

THE PARSEE VOICE

Vol. III. 3

November 2005

For Private Circulation

Is the BPP Pulling A Fast One? Why Has The Trustee Election Been Postponed? Was The CEO Nodding?

For two Sundays (30th October and 6th November, 2005) the Bombay Parsi Punchayet allowed the Parsee press to swing into poll campaigning for the election of a new trustee, which as announced by the BPP itself, via a Public Notice on the 30th October, was scheduled to be held on the 10th December, 2005.

Suddenly, on the 13th November, 2005, the BPP issued a new notice, stating, inter alia, "As per the schedule of dates fixed for the proposed election, the date of election had been fixed as December 10, 2005 whilst the last date for receipt of nominations had been fixed as November 16, 2005. However, as per Clause 58 of the Scheme for Election there should be a clear period of at least 30 days between the last date for receipt of the nominations and the date of the election.

"The Schedule of Dates therefore requires to be amended to that effect and a fresh schedule of Dates for the said election shall be notified shortly, after obtaining the Hon'ble High Courts Order for extension of time".

Is the BPP Telling The Truth?

Assuming, for the time being, that it is, when the first Notice appeared on the 30th October, weren't the trustees aware of Clause 58 of the "Scheme for Elections", which has been in existence since 1992 – for 13 years?! Was the CEO too busy receiving accolades for his letter-writing world record, that he blissfully

overlooked this Clause? Or, was he nodding?

If the last date for receipt of nominations, was 16th November, the election could have very easily been held on the 17th December (31 days after nomination), instead of 10th December! This date would have also fulfilled the statutory requirement of filling the vacancy in "not more than 2 months from the date when such vacancy shall have occurred" (Clause 55), for Mrs. Silloo Kavarana had passed away on 17th October, 2005!

So, the question that once again needs to be asked is, is the BPP telling the truth? Or, is it that the reason lies elsewhere?

We are certain that the latter is the case. In our October 2005 issue, we had stated that it was improper and even illegal to hold the BPP trustee election with the 13-year-old, defunct Anjuman Committee, inspite of the High Court Order of 1st April, 2005, which had spelt out the norms for the election of the new Anjuman Committee. **From 1st April to 30th October, 2005, the BPP trustees did not bother to carry out the Court Order!** Presumably because, most of them were too busy attending the 8th World Zoroastrian Congress in London or were trying to find ways and means to form the World Body of Zoroastrians or were trying to form strategies for the meeting of the Federation of Parsi Zoroastrian Anjumans of India!

Is This How A BPP Trustee Is Supposed To Function?

Thus, nearly seven months passed after the Court Order and the BPP trustees did not bother to set up the machinery required to conduct the election of the Anjuman Committee members, which now will have to be on an unprecedentedly mammoth scale!

It was only after the BPP lawyers drew the trustees attention to the hard fact that first the new Electoral College has to be formed to elect a new trustee, that the trustees and their CEO woke up to harsh realities!

The last question that remains to be answered is that, in the notice published on 13th November, quoted above, we are told that the trustees are seeking “extension of time” from the High Court; for what? For the new trustee election with the old Anjuman Committee or

for the election of a new bigger Anjuman Committee itself?

This whole exercise, of having an Anjuman Committee, holding elections for members of the Anjuman Committee every seven years, going to the High Court from time to time for amendment of the Scheme of elections, is one in total futility! Just imagine! Hundred of thousands of rupees are unnecessarily wasted, there’s criminal waste of time and energy of all concerned and, today, for more than a month there are only 6 BPP trustees functioning!!

As per the new court-sanctioned rules, 3000 to 4000 Anjuman Committee members will have to be first elected! They will then vote for a new trustee. What’s wrong then, in having Direct Adult Franchise, where 15,000 to 20,000 Parsees will vote in an election? At least, every seven years the voters themselves will not have to be elected?

**Demolish This Monstrosity
At Doongarwadi !**

BPP Trustees Guilty Of Anti-Zoroastrian Act

In a section of the Parsee press, a notice appeared on Sunday, 20th November, 2005, which is supposed to be inserted by Mumbai’s Doongarwadi management (also BPP) that read: “This is again to inform the Parsi community that the refrigerated Mortuary with a capacity for maintaining two corpses at a time, installed at the Doongarwadi, is functioning and its facility is being availed of since September 2002.

“For details please contact the Manager of the Doongerwadi on... or the Supervisor of the Doongerwadi...”

