

This is a Special Issue on "Conversion."

Navroz Mubarak! My dear Readers, from this naachiz Parsi Pukar, and from yours in service of the Saheb-Delaan-e-Din-O-Aeen-e Zarthoshti, those Ashavan who have their loving eyes on each of us, the Parsis, and each of the humans on the globe and beyond.

This issue, chronologically, bears the date Oct., Nov., Dec. 2005. It has reached your auspicious hands after Khurshid, the sun, has entered Meysh Rashi, on 21st March 2005, the Birthday of this Our Geyti, the earth. From 11th to 21st March the Geyti has been given a Nahn, spiritual bath, by the Higher Divine Forces of Mother Fravashi. Your own personal spiritual battery has also been charged. May we, all on earth, advance further on the path leading towards Ahuramazda. May Love and Peace prevail. "Akshtim Haamvaintim Yazmaidey". May all striff and hatred march towards the Path of Gava. May the Hoshbaam, the dawn of Enlightenment arrive; may the morning breeze spread Yazatic fragrance everywhere, and may our heart be intoxicated in the wine of His Love. Let us pray with Hafiz:

"Subah Ast sakiya kadaehe pur sharab kun.

Daorre falak darnag nadanad shatab kun"

Oh Saki! It is dawn,

Fill up the goblet (of our heart)

With (the intoxicating) wine, (of divine Love) Hurry up!

The Revolution of the sky

Does not know any delay.

* * * *

The year 2004 ended with a gloomy affair for us, the Parsis. The Conversion hydra hissed again.

In the beginning of the 20th Century, this conversion hydra was born, and from time to time raised its poisonous heads. The wave of this poison rises again and again in spite of the hydra head being crushed. That is its devisish nature.

This time it has come in the form of a proposed World Body (WB). It is a conspiracy of conversion fanatics once again. The matter is serious enough to induce your humble magazine to bring out this special Issue exclusively dealing with the this thorny matter of conversion.

Many of the present day Parsis are unaware of the history of the conversion hydra and how it shoots out from time to time. This issue gives you an outline of its history; how the Community has dealt with the conversion quarrels; what were and are the games and conspiracies; what were the arguments, averments and evidence on either side; who were the past public stalwarts in the dispute; what major events took place; what is the present state of affairs. A look on the Index at page 1, will give you an idea of the feast offered in this issue.

We are extremely sorry and apologetic to our readers on two scores. One is that just for the time being, this Issue does not contain any of our usual articles on IIm, Amal and Devotion of our Din and other Dins. The other is that this Issue does not contain any Gujerati article. The reason is that those Parsis of Gujerat and Bombay who have retained Gujerati as their mother-language are already aware of many things appearing in this issue. But those who treat English as if it is their mother-tongue, are wrapped in ignorance about religious matters and questions. And these include many of those Bade Khans and Bajiraos who think great about themselves like BPP Trustees, some military people, some proud wealthy, and some who even take pride in their own ignorance.

Conversion is a matter of fanaticism. Coming from the Parsi Community, it is astounding. Zarathoshti Din has never preached conversion. It is founded on the great Truth that all Religions are in accordance with the

divine plan of Ahura. First Principles of our Din on this Truth are narrated in the article on page 7.

You will meet here the stalwarts like Khodabux Poonegar, Justice Davar, Jehangir Vimadlal, Phiroze Masani, Dasturji Hormazdiyar Mirza; as also Dhalla, BPP Trustees, past and present, Keki Gandhi of Delhi, Muslim capped Ali Jafri of California and even Soli Katpitia of Surat. A feast of 56 items, some as spicy as Andhra Pradesh fish, some as juicy as Goolab-Jambu.

We do not have any ill feelings towards any person we have criticised. Most of them are blissfully innocent of what they are doing. Some of them are actively and deliberately conspiring and intriguing. The latter are leading the former and both are rushing towards the mire of racial suicide.

Let us stop them in their own good. That sometimes requires a mental box on the head, in public interest.

- K. N. Dastoor,
Editor

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HISTORY OF CONVERSION HYDRA HISSING SINCE A CENTURY

A French Lady - J. Davar - Self-misguided Scholars - Dr. Dhalla of Karachi Stalwarts in opposition: Khodabux Poonegar - Phiroze Masani - Bansda Navjotes Framroze Chiniwalla - 14 Dasturs' 'Khardo', Dasturji Mirza.

The PARSIS right from the ancient Iran to present day India were and are against conversion. Not only they did not convert any non-Parsi to a Parsi, but they were and are against conversion of any person from his Religion of birth to any other. One's Religion, Dharma, Din is a God-decided phenomenon. Any non-saintly person, howsoever intelligent and clever he may be, is not equipped to "choose" one Prophet for another. That is the great Truth the Parsis believe in and live by it.

In our popular and favourite song "Chaihey Ame Zarathoshti" we sing of "Tokham Kyani", thereby declaring that our Din and our gene are preserved since the Kyanian Dynasty i.e. from 7000 B.C. "Tokhampaasbaani" or "Boonak paasbaani" is one our Spiritual Institutions ordained by our Din, the others being Sudreh Kushti, Atash-Parasti, Manthra-Prayers, Dokhm-e-Nashini, Yasna-Kriya-kaam, and Meher-Patet a stringent Moral code.

The preservation and protection of our Racial Religious Gene is a spiritual discipline for we, the Parsis, in India since 1200 years. India is a country of great mystical and spiritually far-advanced Saints. In particular, 15th and 16th centuries vibrated with the heart-burning devotion of Kabeer, Mira, Narsinh, Surdas and a host of others. They were the 'Bhakta's so near to God that the miracles of their sacred lives are vibrantly alive till today. We the Parsis looked at them with great reverence, respect, admiration and affection. But no Parsi dreamt of becoming a Hindu. They knew that every Religion is God sent and one should live by the Religion of one's birth. "Conversion" and "Proselytism" were just not there in the Parsi Dictionary.

Then arrived the 20th century. The Conversion - hydra suddenly popped up from beneath the ground of the then atheism and Godlessness of the then "modern" science (which is now ancient) and the then western studies of our Religion.

Hydra means: "Serpent with 9 heads, slain by Hercules; if anyone of the nine is struck off, it is replaced by two." Also, "evil which tends to reappear after each effort to extirpate it." (Webster Universal).

How Did It Begin?

The hissing started when a French lady claimed that she was converted to "Zoroastrianism" by a Dastur, was then married to a Parsi by Parsi rites and had thus become a Parsi entitled to enter Parsi Fire temples and to have all the benefits of the Parsi Religious and Charitable Trusts. All the nine heads of the hydra started spitting fire all around, particularly because this happened in a rich, sophisticated, high-society family.

In this, the first decade of the 20th century, the Western Studies of Zoroastrianism had completely lured the Parsi community and its scholars. A belief was sought to be spread around that those Western scholars knew more about Zarthoshti Din than the then faithful mobeds, Dasturs and Parsi Pundits - say like Dasturji Kookadaru or Erachji Dastoor Meherjirana, and even the old Pahalvi writers.

In 1904, one **Tehemurasp Anklesharia** who was well versed in the Western studies came out with a book wherein he purported to present more than 25 passages from the Zarthoshti scriptures and writings alleged to be propounding and advocating conversion. The theme was that our Religion enjoins, champions, advocates, favours, even asks to use force to convert a non-Parsi to Parsi. This so called evidences were spread over Avesta, Pahalvi, Pazend, Persian writings. At about the same time a committee of eleven members was appointed to find out the evidentiary passages from our Religious writings showing that Zarthoshti Din champions conversion. The committee of eleven pompously presented such passages, mostly

relying on and repeating many of Temurasp Anklesharia's quotations, and adding a few of their own.

Temurasp Anklesharia was an Ervad. He was an eminent scholar in his own Western line. He has some very note-worthy researches to his credit in history, philology and old manuscripts connected with our Din. But i write this with extreme sadness – while presenting his alleged evidence on conversion, he had come down to such an amazingly low and raw level of scholarship that when i read it for the first time i had a severe intellectual shock of my life! And that Committee of eleven was more sweepingly tangential.

In this issue some glaring specimens of this twisted and tortured scholarship of these exercises are indicated. The most revolting part was that wherever in the Gathas the words relating to the evil, the fraudulent, the deceptive, the liars, like Dregvant, Dregvasu, Druj, Daibitaanaa - occurred, the pompous scholars assigned the meaning: "**Of other Religions**"!! Thank God, this did not result in Communal riots!

Khodabux Edaliji Poonegar, an erudite scholar and a disciple of K. R. Kama effectively refuted all the so called conversion-supporting passages presented by Tehemurasp as also that Committee. He wrote 12 articles in the then Jame Jamshed, subsequently published in a booklet in 1914 : "Juddin Saval, Dharamni Najere Teni Tapas", republished in 1942-3 by the Parsi Vegetarian and Temperance Society. He pointed out that there is no precept or tenet or command in the Gatha or any other Scriptures of Zarthoshti Din for conversion; Mazdayasni Zarthoshti Din was on the earth much before any other Religion, and the meanings given to the alleged evidentiary passages were all grammatically and philologically wrong.

Then arrived **Davar-Beamon Judgement in 1908**. The aforesaid French Lady claiming conversion and marriage to a Parsi Shethia was held to be not entitled to the Parsi Religious and Charitable Funds and Institutions, **on the ground that the Donors of all such Parsi Trusts had never intended that any convert was so entitled.**

The rest of the observations of Justice Davar were held by the Bombay High Court as obiter dicta and not binding, and by Privy Council as constituting much unnecessary grounds. These not binding parts of J. Davar's Judgement were: (i) that the Zoroastrian Religion enjoined conversion and (ii) the Parsi community consisted of (a) children of Parsi Parents, (b) Irani Zarthoshti from Iran and (c) children of Parsi fathers with non-Parsi mothers. These (i) and (ii) are not the law of the land. Kindly see Parsi Pukar - Vols. 9, wherein this is convincingly elaborated.

Now opens another chapter of this drama of conversion hydra. Arrived on the scene of Parsi public life, **one Dastur Dr. Dhalla (1875 - 1956)** who had a checkeredly inconsistent intellectual journey. In his young age, he had cool and calm "orthodox" views. He wrote three Gujarati books between 1897 and 1900. Manthra Prayers are "miraculous and prayers in that tongue alone could be efficacious"; Athornans were a great fold; they were pious and virtuous; women in menses should observe the prescribed rules of sitting aloof; "taro" was a sacred liquid - such were the views of the young rising priest. He could speak well in public. He caught the eyes of then Parsi leaders and in 1905 was sent to Columbia University.

In USA, the then newly arrived material sciences had completely lured the immature young man and by the time he returned to India, all his eloquent Orthodoxy had evaporated. He became a staunch "reformist", advocating to throwaway those old traditions manthra, Kriya-kaam, menstrual observations, bull's urine and above all championing conversion. In 1914, his book "**Zoroastrian Theology**" was published. Although it did talk, in a Western imitated egoistic scholarly style, about the history, the doctrines, teachings, tenets, beliefs of Zoroastrianism, the main thrust and the under current was on conversion, pompously termed "proselytism".

The Parsi Community was so much annoyed at the Book, that the then Bombay Parsi Punchayet refused to patronise it for various reasons, one of which was that the book contained "among other crude and obnoxious ideas, the advocacy of proselytism". Do I tell you which Trustee was mainly responsible for this decision? **It was none other than Justice Davar himself who was then on the Board of Trustees!** He not only discarded the book, but encouraged **Ervad Phiroze Masani**, an erudite, accomplished and profound

savant of oriental languages, to write his Book "**Zoroastrianism Ancient and Modern**", which shattered to pieces all the raw, coarse, unripe and immature arguments and materials contained in Dr. Dhalla's "Zoroastrian Theology".

It will be no exaggeration to say that Dr. Dhalla's book has misinformed, misguided and misled many students, scholars and lay-men of Zoroastrianism. The book deliberately attempts to erase out the spiritual and mystical side of our Religion, without which there can be no Religion. Phiroze Masani's "**Zoroastrianism Ancient and Modern**" is a cyclopedic collection of the spiritual data and materials of the Zarthoshti Din. On page 13 of this issue, is an article: "Manekji Dhalla v Phiroze Masani", which will give you, my dear reader, an idea of the shallow and superficial thinking of Dhalla. The "Jafri Irani Conversion Cult" (Hereinafter baptised as "Jicoc", for short) who are a cult of conversion champions are the product of Dr. Dhalla and they take pride for that! Conversion is another name of fanaticism and pride goes before fall.

Page 10 of this issue carries an article of **Jehangir Vimadalal** written as the Introduction to Phiroze Masani's book, "**Zoroastrianism Ancient & Modern**".

