

THE PARSEE VOICE

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A One-Man Army Throws A Spanner In The Works Of The FPZAI!

Juc(ed)-Up Areez Khambatta Kay-Os The Heavyweights Of The Executive Council!

If Hrithik Roshan could do it in the advertisement, after downing a glass of Rasna's Juc-Up, can the man behind the famous fruit-concentrate be far behind?

We are talking about the meeting of the Executive Council of the Federation of Parsi Zoroastrian Anjumans of India, held at Thane on 25th and 26th March, 2005, already alluded to in our last issue, where **The Parsee Voice** was not allowed entry.

Since juvenile Jame's (one can say with some certainty, that at 175, its second childhood has already begun: haven't you noticed that, of late, it has occasionally been in the habit of bawling like a babe, "Wah! Wah!" reporter, (*Baapu, Tamey Pun!*) write-up was all about Amdavadi food and belittling and discrediting the President of the Ahmedabad Parsi Panchayet, Areez Khambatta, we checked out with a couple of those who attended the Thane meet.

Right from the word, 'Go', Khambatta, knowing fully well that he would be a one-man army battling against a battalion of Anjumans, who were armed to the teeth with totally undemocratic amendments, he had to take the bull by the horns.

The invite for the meeting, signed by Keki J. Gandhi, Hon. Secretary, FPZAI dated 24th February, 2006, said, among other things, "It may please be noted that admission to the venue of the meeting is restricted only to the members of the Executive Council to whom this invitation is addressed. You are requested to extend your cooperation to the volunteers by showing them this invitation and your photo ID."

Why the photo ID? Here were Vice-Presidents of the FPZAI invited to an Executive Council meeting. So, where was the need for any identity evidence? In fact, Gandhi's instructions to the invitees, smack of a school-marm pushing the panic button to avoid gate-crashers!! No wonder that the Pioma honcho cocked a snook at such a humiliation and stormed inside the hall.

Once inside, he almost single-handedly tackled the wiles and guiles of the FPZAI gestapos and held the fort for two whole days! He saw to it that no arbitrary decisions regarding the radical amendments to the Federation's Constitution were taken, till the smallest Anjuman was informed about the proposed changes, and till a proper response is received from all Anjumans. For that, a two-month period has been given.

From the hurly burly of the Thane meeting, where he had to lock horns with the not-so-high and the mighty, Khambatta went back to his stronghold, Ahmedabad, and dashed off two letters, one to the Presidents of all Panchayets and Anjumans, which is reproduced here and the other, a letter to the newly appointed Joint Secretary of the FPZAI, Dinshaw Mehta, a trustee of the Bombay Parsi Panchayet, with Keki Gandhi.

'Yeh to Ace Hai Boss!

The Presidents / Trustees / Committee Members of All Member Anjumans of FPZAI

At the Executive Council meeting held in Thane,

on 25th and 26th March 2006, Jehangir Bisney of Secunderabad-Hyderabad Anjuman tabled a **proposal for a radical change in the Constitution of the Federation.**

In the original FPZAI constitution each Anjuman big and small, has one vote each. As per this new proposed Constitution, **this voting power has been taken away and most of our small anjumans have been disenfranchised**, and their voting power reduced to practically nothing! The very spirit with which the Federation was created is not only being destroyed by this proposed voting structure, but more importantly, the control of the Federation is being put in the hands of a few reformist Anjumans instead of all the Anjumans as enshrined in the original Constitution. **We believe this new move to be a highly dangerous one.**

As you are aware, in the last 2 years, the attention of the Federation leadership, has been mostly focussed on controversial issues, like wanting to join a Cosmopolitan World Body, legalizing adoption, accepting children of non-Parsi fathers and other socio-religious issues.

Until now, **the Federation leadership has not been able to take forward their agenda of radical reform due to the united opposition of the small traditional Anjumans, who comprise the majority in the General Body. The proposed new Constitution, with one stroke of the pen seeks to break the backbone of the General Body by reducing the voting power of all the small Anjumans, making it easy for the reformist leadership to pass controversial, religion-related Resolutions, in the near future.**

We had earlier succeeded in preventing the formation of the Cosmopolitan World Body, because a substantial majority of the Anjumans saw merit in upholding the tradition and therefore opposed the radical plans of the leadership. This new proposed constitution is being introduced in order to make the smaller Anjumans powerless so that the voting will not be 1 Anjuman=1 vote, but a percentage of votes will be given to each Anjuman.

As per this new Constitution,

- 1) Your Anjuman will have a voting power of _____
- 2) Further, the combined voting power of almost **50** small Anjumans works out to a **mere 10.3%**.

- 3) Under this new constitution recommended by the Secunderabad-Hyderabad Anjuman and initiated and drafted by Jehangir Bisney, the **BPP** will be given voting power of **25%**.

If we were to accept this, discriminatory voting pattern as suggested by Bisney of Secunderabad-Hyderabad Anjuman, **it means that even if 50 or more small Anjumans together opposed a Resolution, they would be ineffective.**

In simple terms, this means that a Resolution can be passed, despite an overwhelming majority of Anjumans voting against it. This is just one example of clearly showing the direction, the **leadership** wants to take the Federation in.