Three years and a few frozen Parsee corpses later, the custodians and administrators of Doongarwadi are now out to tempt members of the community to bring their dead not to the *bungli* and the *dakhma* but to that unthinkable thoroughly anti-religious mortuary, which has, in the first place, no business to be there!

Three years ago, when this contraption was first installed next to the Albless *bungli*, some of us had raised strong objections against it. We were told, quite gleefully, by some of the BPP trustees

that an Iranian couple had donated the entire amount, courtesy, Rustom Tirandaz. When Tirandaz was asked about it, he had replied that he wasn't aware that it was against the very principles of the Zoroastrian religion.

Immediately thereafter, the three High Priests residing in Mumbai, Dastur Dr. Hormazdyar K. Mirza, Dastur Dr. K.M. Jamaspasa and Dastur Dr. F.M. Kotwal, wrote a letter, published in the Jam-e-Jamshed Weekly, strongly criticising the presence of the structure and asking that it be immediately removed!

But then, as expected, in recent years, BPP trustees are adept at cocking a snook at such genuine protests. That is exactly what they did!

Why has this irreligious, hopelessly incongruous monstrosity been allowed to be perpetrated at Doongarwadi? The reason given by those who donated the amount as well as the BPP trustees, who allowed it to be constructed there, is that Parsee emigres, the NRIs, sons, daughters, etc. who have settled abroad, can zip back to Mumbai when a parent kicks the bucket!

We had asked a simple question, earlier. We repeat it: Who are they going to meet/hug/kiss? A veritable slab of ice? The biggest culprit here? Excess of EMOTION. When such a culprit is around, religious doctrines and injunctions get tossed out of the window!

Religious Prescription

Ideally, after a **Zarthoshti** passes away, the *sachkar* (ritual ablution) should be performed in the same *geh*. That is because the *Nasa Druj* or the 'demon' of putridity aggravates and accelerates as time passes. The *sachkar* ceremony in which **Taro** is used and the three karsh magnetic circuits are drawn, contains and controls this putridity. What happens when the *Nasa Druj* increases? The soul, which after years of deep slumber, has just come out its stupor, is attacked by Ahriman and his hordes. As time progresses and the *Nasa Druj* gets stronger, it meets with the dark forces and torments the soul.

The most unfortunate fact about some present-day Parsees is that, they are blissfully unaware of the existence of the soul, alongwith other subtle bodies like the astral (*Keherp*) and etheric (*Azda*) that surround the physical body of every human being!

It is these subtle bodies, who, with the soul, have to be taken special care of, after death. The *Druj-e-Nasu* attacks the just-awakened soul and these bodies, with utmost viciousness! If *Sachkar* is performed in good time, the **Druj** is contained.

So, after death, it's the Zoroastrian's **soul**, which stays on earth till the dawn of the *Chaharum* day, well ensconced in the astral body, near the head.

Soul's Torture And Lamentation

If, therefore, the **sachkar** is **not** performed as soon as possible after death, the soul undergoes that torture and atrocities perpetrated by Ahriman and his hordes, which, if a living human were able to see, he would go mad. One can only imagine the lamentation of the just-awakened soul, if the physical body, alongwith which are the etheric and astral bodies, as well as the soul, is kept inside a mortuary. **For hours together, the soul and the astral body (Keherp) are under the control of the armies of the Dark Side of Nature! Sachkar and Sagdid (sighting by the dog) have to be done, as soon as possible, after death.**

A mortuary is totally alien to the Zoroastrian eschatological procedure, and the ultra-emotional survivors, who have deprived the soul of the solace of *sachkar*, as well as the BPP trustees commit a cardinal sin everytime a Zoroastrian corpse is shoved inside the mortuary!

Both, the BPP trustees and the Doongarwadi Committee would do well to demolish this anti-religious structure forthwith, lest some day, someone complains of poltergeist activities – even at Doongarwadi!



Pretentious Parsees – To Ponder...

In the month of November, certain events took place in a section of the Hindu community in Bhubaneshwar, Orissa, which are an eye-opener for the Parsee community and, particularly, for those pernickety Parsees, like the trustees of ARZ or a panthaky or two of certain Agiaries of Mumbai, who, because of ignorance, take pride in allowing a non-Parsee spouse of a Parsee woman to attend the Zoroastrian prayers/rituals performed in a temple or elsewhere.