The hissing hydra became silent from the 3rd decade of the 20th century. **Jame Jamshed was leading the Community against all the waves of conversion. The Trustees of the Bombay Parsi Punchayet were strongly opposing all the hissings of the hydra. They used to say in their election manifesto that they were "orthodox" and firmly believed in the spiritual Institutions of the Zarthoshti Dharma and were strongly opposed to Conversion!**

Bansda Navjote's

The hydra jumped again in 1942 when Bansda "Navjotes" were performed under the leadership of another revolting priest Framroze Bode. The so called 'Navjotee's were the progeny of some Parsi agriculturists in Bansda, once a native state. They used to have one legally married Parsi wife and one or more kept mistresses from the local non-Parsi tribal native half-black (but well-shaped) women. This was not just a one generation phenomenon. There was quite a small population of such mixed half-breed people. That Framroze Bode and his small team of the so called "mobeds" performed "Navjotes" of 77 such people, whose ages varied from 7 to 70 years. There was a big furore in the Parsi Community. The "Navjotes" were strongly condemned by the whole community **under the leadership of the then Jame Jamshed daily as also the then trustees of the Bombay Parsi Punchayet.** Those 'Navjoti's had even gone to Court to prove that they are Parsis, entitled to all the rights in the Parsi religious and charitable Institutions. They failed due to the evidence given by their own witness none other than - Dr. Dhalla, a champion of conversion, who made a volte - face in Court. The story is on page 22 of this Issue.

Dr. Framroze Chiniwalla's Brilliant Book

Anticipating that the matter was likely to go to court and with a view that the knowledge thirsty Parsis might have some idea on the issue of conversion from our holy scriptures and other writings, Dr. Framroze Chiniwalla, the doyne of Ilm-e-Khshnoom and our Sainly Teacher, was urged by his brother, Advocate Jehangir Chiniwalla to write an authentic Book. Framroze wrote and published in July 1943 a book of 436 pages : "**Vatlavvana Saval mateno Vadvivad**" (**The Debate On the Question of Conversion.**) Dinshah Masani, another stalwart of Khshnoom (and brother of Phiroze Masani who had passed away by then) has showered torrents of praises in his Introduction to the Book. We shall in our future issues, present the important features of the Book.

THE 14 - DASTUR'S "KHARDO"

Now comes 1949. The snake's head popped up again. This time, something new happened. Jame Jamshed had a somersault. Some ill-bred in journalistic art and science, was put in charge, and Jame had started wooing the conversion fanatics. 14 Dastoors came out with a draft "document of peaceful treaty",

called "14 Dastoorono Khardo. They referred to and relied "on the law of the land" as laid down in J. Davar's alleged definition in the juddin case of 1908, and suggested that the child of a Parsi father through non-Parsi mother should be treated as Parsi. Two Dastooris of traditional 'gadi' (thrones) Dastoorji Hormazdiyar Mirza of Udwada and Dastoorji Kekobadji Meherjirana opposed the 14. A huge meeting of the faithful was held at Allbless Baug and that peaceful treaty Sullaheno Khardo was buried in the ground.

Even then the buried snake continued hissing. Mumbai Samachar under the shallow and ignorant editorship of Jehan Daruwalla and Parsiana under the superficial and uninformed (though honest) editorship of Jehangir Patel were trying to keep up the hissing. One example is worth recording.

DASTOORJI HORMAZDIYAR MIRZA

In Parsiana, January 1971, an article in the form of "A Letter to the Editor" was published, written by one H.E. Eduljee. It was "On Conversion." He claimed to support conversion "quoting extensively and fairly fully". Some events preceding the letter induced Dasturji Hormazdiyar Kayoji Mirza to write a 60 page booklet: "**Conversion Caucus**". All the alleged quotations of Eduljee has been so effectively cut adrift and pounded that they are buried for ever and Eduljee never hissed again. Page 17 of this Issue carries an article on the Book showing some high lights of Dasturji's powerful salvo against the Avesta evidence alleged to be supporting conversion.

Dasturji Mirza's study on the issue of conversion was profound and life long. On April 26, 1978, Dasturji had delivered a lecture on "**Some Religious Problems Facing the Parsi Community**", at "the Center for the Study of World Religions" at Harvard University. This lecture was published in 1980 in a small 32 page booklet and second edition in 1983. He has dealt with the issue of dwindling Parsi population and how conversion constitutes a remedy which is worse than the disease. Extracts from the booklet appears on pages 19 of this Issue.

In November 1993, a "Gatha Conference" was held in London, where eminent Western and West-Oriented Scholars, members of Jicoc and other lay - speakers read their papers. Dastoorji Dr. Hormazdiyar Mirza read a brilliant paper on Conversion. Dasturji's paper was vibrating with numerous scriptural and other authentic references, evidences, and illuminating reasons and reasoning.

And now the conversion is attempted to be thrust one more time on the Community in the name of a World Body through the Federation of Parsi Anjumans. Thank God, the game is exposed as is evidenced by the happenings at Bardoli (November 2003) and Ahmedabad December 2004.

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CONVERSION FANATICS' BASE: ALL OTHER RELIGIONS ARE EVIL!

All the great Religions which are gifted by Ahura to the humans on this earth, teach that man has within him good and evil, inter woven with each other, and there is a conflict and a tussle going on between them. The great Hindu Religion propounds this Truth by saying that man has six enemies within him: carnal passion, anger, greed, attachment to physical objects, ego and jealousy. The Zarthoshti Din adds four more: faithlessness, fraud, blasphemy and shamelessness. Our Din gives general names: 'Gava' to the good and 'Druj' to the evil. All the teachings, commands, precepts, practices, tenets and traditions of every Religion lead to and are centered around this aim viz to convert the evil within man into good: druj to gav.

All the five Gatha repeatedly refer to the evil through various words like Druj, Dregvao, Dregvaitay, Dregvadebyo Dregvant, Dregvasu, Daibitaanaa. All these have the express or implied meaning of evil in various forms like fraud, deceit, untruth, falsehood, darkness of devilish ignorance. They teach that man has to fight against these enemies, and convert them to 'good'.

Now would you believe this? **The conversion-champions give to these words the meaning: "of or**

belonging to other Religions"! All the alleged evidence in support of conversion is founded on this: that all other Religions are untrue, false, deceptive, evil and therefore Parsis should convert men and women of all other Religions to "Zoroastrianism"! All the scholarship of Tehemurasp Anklesaria in support of conversion was woven round this startling and extremely dangerous proposition, and all other conversion fanatics caught his tail!

Can you imagine what this means and what it can lead to? Should R.S.S. and Osama be informed? Ye trustees of Parsi Punchayet, Beware! The Parsi caps you put on at Ahmedabad Conference are in the danger of being burnt alive! Are you Parsis - Inshah Allah!

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WHAT WOULD YOU PREFER – CONVERSION FANATICISM OR REVERENCE FOR OTHER RELIGIONS?

FIRST PRINCIPLES OF OUR DIN ON THE ISSUE OF CONVERSION

We are Parsis. Our Parsi nature and disposition is well known. Here is somebody in distress; a Parsi will rush to help. Here is someone who has fallen down; a Parsi, who is around, will run to give him a hand to rise up. Here is some opportunity to be of aid, to be compassionate, to be of service, to oblige, to be kind, charitable, beneficent, in short to be humane, a Parsi will swift to the spot, and all this selflessly and without a thought of any gain.

All Religions have prescribed universal virtues. Yet, every Religion has one banner virtue. Christianity has love; Jews, suffering for self, and others; Islam, surrender and sacrifice; Buddhist, compassion; Jain, non-violence; Shikh, truth; Hindu, tolerance. But Parsis have all of them as banners. We have within us, the waves of human-ness surging at all times. For us, all humans are lovable, whatever they and whatever they do.

This golden disposition is termed "HUTOXI" in the Zarthoshti Daena.

Now with this melody of Hutoxi singing in our hearts, what can be our attitude to other Religions?

Should it be love and reverence, or should it be conversion fanaticism?

For, conversion MEANS fanaticism. It is equal to saying, "My Religion is better than yours; my Prophet is greater than yours." Which means your Religion and your Prophet are "no good" and 'no good' means 'bad'!

Can our Religion with those virtues and banners, ever preach or even think of boasting that mine is better than yours and therefore love mine, which is not far from saying, hate yours.

There is a conversion fanatic cult in North America, headed by a Muslim and an Irani. Let us baptise it as "Jafri - Irani - Conversion cult" JICOC. Do you know? They hate the word "Cult". When they were baptised as GAC "Gatha - Alone - Cult", they were all shouts and fits in the air. But they are surely a cult. It is a cult that thinks that all those who do not belong to their cult are all cults. In other words all those groups of humans, who do not think alike with them are each a cult; theirs is the only non-cult! What a world! Full of a million cults! Referring to Collins Dictionary and Thesaurus, I found that one of the near-synonym for cult is 'Craze', Right, they are crazy.

For instance, I saw Mr. Jafri with a Muslim cap on a stage preaching conversion in Gatha 30-2. On that stage I was a 'cultist', with a Mobed's Pagdi. But Mr. Jafri was unfaithful to his own crazy cult, with that Muslim cap, although Mr. Irani (sorry Prof. Irani) was wise i.e. non-crazy enough not to have any cap at all.

May I have the liberty of making an humble suggestion to those two erudite cultists? Please read: (i) any book on Mulla Nasuriddin, and (ii) Crazy Wisdom by "Wes "Scoop" Nisher" (Ten speed Press, Berkeley, Cal. 1990.) (The author's name itself sounds crazy).

I had occasions to talk to some Muslim Jicoc raw - materials, who said they were Muslims but had become Zarthoshtis through a Jafrian procedure. To my horror, I heard them blaspheming in bitter language the Holy Prophet Mahammood and the Holy Book Koran! They were the products of jicoc.

With your Parsi disposition would you like this fanaticism or the teachings of our Mazdayasni Zarthoshti Din on Ahura's Divine Plan of different Religions? Here is a very brief outline :

1. When Mazda created the physical world, He bestowed on the humans, the intelligence and physical

life; and determined for us different Faiths (Religions), Devotions, principles (teachings), works and deeds. (Gatha Ha 31-11).

2. There are thus different Paths - (Haptan Yashta, Krdeh 8) - brought to the humans by different 'Saoshyant's (Prophets, Avatars, Divine Masters). Each Path can lead towards the Final Goal Mukti, Salvation, Nirvana, Frashogard, if the person destined to tread that Path, strictly, lovingly and devotionally follows the Teachings of his own Saoshayant. (Gatha: Ha 34-13)

3. Each Path is ordained to extinguish all conflicts between Good and Evil and to convert evil into good (Gatha : Ha 34-13, 46-6)

4. Paths are many, divided into five main divisions (Panch Tkaesh). Each provides different equipments for 'Mookti'. The Saoshyant of each Path ensures that His followers receive the equipments leading them to further and further spiritual advancement. (Yazashney : Ha 19; Kalaam of Ahoonvar) (Gatha 53-9-last line of the Gathas).

5. The Frame of Mind to be cultivated by every human being in his life on earth is taught to be almost the same: 'Armaiti' : sincere humility; Hutoxi : Selflessness; Meher : Truth; Patet : repentance. To achieve this, different 'Daenaa's have different procedures, prescriptions, tenets, equipments. They are intended to convert our inner evil to good and merge it with good already there in us so that the said Frame of Mind may be cultivated (Gatha Ha 33-13 (Usmoi Uzarashva Ahura...))

6. The Paths of different Religions are in Divine Brotherhood. ("Pathamya hnzhmnao Yazamaide" – Haptan Yasht k.8). They help each other. Genuine Swamis, Yogis (Vivekanand, Yoganand, Ram), Buddhist Lamas (Dalai Lama, Sogyal Ronpoche), Sufis (Hazrats Inayat Khan, Vilayat Khan) help Christians of the West to follow the Path taught by Lord Jesus.

7. No Religion is based on falsehood as JICOC oriented scholars try to read in the Zarthoshti Scriptures and Writings.

8. The intellect of non-saintly humans have severe limitations. Its capacity is just three dimensional. Its consciousness does not go beyond length, breadth and height, whilst Nature has n dimensions where n tends to Infinity. Modern Science has reached its end. It has failed to understand even a speck of dust. Their method of trying to understand God's universe has, on the one hand miserably failed, and has, on the other, dried up all fountains of love and humanness. All that modern science has given us are, (i) the utter confusion in understanding the Truth and Reality, and (ii) horrifying weapons of mass destruction. So much so that every invention and discovery of science has a terrifying military angle. It is a great pity that we Parsis have some ex-military men - (say, Sethna, Grant, Jalnawala) who are blissfully ignorant of modern science, lay aside Religion.

9. The sum and substance of the Parsi psyche on the thorny issue of conversion was and is that one should follow one's own Religion. It is destined by Higher Divine Forces. And look to other Religions with great reverence, admiration and affection. Don't boast to convert. Even if a Christian wants "to be a Hindu" persuade him not to do so. Remember conversion creates a serious disorder in one's spiritual journey. It dries up love, generates hatred, It arises out of Satan's ever-busy workshop.

Now, again, the Question: Which would you like - as a Parsi?

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Each of the nine Principles described above is based on evidence from our holy Scriptures and other Religious Writings.