Further, an amendment is sought to Rule 6, whereby an Anjuman will not be able to depute a representative to act on its behalf at any Federation meeting.

If your Anjuman has faith in a particular “representative”, to act on its behalf, and since the Federation has always boasted that the functioning of every individual Anjuman is **independent and autonomous**, how can it now dictate to you, who you can depute on your Anjuman’s behalf? Very often the small Anjuman members find it difficult to travel long distances to attend Federation meetings. Why shouldn’t they have the option of deputing whomsoever they wish, to speak and act on their behalf at these Federation Meetings?

It is obvious that this amendment is being proposed with a view to oust the “representatives”, who have been attending the recent Federation meetings and who have prevented the Federation leadership from taking the community in a direction **contrary to that advised by our learned clergy and religious scholars.**

It is important to assess honestly, the role played by the “authorized representatives” sent to the Federation Meetings, by various Anjumans. The reason why rule 6 is being thrown out, is because the leadership blames the “authorized representatives” for opening the community’s eyes to the dangers of the Cosmopolitan World Body. However they fail to admit that those promoting the Cosmopolitan World Body, were misrepresenting the facts to the community. When Mr. Rohinton Rivetna (FEZANA) made his presentation in favour of the Cosmopolitan World Body at the last meeting, it was finally revealed.

from the horse's mouth itself, that Converts would in fact become members of the World Body! Hadn't our leadership denied this fact publicly, and kept us in the dark about this reality, for the last 2 years?

If this new Constitution is approved by the present Executive Council, you can be sure that not only will the Cosmopolitan World Body, **but all controversial religious issues will be resurrected again** and they will thrust changes in our religious beliefs and practices through the Federation. **And this time round, if the new voting pattern, is accepted, then the voice of the majority of Anjumans will be silenced by the reformist group.**

Besides, the above, there are many other grey areas appertaining to this proposed Constitution. For example, if the voting pattern is as per the Anjuman's membership, what happens to the Anjumans of **Surat and Navsari** which house a large Parsi population but have **NO members** who can elect the trustees. Or to **Poona**, which has a membership of only 1200 Parsi Irani Zarathushtis but where over 10,000 humdins reside? How many exceptions will this new Constitution carve out **and to what purpose?**

In view of the dangerous nature of this new proposal and in the greater interest of the community, we urge your Anjuman to totally reject this proposal for changing the Constitution.

The malafide intent behind this new Constitution becomes further clear when one sees that the entire voting pattern is sought to be changed at the General Body level, but the same yardstick is not applied at the Executive Council Level. The composition of the Executive Council is kept the same to keep intact, Keki Gandhi's power base. For example:

1) At present, the North Zone, which has no more than 550 members, is allotted five (5) seats on the Executive Council, while West Zone (B) which represents ten times more members, (5,500 members), is given only 2 seats. And West Zone (A), which represents over 15,000 members, (excluding Bombay) is also given only 2 seats. Why should the North Zone have such heavy representation in the Executive Council?

If at all the Constitution was to be amended, it was this absurdity that should have been weeded out.

Instead of snatching away the legitimate rights of smaller Anjumans, which weakens the working of the Federation, **we should strengthen the Federation, by concentrating upon salvaging defunct and dwindling Anjuman's properties and thereafter rehabilitating our humdins who are living in abject poverty in many of our smaller anjumans. That is what our Federation was set up for and not for interfering in religious and socio-religious matters, of the community, which should be left in the domain of the learned clergy and scholars.**

The Executive Council of the Federation have not even bothered to circulate the proposed Constitution to the general body members, thus far, in the hope that they will be able to push through their hidden agenda through stealth and guise.

We hope that you will read the proposed constitution, and then see merit in our concerns and agree to totally reject the reformist agenda, hidden in the clauses of the new proposed constitution.

Areerz Khambatta – Vice President, West Zone 'B' – (FPZAI)

President, Ahmedabad Parsi Panchayat

Extracts From The Letter To The New Joint Honorary Secretary – FPZAI, Dinshaw Mehta

Dear Dinshawji,

Congratulations on your becoming the Hon. Secretary. I had kept my fingers crossed as I was definitely expecting some tricks to be played by our President colluding with Mr. Gandhi to bypass you and ignoring the convention and practice being followed since years, as they did, by preventing the smaller Anjumans from attending this Executive Council Meeting in March 2006.

I would earnestly request you as the new Hon. Secretary, to give first priority to the important issue of **Rehabilitation**, intrinsically woven with the Defunct and Dwindling Anjumans. In the case of Rehabilitation of our downtrodden Humdins residing in distant remote areas it was really absurd on the part of our President to shirk his

responsibility by stating “Regarding rehabilitation of Humdins, it is a large task which has to be addressed by the Anjumans themselves and the community at large as we are all doing in Mumbai”. **This as usual contradicts his own earlier statement**, “Be assured that my colleagues and I are devoting our utmost energies to the socio economic upliftment of the community. But who is interested?” This is our FPZAI President and his mentality and its further proof is his ridiculous statement that “he wants to look after our Zoroastrians gone abroad” instead of immediately helping our downtrodden Humdins **in India as he should**, although he has not yet become the President of the Cosmopolitan World Body.