It should be remembered that idols in a few Hindu temples only, are consecrated. Therefore, non-Hindus are non-permitted there.

In the case of Parsee fire-temples, all of them having any or all of the three categories of fires – Atash Behram, Adaran and Dadgah – are consecrated and non-Parsees are not allowed inside.

Coming back to the Bhubaneshwar temples, where the incidents occurred in November, we find that an American lady, Pamela Fleig and her husband, Anil Kumar Yadav of U.P. whom she had married, after “becoming a Hindu” under the Arya Samaj rites in June 2005, at Varanasi, went to the 11th century Lingaraj temple, but were denied entry, as the temple has never allowed a foreigner to enter in the past. Twice the couple was denied entry, after which they lodged a police complaint. All that the police could do, was register a case. **“It is a religious matter and we cannot help the couple enter the temple. It is the temple authorities that can grant them the permission,”** said the police officer.

The more important factor is that though the Shankaracharya of Puri intervened later, the

temple priests would not relent.: An object lesson for some of our **buzdil** priests, who, even if they don’t encourage entry by aliens, do not have the guts to stop wrong persons from entering the sacred Fire Temple!

Thai Princess, Too!

As if this was not enough, a little later, the other famous temple in Orissa, the Jagannath temple of Puri, also refused permission to the Indira Gandhi Prize for Peace winner, the Princess of Thailand, Mahee Chakri Sirindhorn.!

A senior temple official told the Time of India News Network: “This has been a practice for centuries”. In this case, the Central Government itself had sought a clarification from the Orissa government, whether the Princess would be allowed entry into the 12th century temple. Said the official, **“We consulted the temple’s body of priests and pundits, who did not agree.” Bravo! Converted Hindus, Buddhists and Jains from other countries are not allowed inside this temple!! Champions of “World Body of Zoroastrians” should take careful note!**

Non-Hindus Not Welcome In Guruvayur Temple In Kerala

As if all this was not enough, the DNA. Sunday edition of 20th November, 2005, reported that the famed Shree Krishna temple in Guruvayur, in Thiruvananthapuram, performed repeated 15 pujas for a marathon six and a half hour session on Saturday, 19th November. Why? **Because the priests found that a non-Hindu had been present in the temple for five days!** Another object lesson for Parsee priests and trustees of Fire temples, who come out with lame excuses, like, *Hamey shun kariye?* from time to time?

“It is a grave mistake on the part of the Zoroastrians of today, who try their best to twist and turn the Zoroastrian principles to suit their favourite physical arrangements of ease and comfort.

“If we are unable to observe truthfulness owing to our commercial object of enormous gains in this age, it is not, therefore, proper to say that Zoroaster has never taught truthfulness but that some later priests have preached this most impracticable lesson.

(contd. on page 5)

For Sale : Dakhmas & Dadgahs!!

Bhesan-Rander-Okha Show The Way!

Parsee Trustees Help Us Reach Peak Of Kaliyug!

It keeps happening with uncanny regularity these days. Trustees, appointed to hold the property in trust, to administer and manage them prudently, themselves selling the trust property, as if it is their own, without adequate permission or sanction.

The latest reported case is that of the Rander Parsi Anjuman – Rander being a small town near Surat. During the time of Davar Cowasji Tehmurasp Mody, a great part of the Dakhma land belonging to the Rander Anjuman was sold to Eruchshah Jabbar, Avan Eruchshah and Zarir Eruchshah. This was in 1996. No permission of the Charity Commissioner, it is alleged, was taken. At that time, the value of the land was about Rs.2 to 3 crores! The sale value, however was shown as a meagre Rs.20 lacs, perhaps to evade stamp duty?

In less than 4 months, the Jabbars sold off the entire property to a Syedpura doctor, Shrikant Shah, his wife and his son for a paltry Rs.3.34 lacs!! It is alleged that the late Davar Mody only made a pretense to sell the property to Mr. Jabbar, in the first place, when he actually wanted the land to be given to Dr. Shah! The

present trustees of the Rander Anjuman are Mrs. Roshan Mody and her daughter Pervin, who many years ago, had ‘married’ a muslim!