The word "Daenao" - plural of "Daenaa" occurs in Gatha - Yaz. Ha 31-11, 33-13, 34-13, 46-6, 49-9, clearly indicating more than one Religions and Mazda's' Divine Plan and Brotherhood of all Religions, which were to come after Asho Zarathushtra. He had made preparations, in the present time cycle of Zarvan-e-Darego Khhadat, for the advent of other Religions. The Divine Source, which is Ilm-e-Khshnoom gives the following dates:

Mazdayasni Daena	- 12629	B.C.
Zarathoshti Daena	- 7551	B.C.
Hindu Daena	- 2027	B.C.
Jew (Abraham)	1300	B.C.
(Moses)	840	B.C.
Buddha - Jain	618	B.C.
Jesus	90	B.C.
Islam	641	A.D.

- From Charts of Zamaan by Framroze Chiniwalla.

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THE WORD "DAENAAO" IN THE 'GATHA'

Daenao is the plural of Daenaa. 'Daenaa' means Religion, Daenao means Religions. The word "Daenao" occurs in Gatha Ha 31-11, 33-13, 34-13, 46-6, 49-9. They teach us as under:

31-11 : Different Religions are according to the Divine Plan of Mazda. Each ordains different Tarikats, procedures, teachings, way of life and living, faith and devotion.

33 - (12), 13 : Oh Ahura, lead me from deep darkness to eternal Light, from untruth to truth, from ignorance to wisdom. — — — (For that) teach me the Mystery of Daenao - more than one Religions.

34 - 13 : 'Din's are brought by Saoshyants - Prophets & Avatars. Each Din can by itself take to Mukti, Salvation, Mokhsa, Frashogard.

46 - 6 : Every human can either tread the Path of Din or the path of Druj. — — — That is why Ahura has ordained Daenao - more than one Religions.

49 - 9 : Every Din ordains the Truthful Zabaan (tongue). ("Arash Vachao") Every Din is a Gift ("Mizhde") from Ahura. (Vishtaspa, Frashostra and) Jamaspa. Their Great Deeds lead the humanity to break the bonds of Evil through the 'Din's.

(Parsi Pukar Oct.-Nov.-Dec. 2004 - Vol. 10; No. 2)

JEHANGIRJI VIMADALAL ON PHIROZE MASANI'S BOOK "ZOROASTRIANISM ANCIENT & MODERN".

A Complete Reply to Dr. Dhalla's "Zoroastrian Theology" - the Bible of GAC & JICOC.

Kindly see page 3 of this Issue. Dr. Dhalla wrote his book: "**Zoroastrian Theology**", mainly to propagate conversion. Justice Davar encouraged Phiroze Masani to write "**Zoroastrianism, Ancient and Modern**", in refutation. Jehangir Vimadalal wrote an Introduction to Phiroze's book. Vimadalal was a well known orthodox leader of the Community, an impressive speaker and ardent student of Mysticism viz. Theosophy and Ilm-e-Khshnoom. After the death of Ustad Saheb Baheramshah Shroff, Jehangirji Vimadalal established the "Committee for Propagation of Zarthoshti Ilm-e-Khshnoom" - "Zarthoshti Ilm-e-Khshnoom Felavnari Committee" in 1930. The Committee is at present under the Chairmanship of Dasturji Meherjirana of Navsari and continues its work of propagating Ilm-e-Khshnoom. Following is the full text of Vimadalal's Introduction to Phiroze Masani's Book.

INTRODUCTION

"The courageous action of that great Parsi, the late lamented Sir Dinshah Dhanjibhai Davar in convincing his colleagues on the board of the Parsi Panchayat Trustees, that Dr. Dhalla's book on Zoroastrian Theology was not worthy of the Trustees' support, inasmuch as it was written along heterodox lines that were calculated to injure the deep rooted religious sentiments of the large majority of his co-religionists, by reason of the doubts and ridicule cast therein on their time-hallowed tenets and practices, aroused great indignation and much recrimination in the tiny camp of so-called Reformers, but gave intense satisfaction to the community at large.

It will be a matter of further satisfaction to my co-religionists (barring a handful of misguided *Progress (!) - valas*) that Ervad Pheroze Shahpoorji Masani, that energetic, enthusiastic and learned Athornan, who has won deserved popularity by his courageous efforts after religious revival and social purity, should have undertaken the task of publishing a detailed reply to the many harmful doctrines and interpretations which Dr. Dhalla has ventilated in that book. It is no doubt true that the ideas embodied in "Zoroastrian Theology" are not in any sense new or original, but are repetitions of what a thimbleful of self-styled reformers (!) have been moving heaven and earth, in season and out of season, to promulgate in the Parsi community; and though the latter, as a whole, has treated such attempts with silent contempt, and turned a sneering deaf-ear to the fads of the more or less materialistic *Sudharavalas*, it might be as well to have in print a reply to these off repeated arguments from one who is well qualified to refute them. Ervad Masani has received high University education and has for nearly twelve years made a study of the Parsi Scriptures in their original languages, the Avesta and Pahlavi. Mere University degree and philological knowledge however do not enable one to understand the spirit of an ancient religion like Zoroastrianism or to comprehend the inner meaning of many of its doctrines and most of its ritual. **A sympathetic study of Theosophical, Khshnoomic or allied literature and other philosophies and an inherent respect and reverence for one's own faith**, accompanied by an honest attempt to lead a life of purity and service in faithful accord with Zoroastrian tenets, constitute essential qualifications in one who would venture to pronounce opinions not merely on the grammatical construction and philological translation of sacred texts, but on the fundamental spiritual, doctrinal and ritualistic ideas that underlie them.

Ervad Masani as an ardent student of that exposition of Zoroastrian philosophy and ritual which has now grown familiar amongst Parsis under the name of "*Elm-i-Khshnoom*", and as one who is a devout Zoroastrian in daily-life possesses these qualifications, and his present attempt throws a good deal of light on Zoroastrian

studies.

That microscopic portion of the community which styles itself Reformers, but whose activities prove them to be iconoclasts of a dangerous type, has a few pet ideas which constitute the constant refrain of what they would call their song of progress, but what is really speaking their iconoclastic dirge. They have moreover a few bogeys which they now and often display with the object of frightening those that hold orthodox views. Ervad Masani has done well in taking up these ideas one after another in order to prove their falsity, and in dismembering, in regular order, these bogeys so as to expose before public view their utter hollowness.

One such pet theory has been this. The Gathas constitute the earliest and most reliable Scriptures - all other Avesta is later and younger. Anything in the latter that is not found in the Gathas may thus be challenged - if it does not suit the whims of the heterodox. It is very conveniently forgotten that the Gathas are a small portion of the Avesta literature containing hymns and cannot therefore be expected to embody either a complete philosophy, or an exhaustive ritual; nay, being mere hymns, cannot legitimately be expected to deal with these subjects at all. It is very interesting therefore to be told what Ervad Masani has got to say on these points. Specially instructive is his reply to this argument of the older and later Avesta; and **the very able manner in which he has traced and expounded references even in the Gathic Hymns to the most important of Zoroastrian rituals, the Yasna, commands our admiration.**

The Reformers' bogey of muttering prayers in an archaic language, not understood, and their substitution by Gujarati, or may be, English prayers, has been thoroughly and ruthlessly disrupted, and the explanation of the way in which **Manthras or Mantras have their efficacy, given in the light of "Elm-e-Khshnoom", and supported by numerous quotations will be found as instructive as it is gratifying.** The subject of animal sacrifice and of the duty of kindness to animals has been very thoroughly and wholeheartedly handled as was to be expected from the author who is a confirmed vegetarian and has consistently contended that the Zoroastrian religion has never even so much as countenanced the slaughter of dumb animals either for satisfying the palates of men or for securing the grace of the Yazatas.

The thorny question of Proselytism which has really been more a social than a religious question, but which has deliberately been misrepresented to be primarily a religious one, has also been cleverly handled and **many of the passages relied on by the proselytizing party thoroughly dissected.**

I am sure Ervad Masani's work will give very instructive reading to Parsis and also to students of Zoroastrian lore, specially as it is permeated with *Khshnoomic* interpretations which have not yet been very widely known."

- J. J. Vimadala

[1. The above can be a good dedicating epistle to GAC and JICOC.

2. Shriman Ali Jafri calls himself a student of Dr. Dhalla.

3. GAC says: there are no rituals in Gatha's, and Yasna ceremonies are hoodoo. In 1989, the well known translator of Gatha, **Prof. Insler** presented a paper before an International Conference held at K. R. Kama Oriental Institute on "**Zarathushtra and the Ritual**" wherein the theme is that **Zarathushtra is a Mathraan i.e. "possessor of sacred words"; and there are several words and passages in the Gathas, which clearly show that the Gathas have a ritualistic background.** Some of such words are "xshnu"; "azuiti", "iza", "draonah", "Gush", ("Haoma"). Some Gathic passages relied on are Yaz. Ha 33-8, 31-6, 50-8, 9, 49-4, 49-10 (Mark "xshnu"). At the Gatha Conference in London held in November 1993, another well known Gathic translator **Humbach stated that Gathas are nucleus of Yasna Rituals.** (M/s. Jafri Irani & Co. were present.)

4. Chapter III in Phiroze Masani's Book is on Yasna i.e. roughly, the Rituals and Ceremonies. He has quoted extensively from the Gathas and other Avesta, to prove that Yasna is an important part of our Din. Framroze Chiniwalla's marathon writings contain numerous such quotations and references. In particular, pages 7 to 12 of his Yazashney Ha 53 - Vahishtoisht Gatha present several passages from the Gatha on Rituals and Ceremonies. Some of them are the same as quoted by Insler in his Paper aforesaid (note no. 3 above.)]

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YOU ARE ON "THE WRONG PATH" - YOU NON-JARTHOSHTIS!

A shameful Argument of Conversion Fanatics

The notorious work of T D Anklesaria on "Scriptural Evidence in support of conversion" include the translation of and comments on Gatha 46-13 :

"Amongst men whoever (person) shall please Spitman Zarathushtra with the earnest mind is alone fit to explain **the right path**. To that person alone Ahura Mazda shall bestow the life of Baheshta - heaven and because of (his) said work (Ahura Mazda) shall increase his property, and oh Asha we believe such person to be your good friend."

Before reading further, my dear reader, consider: is there any jot of a talk of conversion from one Religion to another, in the above?

Now read Tehemurasp's **comments**. "Whoever person from the people of this world shall attempt to explain to the people the right path taught by Hazrat Zarathushtra, that person alone shall please Zarathushtra and be Auramazda's friend. The moral that can be derived from this is that it is the duty of every Jarthoshti that he explains to people of the world the right path which is Mazdayasni Dharma and turn them back from the **evil path** (Buro Rah), so that they may be fit to become Daadaar's friend".

This means tell them: your Religion is a wrong path. Join our black cap gang!

B.P.P. trustees! please have 24 hours arm guard for each of you. (Expenses from housing deposits).

(Parsi Pukar Oct.-Nov.-Dec. 2004 - Vol. 10; No. 2)

ERVAD PHIROZE MASANI Vs. DR.MANEKJI DHALLA

On page 3 of this Issue, a reference is made to Manekji Dhalla and his book "Zoroastrian Theology". The book is an exercise in counterfeit scholasticism. Two points are glaringly apparent: Firstly, the book is written with just one motive viz. to Championise Conversion. All the seemingly pompous scholarly subjects have one center and one only viz conversion bombastically termed, "Proselytism". All the so called "Theology" is spun around it. Secondly, the style and artifice adopted is, to say the least, thoroughly hoodwinking.

The following is what Phiroze Masani says in Ch II of his Book "Zoroastrianism Ancient & Modern", about Dhalla's burthen of the song - Conversion as put forward in his "Theology". The heading is Phiroze's. Emphasis are from us.

“CHAPTER II”

The Writer's (Dr. Dhalla's) harping throughout the whole book on the same string of Proselytism which really forms the burthen of his book.