Our President’s lack of commitment to our community in India especially the poor and downtrodden, living scattered all over India is quite shocking. I had therefore to point out that this was FPZAI’s most important task as mentioned in the Aims and Objects of the Constitution and that our Federation is meant more for these poor Humdins of India who are helpless and not in the habit of going about with a begging bowl. Help should be given to bring these helpless Humdins back into the mainstream of our Community and FPZAI should immediately come to their rescue. Defunct and dwindling Anjumans having hardly 4 to 5 families also need FPZAI’s immediate help and they can easily be looked after from their own money from their defunct anjuman properties. This to some extent will also solve our problem of dwindling numbers but unfortunately, most of our FPZAI leaders’ time, including our bi-annual meetings, are spent on Cosmopolitan World Body, conversion etc. etc.

To convince the Executive Council about this simple but crucially important point, I had to read out various minutes of the last 10 years wherein Presidents and Vice Presidents of several Anjumans as well as all the Anjumans at our first West Zone ‘B’ Anjuman meeting held at Ahmedabad in September 2003 wanted FPZAI to tackle the cases of defunct Anjumans more seriously, but unfortunately their plea had fallen on deaf ears. This time at last most of the delegates agreed that the Federation should take this matter seriously and immediately and deal with it professionally as pointed out by me time and again as these properties are worth about Rs.500 crores. Further, as the amounts received so far from these properties are not revealed although asked for several times, nor

are we informed of the expenses incurred, please furnish details of both to enable the Executive Council delegates to know and realize for themselves the progress made by Katpitia and Co. since the time when Mr. Anklesaria had resigned about 10 years back.

Our dignified President expressed his displeasure about my letters but I fail to understand how their phraseology and tone offended him when he knew in his heart of hearts that what I say is true. It is because he never replied to my letters nor acted upon any of the issues that I had raised, **especially those needing immediate attention like Dwindling Anjumans where delay is dangerous and which forced me to repeat these points again and again and use strong words**. Instead of taking action, our President chose as is being often done during company AGMs, to try and gain sympathy from his “symphony orchestra”, by murmuring and making his well-wishers play the tunes and notes he wanted them to play, as I often notice is being done by many a Chairman/M.D.s with their shareholders and about which he seems quite experienced. This is not the way for our President to shun his responsibilities and that too after mishandling the affairs of the Federation for so long. He is now trying to blame others for his failures for which our poor community has to suffer so much. In all fairness now, he should :

- (a) Hold fresh election of the Executive Council because of the manipulations done under his authority.
- (b) Immediate priority be given to Rehabilitation interlinked with Defunct and Dwindling Anjumans for the benefit and upliftment of our needy Humdins.
- (c) **Take action against those Anjumans and individuals who act against our Constitution especially i) Jamshedpur Anjuman for accepting as members of their anjuman, non-Zoroastrian spouses and children of interfaith marriages and allowing them all into our Agiaries, and ii) Hon. Secretary Mr. Gandhi for publicly declaring that “I am ashamed to be a Parsi” as well for promoting other anti-religious activities against our Constitution, like Conversion, changing the calendar, adoption of non Parsi**

children etc., which he included in our agenda and promoted through the federation newsletters and about which many Anjumans have complained.

- (d) Stop encouraging the Parsi Press or whosoever makes a mockery of our religion and tariqats and way they twist the facts.

The President should understand his responsibility and as President should be absolutely impartial in his rulings, not allowing himself to be carried away by Gandhi, Tamboly and company, but he should be true to his conscience, intellect and integrity.

For your information you will be surprised to know that I have not yet received a single letter or any communication whatsoever from our FPZAI about any deliberations among executive council members, although I am Vice President of the Federation for the last three years. When I had objected to the delay in holding a Federation meeting I was wrongly informed that all the Vice Presidents were taken into confidence. If that was really so why did the President seek to unilaterally leave me out of this discussion and decision? This arbitrary behaviour of our President shows bad governance and now he wants to gain sympathy, after such dereliction of duty.

FPZAI has had practically no achievements during the last 10 years and only a few

Humdins know about its existence although it is a National Body of the maximum number of Parsi Irani Zoroastrians in the world. You should seek to change this bad track record under your new secretaryship. A social audit of the Federation activities will clearly prove that a small Panchayat like mine i.e. Ahmedabad or even Bardoli Parsi Panchayat have done a much better job in serving our dear Humdins in our own humble ways.

The manipulated elections, the incorrect minuting of the meetings and the gimmicks of the last meeting in Thane have convinced me that the FPZAI leadership has ulterior motives and is misleading the community. Please therefore see to it that as FPZAI Vice President, West Zone B, I receive the unedited tapes of the September 2005 meetings, which I have asked for many months back, along with tapes of the recent proceedings of the Executive Council Meeting held on 25th and 26th March 2006. Also please send me the list of members of the FPZAI and the Liaison members (updated with regard to payment of fees and other requirements for membership). Needless to add, I will be happy to pay all the costs entailed, as stated earlier.