What is most galling and shameful is that the land at Bhesan, near Rander, contained one **Dakhma** and a **Dadgah!** Today, as per reports, the **Dadgah** (not a **Dargah!**) houses a Muslim family and bootleggers have established their **adda** inside the erstwhile **Dakhma!**

Thanks to the enterprise and resourcefulness of the Parsi Zoroastrian Men’s Assembly of Surat, led by the likes of Yazdi Ichhaporia, Bhikhaji Davierwalla, Farrokh Kharas etc. this scandal has come to light and the new Collector of Surat, Ms. Vatsala Vasudev, has called for all the papers and documents, for a thorough inquiry.

Instead of chasing crooked shadows like the World Body of Zoroastrians, why can’t the President Minoo Shroff and the Hon. Secretary, Keki Gandhi of the Federation of Parsi Zoroastrian Anjumans of India, stall and/or retrieve such valuable properties in Gujarat, which are slipping out of the community’s hands?

“If we are incapable of self-control, and if under the stress of some untoward circumstances, we are caught in the clutches of improper lust it would not be scholarship for any one to say that Zoroaster has sanctioned the practice of keeping alien mistresses and has allowed initiation to such aliens and their issue.

“If we are forced to go bare-headed with our Christian friends for the sake of sham etiquette, it does not follow that Zoroaster has not enjoined the necessity of covering the head.

“If we are graduates of any modern university, it is simply ridiculous to say that we are masters of all branches of knowledge, and that, therefore, the time-worn teachings of Zoroastrianism must be thrown to the dogs.

“Let pride and prejudice give place to humility and earnestness. Let destructive activity of ignorant religious controversy die out so that the constructive energy of enlightened propaganda may begin to work for the future edifice of a glorious revival once more of all the most beautiful and most charming teachings of the Law of Zarathushtra!”

– ***Ervad Phiroze S. Masani***

The Last Word On The "Hafta Keshvar Zameen" Controversy

Parsees Deliberately Misled For A Century!

ARZ Trustees Guilty Of Lies & More Lies

In **The Parsee Voice**, Vol. II 9 & 10 of January 2005, this subject was taken up to refute the argument of the ARZ and its predecessors, who, for nearly a hundred years, have been using the Pazend words, **Hafta Keshvar Zameen**, to bolster their propaganda of conversion in the Zoroastrian religion. According to them, the translation of these words indicate that the Zoroastrian religion is supposed to be spread on the "7 continents of the earth"!

For the Zoroastrian devotee, these words first appear in his daily prayers in *Kerfeh Mozda*, recited in the *Sarosh Baaj* prayer. **In the whole of *Kerfeh Mozda*, there is not the slightest reference to the Zoroastrian religion, in the first place!** The prayer constantly talks about the effects of doing good and benevolent deeds all over the world.

It says that, "may I create **Ashoi** for the love of my soul. May I receive the share of all the good deeds of the highly evolved souls, who have achieved salvation, who belong to the **Hafta Keshvar Zameen...** May such evolved souls live very long!"

We repeat: in this whole prayer, there is absolutely no reference to the Mazdayasni Zarthoshti religion! So, when there is not even a whiff of reference or even an indirect inference one can extract from a single word in this prayer, it is outright dishonesty to fool the gullible Zoroastrians! *Kerfeh Mozda* is a Pazend prayer. The words *Hafta Keshvar Zameen* are the exact translation of *Hapto Karshvaireem Zaam* and similar expressions in the Avesta. There are many Avestic scriptures in which they appear, like *Ushahin Gah*, *Khorshed Nyaish/Yasht*, *Meher* and *Rashne Yashts*, the *Vendidad*, *Visperad*, etc.

Here we shall take just two examples *Ushahin Gah* and *Khorshed Nyaish*. In paragraph 5 of the

Gah, it is stated inter alia "We revere (or, are in tune with) the rays of *Ushahin*, which arrive with great speed for help, faster than air with the speed of steed, which spread across and around the **Hapto-Karshvaireem Zaam** (the ground of the seven **Keshvars**).

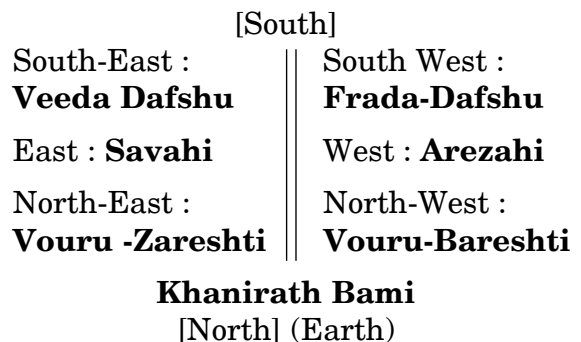
In the **Khorshed Nyaish** para 13, it is mentioned, "If, truly, the Sun does not rise at all, here, in the **Hapto Karshva**, all the (existencies), the demons will destroy..."