While dealing with the first part of the review viz., the writer's division of Avesta Scriptures into periods, we have hinted at the one ulterior object of the writer of Zoroastrian Theology, viz., Advocacy of Proselytism i.e. the theory of allowing admission of aliens into the Zoroastrian community simply by putting on them Sudreh or the sacred shirt and Kusti or the sacred thread-girdle. In this age of rank materialism it is but natural that most of the people can have no idea of the subtle laws of nature working in all human activities. The cumulative Law of Asha implies all the beneficent forces in nature carrying out the Divine Moral Order of the Universe as inculcated in the Zoroastrian Law. **When the community begins to decline in its number on account of the inexplicable disturbance caused by the people themselves to this Moral Order by not living a life parallel to and in strict accordance with the Law of Asha, a strange remedy for the increase of the population is suggested by a few of the community viz. that of proselytism.** This suggestion has caused much provocation of late in the community when attempts have been made by some philologists to prove the advocacy of proselytism from the extant Zoroastrian Scriptures by their usual practice of twisting and perverting the texts so as to render them suitable to their views. One of such attempts is the Book of Zoroastrian Theology under review. The writer tries his utmost to carry home to his readers that the practice of proselytism is distinctly advocated in the Zoroastrian scriptures, and **this advocacy of proselytism is the sum and substance of the entire book.** This subject of proselytism and marriage with the aliens is one which can be viewed from many standpoints - Sociology, Biology, Embryology, Anthropology, Philosophy and Religion. Whether alien marriage is disastrous to the social stability of a community, whether pure species can be continued, whether there is extinction of the generating power by the blending of seeds of different genera and species of mankind, whether there can be harmony of thought and compatibility of temperaments resulting from such marriage, - these and many more are the subjects which lie outside the scope of the present undertaking. Here we have to see whether alien marriage and proselytism are advisable, not from the scientific, economic, social or moral point of view, but only **from the point of view of religious scriptures and that too from the extant remnants of original Zoroastrian scriptures only.** There are also other interesting questions relating to the subject, such as the object of nature in the institution of the different religions of the world according to the various differentiated stages of progress reached in the course of evolution by different groups of souls according to their varying constitutions, or the advisability of conversion as preached in other great religions of the world, viz. in Christianity, Buddhism or Islam. All such questions have no bearing on the subject in hand, - viz. whether the principle of proselytism as shown to exist in the extant Zoroastrian Scriptures is at all advocated as such."

This is then followed by 57 pages of an erudite treatment on the Truth that Zarthoshti Din does NOT preach conversion, but actually is against it. The Chapter is vibrating with numerous references from the scriptures Gathic as well as non - Gathic and other writings Anyone who reads Phiroze's book objectively and without any prejudice and psyche to stick to pre-built notions and to run away from egoistic discomfort, will forget about conversion for ever.

* * * * *

GATHA 31-3 BY CONVERSION FANATICS - FROM SUBLIME TO RIDICULE!

On page 3, a reference is made about a Committee of eleven scholars appointed in 1903-4 by the then B P P on the issue of Conversion. They came out with several scriptural evidences in support of conversion. One of those was Gatha 31-3.

That passage has two words "Raanoibiya" and "Vaaorayaa". The first has the meaning: "for the two fighters, warriors"; 'Raan' - "the battle - field". The second word is given the meaning: I may convince, turn, generate faith, convert, cause to believe. The root is "Ver" or 'Vere', - to choose, select, save, cover, believe.

The passage has a great and glorious meaning and message. Within man, there are **two** fighters - good and evil. They fight with each other. The battle field is within man. Evil is to be conquered and converted to good. (There is G + E; reduce E, enhance G). Those who are on their way to conquer evil will be rewarded with Divine Immortal Knowledge (Khshnu) and the divine ecstasy, intoxication, generating from it. The Divine Fire in them will glow more and more. Divine blessings will be showered on them. Such Devotee, Ashavan, Daham-nar, Dervish prays to Ahura : Teach me through Thy own Divine mouth that Divine Knowledge (Khshnoom) which brings this Reward, so that I may induce, teach and generate faith in all man how to conquer evil by treading the Path ordained by Thee.

This meaning and message is clear from the words: "Ranoiby" (**TWO** fighters), "Khshnootem" (Divine wine of Knowledge and Bliss), "Dorvateym" (Expansive Blessings which uplift), "Chazdongha-vadey biyo" (the ability to see with the inner Eyes and attain higher Ilm and Amal - Wisdom and Practice.)

What do the conversion fanatics read in this passage? "Raise a fight to convert a Muslim to Parsi! What a black paint on a passage radiating Spiritual Light from each of its word! Oh Ahuramazda! Have mercy on them, for they know not what they do!

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MASANI Vs. DR. DHALLA

THE DELUSIVE ARTIFICE OF DHALLA'S "ZOROASTRIAN THEOLOGY".

ILLUSORY AND MISGUIDING REFERENCES - "COUNTERFEITED EARNESTNESS WITH A FAVOURITE MISSION" FOR CONVERSION

by Phiroze Masani
(in "Zoroastrianism Ancient and Modern")

Following is an extract from Phiroze Masani's Prologue to his Book Zoroastrian Ancient and Modern.

At the outset it must be clearly understood that the said book Zoroastrian Theology has no real substance in itself, and that it is simply full of the chaff of writer's Idols-of-the-Mind as well as his Idols-of-the-Market-place. In other words the book is a mere jumble of all the speculative and predominant ideas either taking root in the mind of the writer on account of the seeds of the Western learning sown into it or growing from outside as a result of reports of various speculative hearsays received from a handful of such friend's as have borrowed such ideas wholesale from books and authors without caring in the least to consult the original Avesta scriptures.

The chief artifice employed in the arrangement of the book and its method of treatment is the omission of original Avesta-text quotations, with an empty hollow list of references to various chapters and sections from Avesta and Pahlavi translation-books. Very few almost none who are not acquainted with the original Avesta writings, can easily detect this artifice employed for misdirecting the reader into a wrong belief that the work is teeming with genuine Zoroastrian teachings. Yet as well shall see the entire work is not at all genuine - not at all sincerely giving out facts and figures as they exist in the original Avesta - but **there is to be found a counterfeited earnestness with a favourite mission lurking behind it.** The writer by his very method wrongly tries to convey that he has simply given out things existing in the original Avesta scriptures. His method consists in grouping together imperfectly translated sentences here and there picked out from various translation-books of the Avesta on any particular subject, and in putting in the main body of a chapter this whole group in a chain or bead-like form, and marking every sentence at a full stop with figures, and giving scripture reference for these figures in the foot-note of a page. From the smart way of writing, a reader, - I mean, a reader of the English language who has never read a letter of the Zoroastrian scriptures in the original, - may be readily led to believe such a work to be real, systematic and genuine, propounding the prophet's (!) own ideas as it were on Zoroastrian theology. What is really seen is this that in many places we find in the main body of the chapter the bead-like ideas to be simply imperfect or wrong translations suitable only to the pet Idols of the writer with wanton additions and omissions serving his own purpose of carrying **his favourite mission** home to the public. If the reader reads a sentence in the main body of the chapter and notices a figure placed on it, and then sees reference for that figure at the foot of the page he is reading, he seems to imagine that the idea read by him in the main body is an idea occurring in the Zoroastrian text referred to in the footnote; whereas, if the same reader goes actually to refer to the text and tries to find that idea out, and moreover if he is a student of the Avesta, to his great surprise **he sees there absolutely no such idea given in the original Avesta text. Thus it is that the reader is misguided and such a book meant to pass as authority on Zoroastrian Theology must be publicly run down as a collection of dangerous views disgracing Avesta study in itself.** The writer's own shabby views shrouded in the dark silken cover of polish and smartness, thrust and enforced on the ignorant-of-Avesta Parsee public can no longer prevail, and the **Trustees of the Funds and Properties of the Parsi Panchayet have very aptly dealt a deathblow to such an unguaranteed heterodox book by refusing to encourage the sale of it**

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THE JAFRI OCCURRENCE IN U.S.A.

Every human being, living for a short while of less than 100 years, on this tiniest of the tiny globe is given a Religion, Dharma, Din. As Gatha Yaz. Ha 31-11 proclaims, every Religion has a different set of prescriptions and procedures, tenets and teachings, devotion and attraction. Yet each has a common thread. It is a process of alchemy. The raw and rusted metal is to be alchemised to Gold; the evil imbedded within man is to be transmuted to Good. Good is given specific definition. Virtues and Vices are specifically defined as Goonah (sin) and 'Kerfeh'. Man has to strive to practise virtues and to be away from Vices, every moment of life.

This is not at all easy. A non-saintly human has a natural inclination towards vices. He needs to generate spiritual energy to resist them. The Tarikats of each Religion are meant to create such energy. They are like a doctor's prescription to cure the decease within man. For instance, Ramzan fast is a tarikat for those who are gifted by God with the great Din of Islam. A specifically constituted Sudreh-Kushti, Manthra Prayers, Atash-parasti and other are the gifts to a Parsi. These are to be practised as ordained.

In the Science crazy 19th Century, Religion was branded as arising from fear and superstition and the tarikats, hoodoo. That gave an excuse to those who wanted to shun the tarikats and the mystical crux of Dharma. The Western studies of our Religion appeared to offer the excuse, and the so called reformist class was born in India and abroad. The Gatha Alone - Cult sprang up, which provided a licence to avoid all the spiritual exercises and disciplines and based its Religion on just morality forgetting that the foundation of morality is spirituality.

The U.S.A. phenomenon of Shriman Ali Jafri came into being out of this regressive mentality. The base is an ego-centric intellectualism which even branded God as an evolving animal with "progressive mentality", a most distorted and disfigured version of "Spenta-Mainyoo", a version violently divergent from all Avesta, Gathic or non-Gathic.

That ego, ushered in, the ghost of conversion via the phantom of intellectual "choice."

The Jafri theory of Zarathoshti Din is a fragile and flimsy piece of thinking, which ignores the facts discovered by modern science as also the infinite amount of spiritual experience of mankind. It is a great lever to avoid all that is spiritual, mystical and true in the Din. Parsis and Iranis who are too lazy to practise the Din have fallen into the trap. Jafri plays and thrives on their ignorance.

- K. N. D.

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"CONVERSION CAUCUS", A COMPACT TREATISE ON THE THORNY QUESTION OF CONVERSION.

A SMALL IN SIZE BUT GREAT IN CONTENT BOOKLET OF DASTURJI DR. HORMAZDIYAR MIRZA OF IRAN SHAH AT UDWADA

On page 5 of this Issue, a reference is made about Dasturji Hormazdyar Mirza of Udwada and his campaigns against Conversion.

On 19th July 1970 Dasturji Mirza delivered a lecture on Dini Tavarikhni katlakh Babado, which was reported in the then Jame Jamshed of 22-7-1970 and in the August 1970 Issue of "Parsiana", an immature and shallow Parsi Magazine, claiming to deal with Parsi Religious and Social Issues. Its editor Jehangir Patel is a nice obliging, well disposed, amicable person. He has all the qualities of a noble family. He has an able helper in Arnavaz Mama, who is equally admirable. Both are known to me. I will never hesitate to ask for any help relating to my public activities from them. The trouble with them, however, is that they take Religion as a simple, common-sense thing, which can be "thought out" into a solution, even in a bath room. They do not need even a small library. One thing I like most, in both, is complete absence of even a tinge of malice. I have been dealing with editors and editors since more than half a century, several of them Parsis. Most of them had measurable political disposition - "politics", not as an academical subject of Harold Laski but in the present day sense. A man (or woman) "in politics" implies a sense of unreliability. But not in Parsiana editors. The Magazine had published a review of my book : "Divine Science of Navjote and Sudreh-Kushti" by the late Roni Khan, who had showered some undeserved praises on the book. The review was not at all a surprise although my book was based on Ilm-e-Khsnoom. I knew (and know) Jehangir Patel. Whereas Mr. Adi Dhondy has given standing instructions to the staff of Jame not to print any announcement wherein my name appears! On the other hand Jehan Daruwalla of Mumbai Samachar and Fram Bulsara of Jame loved to print my name by way of blasphemy. And on the third hand, Adi Marzban and Keki Katki liked to print my articles on Dokhm-e-nashini and even on criticisms of Nani Palkhiwalla!

Going back to Dasturji Mirza's lecture reported in Parsiana, August 1970, one Shri H.E. Eduljee wrote an article by way of "a letter to the editor" boasting to give "a reply" to Dasturji particularly on conversion. (January 1971 - Parsiana). The "letter" was oozing with ignorance, so much that Dasturji Mirza's first reaction was to ignore it. But he had some experience of proceedings in a Court. He had given evidence on the issue: whether Iranis are Parsis, before Justice N. A. Modi in Jamshed Irani V. Banu Irani (1966) 68 Bom L.R. 794 - please see Parsi Pukar vol. 10 No. 1 - Jul. - Aug. - Sept. 2004. Dasturji therefore thought that if the matter of Conversion goes to a Court, Eduljee's book might be produced as a learned treatise and therefore it needed a reply. In fact Justice Davar had encouraged Phiroze Masani to write his "Zoroastrianism Ancient & Modern" as a reply to "Zoroastrian Theology" of Dhalla for the same reason.

Dasturji therefore wrote the 60 page book, **"Conversion Causus"** and opened it on the very first page with a scintillating tribute to Eduljee's Ignorance. Dasturji says,

"Eduljee writes his article "ON CONVERSION". This is a serious matter of grave and vital importance affecting the very existence of the Community. Eduljee treats this very serious matter in a flippant manner. He has no qualification - literary, linguistic or historical to raise and enter into this controversy. He cannot read and understand properly the ancient texts even in translations. He reads them like novels. He picks up words from here and there, makes up his own sentences and passes them off as "translation" of ancient texts. He has no linguistic qualification. Evidently he does not know any of the ancient and middle Iranian languages and I doubt he knows even modern Persian. He has no historical qualification. Ancient texts cannot be understood properly without the knowledge of history. In short, Eduljee has not studied the

subject in a proper manner and he does not even know the method of study."