- Areez Khambatta

**Before Denigrating The Dakhma, Man, Know Thyself!!
Even Without Vultures, The Consecrated Dakhma
& The Direct Rays Of The Sun Can Do Wonders
To The Soul & The Corpse!**

“Crumbling Towers” Is Nothing But Towering Trash!

Dhanmai D. Baria, a Mumbai lady, who lost her mother some months ago, began visiting the Doongerwadi from time to time, either to pray for her mother’s soul or just to assuage her feelings... There, she kept meeting and talking to some of the workers (may be, **Nassasalars**) who, she claims, informed her of the ‘ghastly sights’ inside Mumbai’s Dakhmas.

She wrote a 4-paged letter to this Editor, alongwith a covering note requesting him to publish her letter. We would have definitely met her and heard her out. But just before she sent us the letter in March, she had already got her letter translated into English and had it published in the Parsi Tari Arsi column of the Bombay Samachar, providing grist to the mill of the hopelessly heterodox columnist,

who has never tired of gabbling about cremation. Not only that. The lady had even gone and handed a copy of her letter to a totally non-Parsee paper, "Janmabhoomi".

The letter, full of horror tales inside the **Dakhmas**, as retailed to the hyper-sensitive lady, by vested interests, echoed all the points raised five years ago, by the DDD-AG, a now completely defunct group. Most probably, some photographs of dead bodies, the over-emotional lady has in her possession, and, by now, published as handbills and distributed in some Parsee colonies, also belong to that period!

What is astonishing, is that the trustees of the Bombay Parsi Punchayet, who are duty-bound to ensure that the Dakhmas function as efficiently as possible in the present circumstances, gave the lady nearly a couple of hours to harangue them with her stuff!! This clearly raised doubts about the intentions of at least some of the trustees. In fact, they should take the community into confidence and come out with what is exactly happening in the Dakhmas, with or without the solar panels.

In 2001, the whole issue was thrashed out, threadbare. There were three public meetings in which the Parsee community, along with all the High Priests of India, gave a clarion call to all concerned, that they wanted nothing but Dokhmenashini to continue at Doongerwadi!

Not Just Physical

The biggest mistake any Zoroastrian makes while considering the subject of Dokhmenashini minus vultures, is that, he or she invariably adopts an over-emotional approach and keeps thinking only about the physical body of the deceased lying in the **Dakhma**. Unscrupulous parties then take full advantage of this attitude, and instigate them to imagine all sorts of ghastly happenings inside the **Dakhma**.

This is not only very very wrong, but betrays complete ignorance of the very purpose and object of the **Dakhmas**, as well as the right concept of a 'human being'!

According to our scriptures, man is made up of 9 constituents. Yasna Ha 55, gives their names as, *Tanu, Gaetha, Azda, Keherpa, Tevishi, Ushtan Ap, Urvan, Baodangha* and *Fravashi*. *Tanu* and *Gaetha*

constitute the physical body and the organs therein. These are the only two constituents taken into consideration by most Parsees, who crib about **Dokhmenashini**. That is why we have the likes of Dhanmai Baria now, and the DDD-AG in the past.

We shall not tarry our readers with a detailed explanation of all the remaining constituents of a human being. But, a simple question to start with: Everyone knows and admits there is such a thing as a soul (**Urvan**). Where is it when we are alive? Certainly not in the physical body (**tanu**), nor with the organs (**Gaethâ**). Then, where is it? It's inside what is known as the astral body or form (**Keherpa**). Then where is this **Keherpa**? It is an invisible, subtle body, which extends from the physical body to about 6 inches outside it. It is this astral body, which houses, among other things, the soul (**Urvan**) or **Ravân**. The **Ravân**, therefore is the highly evolved, most exalted SOUL.

After death, the soul or **Ravân** remains with and ensconced in the **Keherpa** or astral body in the bungli, while it is the physical body (**Tanu**) with the organs (**Gaetha**) and their atoms or **anâsars**, which go on the **pâvi** in the **Dakhma**.

From the accompanying diagram, "The Mystique of a Consecrated **Dakhma**", it will be observed that from among the indispensable triad of **Khurshed Nagirishni, Dakhma's** very own magnetic circuits and the Divine Beings operating in the **zêmo** the latent earth beneath, and vultures, only the vultures are absent today. The Sun and his powerful parallel rays is and will always be there. This fact of Nature is known to all concerned.

But, what is very little known and much less discussed or talked about is the role of the **Dakhma** itself, which plays a very vital role in helping the soul take off for **Chinvat** on the **Chahrum** day.

Khurshed Nagirishni or (in simple terms) the Rays of the Sun.

