadian Subsidy Directory** contains 3100 listings of government grants and loans, including foundations and associations. $69.95. Call 450-224-9275.

- **Boren Scholarships** and **Graduate Fellowships**. http://nsep.aed.org.


- **Gates Cambridge Scholarship**. All countries (except UK) eligible. www.gates.scholarships.cam.ac.uk.

- **Harry S. Truman Scholarship** Foundation. Graduate funding for career in government or public service. www.truman.gov.

**Keyannejad-Kapadia Zoroastrian Scholarship Fund** (endowed by Homi Kapadia and Mahkrokh Keyannejad) for a member of Triangle Fraternity. www.Triangle.org/TEF. [See ad in this section].

- **Rotary Scholarships**, to citizens of all countries where there are Rotary Clubs. Rotary ambassadorial Scholarships are at:www.rotary.org/foundation/educational/amb_scho/rotarian/award/avail.html.

- **Goldwater Scholarships** for sophomores and juniors, for mathematics, natural science, engineering. www.act.org/goldwater.

- **A list of trusts/organizations in India**, which support postgraduate studies abroad is given in Parsiana, December 2001. Contact Parsiana@vsnl.net.

- **Scholarships mainly for students in India**. http://education support.nic.in/allscholarship.asp?allsch=Yes.

---

**Performing & Creative Arts Scholarship**

The FEZANA-ZYNA Performing & Creative Arts Scholarship (P&CAS) Committee is pleased to announce the P&CAS scholarship. It provides financial support for performing art forms like music, drama, dance, etc. or creative art forms like literature, poetry, fine arts, sculpture and painting.

**Application** form for 2006, is available at www.fezana.org, or from your local association.

**Deadline.** Send completed applications by March 31, 2006 to: Sherazade Mehta, 5400 Preston Oaks Road, Apt. 3048, Dallas, TX 75254, tel: 972-385-4847.

**Donations** towards this fund are welcome. Please make checks payable to FEZANA, with a footnote “For P&CAS Fund.”

**P&CAS Committee:** Anahita Sidhwa (afsidhwa@dcccd.edu), Sherazade Mehta (sherezademe@yahoo.com) and Negin Sharyari (nsharyari@aol.com).
FEZANA Academic Scholarship Competition
Winners for 2005 - 2006

The FEZANA Academic Scholarship Program takes pleasure in announcing winners for 2005-2006:

MEHRABAN AND MORVORID KHERADI ENDOwMENT
SCHOLARSHIP – THE FEZANA SCHOLAR

Shireen Cama Medicine, Harvard School of Medicine

FEZANA SCHOLARSHIPS

Kamran Afshar Electrical Engineering, UCLA
Porus Antia Architecture, Arizona State U
Farahad Ardeshirpour Medicine, U of North Carolina
Behzad Dabu Fine Arts, Columbia College, Chicago
Farzad Damania Electrical Engineering, Oklahoma State U
Jamshed Desai Medicine, Queen’s U, Canada
Cyrus Havewalla Telecommunications, U of Maryland
Zenobia Homavazir Social Work, U of Toronto
Freya Motafrah Business, U of Michigan
Natasha Singh Elec & Computer Engineering, Cornell U
Ninoshka Singh Computer Engineering, Cornell U

We congratulate all the winners on their academic accomplishments and their service to the community. Applications for the 2006-2007 competition will be available March 2006.

Dolly Dastoor, PhD
Chair, FEZANA Academic Scholarship Program

More opportunities to Give

Besides the opportunities for giving listed in this section, please also consider other worthy projects, described elsewhere:

- **OZCF, Toronto** land purchase and building project [p. 6].
- **World Zarathushti Cultural Foundation (WZCF)** [p. 49].
- **Projects in Tajikistan-Russia** Dr. Meher Master Moos [p. 52].
- **Poona Music Society** [p. 152].
- **Frohar Foundation** teleserial Humata, Hukhta, Hvarshta [p. 155].
- **ZSO** for larger darbe mehr on the existing premises [back cover].

Religions for Peace, USA, has mini-grants up to $500 available through mid-December for anyone interested in hosting a dialogue in their community about hunger, poverty, war, conflict. Call 212-338-9140, or visit www.thepeoplespeak.org. - Behram Pastakia

---

Keyannejad-Kapadia Zoroastrian Scholarship Fund

The Triangle Education Foundation is pleased to announce it is receiving applications for the Keyannejad-Kapadia Zoroastrian Scholarship Fund (endowed by Mr. Homi Kapadia and his sister Mrs. Mahrokh Keyannejad). The scholarships generated by this fund may be used for undergraduate or graduate study in an accredited university in the USA.

To qualify for an award, the applicant must be a member of Triangle Fraternity, have at least a 3.0 cumulative grade point average (out of 4.0) and be enrolled in an engineering curriculum. Additionally, priority will be given to candidates who are:

- Enrolled at Michigan State University.
- Not citizens or Permanent Residents (Green Card) of the USA. However, applications from US citizens will also be entertained.
- Of the Zoroastrian religion.

Triangle Fraternity was founded at the University of Illinois in 1907 and is recognized as the social fraternity for students majoring in engineering, architecture or the sciences. Triangle Fraternity is:

- Serious About Scholarship
- Sets and Demonstrates High Standards
- Celebrates Achievement

For information about the scholarships and the application process, please contact:

**Triangle Fraternity National Headquarters, 120 S. Center Street, Plainfield, IN 46168**
Tel: (317) 837-9641  fax: (317) 837-9642  www.Triangle.org/TEF
Moobed Faridoon Zardoshty  
Religion Education Scholarship

FEZANA has established a Religion Education Scholarship fund in memory of Late Moobed Faridoon Zardoshty. We are grateful for the munificence of Zardoshty sisters, Pari, Homayoun, Iran and Farangis and their families for their generous donation to FEZANA in memory of their beloved father to set up this scholarship fund.

The Moobed Faridoon Zardoshty Scholarship(s) is to be awarded to selected Zarathushhti individual(s) for higher studies and research in Zarathushhti religion at a recognized institution of higher education anywhere in the world. Current plans are to award these annual scholarships for a period of five years starting in 2003. An amount has been budgeted for each academic year and may be divided amongst one or more selected individuals. The Religion Education Committee of FEZANA will manage the eligibility and selection of awards. Awardees will be required to agree to allow FEZANA and/or the Zarathushhti community to receive a tangible benefit from their study and/or research.

All interested Zarathushhti individuals can request an application for scholarship from:
Chair of FEZANA Religion Education Committee, Kayomarsh P. Mehta, 6943 Fieldstone Drive, Burridge, IL 60527, USA. Email: kayomehta@aol.com, Tel: 630-654-8828.

Deadline for receiving the completed applications with all attachments is March 31, 2006.

MATRIMONIALS

FEZANA will coordinate initial contacts between interested parties; we do not assume any responsibility for verifying credentials. Contact Roshan Rivetna at rrrivetna@aol.com.

Cupid Strikes Again

Fezana Journal is delighted to hear that M05-06 and F05-17 who were introduced through this column are planning to get married.

The wedding is set for April 2006.

Female, business travel consultant, 31, 5’4’’, diploma in hotel, catering and Tourism, speaks French and German, presently working in London. Contact aichchaporia@yahoo.com. [F05-18]

Female, 25, born and raised in the US. Enjoys outdoor activities, watching movies and travelling. Contact denverrna1@yahoo.com. [F05-19]

Male, financial planner, 33, born and brought up in USA. Enjoys travel, sports, concerts. Call Chicago, tel: 312-939-5699. [M05-20]

Goodlooking male, 30, BCom and MBA, working with major financial corporation in Toronto. From a priestly family. Ambitious, sincere, fun-loving with good sense of humor, enjoy movies, travel. Call 647-299-7860, shiamak@rogers.com. [M05-21]

Petite lady, late 30s, seeking an educated, caring and loving soulmate. Call 905-597-0298, pretty2chic7@hotmail.com. [F05-22]

Looking for a Soulmate?

