

THE PARSEE VOICE

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For Private Circulation

Saal Mubarak!

A very Happy & Prosperous D.Z. 1373
to all our Dear Readers & Well Wishers!

Tentacles of an Octopus

The Flip Side of WZO – II

Recent Shenanigans (contd. from Vol.I 1)

Before 1993, the Constitution of the WZO unequivocally stated that, only a person born in the faith and confirmed in it, can be called a Zoroastrian. This meant that parents on both sides must belong to the Zoroastrian stock by birth, upbringing and conviction.

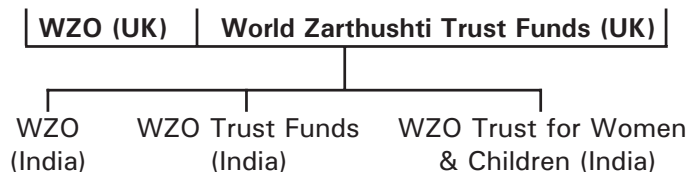
Till that year, one will concede, the motto of the WZO, "Zoroastrian Unity Worldwide", was, to some extent, vindicated. But in the last ten years, the credo has obviously changed to "Zoroastrian Dis-Unity Worldwide". The first re-action to this drastic change in the WZO's resolution was that, a number of right-thinking persons dissociated themselves from the WZO.

In this regard, the letter by Mr. Nadir Ardeshir Modi, published in *Parsiana* of August 1993, is pertinent. Among other things, Mr. Modi wrote, "Any decision of any world organisation which leads to too much dissent may lead to the destruction or depletion of the organisation, or in any case of its broad based world appeal. Well-wishers of the WZO may well wonder with regard to the controversial resolution whether the game is worth the candle." Mr. Modi then suggested holding a referendum, "seeking the views of all members on withdrawing or ratifying the controversial resolution."

But, that suggestion remained only on paper. Thus, at first, the word 'Parsee' was scrapped, and next even the term 'Zoroastrian' was not only diluted but thoroughly abused! In the penetrating 'Editorial' of the first issue of 'The Parsee Voice', it was mentioned that, the Achaemenian kings were all proud of being a *Pârsâ Pârsâ-ha puthra, Arya, Arya Chithra*. Both these crucial

aspects of a true Zarthoshti were jettisoned by the WZO, ten years ago! **We are informed that our Man in Mumbai, Dinshaw K. Tamboly, carried all the proxy votes from India to London in support of the change in the WZO Constitution, allowing non-Zoroastrian spouses to become members of the WZO!! The one lone vote of dissent was that of the late Rohinton P. Chinoy of the Union Press.**

Thereafter, there was no looking back. The floodgates had been opened. The WZO membership almost overnight shot up. Meanwhile, in India, WZO activities increased. Since we are mainly concerned about the activities of the WZO in India, it will be easier to understand how the octopus subtly spread its tentacles with the help of the following diagram :



The first "branch" called just, "WZO (India)" has Mr. Dadi B. Engineer as its Chairman. This organisation today conducts various social programmes, organises picnics for the youth, senior citizens, etc. It is in this body that any "Zoroastrian" (ahem!) can become a member by paying Rs.100/- p.a. In the last one year, this ordinary membership has gone up considerably! WZO volunteers went from one Parsee colony to another, asking people to become members in large numbers. Why this sudden rush to make more

members? Remember the tentacles of the octopus and the oncoming World Body, where WZO will play a stellar role...

This WZO (India) is now called the Indian `Chapter'. Established in June 1995, the second WZO organisation, the WZO Trust Funds, with Mr. & Mrs. D.K. Tamboly and later, Mr. Burjor Antia as the trustees, is the real McCoy. It's a purely charitable trust, the charities meant not necessarily just for "Zarthushtis". Their definition of `Charity' cannot be found in any dictionary. It's always a case of 'Tapping Tehmulji to Pay Pestonji', where the payment is mostly in the form of loans, instead of donations.

The third arm of the WZO, established in January 1993, a few months before the change in the WZO Constitution, was the WZO Trust for Women and Children, with Rustom S. Gae, Mr. & Mrs. D.K. Tamboly, Shapur F. Captain etc. as the trustees. All these three bodies are separate legal entities, but there is a common thread running through them, that of the parent WZO with its ultimate objective of conquering the "Zoroastrians" of the world!

But the interesting, pertinent point is that this innocuous-sounding WZO Trust for Women & Children's Trust Deed, defines a Zoroastrian, thus: "The expression Zoroastrian shall mean any person professing the Zoroastrian faith, who shall, if so required by the Trustees make a statement on oath to the above effect. The expression `child' means `any person under the age of 18 years whose either parent is a Zoroastrian and includes a step child and an adopted child of such parent!!"

Don't lose sight of the overall agenda of the WZO Octopus and its tentacles world wide. After 1995, when the WZO Trust Funds (India) was formed for `charity purposes', the WZO panjandrums knew that the Parsees of India, who didn't allow even women married to non-Parsees and their children to be considered as Parsee Zoroastrians, would soon be licking out of their hands. But how to win them over completely? They looked for a very diplomatic man, who could sway the average Parsee. They knew that the *saave* man-on-the spot was D.K. Tamboly.