I have thought it fit to quote the above words not with any ill feeling to Eduljee. I have never seen him even. The point is that the above words of Dasturji Mirza applies to most of the Parsis who support conversion. They all talk of the grave subject in a flippant manner. They have no qualification to do so. They have no study and not even a method of study. Study is something they have left years before. To describe them, requires much more to be added to Dasturji's words. Eduljee has at least opened some books and read them though in "a flippant manner". But the most of those who support the suicidal exercise of conversion have not even read anything. Most of those who were sitting on the stage of Ahmedabad FPZA conference in December 2004 and all the present trustees of Parsi Punchayet have not read anything on the heavily thorny issue. They just fire out their raw, immature, unripe, views. They do not know what they are doing. They think themselves to be beyond any reading on the subject, leave aside "study". They are too egoistic to even give some thought to the subject while even sitting on the morning throne. Ego darkens the intellect. Any exertion in studying any subject infuses humility in any intelligent person. All those Keki Gandhis and Mogralias and Sethnas and Shroffs and Tambolis are apostles of ignorance on this vital issue. I have seen them in discussions looking to each other bewilderingly when any question requiring even some little thought was raised.

Going back to Dasturji Mirza, his book "**Conversion Caucasus**" is a master piece of thorough study, and anxious and tremendous thinking on the question. Starting from the plain meaning of the word "conversion", he takes the reader in Avesta, Pahalvi, Pazend, Persian evidence and also in the Parsi history in Iran, Armenia and India. Any research student can expand this 60 page booklet to a 600 pages fat volume. It is a compact, condensed, concise, terse and succinct presentation. Dasturji Mirza's book coupled with Phiroze Masani's book is more than adequate for any intelligent Parsi to formulate a proper well thought out and well studied perceptive against conversion. But studying, thinking, contemplating, deliberating, reflecting are self forbidden exercises for these ignoramuses. They are blissfully unaware that it is THEY who are accelerating the extinction of the Parsi Community.

Read the next article which is an extract from Dasturji Mirza's Harvard Lecture, on the subject: "Some Religious Problems Facing the Community."

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(Parsi Pukar Oct.-Nov.-Dec. 2004 - Vol. 10; No. 2)

DASTURJI SAHEB DR. MIRZA'S LECTURE AT HARVARD UNIVERSITY ON CONVERSION AND MIXED MARRIAGES

On page 5 of this Issue a reference is made to **Dasturji Hormazdiyar Mirza's lecture at Harvard University on "Some Religious Problems Facing the Parsi Community."** Following is an extract therefrom.

TO MARRY AND MULTIPLY AS A RELIGIOUS DUTY

18. The remedies one can suggest in the existing circumstances may be: To provide suitable housing accommodation, and to encourage and induce young males and females to settle early in life, and to marry and multiply as a religious duty. The Parsi community must discard the so-called "**standard of luxury**" and "**habits of extravagance and display**". They should be urged and induced to settle in life at an early age even when they earn a modest income and can live a moderately comfortable life. The Parsis should adopt the principles of simplicity, frugality, honest hard work, service and dedication, as the principles of their daily life as inculcated by the Zoroastrian religion, and practised by the ancestors.

II. INTER-COMMUNAL MARRIAGES

19. As stated above, one of the main causes of Parsi population dwindling is marriage outside the community, that is, inter-communal marriages. **The Zoroastrian religion forbids such mixed marriages.** M. N. Dhalla writes (**Zoroastrian Civilization**, New York 1922) :

(1) "**Aversion to marrying outside the Mazdian pale.** In the pre-Zoroastrian, as well as in Zoroastrian Iran, marriages were contracted between the members of the Mazda-worshipping community only. Mixed marriages between Zoroastrians and non-Zoroastrians were discouraged, and those between the faithful and Daeva-worshippers were detested as subversive of the purity of Zoroastrian fold. Though this was the established custom of the people, the Shah Namah mentions that several kings and heroes brought alien maidens from foreign lands, and mate with them." (p. 78)

(2) "**Mixed marriages** looked upon as detrimental to social solidarity. There were social and religious barriers raised against the intermarriage of a Zoroastrian with a non-Zoroastrian. The Dinkard condemns such unions in strong terms. The barriers, however, do not seem to have been impregnable for the kings and for men of upper classes." (p. 304)

This shows that inter-communal marriages are viewed with disfavour from very ancient times. It is so not only in the Parsi community. Such marriages are viewed with disfavour by other communities also. The Parsi society is a close society, and the Parsis are living in India for centuries with the Hindus, who are also a close society. In this century the situation has changed to a great extent. The circumstances at present are not only favourable and conducive to mixed marriages, but, whether one likes it or not, they are aggravating both socially and legally.

This question of mixed marriages is fiercely agitating the mind of the community since a long time. Generally a majority of the community has expressed its views strongly against such marriages even in recent times. Inter-communal marriages are against the Zoroastrian religion, and such marriages are also detrimental to the very existence of the small community. Unfortunately the question becomes acute day by day. The number of such mixed marriages is growing, and it has assumed alarming proportions. A majority of the community is seriously apprehensive that **if Parsi boys and Parsi girls marry outside the community without any restriction, the small community would be swamped and wiped out, and thus it would lose its identity, characteristic, and individual existence in a few generations. If any restriction is**

imposed, on what principle would it be? Further, who is there in the present circumstances to impose and to exercise such restriction?

The Parsi community, unless miraculously saved, is in real danger of losing its identity and individual existence after a few generations. It is in the danger of sharing the same fate as that of Parasikasm Parthavas, and Bahlikas mentioned in the ancient texts, and referred to above (§ 6).

III. CONVERSION OF NON-ZOROASTRIANS

REMEDY MORE DANGEROUS THAN THE DISEASE

20. The present circumstances - education, freedom, individualism, working conditions, independent incomes, economic conditions, migrations, and such other factors coupled with ignorance of religion and history, and apathy towards the community - have largely contributed to such a dangerous state of affairs in which the Parsi Community finds itself. As a remedy to check the downward trend of the population graph, it is proposed that the Parsis should admit into the Zoroastrian religion the non-Parsi spouses, their children, and also their non-Parsi relations. To propagate and popularize this new proposal a phrase has been specially coined. It is : **Conversion by Marriage!** This new phrase is significant, because it indicates that in this proposal **religion is only a handmaid to inter-communal marriages. In this proposal the religion plays a secondary role, and the religion has been dragged into this proposal just to serve the purpose of mixed marriages. The proposed remedy is even worse and more dangerous than the disease. It is dangerous also from the view point of communal harmony and relations with other communities.**

To boost the idea of "Conversion by Marriage" it is argued that the Zoroastrian religion is open to all, and that all those who are willing may be admitted to the Zoroastrian religion. To propagate this idea, various other verbal devices have also been employed: "progressive ideas, humanitarian views, liberal outlook", as if mixed-marriages are the only pinnacles of all these virtues of life, and as if the forefathers of the Parsis had no progressive ideas, no humanitarian views, and no liberal outlook!

CONVERSION UNKNOWN IN AVESTA AND IN ANCIENT HISTORY

21. If "conversion" means to discard one's own ancestral religion and to adopt an alien religion, then conversion is unknown in the Avesta, in the Zoroastrian religion, and in ancient Iranian history.

During the long and chequered history, the ancient Iranian rulers never adopted a policy of proselytization. On the contrary, the Iranian rulers have become famous in history for their liberal administration and liberal religious policy. They granted freedom of religion, belief, and worship to the subject peoples. This is too well known to detain us here particularly in connection with the Achaemenian and Parthian emperors. Some explanation, however, in connection with the Sasanian emperors is necessary.

LIBERAL RELIGIOUS POLICY

22. The Iranians had come in contact with the Jewish people in very remote periods. During the Achaemenian times the Jews were an influential people in Iran. During that period the Greeks had also come in contact with the Iranians. During the Parthian period the Jews, the Greeks, the Romans, and the Buddhists had settled in Iran. In Sasanian times, the Jews and Christians had their colonies, settlements, and religious institutions in Iran, and they were managing their own civic and religious affairs. Christianity came to Iran and Armenia about the beginning of the fourth century; and since then the Christians were living peacefully in Iran enjoying political and religious freedom. Thus Encyclopedia of Religion and Ethics 11, p. 203 records:

"Christianity spread widely and was well organized in the Persian Empire under the Sasanians, especially in the Nestorian form. At the moment of the Musalman invasion it counted seven metropolitan provinces and 80 bishoprics, stretching from Armenia to India. Not infrequently Christians enjoyed high favour at the court, especially during the great reign of the first Chosroes."

The Sasanian emperors were not only tolerant, but some of them were influenced by Christianity. Ghirshmann notes that the Sasanian king Yazdgard I was "so well disposed" towards the Christians that they called him "the Christian King". Regarding Yazdgard, I, Ghirshmann notes (**Iran**, p. 298):

"He convoked a council, installed a Catholicos at Seleucia and five metropolitans in the provincial towns, and permitted the free movement of clergy through out the country. But the Christians apparently abused their privileges, and were guilty of violent demonstrations against the Zoroastrian sanctuaries and clergy. In view of this attitude, the king was compelled to revise his policy."

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[Note: In the above article, Dasturji Mirza has quoted M. N. Dhalla from his "**Zoroastrian Civilisation**" - page 19 above, under the title Inter Communal Marriages. **Dhalla says there was aversion to such marriages throughout our history.** They were discouraged and looked upon detrimental to the social solidarity although the kings married foreign maidens. Is it not highly surprising as coming from one who strongly favoured conversion and mixed marriages and even mixed matings as in Bansda case? One more inconsistency added to Mary Boyce's list?

I personally know that Keki Gandhi relies on the Iranian kings who "married maidens from foreign lands". Hail! Keki, the king! (I am also Keki - but a servant, not a king.) Crown the king in Delhi! (Somebody told me that in his recent beard, he looks like Morari - Bapu! Don't take ill, Keka. Take it with your usual sweetness.)]

(Parsi Pukar Oct.-Nov.-Dec. 2004 - Vol. 10; No. 2)

FIASCO IN THE COURT ROOM.

DR. DHALLA'S EVIDENCE IN THE BANSDA "NAVJOTE" CASE

by K. N. Dastoor

Dr. Maneckji N. Dhalla was a man of huge contradictions. They began with one of his first books: "Ravaanni-Rahbari", and ended in a Court room where the confusion in his thinking surfaced up with a bang. As **Mary Boyce** points out in her "**Zoroastrians**" (Routledge & Kegan Paul - 1979 - 1987) at page 213, that in his "Zoroastrian Theology" he was unable to "deal rigorously to the contradictions which arose from the mixture of traditional Orthodoxy with alien ideas". She illustrates this by a sentence on page 77 of the book. I quote the para of Dhalla which begins with that sentence

"It seems to us that we tread a very delicate path when we set aside as non-Zoroastrian all that does not appear in the Gathas. Are you sure we are standing on firm ground when we dogmatically assert that the prophet of Iran discarded the pantheon and purposely kept out of his religion of reform? The Haoma ceremony is indissolubly inter woven in the Yasna ritual from the Avestan period down to the present day. But the Gathas are silent about it. It is therefore **alleged** that Zarathushtra looked upon the Indo-Iranian cult with abhorrence, and the occurrence of Haoma's epithet "far from death" in Ys 32-14 is cited to prove, as we have already seen, that the prophet branded the cult as evil. **Perhaps he did so, perhaps not.**"

Thus spake Dhalla, the Guru of the Jafri cult - GAC, (Dhalla had a "spiritual glow" on his face when he advised Jafri on how to translate Gathas; thus spake the Shishya Jafri at the Gatha Conference in London, on 7-11-1993 - Pre Lunch). I have put the words "alleged" and "Perhaps he did so, perhaps not", in bold. "Alleged" points out to be an element of falsehood. It is alleged almost means "wrongly stated". The above passage points out that at one place Dhalla **asserts** and at another, he **alleges**, about "Dooraoshem" in Yaz. Ha 32-14 (last line).

Did the Prophet abhor the Haoma cult? "Perhaps he did perhaps he did not". This is the real Dhalla banner. **Perhaps yes, perhaps no. Pypn.** It scatters all over his writings and thinking. Prof. Irani of GAC calls all ceremonies hoodoo. Is it so? Pypn.

Mary Boyce also points out that on the **one hand** Dhalla said Yazats were not existences; they were pre Zoroastrian Divinities which the Prophet 'discarded in His "Monotheistic Religion", and on the **other hand**, as Boyce points out, "he in fact continued to venerate the Yazats as his forefathers had done, seeking their help in this life and looking to be judged at death by Mihr, Rashn and Srosh". The first hand was "on paper" (Boyce says) and the second in heart was it so? Pypn.