Try these matrimonial sites and services:
- http://matrimonial.zoroastrianism.com
- www.TheParsiMatch.com
- www.shaadi.com
- Mrs. Gool Banaji, Parel, Mumbai, banaji@vsnl.com.
- Mrs. Serah Kotval, Dadar, Mumbai, tel: 91 22 2412 3570.

CCuppiidd SStrriikkeess AAggaaiinn

Fezana Journal is delighted to hear that M05-06 and F05-17 who were introduced through this column are planning to get married.

The wedding is set for April 2006.
Ever since his boyhood days, growing up in Dadar Parsi Colony, Mumbai, Noshir Mirza had harbored a dream of living on a farm with wide open spaces. A half-century later Noshir and his wife Putli finally realized their dream. In 1998, they purchased a 50-acre farm in “potato country” in rural Dundalk, 80 miles north from the city of Toronto. They now live in a storybook ‘gingerbread’ stone and brick farmhouse, built in 1875, with a large ‘century’ timber barn on the property, along with their dog Tyler and three cats.

The Mirzas raise chickens – for meat and eggs. Fertilized eggs from the flock are hatched into chickens in three weeks in an incubator. They are fed grain and corn (no steroids or antibiotics!) for 12 weeks before the meat-birds are ready to be served up at the Mirza table. The layer-birds live for 2 years, and lay fresh eggs, which Putli enjoys serving up to friends and family, along with her home-made bread.

The fields are leased out to a farmer who grows potatoes, and in alternating years, barley, oats or canola (rape seed). With heavy sophisticated machinery, the farmer takes care of the planting, ploughing, harvesting, storage, and sale to wholesalers.

Winters are rough on the farm which is in a ‘snowbelt.’ Noshir uses the tractor-plow to clear the long driveway of snow that could pile up in drifts 5 feet or more in a snowstorm.

The move from their comfortable city home in Mississauga, just outside of Toronto, where they had lived for 22 years was a big lifestyle change for the Mirzas. Until his retirement in August 2005, Noshir, an engineer with Thermogenics in Toronto, commuted 60 miles each way to work. Putli, a stalwart of the Toronto community, is noted especially for her orchestration of the annual muktad ceremonies at the darbe mehr [FJ, Summer 2005].

Arrival in Canada. Noshir immigrated to Canada to set up a small boiler manufacturing business, in partnership with Jamshed Bhatena. He landed at Toronto airport in a snowstorm in January 1976, with all his life’s savings, having left Putli and their 3 little children in the care of her sister in Seychelles. For the first few months both lived frugally at the office, with sleeping bags. The going was tough as they set up “Canadian Boilers Ltd.” until they sold their first 2 boilers to Stelco, Canada. In 1986, they wound up the company, and Noshir joined another boiler company, Thermogenics.

Now that Noshir is retired, they can live their dream, especially when the whole family gets together – son Rustom and his wife Binaifer and their children from Ottawa, daughter Aimie, an elementary school teacher in Mississauga, and daughter Khurshid and husband Jeff who live in Colorado, and other assorted relatives from all over the world – all at the farmhouse, enjoying the Mirza’s warmth and hospitality, and Putli’s home-cooked meals.

by Roshan Rivetna
In the grocery store aisles, one observes savvy shoppers comparing products by reading the nutritional labels. Is this the next great American pastime? Attention to nutrition and the nutritional value of the food we eat, seems to be one step towards healthy living. One must understand what one reads, determine how credible the information is, how to compare labels on products otherwise similar, and how to interpret and use all this information.

Some basics. Internationally agreed standards require that all consumable products be presented with some basic information pertaining to their contents, the ingredients, their measures, and any applicable warnings. Labeling in different countries varies in format; the most important information is provided though the level of detail is at the discretion of the manufacturer.

A typical US food label is shown here [right]. It displays **Serving Size**, in volume and/or weight, and the number of **Servings per Container/Carton**. Below that it states the **Amount per Serving** of calories and each of the ingredients. The measure is in grams (g) or milligrams (mg).

**Protein** and **Cholesterol** are expressed as one single entity each, but **Fat and Carbohydrates** are broken down further, to provide more detailed consumer information. Cholesterol is a fat (lipid) but is shown separately due to its importance to health.

**Fat** breakdown is often expressed in terms of **Saturated Fat**, **Polyunsaturated Fat**, **Monounsaturated Fat**, **Hydrogenated fat** and **Trans Fat**. When all Fats are added up, the total should be close to the stated **Total Fat**. If this is not so, suspect a labeling error and/or an incomplete listing, that often occurs.

**Carbohydrates** may also be broken down into **Dietary Fiber**, **Sugars** and **Starches** (Complex Carbs). Sugars are simple carbs which require little or no digestive action, and are hence absorbed and utilized rapidly, even minutes after being put into the mouth. Hence, they are often called energy boosters, high carbs or empty calories. Complex carbs or starches need digestive action in the small bowel and are absorbed slowly. Hence they are called energy sustainers, good carbs or low carbs. They are the low or medium gly-cemic index carbs.

All the carbs added up should equal in value to the stated **Total Carbohydrates**, otherwise an incomplete breakdown must be assumed. Some labels list the balance as **Other Carbohydrates**.

Also listed are the minerals and vitamins: **Sodium**, **Potassium**, **Calcium**, **Iron**, **Thiamin**, **Riboflavin**, **Folic Acid**, **Vitamin A**, etc.

**Daily Value.** The column on the far right labeled % **Daily Value** or % **RDA** (Recommended Daily Allowance) tells us how much of this product we are consuming, and when we need to stop! These percentages are calculated for a 2,000 calorie diet for an average moderately sedentary individual.

One needs to understand all this information and employ it intelligently and objectively in one’s nutritional plan. Comparing labels in grocery aisles is just the beginning of this process of self-education and self-responsibility.

**Comparing foods.** In comparing similar foods one needs to consider one’s own requirements: (1) the ingredient one wants more of, (2) the ingredient one prefers less of, and (3) other factors such as taste or presentation or cost. On an average, a 10% deviation among the brands is accepted as not consequential. For example, if I wish to purchase a can of chicken noodle soup, I compare three different brands, focusing upon protein (desired), fat and sodium (not desired). If one brand states protein 3 g, another 2.8 g and the third brand has 3.3 g, I must consider these values as comparable without any significant difference. Then I look at the fat values and read 2.0g, 2.2g and 1.8g respectively, once again, being within the 10% range, the differences are insignificant. Similarly, for sodium all three (900 mg, 850 mg and 920 mg) are within the 10 percent range. Now I am therefore free to buy the brand I like based on taste or presentation or the price I wish to pay.
Unlisted or unqualified ingredients. Concealed under cryptic terminology these must be looked upon with skepticism. Terms such as ‘and fillers,’ ‘and spices,’ ‘and nutritional-als,’ and others appear on some labels. Nutritional supplements, natural or organic products often display such labels. These are not regulated by the Food and Drug Administration (FDA) and hence appear on the shelves. Such labels usually do not specify the quantity. I consider it safe to avoid them, rather than be sorry later.

Label dating. Some products also display the date of manufacture, produce or packaging, along with the date of expected shelf-life, ‘purchase by,’ ‘use-by’ date or expiry date. The ‘purchase-by’ dating generally assumes a reasonable shelf-life up to one month on most, and up to a year on non-perishables if sealed in the original container. The refrigerator life of milk and milk products assumes approximately 2 weeks in sealed containers provided the refrigerator function is optimum. The freezer life of ice-cream may even extend to a year if well sealed.

Dating also helps in the tracking and rotation of products on shelves. In 1985, the FDA conducted a study of the efficacy and safety of a stockpile of medications requested by the air force. The results led the FDA to estimate that 80% of medications would remain safe for nearly 3 years past their expiry date [Tedd Mitchell, MD, Health Smart, USA Weekend, July 8-10, 2005].

Most of my colleagues and I use prescription medications way past the expiry date, for ourselves, but do not give them (free) to patients, to ensure liability protection. So, the choice is yours!