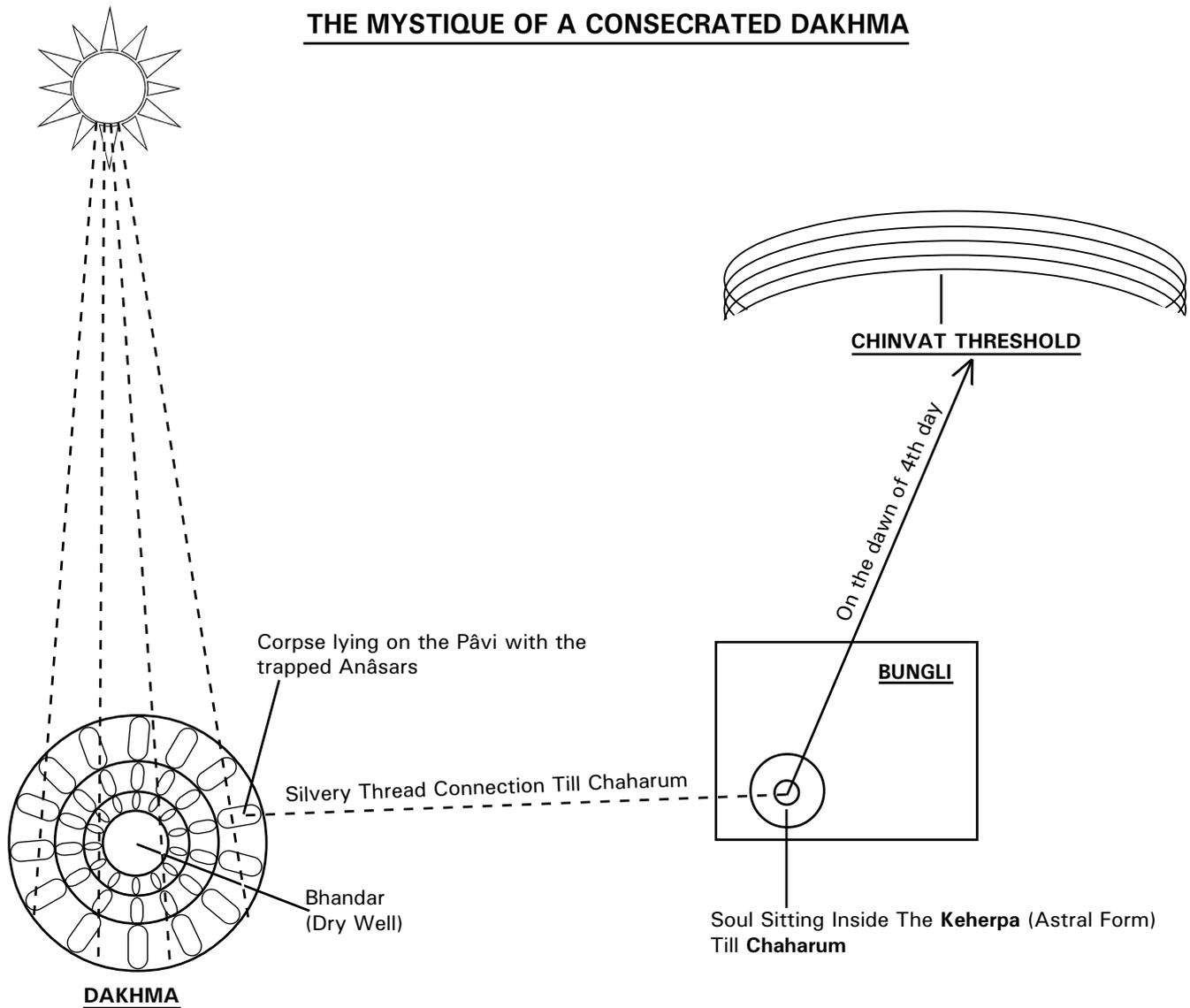
In their natural state, the rays of the Sun are always parallel. **They never meet!** Scientists therefore, say that they "meet" only in Infinity. **It is these parallel rays of the Sun, which have the centrifugal** (*centri* = centre and *fugere* = to flee from) **force, that is, force which proceeds FROM the Sun to the base of the earth, and centripetal (tending TOWARDS the centre of the Sun) force.**

So, what happens when the Sun's direct rays fall on a corpse kept on the **pâvi** of a **Dakhma**? The benevolent rays of the Sun (**Asar-e-Roshni**) weakens and make impotent the microbes and bacteria in the *nasâ* (putridity) that emanates from the dead body. This is then converted to electrical energy or force, which, in turn, is guided by the Sun's rays' centrifugal force, towards the earth, and finally converted to manure. After thus organising and managing the *nasâ*, the centripetal force of the Sun takes over. The Sun first slowly, gradually pulverises the physical body to powder and then the **anâsars** (atoms) again are converted to energy and pulled up, to be entrusted to **Daham Yazad**. It is indeed very significant that just before the soul, sitting in the **Keherpa** takes off for Chinvat, at the dawn of the 4th day, the last ritual that is performed is the **Afringân** of **Daham Yazad**.

In all this, it must be remembered that only because the Sun's rays are always parallel, that they are able to first affect and tackle the nasâ or druj trapped inside the physical body, and then pulverise the outer shell or the physical body.