I may very humbly give a piece of information to the learned Mary Boyce that Dhalla, on the one hand, blasphemed rituals and ceremonies all throughout his life; I heard him saying that rituals were cruelties on Mobeds and therefore there should be an SPCM Society of Preventing Cruelty to Mobeds. We have SPCA where A is for 'animals'. Here A is substituted for "Mobeds". It sounded to me, at my then age of 20, very immature, flowing from the mouth of a well bearded, Jaamaa and shawl clad, sweet voiced, Head Priest of Karachi territory of the Parsis. And on the other hand, he got performed all the ceremonies when his angelic wife Cooverbai died on 24-6-1942 (the year of Bansda 'Navjot's). They included even a sacred lunch to Nahn-iaa Mobeds, which is not a compulsory part of our after death ceremonies. Would this have conveyed to the soul of the good lady, the help of Mihr, Srosh, Rashne or Ardafravash, Daham, Sarosh? Pypn!

Dr. Hormuzshah Vania of Karachi spoke about Dhallaji getting performed all the ceremonies for his dear departed wife, in a lecture at Sethna Agiary and that is recorded in Parsi Avaz too. (I was present at the lecture).

But the greatest contradiction of Dhallaji was, to me, his reliance on Darwin's theory of evolution. A Darwinian is of necessity required to be an atheist. There is no creator and no creation. There cannot be a priest who can pay homage to God if he believes in Darwin's survival of the fittest. Dhallaji did write a book "Homage to Ahura Mazda" wherein he praised God for creating 'charanda' and 'paranda' - eating animals and flying animals. Page 160 (et seq) of his English Autobiography reads like the diary of an atheist, who believed Religion to be a product of fear and superstition.

Going back to the issue of conversion, one of the Bansda Navjotee Mr. Sukhadia, filed a suit in Bombay High Court claiming rights in Parsi religious and Charitable trusts, and called Dhallaji as his witness. On the first two days of evidence, he presented his old song of proselytism, which he had sung in his "Zoroastrian Theology" with all the reasons and reasoning, contending that Zor. Religion championed conversion. On the third day his cross examination began. Counsel Manekshah a shrewd eminent cross-examiner slowly led Dhallaji to two questions:

(i) Would you as a Dastur do such Navjotes yourself?

(ii) Can a Navjote be performed of a child, whose father was a son of a Parsi father by non-Parsi mother, and himself married to a Hindu? (It is like this. Mr. X is born of Parsi parents. He marries Mrs. X who is a non-Parsi. A son Y is born to them. Master Y after becoming Mister Y, married a Hindu woman and child Z is born. Can Z's Navjote be performed?)

On the first question, **Dhallaji said he himself would not perform Navjote of a Parsi father by a non-Parsi mother.** (Sensation in Court).

Counsel - (very calmly) "Why, Dasturji Saheb?"

Dasturji - Because the collective conscience of the Community is strongly opposed to such Navjotes. (Further Sensation).

The Hon. Justice had a very faint smile on his face. He looked at the Plaintiff's Counsel, the famous Motilal Setalvad. There was a question mark in the Judge's eyes.

The second question could not survive because of the answer to the first. Yet when Counsel pressed for an answer, Dhallaji said a bit fumblingly to the effect that it would not be permissible, as breaking 1200 years old tradition; and that it was for the Anjuman to decide. (See P. 699 of Dhallaji's Autobiography).

The Hon. Justice again looked to Counsel Motilal Setalvad with an expression suggesting, "would you like to reconsider your position?"

There was fierce consultation between the Navjotees and Counsel. The matter was adjourned. And on the next date, Motilal said that his client was withdrawing the suit.

See how 'Pypn' worked? (My senior Jehangir Chiniwalla had described to me the event with great relish, adding that Motilal told them to run away to avoid a permanent negative result.)

"The collective conscience" in Dhallaji's answer to the first question was the direct echo of his following words on page 367 of his Zoroastrian Theology.

"The collective conscience of the Community has recently declared that it shall not legalise the marital connection with alien women, it shall not consecrate the investiture with the visible emblem of their faith of the children of alien mothers, it shall not legitimize the conversion of illegitimate children and for the matter of that it shall have nothing to do with proselytizing at all"

We see that the bogey of conversion is brought in just to justify the progeny of mixed marriages (or mixed mistresses as in Bansda). The extinction bogey is brought in as an excuse to legitimise the mixed progeny. The crux of the problem lies in Counsel's second question to Dhallaji'. A child born of Parsi father and say Hindu mother is nurtured in an atmosphere of mixed marriage, It is highly probable that the would not marry a Parsi. He or she might marry, say, an American spouse. What about his or her progeny? Would the children

be termed 'Parsi'? At every generation, the Parsi gene goes on becoming diluted and ultimately will vanish. The remedy is worse - much worse than the disease. It is not remedy, it is poison in the name of a medicine. "Jo dava ke naam pe zahar de vo charadhar ke talash hye". These FPZA and World Body wallas are clearly and cunningly intending to give poison to a dying person - here the whole Community!!

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(Parsi Pukar Oct.-Nov.-Dec. 2004 - Vol. 10; No. 2)

HOW THE PAST B P P TRUSTEES OPPOSED THE CONVERSION HYDRA.

WHITHER MR. B. H. P. ANTIA?

by K. N. Dastoor

Upto the end of the 19th Century, Parsis in India were just one well knitt community having one voice in the matters of Religion. For a thousand years their thinking was uniform. We are in India to preserve and protect the spiritual, traditional and mystical Institutions of our Zarthoshti Din. Sudreh Kushti, Manthra Prayers, Atash Baheram Adran - Dadgah, Dokhma, holy Ceremonies are our spiritual equipments. To be immersed in the humane virtues like honesty, truthfulness, charity, kindness, compassion, friendliness, service and to preserve our racial gene boonak-paasbaani constituted our way of life. We believed as a matter of Truth that what we were, and the renowned name and fame we had achieved and maintained was due to our Faith in our Din and its spiritual Institutions. There was no beggar and no prostitute in the Parsi Community. If a Parsi was brought to a Police Court, everybody, including the trial Judge, would presume that there must be some frame-up; a Parsi cannot commit a criminal offence. As the Saoshyant Aderbad Maraspand addresses us in his great Pazend Setayash, "Chithrem Buyad" :

"You who are the joyful recipients of the divine Gifts of Yazdaan

and each of you is joined with the other, with your virtuous deeds, and the Equipments of the Din like Yazashney and Daroon and Afringaan

(may you have abundant progeny)"

Then arrived the 20th century with its Godless physical sciences, and egoistic ancient studies branding religion as fear and superstition. The first target was Boonak Paasbaani, when a mixed marriage was celebrated in the Parsi affluent society. This was the starting hammer-blow, which caused a split in the strong fabric of the Community. Two factions sprang up. One was called "orthodox" and other, "reformist". Throughout the 20th century, the two quarreled. They were given some other names too, like, the "reformists" baptised to "liberalists", "progressives", "non-conformists", "Din dushmans". Words, when over-used, tend to alter their meanings and senses. Somebody coined the term "progressive orthodox" and some Mobeds and Dasturs adopted it, when it brought money into their vocation. To be out of such thorny woods of words, two terms can be well applied to the two factions: (i) "Faithful" and (ii) "Faithless".

The Faithful is the class, which sincerely and devotionally believes that all the spiritual, traditional and mystical Institutions defined in the first para of this article, are the most essential ingredients of the Zarthoshti Din, and this emphatically includes Boonak Passbaani, the preservation of the Racial Gene. This, in truth, is the definition of "Parsi-panu ('P-p') which the present day orthodox scatter all round.

If you look closely to the history of the 20th Century quarrel between the two factions, you will find that the split began with mixed marriages, continued because of it, and is going on till today as a result of it. Our spiritual Institutions require that non-Parsis are not to be allowed in our Atash Kadeh, Dokhma, and Ceremonies. All the donors, settlors and founders of all our public religious Institutional Trusts have provided that they are meant only for those who are Zarthoshti by faith and Parsi by race i.e. both parents should be Parsis. This is the finding of Davar & Beamon J.J. of Bombay High Court and Lord Philimore of Privy Council. Only Parsi Zarthoshtis are entitled to the benefit of the aforesaid Trusts.

Religions are spiritual sciences. Each Religion has several Rules, Regulations constrains, compulsions. The Constitution of India gives a fundamental right to a denomination or community to have its own rules in its

religious matters and Institutions, and no Court can delve into the merits or demerits of any such rule.

So, the quarrel started and aggravated as mixed marriages and mixed progeny increased. To brand the non Parsi spouses and progeny as Parsis, the bogey of conversion was brought in. The Community was against any kind of Conversion and mixed marriages. Dhallaji called it "collective conscience of the Community".

Now all throughout this conversion - mixed marriage - caucus - quarrel two sturdy Institutions stood by that collective conscience. One was the Bombay Parsi Punchayet and the other was Jam-e-Jamshed.

All throughout the quarrel between the two factions, all election manifestos of the would be Trustees of B. P. P. had to mention to this effect: I am orthodox; I don't believe in conversion; I believe in all our religious traditional institutions. That only can increase their chances of becoming a trustee.

But let me give a most recent example. Raise the Curtain! Let Edvard B. H. Antia enter! Look here at his 'Festo - I mean manifesto.

In "My perspective", perhaps a chapter heading, he says

"Unless our Community functions on the solid bed rock of the principles of our religion tenets, traditions, customs and usages as handed down by our forefathers, we will not be able to successfully chart the course of our density."

In short, Mr. Antia says he is orthodox; he is a great lover of Zarthoshti tradition. It is on this tall-talk that Parsis voted for him.

And now as my brother scribe Adi Doctor points out in Parsi Voice December 2004, Mr. Antia said at the Federation meeting in June 2003 that Zoroastrianism was a universal religion and one should welcome anyone who wants to be a Zoroastrian!

Hey! Who is this? Who is speaking? Jafri of JICOC? Or Dhallaji reborn?

But why go to 2003? Have a look to Mr. Antia's "**A special Message for Navroz**", an article in Jam-e-Jamshed of 20th March 2005. He first gives some scholarly hotel potch about Shah Jamshid. He then switches to the "First" amongst the Parsis. Sir, were Parsis also first in somersault? If so, who was the first and the last or the latest?

Then he gives tables of births and deaths and talks about dwindling numbers, the same dust bin which the World Body walas are emptying in the community's garden. He refers to a group of persons "adopting intolerant aggressive, dubious and destructive attitude towards community problems", and illustrates this by referring to a philanthropist who wanted to build houses for poor Parsis in an Atash Beheram compound. A few questions:

1. Would the then contemplated building have been according to the tenets, traditions, customs and usages as handed down by our forefathers?

2. The step was opposed by a very large part of the Community. A huge meeting of the Parsis condemned the step. Dasturs were present at the meeting. Those who could not, sent message. **Are you, Mr. Antia, not making a breach of your manifesto by ignoring the Dasturs whose anxiety is to preserve and protect the tenets traditions etc. you bosted of?**

3. Are you sure the building would have been for the poor only? Looking to the present method of allotment of the flats in respect of buildings given, donated or built for the use of the poor Parsis is not your pretended anxiety for the Poor Parsis a hog wash?

4. As the self-alleged "charterer of the community's destiny", is it not your duty to rush to protect the

invasion of builders on our sacred Temples and Dokhmas with the connivance of the Parsi Trustees?

5. Would you have courage to do this, sitting in B P P whose present method of allotment of housing is not far from builder-landlords' tactics.

6. Would you please furnish figures from the records of the B.P.P. how many poor's you have housed and how many flats you have dealt with as on a commercial like basis, that is, by charging lacs of Rupees while allotting them.

Mr. Antia's "message" further refers to the Community's fear that the proposed World Body is one more attempt to bring in conversion and then tries to patch up by some confused legal argument relating to the word 'Parsi' in Trust Deeds.

Question:

Cant you see that the whole attempt of this World body wallas is to tamper with the "definition" of Parsi and bring in converts into our Religious Institutions?

It is clear that Mr. Antia has now become His Masters' Voice.

And it is clear that all the labours and exertions of the past trustees against the hydra of conversion are now attempted to be erased by the present trustees.

That was one of the predictions the late Baheramshah Shroff made nine decades ago.

Mr. Antia's "Charting of the Community's destiny" (his election stunt) has suddenly changed its course. Mr. Antia's own thinking chart is in a muddy whirlpool.

A suggestion: Why not follow the steps of your guru Siavux Vakil, who had courage enough to resign since his duties as a trustee was in conflict with his personal views on Dokhm-e-nashini?

* * * * *

MR. SOLI KATPITIA'S SHOP SHIFTED FROM SURAT TO MUMBAI?

An extraordinarily comedic-tragic situation has arisen in B.P.P. Mr. Soli Katpitia of once Surat P. P., after being thrown off his throne, is now the advisor of B P P in property matters!! Mr. B. H. P. Antia is aware of Katpitia's activities in dealing with the properties as Surat P.P's Somebody (or rather Everybody). One glaring illustration is that the Dokhma land originally 150 acres has been reduced to less than 50 acres with the active help of Mr. Katpitia. There are other aftermaths which the present Surat P P is unable to handle. Should not Mr. Antia warn his colleagues? Should not they be warned that their action will result in the Gujerat Parsis completely loosing their already ebbing confidence in B P P? What will then happen Kekibhai? Your W B Circus will have a more violent crash!