The keys that unlock the secrets of label literacy are education, moderation and caution.

Next issue: The Calcium Connection and Bone Health.

Searching for missing persons
To search for a missing Zarathushti person, visit the website: www.TheMissingParsi.com, created by Yazdi Tantra (yazdi@on-lyne.com) and Ader Gandi (agandi@aol.com).

- I am looking for Mrs. Dhun Ardeshir Irani, mother’s name Bai Humai, wife of late Jal Ardeshir Moos. They used to reside at Curzon House, Apollo Bunder, Colaba, Mumbai, and may now be in USA or Canada. It concerns property I am about to purchase. Contact AnilPorbanderwala@yahoo.com, tel: 281 - 216 - 2692.

- I am very keen to get in touch with Mr. N. B. Shroff, an architect, in the Indian Railways. I lost contact with him after he got a job in Singapore in 1962. At that time, his children were Dinyar, 18, Freny 16 and Rustom 13. Contact Meena Chopra at meenac@u.washington.edu.

MILESTONES

Please send all submissions for “Milestones” to Mahrulk Motafam, 2390 Chanticleer Drive, Brookfield, WI 53045, mmotafam@msn.com, Tel: 262-821-5296. NOTE: If no year is specified, it implies “within the past 12 months.”

BIRTHS

Finnley Quaade Best, a boy, to Tanya and Carl Best, grandson to Behram and Sheraz Bhesania, brother to Liam, on October 2.

Zyros Buhariwala, a boy, to Shazneen and Porus Buhariwala, brother to Zarius, grandson to Arnie and Pervez Buhariwala, and Zarine and Kersi Commissariat of Mumbai, in Kingwood, TX on August 10.

Kia Edalti, a boy, to Koroush Edalti and Nooshin Kiani, in North Vancouver, on May 22.

Zane Ghandhi, a boy, to Firoz and Shireen Ghandhi, grandson to Burjor and Behroze Ghandhi of Grosse Pointe Woods, MI, and Aspy and Aban Daroo, of Aurora, IL, in Novi, MI, on October 10.

Kian Kasad, a boy, to Suzy and Darius Kasad, grandson to Homai and Arvand Kasad, in Northern California on May 19.

Ava Mistry, a girl, to Daraius and Christina Mistry in Dallas, June 17.

Jennaz Patel, a girl, to Anaia and Sarosh Patel, and sister to Anosh, on September 14.

Natasha Patel, a girl, to Dianne and Burzin Patel, sister to Carl, in Northern California on May 18.

Spента Pithawala, a boy, to Ashish and Mazarin Pithawala, in Dallas on April 21.

Ferzine Sanjana, a girl, to Shernaz and Er. Dr. Hormazd Sanjana, sister to Karl, granddaughter to Freny and Bahmanshah Sanjana of Houston, in San Antonio on May 26.

Karina Sarkary, a girl, to Zubin and Chetna Sarkary, granddaughter to Homi and Gul Sarkary and Shashikant and Hansa Parekh.

Cyrus Surveyor, a boy, to Nilufer and Darius Surveyor, grandson to Ratan Surveyor of Mumbai, Farida and Noshir Dungor, in Houston on March 30.

Aavan Vadiwala, a girl, to Firuza and Mehernosh Vadiwala, in Northern California on May 6.

Farhad Yazdani, a boy, to Natasha and Kaizad Yazdani, grandson to Dogdo and Jehangir Irani and Dinaz and Shahrkeh Rustomji, in Las Vegas, on July 24.

NAVJOTES, SEDREH-PUSHI

Piran Adi, son of Adil and Zenobia Adi, in Dallas on July 24.

Jasmine Anklesaria, daughter of Jimmy and Jennifer Anklesaria, sister of Zubin and Avi, granddaughter of Sarah Anklesaria of Bangalore. The ceremony was performed by Er.
Ratansha Vakil, in Del Mar, California on September 3.

Zarbux Daruwalla, son of Afreen and Zersis Daruwalla, in Markham, ONT, on July 5.

Urvaksh Daver, son of Diana and Porus Daver, in Mississauga, ONT, on July 2.

Maleena Dell, daughter of Roshni and Daren Dell, in Oakville, ONT, on August 6.

Maleena Dell

Clockwise from left, the Jijina navjote, the Anklesaria navjote, the Bigda-Norwood wedding, the Antia-Rustomji wedding, and the Kekobad-Choksey wedding.

Bijin Dinyarian, son of Parvin and Mehraban Dinyarian of San Antonio, TX, in Toronto, on July 3.

Armaan Divecha, son of Kemul and Darayus Divecha, in Markham, ONT, on August 7.

Tanya Dordi, daughter of Zarine and Burjis Dordi, in Markham, ONT, on July 10.

Anahita and Ayesha Dua, daughters of Kulwinder Singh Dua and Arnavaz Dua of Brookfield, WI, in Chicago, on August 27th.

Behroze Irani, daughter of Roshni and Hormaz Irani in Mississauga, ONT on July 10.


Farhad and Delnavaz Jijina, children of Selena and Vistasp Jijina of O’Fallon, IL (at present residing in Misawa, Japan), brother and sister of Deryus, grandchildren of Roda and Farrokh Elavia, Montgomery, AL and Almam and Minoo Jijina, Los Angeles, nephew and niece of Malcolm Elavia and Aspi Jijina, in Chicago on May 28.

Natalie Jasmine and Nicole Shireen Kanga, daughters of Mary Jane and Persius Kanga, granddaughters of Dinshaw and Armaity Kanga of ONT, in Northern California on July 16.

Faraz and Aryan Kiumarsi, sons of Farhad and Azita Kiumarsi, in Dallas on July 24.


Karl Vakil, son of Er. Ratansha and Nitash Vakil, in Dallas, November 5.

Sanaea Wadia, daughter of Yasmin and Persi Wadia, in Richmond Hill, ONT, on July 23.

Afshin Yazdgardian, son of Sohrab and Mahnaz Yazdgardian, in Surrey, BC, on June 25. Er. Firdos Balsara officiated.
**ENGAGEMENT**

Farobag Homi Cooper, of Chicago, son of Perween and late Homi Cooper of CT, is engaged to Ashees Bhada, daughter of Kaity and Darabshaw Bhada of Karachi. The wedding is planned for January 20, 2006, in Karachi.

**WEDDINGS**

Nerina Rustomji, daughter of Purvez and Aban Rustomji of Houston, to Sheriyar Antia, son of Hilla and Er. Darius Antia of Roslyn Heights, NY, in Houston on July 18. The **ashirwad** ceremony was performed at Rothko Chapel by Er. Bomansa Sanjana and Er. Darius Antia, with receptions at the Zarathushti Heritage and Cultural Center in Houston, and the Tribeca Grill in New York.

Daniella Norwood, daughter of Dr. Ruby and John Norwood of College Point, NY, to Brian Bigda, in Queens, NY, on June 25. The couple will reside in Jacksonville, FL.

Darius Bharucha, son of Viraf and Rashna Bharucha, to Jarafeen Mobed, daughter of Jamshed and Roshni Mobed, in Austin on July 16.

Roxana Daruwalla, daughter of Katy and Noshir Daruwalla of Northbrook, IL, to Christopher Frederking, son of Sharon and Jon Frederking, in Chicago, on September 10.

Fareesh Kanga, daughter of Dr. and Mrs. Jamshed Kanga of Lexington, KY, to Stephen Blake Hobbs of Nashville, TN, in Lexington, KY, on July 3. Er. Jamshed Ravji, assisted by Dr. Minu Patel officiated at the Zarathushti ceremony. The couple will reside in Nashville, TN, where they are students at Vanderbilt University School of Medicine.

Homi Italia of Burnaby to Koomi Khambatta of Victoria, on July 16.

Jimmy Jafrabad, son of Aspi and Baktu Jafrabad of Mississauga, ONT, to Samantha Law on June 24.