There is absolutely no reference to the "spreading of Zoroastrianism religion" on the so-called "seven continents of the world!"

This is one reason why we insist that the ARZ trustees and all those who blindly follow them are lying to the community!

The other, perhaps even more vital reason for accusing ARZ of distorting the meaning and interpretation of the words *Hafta Keshvar Zameen*, are the pertinent references available in the *Sarosh Yasht Vadi* and *Rashne Yasht*. While the **Sarosh Yasht, Karda 12 para 31** has reference only to one **Keshvar - Khanirath Bami**, what is very significant is the demonstrative adjective used with it: *Imat = this* particular **Keshvar**, which is **Khanirath Bami!**

The **Rashne Yasht** is even more explicit. From *Kardas 2* to *Karda 8*, it fully vindicates the diagram given in **The Parsee Voice** of January 2005, which is repeated here.



In that issue, it was stated: “Thus, the terrestrial **Kharinath Bami** (which is centrally located) is entirely different from the six **Keshvars**, which are not on earth, but located far above, in the super-ethereal heights”!

This is exactly what the **Rashne Yasht** has to say. In **Kardas** 2 to 7, the above or upper **Keshvars** – **Arezahi, Savahi, Frada Dafshu, Veeda-Dafshu, Vouru-Bareshti** and **Vouru-Zaveshti**, respectively, are referred to with the demonstrative adjective *upa*, meaning ‘up’ or ‘above’. While, in **Karda** 8, the demonstrative adjective *Upainat* = “this”, is

used for *Khanirath Bami*, meaning, here, on earth, only for this Keshvar!

We reiterate with all the emphasis at our command that the ARZ trustees and their supporters and sympathisers are deliberately and wilfully misleading the Parsee community, with their distorted presumptions and interpretations of the Zoroastrian scriptures. No true, faithful Zoroastrian should ever fall for the weekly adverts and propaganda of the ARZ, because what they propagate is totally alien to our religion!

Why Are The Trees At Doongarwadi Not Yet Numbered?

Readers will recall our article, “Mysterious Goings-On At Doongarwadi” in the October 2004 issue, wherein we had questioned the stupid idea of “beautifying” Doongarwadi!

Once again, in November this year, at the car park, hectic digging activities were reportedly seen by locals around Doongarwadi.

Dr. Viraf J. Kapadia had rightly suggested a year ago, that **the Bombay Parsi Punchayet is duty-bound to number the trees that grow on the vast premises, so that a proper check can be kept.** Instead of doing that, the BPP seems to have a penchant for planting small ornamental shrubs, which can be easily uprooted, when wanted!

Many in our community do not know that after Dr. Anahita Pundole bitterly complained about the deforestation at Doongarwadi, last year, the Vice-President and Hon. Gen. Secretary Mr. N.N. Naik, of the National Society of the Friends of the Trees, had written to Minoo Shroff, the Chairman of the BPP, protesting against the “unauthorised tree cutting at Doongarwadi”.

Excerpts: “Please refer to the report in Times of India dated 25th September 2004 and also your

immediate negative response published in Times of India 29th September, 2004.

“Instead of straight away denying factual position of destruction of trees in Doongarwadi area, you should have ordered an inquiry by knowledgeable residents from around Doongarwadi area to find out the real position

“The Doongarwadi area was known as miniforest which was providing enough oxygen to the nearby area and helped keeping the area green and cool. I hope you will agree that during last 4-5 years the green cover of the area is reduced substantially with the result that the area has become warm and the beauty of Nature has been badly affected. You may also check up whether the population of the birds have gone down due to non-existence of big and valuable trees”.

Mr. Naik had offered to provide expert advice alongwith the officers of the Tree Authority of India, Brihan Mumbai Municipal Corporation, etc.

We do not know if the BPP replied to the letter. May be, the PRO, BPP can throw light on this?



સુરતની તન્નાની ધર્મશાળામાં ચાલતી બેદાદી!

કોઈ જવાબદાર ઘન ઘન ઘોરી છે કે નહિં?

તંત્રી, ઘ પારસી વૉઈસ

સુરતમાં પારસી કોમ માટે બે ધર્મશાળાઓ છે, એક ઉકરજીની જે અતિ પુરાણી છે અને બીજી તન્નાની.