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AN OUTLINE OF THE LAW RELATING TO PUBLIC RELIGIOUS AND CHARITABLE TRUSTS.

ARE THE PRESENT HOUSING ALLOTTMENT BY THE B P P TRUSTEES STRICTLY ACCORDING TO LAW?

by K. N. Dastoor

A public charitable trust, whether a religious or non-religious, has three elements.

Firstly, there is a donor or settlor who donates his property, movable and/or immovable, upon trust, to be utilised for a charitable object he defines. He lays down his intention and desire that the property should be used for the specified object and no other, and in a particular mode and manner.

Secondly, the donor or the settlor appoints trustees, in whom he has faith and confidence that they will carry out his objects, intention and desire strictly according to his directions.

Thirdly, arising out of the donor's intention, a class of persons comes into existence, for whose benefit the property is settled in trust. They are called beneficiaries. They obtain rights in the trust property particularly to ensure that the trustees carry out the donor's objects for the benefit of the beneficiaries. The beneficiaries can be a particular class, like students in an educational trust or patients in a medical trust, or members of a particular community or denomination.

In this set up, the English law made provisions for the control on the administration and working of public trusts and their finances and dealings with the trust property. The beautiful principle is that when a charitable heart does charity, it is the Crown's duty to protect it, like it does to protect the interest of an infant. Here the interest vests in the beneficiaries and it is the law's anxiety that they do enjoy the benefits of the trust through a clean, honest and efficient administration by the trustees. The main emphasis is on the charitable object of the trust. It is the bounden duty of the trustees to carry out and implement that charitable heart's desire. It will be a breach of trust, legally as well as morally, if they do not do it.

The whole of the Bombay Public Trusts Act is framed on these principles. Charity commissioner is the representative of the state who has to exercise control on the administration of the charities. He has been conferred wide powers in the Act. His function is not merely judicial to decide whatever judicial matters are brought before him. He has suo-motto powers, which he can exercise on his own. He has powers to give directions to the trustees on his own. He can restrain trustees from doing any act which, according to him, amounts to a breach of trust.

The Courts have culminated and enumerated several kinds of jurisdictions ambits of functioning of the Charity Commissioner: Investigative, Inquisitorial, Preventive, Remedial, Protective, Vigilant. These are conferred by quite a number of Sections in the Act.

Tersely stated, trustees are the legal owners of the trust property, with the obligation strictly adhered, to use and administer it for the beneficiaries and in strict accordance with the throb of the charitable heart - the donor's.

Now the Question:

Are, you, the present trustees of the Mumbai Parsi Punchayet, aware of the legal constraints on you? Are you always conscious that an act or step of yours may amount to a breach of trust? Are you ever vigilant not to commit a breach of trust?

The answer, my friend, is blowing in the wind: A **GRIM NO!**

Take first the housing. You are the legal owners of numerous buildings under your trust, with the obligation of providing housing to the poor and needy. Whatever patches you sew on your torn thinking, there is no doubt that this is the object attached to all the buildings under your trust. Since decades and years the donors have given you these buildings and plots for this object and this alone. Some of them might have made the Trust - Deeds defining and specifying the object. Some of them might have given the buildings and plots without a written instrument, trusting that you would carry out the object of "poor and needy housing".

But alas! What are you doing? While allotting a residence you charge heavy amounts, giving them varying names like deposit, refundable and/or non-refundable or legalised Pagdi or whatever may be ingeniously thought out with the help of googly lawyers.

There are rumours in the Mumbai housing market like these: such and such a flat in such & such building was given (in your terminology: 'allotted') by B.P.P. at Rs. X lacs, such & such amount was charged by B.P.P. for transfer of tenancy from the name of a deceased tenant to his heirs or relatives; such & such public person was allotted a flat free due to his 'maskafication' to the trustees or supporting them on a public question. I do say, these are rumours; but you as in charge of huge funds and properties must be like Ceaser's wife. As at present, the rumours indicate that you are too immersed in suspicion to be Ceaser's wife. Why not tell the public that these are rumours and not true. You do owe that to the Parsi public. There were some publications in newspapers pointing a finger to the rumours. There is some mess perhaps quite serious in case of the new Panthaky Bag. There was a PA and PP making a seemingly legitimate noise. In any case, another question:

Should you not, to falsify such rumours, publish a report to the Parsi public giving figures to show how many allotments were made by you to the poor and needy in last 10 years and how many were made on deposit or bond or earnest or incomings or donation or return receipt or contingent revenue or whatever nice name you may call it - that is, what a poor or needy just cannot afford. And what is the use your trusts have made of such money?

Or better still: would you agree to appoint **a vigilance Committee** of objective, impartial, honest, courageous members from the Audit and legal fraternities and other allied fields (say like detective or investigative agencies), **to report on your modes and manners of allotting flats?** If the rumours are really rumours, we will give you back your title of Ceasor's wife. (And sorry to boast but your humble K. N. Dastoor was the Chief Vigilance Officer of the rank of General Manager in a large public sector Bank, directly dealing with the Chief Vigilance Commissioner under the Home Ministry of Central Govt. My straight forward services are open for you. Would you? I know your answer. Yet I suggest, consult your new love Mr. Soli Katpitia late of Surat P. P. Ask your co-trustee Mr. B.H.P. Antia about him.

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HOW MUCH DO THE B P P TRUSTEES - KNOW ABOUT ZARTHOSHTI DIN AND ITS SPIRITUAL INSTITUTIONS?

IS IT WITHIN THEIR AMBIT OF DUTY TO DABBLE WITH MATTERS OF RELIGION?

by K. N. Dastoor

The late Jal Vimadalal, my brilliant Professor in Govt. Law College, later Hon. Justice in Bombay High Court and then Hon. Chief Justice of Andhra Pradesh High Court, was a trustee of the B.P.P. He used to make fun of the knowledge of the trustees, including himself, in the matters of Religion. He told me once that their religious knowledge was an absolute zero and his was just 1/2 a degree above them, not far from their ignorance, and therefore he was amongst them like a weighty authority having, in reality, no weight. He gave a funny illustration. The trustees did not understand the difference between "Geh saarvaani Kriya" on a dead body and "Buoy devaani Kriya in each Geh", on the holy Atash. I asked him, were they aware that there were five 'Gaah's in a day? He said "I doubt, believe me."!

I had some occasions to be present at their meetings in some religious matters connected with the Parsi trusts, when my amazement knew no bounds at their absolute zero knowledge. At absolute zero i.e. at -273°C, all motions of all molecules stop and it could be safely stated that their religious brain molecules were at a dead halt!

Unfortunately, they are in administrative charge of some Parsi religious trusts. Are they aware that Justice Davar, relying on unimpeachable evidence and reasoning, held that the donors of those trusts never intended converts and mixed marriage progeny to be their beneficiaries?

Are they aware what religious reasons prompted the donors to so provide? Are the trustees aware of even a bear ABC of our Religious Institutions? And what are the religious grounds on which our Sudreh Kushti, Manthra Vaani, Dokhma, Kriyakaam, Boonak Paasbaani are founded? Are they aware that to accept converts and mixed progeny in those Institutions is against the judicially acclaimed intention of the donors and therefore a blatant breach of trust which can be questioned at law?

How much of Religion they know? Each one of them should be asked an honest answer to this question: When did you last read a book, nay a paragraph regarding your own Religion? The answer from each would be worth publishing in "Liquors' Book of World Records". Mr. Minoo Shroff's answer will be : tolerance is a Zoroastrian virtue, as if intolerance is all other Religions' vice. I heard Mr. Kanga, an ex-trustee of the famous IAS ego, that Prayer to God, meaning thereby our Kriyas, could be performed at any place since God is everywhere, as if we can have a Yazashney - Hindora planted near a mutton shop in Crawford Market. The latest addition is of Mr. B.H.P. Antia, who has been now caught in the silly and senseless whirlpool viz. Zoroastrianism is a universal religion, as if all other religions are non-universal and therefore worth abandoning. If all Religions reveal God and prescribe different paths leading to Him, which of it is non-universal? All those who talk about these universality are fools who rush in where angels fear to tread. So also are those who day and night boast of Manashni, Gavashni, Kunashni, as if all other Religions teach Dushmata Dujukhta Dujvarashta.

It is clear that BPP itself is converted from non-conversion to conversion, and joined hands with FPZAI and WB. In the process they started dabbling with Religion. In November 2003, FPZAI held a meeting at Bardoli under the auspices of Parsi Panchayat wherein 4 religious issues were tacitly and tactfully thrust:

- (i) Dismantling the institution of Khandhias and Nasesalars.
- (ii) Legalising adopting amongst Parsis.
- (iii) Acceptance of children of Parsee Women married outside the Community.

(iv) Unification of the three Zoroastrian Calendars viz. Shahanshai Kadmi and Fasli.

In these so called issues, I clearly see the hand of Mr. Keki Gandhi, who claims to be a progressive liberal but in fact having raw, immature, rash, hollow and most importantly, ignorant views. He is the modern edition of the previously known reformists against whom this very B P P fought from day one of its birth till the advent of Kangas, Gorwallas and Gazdars, and now Shroffs and TAMBOLIS.

The conversionists are least bothered with Religion. All their tall - talks of religion are a conspiracy to drag in conversion, and thrust their family problems on the whole Community in the name of religion. They term our Religious Institutions mostly as superstitions, without knowing a jot about any of them.

It is now a matter of history that Bardoli meeting was a huge fiasco for all these pretentious benefactors of the Community viz. Keki Gandhi & Company. Speakers after speakers forcefully questioned the attempts of these organisers to revolt against Zarthoshti Din and its divine Institutions about which they are totally immersed in dense darkness of ignorance. The Community was in furore. Dasturs and Mobeds reacted sharply. A huge public meeting in Mumbai condemned the revolt.

Take it that Bardoli invasion is crushed. Conversion fanatics are stunned. Reports have appeared in Newspapers and I do not wish to repeat them.

These Bade - Khans need to be told that do not under estimate the religious sentiment of Parsis whether of Gujarat or Mumbai. Sirs, you selected Bardoli as the venue. Before that some donation was given to the Bardoli Anjuman. But the President of that Anjuman could not be so bribed. He was one of those who sternly opposed the mutiny of the bountiers against Religion. Mind, they were not fanatics. That word is more applicable to those who champion conversion, implying thereby that 'my religion is better than yours' which means 'yours is worse' - a downright insult to other divine Prophets and Avatars. On this earth each of the 5 billion thumb impressions is different. Nature has divided humans in different classes which are termed as "Daenao" in Gatha 31-11, 33-13, 34-13, 46-6, 49-9. I am sure, not all B P P trustees know how is it that 5 Gathas are indicated by these curious looking numbers. Let the Bade - Khans know that this fight of the Faithful is 150 years old - nothing new. These revolts are bound to be crushed, as has happened always!

Bardoli was then put on the shelf; those 4 issues were burnt. That ego reflecting B. T. Dastur "look face and don't laugh"! And then Ahmedabad was selected, another serious mistake. There the pent up fury burst out and the fiasco was greater than Bardoli. Ahmedabad reports are published, but certain very crucial and vital part is not told. See page 32.

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FIASCO OF THE FAITHLESS AT AHMEDABAD MEETING.

**THE VOICE OF THE FAITHFUL EFFECTIVELY RAISED
BY THE GUJERAT PARSIS.**

**SHROFF - TAMBOLI - GANDHI'S JOINT STATEMENT
IN JAME-JAMSHED.**

**KEKI GANDHI, A CONVERSION CHAMPION
IN LEAGUE WITH B.P.P.!**

**HIS DAMAGING STANCE IN 1982 AT THE TIME OF
DASTOORJI'S DEPUTATION TO PRIME MINISTER
INDIRA GANDHI AGAINST ADOPTION**

Congratulations, Arnavaz Mama! your report on Ahmedad Conference in Parsiana, January

2005 is excellent. It is substantially true, even impartial, although some bracketed portions may not be liked by some concerned people, and the sub-heading is slightly twisted. In any case it makes a most interesting and entertaining reading. I have a funny fortune to attend many such public meetings of the Parsis, where shouts and roars are showered.

I come from the haunts of Parsi-bhais

I make a sudden sally

Scathing, Sketching and Stretching too

And all pours down the valley

(With apologies to some famous poet I came across in school days but whose name I forget.)

That "show your Sudreh Kushti or else -----", I had seen decades back (in forties) on the stage of C J Hall in Bombay.

That "Insha - Allah" of poor Mr. Mogrolia of Madras is also correctly reported. But one thing is missing. Not all the speeches and shouts were reported, perhaps because they have not been recorded in the 9 tapes of the proceedings. At the top of page 39 of Parsiana, there are two pictures. One shows Mr. Areez Khambatta and Mr. Mogrelia, and the other Mr. Noshir Dordi with mike in his hand, and a young man Patvi. Noshir Dordi's speech has not been fully reported although some sentences are mentioned. The following is gathered by our special correspondents.