Malcolm Jassawalla, son of Roshan and Dinyar Jassawalla of Oakville, ONT, to Firoza Madan, daughter of Zarine and Cyrus Madan, on July 1.

Khushnuma Amaria, daughter of Shernaz and Adi Amaria of Mississauga, ONT, to Vik Kalhan, son of Roopa and Vijay Kalhan, in Mississauga, ONT, on July 15.

Shirin Rustomji, daughter of Arvinda and Kersi Rustomji of Mississauga, ONT, to Alykhan Kassam, son of Amin and Nasim Walji Kassam, in Brampton, ONT, on July 3.

Firdosh Kavarana of Kaysville, UT, son of Homi and Sheroo Kavarana, to Heather Richardson, daughter of Earl and Jayne Richardson, in Bountiful, UT, on July 15. The ceremony was performed by Er. Ratansha Vakil.

Dilshad Choksey, daughter of Meher and Kersi Choksey of Chicago, to Jamshid Kekobad, son of Jeroo and Behram Kekobad of Mumbai, in Chicago on September 4. The couple will reside in San Jose.

Mandana Sorouushi, daughter of Bahram Sorouushi, to Siamak
DEATHS

Rusi Boman Bastani, 55, husband of Golestan (Goli) Dehnadi of Tehran, father of Roksana Kamran Jahanspehr of Toronto, son of Daulet Boman Bastani of Pune, India, and brother of Jehangir B. Bastani MD of Phoenix, AZ, Faroukh Bastani of Jersey City, NJ, Roshan Pajnigar of Lincoln, NE and Meherangish Gezerlis of Ilioupolis, Greece; in Tehran, on September 17.

Monaz Jokhi, daughter of Gool and Fakir Jokhi of Mumbai, sister of Sanober (Hector) Mehta of San Jose to Jadwinder Singh, son of Bhupindararl and Gurbir Singh, in San Francisco Bay area on July 23.

Khurshid Mirza, daughter of Noshir and Putli Mirza of Toronto, to Jeff Rogers, at the Catamount Ranch in Steamboat Springs, CO, on August 26. Three days of traditional Parsi wedding ceremonies were orchestrated by Putli Mirza. Er. Noshir Mirza performed the wedding. The couple will reside in Woodland Park, CO.

Cyrus Wadia, son of Arnavaz and Noshir Wadia of Morgan Hill, CA to Heather Ann McMohan in Yosemite, CA on June 17.
Perin Kharwanwala, wife of late Sorabji Kharwanwala (Kodia), mother of Yazdi, Phiroz, Rohinton, and Roshan Syrus Vakil, in Mumbai on July 6.


Dr. Freddy Mehta, father of Khushroo (Meher) Mehta of Northern California, and grandfather of Ava and Dina of Danville, in Mumbai.

Amy Pastakia, 83, of Jamshedpur, wife of late Rusi B. Pastakia, mother of Khursheed, Astad (Firoza) Pastakia of Ahmedabad and Behram (late Katie) Pastakia of Bethesda, MD; grandmother of Taronish and Mehr; in Ahmedabad, on September 17. By dint of example, she taught her family to always help those in need and participate in community service.

Dhunmai Mody, mother of Noshir (Shernaz) Mody, grandmother of Cyrus and Zareer, in Oakville, ONT.

Neil Mistry, 65, in Vancouver, on May 29.

Gool Rustomji, husband of late Shiva, mother of Shahrokh and Purvez (Aban) Rustomji of Houston, in Quetta, on August 17. Dedicated to public service, a number of schools and hospitals received her generous contributions. A tremendous advocate for education and women, and a member of the National Assembly, she was awarded the Sitara-i-Pakistan award for her meritorious service.

Homayun (Sohrab Kianian) Soroushian, 84, wife of late Jamshid Soroushian, mother of Dr. Mehrborzin (Meherbanou) Soroushian of San Diego, Prof. Sorosh Soroushian, Mahvash, Anahita and Armeity, grandmother of eleven, in Tehran, on September 12. She was buried at the Kerman Zoroastrian Aramgah.

Gool Tarapore, wife of late Minoo Tarapore, father of Tanaz Kewmars, and grandfather of Jennifer and Darious Bamboat of Indiana, in Mumbai on May 28.

Ruttonji Pirojshaw Tata, husband of Banoo, father of Manek Khushrav Nariman, Khorshed Khushru Bulsara, and Dhun Tata, in Mumbai on August 10. Vasunia was a noted theater actor, director and producer, and most recently, played lead roles in The Sunshine Boys and The Rummy Game.

Former president of India, K. R. Narayanan, 85, passed away, following an illness, on November 9. He rose from humble beginnings in Kerala, to become India’s 10th president, 1997 - 2002, and the first ‘dalit’ (untouchable) to hold high political office in India.

EVENTS AND HONORS

Golf prodigy Sarosh Adi, 12, son of Zenobia and Adil Adi of Dallas, placed second in the US Kid’s World Golf Championship on July 28th [see www.uskidsgolf.com]. Earlier, Sarosh [left] placed first in his age group and won the gold medal in the North Texas PGA golf tournament. He placed 5th in his age group at the prestigious Texas Oklahoma Junior golf tournament and second in the Metroplex Area Championships at TPC Craig Ranch.

At the Doral Junior World Championship in Florida last year, represented by 50 US states and 32 countries, Sarosh shot 77 and 79 and stood 11th in the world rankings in his age group [see www.dagagolf.com]. Sarosh has been mentioned in the Dallas, Waco and Wichita Falls newspapers. Sarosh’s goal is to represent his high school and college golf teams in the years ahead, and eventually compete on the PGA tour.

Daraius M. Bharucha, chair of ZSO’s Religious Education Committee, was awarded the 2005 Governor General of Canada’s Silver Medal for academic excellence. He graduated summa cum laude from York University with a specialized honours degree in Religious Studies and a certificate in Biblical Studies. He was on the Dean’s
Honour Roll, was awarded seven other prizes and scholar-
ships, and was featured in local publications as one of
the top students at York University. Daruwalla plans to
teach World Religions and History in the public educa-
tion system in Canada.

Ferzeen Chhapgar [below, left] received the “2005
Volunteer of the Year” award from Nazneen Spleidt, president of
the Zarathoshti Anju-
man of Northern Cali-
ifornia (ZANC) at the
annual gahambar on
September 24. Ferzeen
was recognized for her
support and volunteer
efforts during commu-
nity events and particu-
larly for her efforts to
keep the youth of our community connected and her
recent involvement with ZYNA.

Dr. Aban Daruwalla, combat systems specialist at the
Naval Surface Warfare Center in Corona, CA, received the
2005 “Employee of the Year” award, making her the first
one at the NSWC to receive this award in two consecu-
tive years. It was announced at the annual Multicultural
Festival observed on October 11. Criteria for the award
included recognition for technical, voluntary, and other
tasks completed above and beyond the call of duty. Dr.
Daruwalla [photo above] is very willing to help
Zarathushti girls with career choices in science and tech-
nology. Contact aban.n.daruwalla@navy.mil.

Hosi Mehta heads ‘Character Counts’ a not-for-profit
organization formed in 2003, that seeks to integrate the six
pillars of character – trustworthiness, respect, responsibil-
ity, fairness, caring and citizenship – into all aspects of our
daily lives. In partnership with the City of Elmhurst, Char-
acter Counts presents Service Awards recognizing youth
and adults of the community who exemplify good charac-
ter and involvement in voluntary service that provides for

Brooklyn’s Pratt Institute
honors Homi Ratanshaw Cooper

Homi Ratanshaw Cooper remembers the day he arrived in
the United States with $400 and the address of a friend, in his
pocket. “It was frightening,” he says.

Cooper, a senior director of a technology solutions team with a
major financial institution, was recently honored, along with
four others, by the Pratt Institute in Brooklyn, NY, with its
Alumni Achievement Award. Cooper was recognized for his
work in the areas of information technology and operations
management services in the nonprofit and financial services
fields. “We at the Pratt Institute are proud of you,” said Thomas
F. Schutte at the awards ceremony on the Brooklyn campus.