ઘણી દિલગીરી સાથે જણાવું છું કે તન્નાની ધર્મશાળા જે તેનાં મેનેજર શ્રી નોઝર દાઝવાલા અને તેમનાં પત્ની ચલાવે છે, તે એટલી ખરાબ હાલતમાં રાખેલી છે, કે થોડાક મહિના અગાઉ, હું ને મારાં ઘણિયાણી ત્યાં ગયાં હતાં, ત્યારે જે બેદરકારી અમોએ જોઈ, તેનેથી બહુ દુઃખ થયું.

આ ધર્મશાળામાં ૧૨ થી વધુ રૂમો છે, સારું ફર્નિચર, ખુરશી, ટેબલ, ઢોલિયા, વિ. છે, પણ તે દરેક પર મણ મણ ઘૂળ હોય છે અને ખૂબજ ગંદી હાલતમાં રાખ્યા છે! સંદાસો, અને નાહવાની મોરી પણ એટલાજ ગંદા છે, કે ત્યાં નાહવાનું તેમજ ટોયલેટ વાપરવાનું પણ અશક્ય બને છે!

અમોએ મીસીસ દાઝવાલાનું ધ્યાન ખેંચ્યું હતું, કે આવી સારી ધર્મશાળાને એ લોકોએ કેટલી ગંદી હાલતમાં રાખી છે! તે ઉપરાંત, આ ધર્મશાળાનાં ટ્રસ્ટીઓ, નાજુ એમ. પરિયાવા, હોમી એમ. કેલાવાળા, રોહિન્ટન બી. ભાઠેના, વિ.ને પત્રો લખીને આ ધર્મશાળાની હાલત જણાવી, તે છતાં, ધર્મશાળાની ગંદકીને લગતી હાલત સુધરીજ નથી!

આ અતિ દુઃખની અને શરમની વાત છે, કે બહારગામ નાં પારસીઓ જેઓ સુરતનાં બે આતશબહેરામ પાદશાહો, તેમજ ગોટીનાં આદરાન, વિ. ને નમન કરવા જાય છે, તેઓ આ ધર્મશાળાનો લાભ બિલ્કુલ લઈ શકતા નથી.

અમને કહેવામાં આવ્યું કે ધર્મશાળાનાં મેનેજર તો બહારનાં ભોણાઓ મોકલવા ઉપર ખૂબ ધ્યાન આપે છે એટલે ધર્મશાળામાં ઘૂળનાં લેપડાઓની તો તેમને પરવાહજ નથી!

આ પત્ર લખી હું જાહેરમાં આ ધર્મશાળાનાં ટ્રસ્ટીઓ તેમજ મેનેજરને ખાસ અરજ કરું છું કે પાંચ પાંચ કામ કરવાવાળા માણસો હોવે તન્નાની ધર્મશાળામાં નિયમિત સાફ સફાઈરાખે કે જેથી ભાવિક જરથોશ્તીઓ તેનો લાભ લઈ શકે!

લી. આર.પી. નલ્લાશેઠ

[તંત્રીની નોંધ :

સુરત જેવા શહેરમાં એક પારસી ધર્મશાળામાં સફાઈ સુગડાઈ નહિં હોય, એ માનવાનું ગોયા અશક્ય લાગે છે! પરંતુ ઉપલો ચર્યાપિત્ર, જે મુંબઈનાં એક સદગ્રહસ્થે લખ્યો છે, તે હકીકત પૂરી પાડે છે. જો તન્નાની ધર્મશાળાનાં મેનેજર આવી લાપરવાહી બતાવે અને તેનાં ટ્રસ્ટીઓ પણ દાદ-ફરિયાદ લે નહિં, તો પછી સુરતનાં કેટલાક ઉત્સાહી, ઉમંગી જવાન ભાઈઓ, જેઓ ધાર્મિક અને સામાજિક જગ્યાઓ અને મકાનોને બચાવવામાં આગેવાની ભર્યો ભાગ ભજવે છે, તેઓએ આ બાબતમાં પણ પૂરી જુસ્તેજુ કરી, યોગ્ય પગલાં ભરવાં જોઈએ. આશા છે જે આવતા ઈ.સ. ૨૦૦૬ નાં નવાં વર્ષથી, આ ધર્મશાળા પારસીઓને રહેવા લાયકની બનાવવામાં આવશે!]

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