The Sun's rays are the only ones that are parallel and, therefore, can act on the subtle part of the physical body first! There is no other source of light, natural or man-made, that has parallel rays. This makes all the difference and the Sun's natural rays should not be interfered with to make them concentrate or focus on a particular spot! These powerful rays of the Sun get tremendous boost and efficacy from the **talesam** of the **Dakhma**.

THE MYSTIQUE OF A CONSECRATED DAKHMA



Dakhma's Magical Powers

In this short article, one has to pre-suppose that the reader is acquainted with the various steps taken to make and consecrate a **Dakhma**.

The main ingredients and vital features are:

(1) Preparing the ground for the **Dakhma**.
 (2) Purification of the ground. (3) Consecration of the **Dakhma** ground by the performance of 10 **Baaj**, **Afringaan** and **Farokhshi**. After this, the **Dakhma** ground, where the **Dakhma** is going to be built, radiates with glory. In the "**Shahnameh**", Firdausi says that when Prophet Zarthosht came, the **Dakhmas** were "lit up". That is, it was the Prophet who, for the first time, taught how to consecrate a **Dakhma** and endow it with magnetic circuits. Now there is complete order in that part of the ground where the **Dakhma** structure will come up. With these rituals, the foundation for the **Dakhma's talésam** is laid. (*Talésam*, is a technical term, meaning a place or a thing, where Divine Currents flow constantly).

(4) Finally, comes perhaps the most important and final part of the consecration ceremony of a **Dakhma**: the **Tânâ** ceremony, in which 101 fine cotton threads are woven into one strong thread. This thread will go round the circumference and the inner parts of the **Dakhma**, three times. This thread will be held by and passed through 301 nails of different sizes and weights, which will be pegged in the ground.

The talesam of the Dakhma is a co-worker with the rays of the Sun. This talesam also works in close co-operation with the Divine Entities like Spenta Armaiti working in the Hidden or Latent Earth (Avesta Zemô) and the surrounding atmosphere.

Thus, it is important to note that the *talesam* of a **Dakhma** starts operating only if the three circuits are lawfully drawn, for which the **tânâ** ceremony is very vital.

It is such a consecrated **Dakhma** with its circuits that (a) helps destroy the **nasâ-druj** in the corpse; (b) helps the trapped atoms in the corpse to be entrusted to Daham Yazad, in co-ordination with the Sun; (c) is in continuous contact with the soul sitting inside the astral body (Keherpa), in the bungli, where the **sachkar** was performed, till the dawn of the 4th day; (d) is instrumental in sending the soul to the threshold of Chinvat on **Chaharum** day!

All this and many more spiritual facts about what a consecrated **Dakhma**, **by itself** can do, is not at all taken into consideration by most Zoroastrians, who are out to create a totally unwanted, unwarranted controversy!

In our next issue :
 "The Present Man-Made Crisis"

OUR MAIL BOX

Cell-Crazy Parsees & Infection

Sir, It is amazing how the fundamental principles of Zoroastrianism stand vindicated by discoveries of modern science. Time and again, Parsees entering our fire temples have been reminded not to bring their mobile phones in Agiaries and Atash Behrams, as powerful radio waves emanating from the gadgets destroy the highly subtle vibrations prevailing in the Fire Temple's atmosphere!

Science has now warned us about another danger. Scientists with the Kasturba Medical College, Mangalore, have discovered that when the medical fraternity (doctors and nurses) carry their cell phones either in the ICU or Operation Theatre, the

phones pick up infection from the digital equipment, when they interact with others, which then spreads!

Apparently, 40% of mobile phones are carriers of bacteria, according to the information published in the "Current Science" magazine. In a healthy person, it gets transmitted through the nose, whereas those who suffer from a wound, run the danger of catching the infection even faster!

Once penicillin used to work on these germs, later methicillin was used, **but today, even that does not work on the bacteria transmitted through mobiles phones!** Stronger medicines have to be given intravenously.

If this is the **physical** damage done to anyone with a mobile phone inside an ICU (doctors, nurses, visitors, etc.), how much more ultra-physical damage can a Parsee Zoroastrian, who may have visited any hospital in any capacity, at any time in the past, cause to the **Atash Padshah**, when he/she stubbornly carries and uses these gizmos inside a Fire Temple? This is only one reason why mobiles should not be taken to our consecrated places of

worship. Maybe, **The Parsee Voice** can do a piece in detail on the cell nuisance in our Agiaries?

– Mrs. Soonu Dadachanji

[Thy Will Be Done! Await our article, “Mobile Madness In Our Fire-Temples”, as and when space permits, that is, if and when the BPP, the FPZAI and some **Deen-Dushmans** give us a breather! – Ed.]

“Super Achievers”(?) Framed !

Sir, The coverage given to the ‘Super Achievers Awards’ function of the Parsi Resource Group in Jame Weekly dated 23rd April with coloured photographs made amusing reading.

The amount of publicity being given to a fledgling organization which has yet to do anything in real terms is quite disconcerting and, to some extent, worrisome. The unnecessary media hype preceeding any concrete achievement leads one to wonder about the real nature of the organisation’s agenda and that of its supporters.