Cooper has more than 30 years of experience in the financial
services industry, specializing in post-merger operations, infor-
mation technology and operations management. He has pro-
vided business management consultancy services to city, state and federal governments as well as the private sector and
introduced several innovative and leading edge technologies. A graduate of VJTI, Mumbai, and a masters in electrical
engineering from Pratt (1973), Cooper has served as CEO for Trans America Business Systems, managing franchise oper-
ations, and also for Nirvana International Corporation, which imported telecommunications connectors for a manufactur-
ing corporation in India. He is president and CEO of Swekar Rehabilitation International, a nonprofit organization that
advocates the education, development and treatment of mentally challenged children in Secunderabad, India.

The man who started out with a few hundred dollars is credited to be worth several million. He lives with his family in
Flushing, New York. His wife, Kashmira won three beauty contests in Hyderabad and contested for the Miss India title.

[Excerpted from India Abroad]
the health and wellbeing of the community and promotes
the spirit of volunteerism.

Behram T. Dastur, chief executive officer of the Bombay Parsi Punchayet (BPP) created a Guinness World Record by getting 2,493 letters published in newspapers and journals. The letter, from Guinness World Records, in London, UK, reads: “I am pleased to inform you that you have been successful in setting a new Guinness World Record under the category of ‘Most published letters to newspaper editors … Welcome to the very select group of Guinness World Record holders!”

His first letter, was published in The Times of India on November 1, 1955. Since then, he has written on a vari-

Parsi Guinness World Records
Behram T. Dastur [above] may well be the fifth Parsi to feature in the Guinness Book of Records, the earlier four being:

- **Kaikhosru Shapurji Sorabji** for composing the longest non-repetitious piece for piano, the *Opus Clavicembalisticum*, in 12 movements, with a playing time of 2 3/4 hours.
- **Meher Heroyce Moos**, the most widely traveled woman, having been in 130 countries.
- **Merzban Lahewala**, for producing the longest incense stick – 14 feet 9 inches in length, six inches in diameter, and weighing 6 kilos.
- **Kairshap Choksy**, for fighting the longest trial in history when he defended the Sri Lanka president Ranasinghe Premadasa.

[From “The Letter Legend,” by Parinaz M. Gandhi, Parsiana, September 21, 2005.]

Dr. Pareen Dholoo [photo above, with her parents] daughter of Jimmy and Shadokht Dholoo of Gaithersburg, MD, graduated on May 20th, as a Doctor of Dental Surgery, from the Baltimore College of Dental Surgery, which is known to be the world’s first dental college. Pareen, who is married to Jeffrey Mechlinski, is currently practicing at a dental clinic in Laurel, MD.

Karmeen Kulkarni was elected president of the American Diabetes Association’s Health Care and Education Wing. The first non-white president, she will be the principal spokesperson for ADA on healthcare, education, and scientific matters. Founded in 1940, ADA is the nation’s leading voluntary health organization in the fight against diabetes.

India and China have the largest number of diabetics in the world. “The incidence of Type 2 diabetes in Indians is due to a genetic predisposition,” says Kulkarni, “The change in lifestyle has caused this to occur in epidemic proportions; stress, fast foods, increased fat, sedentary lifestyle have all contributed. Lifestyle management, with attention to being at a healthy weight, reduced fat, increased physical activity, all will contribute to the management and prevention of the disease.”

Karmeen, daughter of Manijeh and Ardeshir DeVitre, has published widely, including co-authoring The ADA Complete Guide to Carb Counting, and Managing Your Menu in an Indian Restaurant. [For information, visit www.diabetes.org, 1-800-diabetes or 1-800-342-2383].
Dr. Janet K. Allen (Yashfara Mistree) has been elected to the rank of Fellow of the American Society of Mechanical Engineers. This is indeed a singular honor bestowed upon Dr. Allen for her professional contributions to the mechanical engineering profession. Yashfara is the professional colleague and wife of Farrokh Mistree and the mother of Dinsha and Behram Mistree, of Atlanta.

As of July 1, 2005 this husband and wife team are set to play a leadership role in creating the George W. Woodruff School of Mechanical Engineering at Georgia Tech’s new campus in Savannah, Georgia. One of Farrokh’s official titles is deputy director of Georgia Tech Savannah. (Contact: janet.allen@me.gatech.edu and farrokh.mistree@me.gatech.edu)

Ramy Mohta, president of Richmond Travels in Midlothian, VA, has been appointed by the governor of Virginia, Hon. Mark Warner to the Virginia Commission for National and Community Service for a one-year gubernatorial position. Ramy might be the first Zoroastrian to hold a position in the Virginia government. “I hope this encourages other Zoroastrians to follow and take up positions in their state or federal governments and showcase our benevolent community,” writes Ramy. (Contact RICHTRVL@aol.com, or visit www.RichmondTravels.com)

Dorab Mistree - Outstanding Community Leader. ZTFE (Zoroastrian Trust Funds of Europe) president Dorab Mistree won the award for Outstanding Community Leadership at the GG2 Leadership and Diversity Awards 2005 Ceremony, on September 13th, at the Grosvenor House Hotel, Park Lane. The function was attended by over a 1,000 guests, including ministers, MPs, members of the House of Lords, stars from film, TV, stage and the media and community leaders. Other personalities to win awards were Meera Syal and Floella Benjamin. The show was compered by Nikki Bedi and actress Sophie Haque. [By Paurushasp Jila, ZTFE secretary, www.ztfe.com].

City of Houston honors Bapsi Sidhwa. The City of Houston and Mayor Bill White, gave the ultimate recognition to its distinguished author with a proclamation declaring Tuesday, July 26 to be Bapsi Sidhwa Day [photo left]. The presentation was made at a ceremony in the City Council Chambers.

Bapsi Sidhwa, born in Karachi and raised in Lahore, Pakistan has made Houston her home despite numerous teaching stints at prestigious universities in the Northeast. An internationally acclaimed writer, her works [see www.bapsisidhwa.com] include The Crow Eaters, The Bride, Cracking India, An American Brat and Sock ’em with Honey. An American Brat will be produced in Houston by Stages Repertory Theater in Fall 2006 – the first time a major theater company in Houston produces a play by a South Asian playwright. [Posted by Aban Rustomji on creatingawareness@yahoo.com]

Pervin Taleyarkhan receives President’s Award. Pervin Taleyarkhan was awarded the President’s Volunteer Service Award [visit www.presidentialserviceawards.gov] for her volunteer work at a hospital during her senior year at Jefferson High School in Lafayette, IN. School officials said it was a rare honor. Pervin has volunteered since she was 3 – delivering phone books, as a karate instructor, in
Firdous Bamji’s movie The War Within produced by Joseph Castelo, premiered at the 2005 Toronto Film Festival and opened in New York on September 30, and in other cities thereafter [for dates and cities visit http://warwithinmovie.com/].

The plot revolves around the unusual effect the war on terror has on one man, Hassan (Ayad Akhtar) an engineering student from Pakistan who, while studying in Paris, was one of several Pakistani students arrested by intelligence officers on suspicion of terrorist activities. Hassan was innocent but in time, began to identify with the terrorists. He joins a radical group, and illegally slips into the US with the aim of staging a major terrorist action in New York. Hassan comes to stay with an old friend, Sayeed (Firdous Bamji) saying that he’s come in search of a job, but in time Sayeed suspects his friend has a different agenda in mind.

Firdous Bamji, son of Roshan and Ester Bamji of Maryland, lives in New York with his wife, Hayley. Most recently, he played the title role in Shakespeare’s Othello. He has had guest starring parts on Law & Order, and made his motion picture debut in Shyamalan’s The Sixth Sense.

Emerging British actor Jimi Mistry. Bollywood style romantic comedy The Guru, starring Jimi Mistry, took the top spot in British box office charts when it opened in London in August 2002, grossing £1.5 million in its first week. Mistry plays the role of Ramu Gupta, who comes to New York seeking fame in the US.
and fortune. After he is cast in a porn movie, alongside Sharonna (Heather Graham), Ramu is mistaken for a spiritual Guru of Sex and becomes an overnight celebrity. But it is an empty victory, and not worth the price of endangering his love for Sharonna.