On the first day 18-12-2004 the proceedings were goody goody, compared to the next day. The last speaker was Yazdi Desai, who did speak on the burning issue of the World Body and definition of Parsi etc. (Parsiana page 30). But the participants from Gujerat Anjumans thought that there was an attempt to avoid or waterdown the main issues of and relating to conversion and bringing in of non-Parsis into the religious Institutions of the Din. The next day also proceeded on the same lines until Madrasi Mogralia stood up, with two bombs. One was "Parsis in Madras are much better off than in Ahmedabad or Bombay or any where";

and the other was "Insha Allah". The first irked the over-sensitive wealthy Mr. Khambatta. We are richer than thou, he shouted to that effect. The second bomb was just an excuse to burst. It was too flimsy an excuse, but some of the impatient Faithful caught it and the spring was released. Mr. Khambatta shouted that you could not ignore Dasturjis, they should be respected. He wanted to assign the duty of ascertaining which Anjuman was wealthier, to Mr. Hoshang Vania. (Very funny indeed). At about this time Noshir Dordi took up the mike. Amongst other things he said, you could not overrule seven Dasturjis. Do you want the terrorists and goondas to enter our Agiaris? You, a small crowd of 70 people cannot overpower 70,000 people. You have no right to interfere in religious matters. You want to be the Rainidaars? You the so called leaders owe your existence to the Society and our Society is based on Dharma. You have no right to play with Dharam. You want to repeat Bansda Navjotes? You want to thrust the domestic problems of your private homes on the whole community? Remember, we will give our jaan (life) but will not allow you to do this. Our feelings are bitterly strong. If you dare, come to Navsari and Surat.

The uproar increased. Many were speaking hotly in support of Noshir. Colonel (or some other militarily titled) Mr. Sethna stood and said "shut up". Noshir shouted, you, Sir are a military man; you have given excellent service to our country; we salute you. (Noshir actually gave a pseudo-military salute.) But remember you do not know anything about religion. By this time several people shouted shut up and poor military man sat down with a little bang. At one stage Homai Sethna the trustee of Surat P.P. stood up and said something about the unruly behaviour of the crowd and said "Kharaab lagey". The response was Shu kharaab lagey? Tamaru Potanuj krutya (kaam) kharab chae. Tema amne shu kharab lagey? Tame loko aaj bhasha samjo, tamare sathe saari bhasha chaltij nathi. Amaro ae vis varasno anubhav chae. Tamere panchayete mukeshne navjote kedhele ke nahi?

At one stage during Insha Allah commotion, somebody shouted: has Mogrelia Sudreh Kushti on his body? Mr. Khambatta the Chairman rushed on Mogrolia and snatched his clothes to verify, and declared that he had it on. (High level uproar indeed!).

The commotion had gone on for more than half an hour. All the office bearers, leaders and Bade Khans faces fell. They had the taste of the pent up fury of the Faithful Orthodox. Mr. Shroff was visibly hesitant. Mr. Tamboli had, on his face, anger and hesitancy running after each other. Some of the Bade Khans were wonder struck. Is this so serious - was the question oozing out from their faces. The rest of the proceedings then came back to normal. Ultimately, as is usual with our Parsi meetings, the flock of sparrows, after much Chinchee - Chinchee - noise, flew away from the big tree and the jungle was silent once again.

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As an aftermath from the fluttered nest in Bombay, a statement is published over the signatures of M/s. Shroff, Tamboli & Gandhi in Jame of 13th March 2005 and translated in Gujerati in Jame of 27-3-05, purporting to give guidance to the Parsis stated to have gone astray.

The first question to be asked is who are these self appointed 'Margdarshandhari's - the pilot guides.' The first two are the trustees of B P P. They are holding certain properties in religious and charitable Institutions. Justices Davar & Beamon have held in Il B. L. A. 85 = (1908) 22 I L R (Bom) 509, that the donors' intention in all these trusts is that the beneficiaries can only be those who are Parsis by race and Zoroastrians by Religion. In Saklat V. Bella, A.I.R. 1925 P.C. 298, Privy Council approved and followed that dictum. Shroff and Tamboli are bound to act on it. Now the third signatory Keki Gandhi does not believe in this. This is apparent not only from his public utterances but also and mainly from his attitude and action in February 1982, when 3 Dastoorjis, Meherjirana, Hormazdiayar Mirza, and Firozji Kotwal accompanied by Mobed Faramroz Antia, K. N. Dastoor, and Aloo Chhibar, called on the then Prime Minister Indira Gandhi, and the then Chairman of the Minority Commission Mr. Beg. C. J. Supreme Court (Retd.). Dastoorji Mirza very ably pleaded for total

exemption to the Parsis from Adoption and submitted a written representation signed by 7 Dastoorji's including the three.

The deputation was sponsored by Bombay Zoroastrian Jashan Committee **with the active help and support of B.P.P.**

During the meeting with the P. M. Smt. Indira Gandhi, Dasturji Mirza presented to her a copy of his Book "Conversion Caucus".

A report of these interviews was published in a small 24 page booklet by Bombay Zoroastrian Jashan Committee.

The Community's objection is well set out in the Booklet as under:

"The Adoption Bill is intended (i) to enable any citizen of India to adopt a child born of the parents from any Community or Race or Religion, and (ii) to confer on the adopted child all rights, social and religious, of the adoptive father.

Such adoption (i) would be against the commands, sanctions, traditions, prescriptions, dictates, practices, customs and usages of the Zoroastrian Religion; (ii) would infringe the fundamental rights of the Parsi Community and its members, guaranteed under Articles 25 and 26 of the Constitution of India; and (iii) would cause immense damage to the social and religious structure of the Parsi Community and accelerate its extinction- racially and genetically.

To illustrate, a child born of non-Parsi parents and adopted by a Parsi father, would claim the right to be stamped as a Parsi. He would claim all the rights of a born Parsi in all the religious, social and trust institutions of the Community. He would insist on being converted or deemed to have been converted, as a Parsi. He would claim entry in the Fire Temples, Dokhmas and other institutions. He would claim the benefits of all organisations and trusts meant exclusively for Parsis. If he is adopted by a Parsi belonging to the Athornan (priestly) class, he would even claim to be entitled to undergo Navar-Maratab ceremony (initiation as a Priest) and to have all the rights and privileges of a Priest including performance of "Boy - Ceremony" (a sacred Zoroastrian ritual) before sacred Fires and funeral and death ceremonies in Fire Temples!

When the deputation after meeting the P.M. went to see the Chairman, Minority Commission, **suddenly Mr. Keki Gandhi appeared and opposed the Dastoorji's stand.**

This clearly shows that he is one of the conversion champions and is working on it since years.

What was the attitude of the trustees of the then B.P.P.? **They whole heartedly supported the Dastoorji's, deputation and rendered substantial financial help, because they were like all their predecessors against conversion and genetic mix ups.**

Shroff and Tamboli are now sitting with Mr. Keki Gandhi! That is a moral breach of trust. It shows they are converted to conversion camp, which is legally a breach of trust - vide the judgments of Davar & Beamon J.J. With his known views on conversion and genetic mix-ups, the World Body, under Keki Gandhi's and Tamboli's active connivance will surely support all activities connected with these grave issues. The fear of the Faithful is justified on this ground alone. They are leading B.P.P. to these fatal activities. Gandhi's writings in FED. News Letter openly advocate all that the Faithful oppose. For instance, his reading of "the Law of the Land" in Feb. 2004. Issue is an exercise in stark ignorance of the law. He has no idea how a Court Judgment is to be read and what is the difference between a precedent and a statute.

So far as Mr. Tamboly is concerned, he also believes in conversion and genetic mix ups. He is strongly connected with the foreign wealthy, affluent and Faithless people.

As regards Mr. Minoo Shroff, he is just bewildered. He has not given any deep thought to the subject. His speech at Ahmedabad showed that the subject is new to him. There is no sense in saying that we would not support conversion and mix-ups, with Keki Gandhi at the bottom. (His signature is third!) There is no sense in saying that we would not repeat the Jew Chapter. With these champions in WB, a flock of Bulls is going to attack you, which you will not be able to resist. They have already made a beginning. Is there any wisdom or sense in saying that we have not received any applications from the so called Zoroastrian converts? Are you inviting Applications from them? Meher Master Moos will bring you a thousand. She had taken such converts or claimants of being Zoroastrians to an Agiary in Bombay. Some independent attempts are also being made from time to time. One was reported to have been made even in Udwarda. There is no sense in saying that even after 20 years trustees of Parsi Punchayet will be Parsis. The ghost you have created is the very definition of a Parsi. Yes, at this rate after 20 years, the Board of Trustees will consist of an adopted Muslim; a Z – claimant from Tazekastan; a pseudo – zorro - American claiming a Z – DNA back at his 7th ancestry; somebody claiming to be a "pure Parsi", without Sudreh Kushti and a Manashni Gavashni Kunasni batch on his broad military chest; and a fifth columnist from a terrorist organisation with his eye on the so called "Crores of Rupees" donated to and collected by B. P. P. as housing deposits, - all "Parsi" trustees!

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Every Faithful Parsi has to be vigilant at the approaching tornado. Ahmedabad meeting showed that they are. Don't explain them away as a rowdy crowd. They know from their experience that when the Faithless are in the hands of the devil, they are not to be resisted through goody goody ways.

Mr. Khojeste Mistry! you have done well to organise the Faithful. But you must be well read and well conversant with the history of the conversion caucus and the religious doctrines connected therewith. Don't just take pride in being a scholar; be a really humble one. Make your study deeper than what it is. Everybody is not going to nod his or her 'yes' to what you say. You will have to drop that nurture of yours. Don't underestimate the Faithful.

Ye Dasturji Sahebs! Be strong, firm, definite, convincing, inflexible, resolute, staunch, steadfast, unbending unwavering. Don't vacillate and colour your views according to with whom you are talking. A Dastur and a Mobed has not to care for any Bajirao. Community has now immersed in ignorance in spiritual matters. Guide them if you can. Your past vacillations are already brewing a revolt against you from the Parsi youths. This may burst one day, believe me. Don't just sign when somebody approaches you. Take your own initiatives. With the scholarship of some of you, you could have silenced Jafri 20 years back. Your foreign tours should not be just pomp and egoistic uprise or ham bacon feasts.

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WHITHER JAME JAMSHED?

During the 20th century, two Institutions opposed the conversion fanaticism: Jame Jamshed and B. P. P. Jame had its periods of eclipse when it supported the faithless. In 1945 Jame brought up the hoax of "open forum" as a first step towards the so called liberalism in the matters of religion. Jehangir Chiniwalla saw the game and gave incessant fight against the policy of Jame and frustrated its attempts to play with Religion and its spiritual Institutions, through Parsi Avaz weekly. The attempts then cooled down. But the damage was done. Jame closed down as a daily. The Weekly continued. Stalwart journalists like Keki Katki were no more with Jame, and in the immature hands of Rusi Dhondy, it was caught in storms. The so called liberals the Faithless got an entry.

A funny thing was happening during the Bardoli days (2003). The Gujerati section of Jame was siding the Faithful and the English, the Faithless, an extraordinary piece of editorship, indeed!

Now that conversion hydra has hissed again, Jame and BPP have gone in league. As recent as in Jame

of 3rd April 2005. Minoo Shroff declares : BPP Trustees are united on creating World Body (WB), which, he says, will be on specific terms that will "uphold" the autonomy of India to pursuing our religious customs, traditional, rites and rituals without any interference from other religions" and Jame calls it "a step in right direction"! What a tomfoolery! With Keki Gandhi the King of conversion, and Tamboly, the Vazir with sweet money in pocket, will surely and silently draw the boat of BPP to the mire of conversion and Faithlessness, and the silent Silloo, the timid and wavering Baji-bhai, the housing busybody Dinshah, the unaware and bewildered Minoo and Menck, and the too busy stiff naked lawman Dadi, will enjoy the spicy wind. Rusi Dhondi will fan them with a copy of Jame weekly. It is a tacit and gloomy confession that their Bardoli game of thrusting four religious issues had miserably failed. Ah! you will not play, with Religion any more? But who made you the champions of dabbling in communal affairs? Your one and only duty is to administer the trusts in accordance with the intentions of the donors. Therein too you have failed!

And ye! Rusi Dhondy, Don't you remember your mother, Jer Dhondy, who was a strong die hard fighter against Conversion? Have you cared to know the history of your Jame? Jame has always suffered a set back, financial and otherwise, whenever it has sided the so called reformists, liberals and faithless. One of the main reasons of the closure of Daily Jame was that fatal policy. And the Weekly! Oof! with publicity stunts spread throughout, the intelligentsia of the community take only seven minutes, on an average, to finish reading one issue. You require a training course in journalism in your own interest and public interest. Try to remember the days of Kekobad Katki!

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