Normally, if one were to compile a list of true super achievers of the Parsi community today, one would expect to see names like Mr. Ratan Tata (Industrialist), Dr. Homi Sethna (Atomic Energy expert), Dr. Farokh Udvadia (Physician), Dr. Noshir Wadia (Neurologist), retired Chief Justice Sam Bharucha, Field Marshall Sam Maneckshaw, Dr. Ms. Mehroo Bengalee and other famous people. But none of these names figured anywhere. **Instead, what we got to see was a motley crowd with very few known faces. And some have**

definitely questionable credentials, making them unfit to be called ‘Super Achievers’.

It would have been nice if the achievements of each individual had also been published to let the community know why they had received these awards. It would also be in the fitness of things to let the community know whether these so-called ‘Super Achievers’ have done anything concrete for the betterment of the Parsee community in general, which is what counts in the final analysis, and not self-aggrandisement.

Another thing that catches the attention is the presence of only two High Priests of Udvada at the PRG functions held till date. The other High Priests are conspicuous by their absence. And that says a lot!

Though a number of people are rooting for PRG as the best thing to hit the community, many common folk like me have grave reservations about it.

Edul F. Sorabjee

કોલાંમાયની કટકટ

છેલ્લો ૨૦મી માર્ચે કોલાંમાયને મળવા ગએલો હોવાથી, મેં જોયું કે લાવની, એક મહિનો થઈ ગયો હોવાથી અને છતો એવનના ઘેર આગળથી પસાર થતો હતો, તે ડોકું કરીને જાઉં. જોઉં તો ડોસાં તો સુતેલાં અને બાજુમાં ડોકટર એવણની પલ્સ લઈને બેઠેલા! તેઓની આગળ મામાનો મીનુ અને માસીનો મહેરનોશ ઊભા રહેલા!

“કેમ, એકાએક તબિયેત બગરી આવીય?” મેં પૂછ્યું. મીનુએ

હાથ કરીને મને થોભવા કહ્યું. ડાકટર તો કંઈ દવા લખી આપી જવા નીકળ્યા ને કહેતા ગયા કે એવણને (કોલાંમાયને) બીદવા જેવું કંઈ નથી. એ તો બ્લડ પ્રેશર થોડો વધી ગએલો.

ડાકટર ગયા પછી, મીનુ બોલ્યો: “અરે ચાર, મહેરનોશ, તને કહ્યું કે એવણ આગળ આવી બધી વાતો ના કર...”

“કેવી વાત?” મેં પૂછ્યું. “અરે, આય મહેરનોશ કંઈ પેલી રેડિયો ક્લબ પર આવાં અર્ટવીસુરનાં મેળાવડામાં ગએલો, તે તાંહથી

કંઈ ફરફર્યું ઊંચકી લાયો ને વરી માયજીને વાંચવા આપ્યું!”
“તે તેમાં સું લખેલું?” મેં પૂછ્યું.

હવે મહેરનોશ બોલ્યો: “મને સું ખબર કે આંચ કોઈ ઘનમાય બારીયાએ બહાર પારેલાં ફરફર્યાંમાં સું લખેલું. મારી તો ‘બસ’ આવી લાગી, એટલે મેં તો તે કાગજને ખીસામાં મૂકી અહીં આવીને માયજીને આપ્યું. હું સું જાણું કે એવણ એ વાંચી બધી ઘમાલ કરસે?” “તે સું ઘમાલ કીધી?” મેં પૂછ્યું.

“અરે, એવણ તો બુમાબુમ મારવા મંડી ગયાં કે, “કોણ મુવાઓએ આંચ ભંકસ છપાવીયુંચ? આંચ ગુજરેલાંઓનાં ફોટાઓ કોણે લીધાં? આંચ બધું ગંદુ લખાણ માટે જવાબદાર કોણ છે? સું આ બાઈને ખબર નથી કે પાંચ વરસ અગાઉ, તન તન મોટી સભાઓ યોજાએલી, જેમાં આ બધા ખોટા પ્રચારોનો રદીયો અપાએલો? પાછી, એજ વાતો લઈને આય કોણ બાઈ બહાર પડીય?”

“આટલું બોલીને એવણ હાંફવા લાગાં, એટલે મેં મીનુને બોલાવી મંગાવ્યો,” મહેરનોશ બોલ્યો.

એટલામાં મમઈતો બીછાનામાં તટાર થઈને બેસી ગયાં. મારી પર નજર પરી, એટલે બોલ્યા: “સારું થયું તું આયો તો. આંચ બધું સમજીને મને ચક્કર આવ્યા લાગા.”

“માયજી, તમે આરામ કરો. આપું તો બધું આવ્યાજ કરસે. તમે જોવ, કે આવો ગંદો પ્રચાર વરસોથી ચાલ્યાંજ કરે છે. તે છતાં આજેબી ૯૮ ટકા પારસીઓ તો પોતાનાં ગુજર પામેલાં વહાલાંઓને ડુંગરવાડીજ લઈ જાયચ!”