Mistry, 33, born in Manchester, to a Parsi father and Irish mother, lives with his wife, Meg, and daughter Elin, in London. He played the rebellious Tariq Khan in the stage play *East is East* at the Royal Court Theatre, and in the film version (1999) which won a British Academy Award for Best British Film. He had roles in the films *Born Romantic* (2000), *My Kingdom* (2001) co-starring Lynn Redgrave and *The Mystic Masseur* (2001). He can also be seen in the hit British TV series *Eastenders.* [Source: www.tribute.ca, www.imdb.com]

**Soprano Sherezade Panthaky** is a rising star on the national and international concert stage, thrilling audiences with her vocal brilliance in early baroque to the contemporary.

In demand as an opera and oratorio soloist, Sherezade has appeared on radio and TV and has toured twice with Helmuth Rilling and the International Bachakademie in Bonn, Berlin, Stuttgart and Athens. As a founding member of the acclaimed *Choragos* ensemble, she has featured in Renaissance performances in Belgium, Canada, France, Germany and the US. In 2005 she performed at the Early Music Festivals in Bloomington and Boston, the Tafelmusik Baroque Institute in Toronto. Later this year, she will perform with harpsichordist Charlotte Mattax in a live National Public Radio broadcast of Baroque Christmas music. She will also be featured in recordings with *Ensemble Voltaire* (Bloomington, IN) and *La Donna Musicale* (Boston).

In addition to her performances, Sherezade teaches on the voice faculty at Millikan University, Decatur, IL, and serves as director of music at the First Presbyterian Church, in Urbana, IL. Her publicist may be contacted at pralph@att.net, tel: 301-622-4145.

---

**Artist Mahsa Shoelheh**’s early training was primarily rooted in classical Persian art-forms – miniature painting and calligraphy – but her desire for self-expression transformed her art into a modern and novel signature-style. Born in Tehran in 1974, she moved to Southern California with her husband, Ali Makki, in 2003. She has held numerous critically acclaimed exhibitions in Iran, since 1994, and, most recently at the Seyhoun Gallery in Hollywood, and the California Street Gallery in Ventura, California.

---

**The Poona Music Society**, started in 1946 by a handful of music lovers in Poona, India, has continued to promote western classical music, by organizing concerts, video-screenings, workshops and masterclasses by visiting artistes and teachers. It also provides a stage for budding national talent by organizing the All-India Piano and Voice Festivals/Competitions.

In 1995, the Society acquired a new Bluthner concert grand piano, through munificent donations, as their 1891 Steinway was wearing with age and use. The Society, a non-profit cultural organization is faced with ever increasing costs in its endeavor to bring western classical music to Pune and India, and would welcome donations. Visit www.poonamusicsociety.com.
Zoroastrian Rituals in Context
Edited by Michael Stausberg
Brill, Leiden, Boston, 2004, 737 pp., 16 color plates, ISBN 90 04 13131 0
www.brill.nl

Review by Kersey H. Antia

Zoroastrian Rituals comprising of papers read at an international symposium in Heidelberg in 2002, is the most comprehensive work on this subject from theological, historical, artistic, archeological and ritualistic angles. There are too many authors and topics to cover in a short review, but those interested in this subject will find it unparalleled in its scope as well as depth.

The author stresses his independence from the Mary Boyce school right at the outset, and differs from Boyce regarding the origins of the religion. He discusses this knotty problem at length in a 56-page article from a ritualistic point of view.

He concludes this encyclopedia on rituals with a 64-page article on Monday nights at the Banaji Atash Behram and Fridays at the Aslaji Agiary in Mumbai, explaining them as “effective means to obtain divine help and assistance … and not so much for the souls and spirits of the deceased, who are in the focus of the traditional priestly rituals.”

James Boyd and Ron Williams here further their thesis of emphasizing Avestan and Shento rituals.

Carlo Cereti describes how two Italians traveling to Bombay in the 19th century perceived Parsis and their ritualistic practices. They were impressed by their progress but were taken aback by their funerary prac-
tices. (One can contrast it to the recent statement by an Italian minister advising Italians to practice this Zoroastrian method for ecological rea-
sons.)

I found the English translation of Maneckji Limji’s review of the ritual practices of Iranian Zoroastrians, written in Gujarati in 1865 very informative. Almut Hintze explains how the later Ritual of the Water (Aab Zohr) is influenced by the worship of the Waters in Yasna Haptanghaiti.

Dietrich Huff provides archeological evidence of Zoroastrian funerary practices and reveals that it was only after the Arab conquest that open exposure sites came to be surrounded by walls and a central pit became the common bone receptacle; this arrangement only then came to be known as the dakhma.

Ramiyar Karanjia illuminates the reader about the importance of baj-dharna. Dastur Firoze Kotwal and J. K. Choksy detail the history and functions of the stum (satoom) prayers, which extol the souls of the deceased and the fravashis of the righteous ones.

Philip Kreyenbroek informs us about Nirangestan, a text dealing with questions of ritual, written in Avesta, with translations into Pahlavi. He concludes that the yashts could form part of Zoroastrian ritual, contrary to the contemporary scholarly opinion, as they could be recited on the day of the month, when the divinity in question received special worship. Gernot Windfuhr compares Zoroastrian and Taoist ritual from cosmology and sacred numerology angles.

There are articles on the Atash nu geet: a Parsi lay ritual; initiations in theory and in Zoroastrianism; the Yasna ritual in Pahlavi; Zoroastrian shrines in Iran; sofreh rituals among Shiite Muslims and Zoroastrians in Iran; ritual community meals in the ancient Iranian religion; and many more. Some are written in German and therefore beyond this reviewer’s grasp.

In his 60 years of study of Zoroastrianism, this reviewer has never come across such a wonderful tapestry of ideas and observations about Zoroastrian rituals, woven in such an interesting and thought-provoking way. Not all of them may be accepted unchallenged, and indeed one author does challenge Boyd’s interpretations in this text itself.

Stausberg has initiated a very important and often neglected search, for which he richly deserves the gratitude of Zoroastrians, whether or not they would (or could) possibly agree with so many diverse opinions.

My only and serious lament is that he chose not to touch upon the North American Zoroastrian practices in any way whatsoever, even though he contacted me in 1997 to learn about it, and even though a significant proportion of the Zoroastrian population, perhaps 20% (and more seem to follow) abide here.

It is only in these uncharted territories that the significance and role of Zoroastrian rituals will come to be tested. Stausberg has sadly missed this opportunity; we hope he makes up for it in his future endeavors. This does not, however, detract from the importance of his brave and imaginative undertaking in any way.

GOD SPEED to him!
When Zarathushtra Spoke The Reformation of Neolithic Culture and Religion
by Mary Settegast


May be ordered through www.Amazon.com

Review by Ali Makki

T

twenty years ago, in her book Plato Prehistorian: 10,000 to 5,000 BC in Myth, Religion, and Archaeology, Mary Settegast embarked on a truly worthwhile path in reexamining prehistoric evidence from the Neolithic era in order to question some of the commonly held presuppositions about the so called “Neolithic Revolution.” In the two decades since that book was published, the archaeological picture emerging through new technology has become much clearer, and the correction or ‘calibration’ of radiocarbon dating has encouraged Settegast to reopen and expand the investigation of the ancient dating of Zarathushtra in her latest book, When Zarathustra Spoke, the Reformation of Neolithic Culture and Religion.

Ancient Greek and Roman historians such as Pliny, Eudoxus, Plutarch, and Xanthus gave dates ranging from 6,500 to 6,200 BCE for the Prophet. Until recently these ancient claims could neither be proved nor disproved, but the original and impeccable research method presented in this scholarly book reveals the presence of a sudden transformative cultural impulse sweeping across Iran, Iraq, and even southeast Europe in the last half of the seventh millennium BCE. A thorough comparison of the archaeology of this period with Zarathushtra texts that emphasize the essential role of farming in religious life suggests that the moving force behind the diffusion of a settled agricultural way of life was indeed the ancient Iranian sage and prophet Zarathushtra and his novel message to humanity.

Through her intimate knowledge of the religion of Zarathushtra and her expertise in prehistory, Settegast takes the reader through a balanced set of hypotheses and tests the different possibilities with great care and fairness. This book is a must-read for all Zoroastrian scholars and curious lay persons interested in the date of Asho Zarathushtra and beyond.

It is indeed a treasure chest of new and intriguing information that will challenge the mental picture we hold of the Neolithic era and the geographical orientation associated with the development of Iranian and Zarathushtra history. It certainly places the symbolism used in the Gathas in perspective and even sheds some new light on comparative Indo-Iranian linguistics by exploring the earliest inscriptional evidence of the Vedic language, which curiously comes not from India but from northern Iraq, according to the latest information provided in this extraordinary and refreshing book!

Review by Farhang Mehr

M

y investigative journey on the date of Zarathushtra in 1998 took me to Harvard Library where I came across Mary Settegast’s earlier (1987) book Plato Prehistorian: 10,000 to 5,000 BC in Myth, Religion and Archaeology. I was fascinated by the author’s conclusion on the date of Zarathushtra based on archeological research. Of the three sets of dates suggested by scholars – traditional classical and modern [see next page] – I had long wondered which was the most convincing option.

The reasons that classical dates had been rejected by modern scholars are as follows: the Gathas reveal Zarathushtra preached his religion to village settlers, who were farmers with domesticated plants and animals. According to the prevailing view of the 19th century, progressive development of human cultures reflects a timeline where hunter-gatherers were replaced by farmers. The driving force for this development was primarily economics. In her 1987 book Settegast quotes the view of renowned scholar Gordon Child, that the transition from hunter-gathering to farming was the single most significant event in the history of human culture that took place around 5,000 BCE, an event he called the “Neolithic Revolution.”

This idea and the suggested date for its occurrence was accepted by most scholars of the 20th century. Many Iranologists, therefore, believed that the classical dates did not stand historical tests and should be relegated to mythology and legend.

In her 1987 book, Settegast explains that with the new developments in archeological techniques, and the application of C14 dating to unearthed artefacts, it has become clear that farming in Central Asia, started at least 10,000 to 15,000 years BCE – much earlier than scholars had suggested.

In her recent book, When Zarathushtra Spoke, Mary Settegast suggests that the driving force behind the Neolithic Revolution was ideology and not economics:

“There is perhaps no more fascinating period in human history than the one we call the Neolithic, beginning around 9,500 BCE in the Near East and spreading to Europe and the Iranian plateau three thousand years later. Widely associated today with the shift from hunting and gathering to an agricultural economy, the Neolithic is emerging as a time of social, technological, and religious innovation as well.”

The key word in the above statement is ‘ideology.’ The focus of Neolithic studies seems to be shifting from sub-


**Dates of Zarathushtra**

Three sets of dates have been suggested by scholars for Zarathushtra: traditional, classical and modern:

The **traditional set of dates** of 630, 660, 558, 650, 650-553, 628-551, 541-618, 500, 569, 800 BCE (in Bundahishn, Arda-viraf Nameh, Birouni, Massoudi, Henning, Hertzfeld and Hertel) seemed too young. Agathias, the Greek historian, who lived in the 6th century towards the end of the Sasanian dynasty (during which dynasty the traditional date was forged) wrote that the time of Zarathushtra was not known with any certainty, and that the Iranians’ claim that Zarathushtra was born during the time of Vishtasp, King Daryush’s father, was doubtful. He stated that Iranians wanted to assign Zarathushtra to the time of written history.

According to Bundahishn life on earth spans 12,000 years divided into 4 cycles of 3,000 years each. The first 3,000 years belonged to menog (the spiritual world) with fravashis. In the second 3,000 years getig (the material world) was created. In the third 3,000 years human beings came into existence and Ahriman also began to create evil creatures. Thus dualism and the clash between Spenta Mainyu and Angra Mainyu began. Zarathushtra was created at the end of the third cycle. At the beginning of each 1,000 years in the fourth cycle a new Saoshyant would come to the world to guide humanity. The Sasanian kings wanted the establishment of their dynasty to coincide with the beginning of the tenth millennium and the coming of a Saoshyant. Today the traditional theory is discarded by almost all serious scholars.

**Classical dates** are based on the writings of Greek and Roman historians. The Lydian Xanthus (450 BCE) wrote Zarathushtra lived 6,000 years before Xerxes’ invasion of Greece in 480 BCE, i.e. 6,480 BCE. The Chaldean Eudoxus (408-350 BC) wrote that Zarathushtra lived 6,000 years before Plato (427-347 BCE) i.e. between 6,427-6,347 BCE. According to Plinus, Greek scholar Aristotle, also believed that Zarathushtra lived 6,000 years before Plato. Hermodorus suggested that Zarathushtra lived 5,999 years before the Trojan war, or in 6199 BCE.

- by Farhang Mehr

sistence strategies to the complex and symbolic nature of the ideologies of people living in that period.

Based on archeological findings, Settegast explains that as early as 8,000 BCE, “Neolithic peoples had designed elaborate ceremonial structures, developed pyrotechnologies, including the production of lime plaster with which they covered floors, walls and hearths, and organized far-reaching networks of exchange for turquoise, obsidian, and raw copper.”

Settegast argues that in this era each region from Iran to Greece had developed its own particular ceramic style, geometrically painted pottery, with aesthetic refinement, all of which provide evidence of an ideological change accompanying the spread of agriculture after 6,500 BCE.

Cauvin has suggested that a new religion may have accompanied the spread of farming, “the one being the secret of the other.” Settegast concludes:

“We may never know with certainty what – or who – was responsible for this critical last phase of the Neolithic Revolution, but passages from the literature of antiquity could open a promising new field of inquiry. Ancient Greek and Roman historians ventured very few absolute dates in recounting events of great age, and yet several of them – Xanthus, Pliny, Eudoxus, Plutarch – individually and specifically gave dates ranging from 6,500 to 6,200 BCE for the time of Zarathushtra, the legendary Persian Prophet whose missionary-borne message was said to have reached far beyond his native land.”

Providing new validity to the dates suggested by classical writers and discarded by modern scholars of the past two centuries, Settegast explains,

“Our comparison of the archeology of the last half of the seventh millennium with texts from the oral tradition of Ancient Persia (modern Iran) will further suggest that the leader of this new movement may indeed have been Zarathushtra, living at precisely the time proffered by Greek and Roman historians of antiquity.”

Among the quotations from Zarathushthi religious books is this passage from Vendidad that states:

“He who cultivates grain, cultivates righteousness.”


---

**An appeal from Frohar Foundation**

Humata, Hukhta, Hvarshta is a tele-serial produced by Frohar Foundation, aired on Zee Network in India, every Sunday, showcasing Zoroastrian values, culture and way of life. Each of the 91 episodes, is truly a labor of love, produced solely from donations. Each episode costs Rs.48,000 (US $1,000). The Foundation appeals to the largesse of individual and corporate sponsors to keep this program alive.

Dastur@comcast.net or froharfilms@yahoo.com
Harvard professor John Galbraith, 97, once-time adviser to Roosevelt: “The US military expenditure since 1945 has been over US $24 trillion (one-third is on nuclear arms) … the American ideals of commitment, consciousness and courage should not be influenced by such military and corporate power … natural forces do not influence economics … we cannot measure human advancement by market economies alone. There are much greater humanistic achievements outside the field of economics – artistic, aesthetic, scientific…” Galbraith’s figures quoted years ago are now mind-boggling.

The prefix ‘super’ has often been equated with ‘fire’ rather than with the original Indo-Iranian prefix, the Sanskrit/Avestan word ‘para’, meaning ‘superior’ – a title of honor given to those who with responsibility endowed benevolence to lesser persons. It appears to me the Law of Asha is promoting a third world renaissance. The first world’s past karma is beginning to catch up.