“અરે, પણ આય કીમેટોરિયમવાળાઓ ડુંગરવાડી પછવારેજ કાંચ લાગેલા છે?” મમઈ કચવાટથી બોલ્યાં. “એ લોકોને જે કરવું હોય તે કરેને. આપરી પાછળ સું કામ લાગેલા છે. એ લોકોને દખ્ખાની તલેસમ અને ખુરશેદ ચઝદ નાં કીરણો સું ભાગ ભજવેચ તે ખબર છે? ખુદ દાદાર હોરમઝદે જરથોશત સાહેબને વંદીદાદમાં કહ્યું છે કે, કોઈબી જગા પર, કોઈબી જમાનામાં અને કોઈબી સંજોગોમાં જરથોશતી લાશોને દોખ્ખેનશીનીજ મળવીજ જોઈએ...”

મેં જોયું કે માયજી નો બી.પી. પાછો વધી જશે, એટલે વાત ફેરવતાં કહ્યું: “આય મારો બેટો, લાખો રૂપિયા ખરચી કારી, ચાકોમ તમારા “પંચતારક” હોટલમાં મેજબાની કર્યોજ જાએચ!”

“તું કોણની વાત કરેજ દિકરા? “અરે, આંચ તમારા જીમી મિસ્ત્રીનીજ તો.”

“કાંચ વરી પાછા મોબેદોને ખવારી પાઈને નચાવ્યા કે?” “નહિં, નહિં, માયજી. આંચ વખત તો કોલાબાનાં પ્રેસિડન્ટ હોટલમાં મેળાવડો કીધો, જેમાં ૧૦૦ પારસીઓને ચાંટીનાં બીલ્લા આપ્યા, તે બધા બીલ્લાઓ ગરાંમાં, પેલા ‘નોકિયા’વાળાઓ રસી બાંધીને ફરેચ, તેમ પહેરીને બધાએ ફોટાઓ પરાવ્યા. તેમાં વરી આપરા બે ઉડવાડાના દસ્તુરો, જેઓ મુંબઈમાંજ રહેચ તેઓ પણ સામેલ થયેલા!”

“તે એવા નાટક કરવાની જરૂર સું છે?” મમાઈએ પુછ્યું “આપુને કંઈ બોલાવેલા નહીં,” મેં કહ્યું. “પણ આય મુંબઈ સમાચાર માં લખેચ કે, (પેલી ‘તાઉ’ વાળી જાહેરખબરમાં એશચન પેન્ટસનો ડબ્બો ધૂર ખંખેરી નાંખેચ તેમ) આય જીમીએ કહ્યું કે, પારસી સમાજ આજે પોતાની ચમક ગુમાવી રહ્યું છે. તેના પર ભેગી થયેલી ધૂળને ખંખેરી નાંખી, સમાજમાં તેનું સ્થાન અગાઉ કરતાં પણ વધુ મજબૂત બનાવવા માટે આપણે સૌ મળીને પ્રયત્ન કરવા જરૂરી છે. ચાને, એઓનાંજ ડેલા ટેકનિકા નાં ઈટાલચન મારબલ જેવી ચમક.”

“તે એને આચ ર દસ્તુરો સિવાય કોણ કોણને ગરામાં બીલ્લાઓ પહેરાવ્યા?” માયજીએ પૂછ્યું.

“ગેરી લોચર...” “તે વરી નવો વકીલ છે શું?” “નહિંરે, એ તો ગીત ગાવાવાળો છે.” “અરે ઘરી પરેરે! પછી? બીજા કોણ કોણ છે?” “બધાં છ એ છ પારસી પંચાયતનાં ત્રસ્ટીઓ, જરા જરામાં, “શ્રી ગણેશ” કરતા જયોતીષ બેજન દારૂવાલા, પેલા ગીનેસ બૂક ઓફ રેકોર્ડ્ઝ વાળા બહેરામ દસ્તુર, ગોદરેજ દોટીવાલા, અગાઉના એક ત્રસ્ટી જમશેદ કાંગા, વિ. કેટલા નામો તો એવા છે કે આપરે તે લોકને માટે કંઈ જાણતાબી નથી!”

“ઓ મરેરે ઘર્તીગજ તો. આજે ઘેરનો ગહમ્બાર કરવા વાળા ઉભરાઈ જાયચ.”

“માય, આંચ જીમીતો જરાજરામાં કહેચ કે, આઈહેવ અ ડ્રીમ,” મેં કહ્યું. “હા, તે એને કહે કે બાવા, તું હમંશા સપનાજ જોયા કરસે?! વરી, પારસી કોમમાં ઉત્સાહી જુવાન્યાઓ રહ્યાજ કેટલા અને કહાં? એ તો બધું નવ નીસાળયા નવ દહાડા, બાવા. પછી બધું સાતરે સાત! મમાઈએ જણાવ્યું. “મારા જેહાંગીરજી કહેતાતા તેમ, જમાનો એટલો ગદલો થતો જાયચ કે કોમનું વહાણ દસ્તે ગએબથીજ ચાલ્યા કરશે. બાકી તો બધાં ફાંફાંજ છે!

—હોમી