This book is a must-read for thinking persons who will look at human dignity from a global perspective, one that will transcend all thoughts of religious fervor, power-lust, racial inequality and futile dreams of world domination.

Iran and America exudes a love for these two countries that is infectious, and I truly hope that this spirit will have its intended effect on the powers that be. – Peter Hoag, Professor, CRM consultant

What a terrific accomplishment. I am enjoying and also being informed by it. You have done a great service. – Timothy Taylor, Judge of the Superior Court

It contains valuable information regarding the history of Iran-US relations. – Deborah Pryce, US House of Representatives, Ohio.

Hopefully, the US and Iran will one day become partners for peace and prosperity in the world. – Cliff Stearns, US House of Representatives, Florida.

Review by Sam Kerr

I had the opportunity of keeping pace with ‘First World’ atrocities during the ‘Second World’ war. The Nuremberg trials, based on ‘invasion,’ highlighted its end. The cruel ‘invaders’ were executed. A euphoric conviction was made to follow that peace and common sense will, henceforth, prevail and a ‘Third World’ war will not occur.

The theatrics did not last long. Promptly, invasions and assisted ‘Third World’ wars followed in rapid succession in the third world arena with horrendous genocidal extermination of lives and long-term desecration of fertile lands. The sanctity of indigenous and third world human lives and feelings remained ignored.

In this well-researched anthology the author guides us stepwise in Part I into the initial humanitarian American involvement in Iran. Comparing the subsequent details I realize the truth of the events is not at all as I had read in the British-controlled tabloids of the Raj. Part II sings of the glory that was once Zarathushhti Iran. In Part III clearly, wars have been made ‘inevitable’ for power, perceived security, provocation for economic greed in trade domination. The discovery of Iran-oil in 1908 made the latter reason more exploitive. The enviable, strategic position of Iran makes it still more so.

While scribbling these lines, coincidentally on radio, warfare was being discussed in light of the thoughts of Iran and America.
**A National Anthem for Zarathushtis**

The immensely popular *Chaiye Hame Zarathushti* has often been called the Zarathushti National Anthem. The song, written in Gujarati, more than 100 years ago by songwriter Kavi Feroze Batliwala, to an English tune *Blue Bells of Scotland*, has been sung with fervor every since, and become part of our culture. For those not familiar with the Gujarati language, composer and song-writer Adi Kanga now offers this English version, which can be sung to the familiar ‘blue bells’ melody or to the new tune [above]. Mr. Kanga has also composed a new Song of the New Millennium, and four devotional songs, in English, under the banner *Ustana Zasto* (With Hands Uplifted). He hopes Zarathushtis will popularize these songs in their community gatherings. A cassette and booklet of lyrics is available from Adi Kanga, 3/38 Forster Street, West Ryde, NSW 2114, Australia; email rustomkanga@bigpond.com, Sydney tel: 612-9808 6072.

**Zoroastrians Worldwide at the Millennium**

*Editors Dame Dr. Prof. Meher Master-Moos and Ruby Lilaowala.*

Vol 1 released at WZC 2000 in Houston. Vol 2 released at WZC 2005 in London. Set of 2 vols available for a donation of $100 or Rs. 5001. Published by Mazdayasnie Monasterie and Zoroastrian College. Contact Mumbai tel: 91 22 2266 0214, mazocol@hotmail.com.

A monumental family heirloom and encyclopediay about the Zarathushti community, fire temples, ancient Iran, history and notable personalities in India and around the world.
Finds in a Chicago bookstall

The two original folios [at left] from an 1894 book (author unknown) documenting the people and cultures attending The Worlds Fair and the accompanying Parliament of the World’s Religions, held in Chicago in 1893, were found by Cyrus Rivetna at a book fair in Printers’ Row, Chicago. Cyrus writes: “I was wandering through the book fair, when something drew me to this one bookstall among hundreds. There, among stacks and stacks of assorted prints, I was amazed to come upon these two images of Parsis.” The captions give a very complimentary account of the Parsis, as perceived by an American.

“Mr. Ormangee and his Parsee companions were among the most intellectual of the Oriental visitors at the Fair. The Parsees originally came from Persia on the conquest of their country by the Arabs around 720 A.D. In religion, they are followers of Zarathustra, commonly known as Zoroaster, and are called fire worshippers.

The representative of their creed at the World’s Congress of Religions, however, denied that they worshipped fire, saying that they used it as the symbol of light, of the Deity and of purity, as other religions use pictures or symbols in their worship …

“Mr. Ardeeji is a Parsee merchant of Bombay, who visited the Fair … The Parsees are the most interesting people of Asia, active, handsome and intelligent, with light olive complexions, aquiline noses, bright black eyes, strong chins, thick lips and, usually, full beards.

“The women are delicately formed, with small hands and feet, fair complexions, beautiful black eyes, finely arched eyebrows and a rich profusion of long black hair, which they dress tastefully and ornament with pearls and gems. Among the Parsees, women are much more considerately treated than by any other Asiatic people. They appear freely in public and have the entire management of household affairs. They are proverbial for benevolence, hospitality and sociability. Learning is highly prized by the Parsees; and they generally acquire several languages — Gujarati, Hindustani and English. They are fond of good living and do not hesitate to spend their money freely for the best the market affords. They use wine, but seldom give way to the vice of intoxication …”

From left, Parsi lady perfuming the house with lobban; three sisters; Sooni Tata and Meherbai Tata.

POSTCARDS FROM THE COLLECTION OF HOMI DAVIER, COURTESY OF THE BOMBAY Parsi PUNCHAYET FOR THE 7TH WORLD CONGRESS, 2000, NOW DONATED TO FEZANA.
Finds on eBay. Ardeshir Damania [abdama-nia@yahoo.com] found this intriguing postcard on auction at eBay. The seller, Mr. Duleepji of Mumbai explains that the photo came from the Adenwala/Cawasjee families, who had department stores in Aden and Zanzibar in the 1930s - 1960s. Mr. Adenwala owned the only pet lion in Aden, and it is most likely he who is playing with his pet monkeys.

Ordering books from Parsiana Book Club

Parsiana magazine and Giara Publishers offer books of interest to Zarathushtis, at Parsiana’s showroom at 39B, A. K. Nayak Rd, K K (Navsari) Chambers, Fort, Mumbai, 400 001, tel: 91 22 2207 4335, fax: 91 22 2207 5572, email parsiana@vsnl.net. Payment is accepted by check or credit card (Visa, MasterCard or American Express.)
Subscription/Donation/Address Change Form

Make additional copies as needed. Enclose check or money order in US dollars, payable to “FEZANA”, and mail to: Kershaw Khumbatta, 9714 Deverell Drive, Sugarland, TX 77478, tel: 281-564-8004. Fax Credit Card orders to 281-564-8036. With inquiries or updates, contact: Arnavaz Sethna, email: ahsethna@yahoo.com, tel: 281-499-1832. [See reverse side for rates]

Total enclosed (US funds only):
Subscription: $_______ for ______ years
☐ airmail  ☐ surface mail
Donation: $_______ Fund*
Total amount: $_______

* Funds are: General, Welfare, Critical Assistance, Religious Education, Scholarship and Fezana Journal

Cardholder authorizes payment by issuer identified below, and agrees to comply with the obligations set forth in the Cardholder agreement with the issuer. Only Visa or Mastercard accepted.

☐ VISA ☐ MASTERCARD

Expiration date (Mo/Yr): ______/_____

---

Mr/Mrs/Miss/Dr ___________________________ Last name ___________________________ First name ___________________________ Middle Initial _____________
Street ___________________________ Apt.No. _____________
City ___________________________ State/Province ___________________________ Zip/PIN ___________________________
Country ___________________________ Tel. No. ___________________________ Fax. No. ___________________________

☐ Check here if this is an address change
Email address ___________________________

---

Fezana Journal – Fall 2005