For nearly three years after the notorious constitutional change of the WZO, Mr. Tamboly studied the situation and bided his time. The plan was made. If only he could get into the Bombay Parsi Panchayet, the apex body of the Parsees, he could slowly begin to promote the WZO agenda. A smooth operator and a sweet talker that he has been, he gradually oiled his way into the higher echelons of Parsee society.

Then came the moment to strike. Dr. Miss Mehroo Bengalee's term as a BPP Trustee was coming to an end. She intended to continue for a second term. What easier prey could there be for any WZO octopus to envelop its tentacles around?

Mr. Tamboly's 1996 manifesto was as vague and jejune as most of his subsequent write-ups. But as the WZO man-on-the-spot, he had already established a fine rapport with most of the donor voters. So, as luck would have it, he was voted into the BPP trustee's seat.

Now there were two WZO men on the Board of the BPP, Mr. Dadi Engineer and Mr. D.K. Tamboly. But the man who began calling the WZO shots was Tamboly. **Nothing** objectionable in that, you may say. Yes, but **D.K. Tamboly began riding two horses simultaneously, the WZO and the BPP, though his prized stallion was obviously the WZO!**

In his seven-year term in the BPP, Mr. Tamboly has left no stone unturned in promoting and propagating the agenda of the WZO. A remarkable achievement, indeed, as his WZO confrères tell us time and again.

But since gullible, credulous Parsees cannot see the wood from the trees, and may bring him back for a second term, we have to open their eyes to see the WZO in its true colours. The cloak of `charity' and `philanthropy' (*Paarkey Paise Sakhawat*) has to be ripped off once and for all.

The tentacles have subtly been spread thus :

1. Control over the **Athornans** – Rs. 90 lacs given to the `Athornan Mandal'
2. Winning over the bulk of the Parsee citizens, young and old – sponsoring sports events, body-building contests, taking senior citizens on outings, picnics etc., propping up farmers and agriculturists (the Lord alone knows how many of them are really Parsee Zoroastrians)...
3. Gradually, and almost imperceptibly, getting into different Mumbai Fire Temples, as trustees...
4. Last, but not the least, slowly taking a grip over the Udvada village, by the ingratiating of WZO trustees, led by D.K. Tamboly, and their "sympathisers" in the so-called "Core Group of Eminent Parsis" to oversee the conversion of Udvada into a "Cultural & Heritage Centre", as suggested by the Central and the Gujarat State Governments!

There are more skeletons in the cupboard of the WZO vis-a-vis the Parsees of India, which I will bring out in future issues.

Meanwhile, (a) Donors to the WZO Trust Funds need to be more alert regarding the disbursement of their monies; and (b) the Parsee community in general, and the Anjuman Committee/Donor voters should re-think and ponder if the community could afford to be gradually sucked in the maw of the WZO monster, and whether the BPP, whose trustees are simply supposed to manage and administer the funds and properties entrusted to them in trust, should allow the Board to be packed with a man like Mr. D.K. Tamboly. More later.

Ellis Sorabji

The soft-centred Interview – Amnesia or Half-truths?

"At election time, Candidates are more sugarcandied than candid"

One is really at a loss, as to what to call the so-called "in-depth" interview of Dinshaw K. Tamboly with Ruby Lilaowala in the Jam-e-Jamshed Weekly of the 3rd August, 2003, a **burqa** or a **hijab** interview? For, both garments conceal more than they reveal. So, we leave it to the readers to take their own pick re: the apparels.

But what we are going to do for them is to demonstrate how in the interview, which is a masterpiece of all that

is smug and arid, Mr. Tamboly has, at best, resorted to half-truths, where he has the wrong half.

In this piece, we shall be concentrating merely on the Doongerwadi aspect, which has covered quite a large part of the interview.

What did Tamboly actually write then? "As a sitting Trustee, being one of the custodians of the funds and properties of the Parsee Punchayet, my duty is clear-cut.

Dinshaw K. Tamboly in the Interview in Jam-e-Jamshed Weekly of 3-8-2003 :

My contribution in promoting and encouraging the introduction of solar concentrators at Doongerwadi is and remains the most proactive. My efforts were pivotal to ensuring that the Doongerwadi estate was not lost to the community, neither was the system of Dokhmenashini compromised!!!

"The system of Dokhmenashini was under threat and I did what I thought best to not just preserve it but to strengthen it. The solar concentrators have proved their efficacy."

Dinshaw K. Tamboly in his Articles in Jam-e-Jamshed Weekly of 6-1-2002 and 13-1-2002 :

In these articles D.K. Tamboly explains his "personal position" regarding the stand he took of supporting the DDD-AG demand for a prayer-hall at Ambawadi, on the Doongerwadi premises.

These "personal position explained" and "clearing the rampant misinformation campaign" articles were published just over a year and a half before the latest "interview".

Therein, Tamboly has indulged in a good deal of playing around with words, the favourite being, "As a sitting trustee, I...". **Note that there is not a word about the solar concentrators, which according to him, "saved the Doongerwadi lands."**

It is fundamentally to safe-guard the Doongerwadi estate, and by extension thereof, the preservation of the system of Dokhmenashini."

"I therefore, hold the view that it was in the overall interest of the community to allow the construction of a prayer hall rather than risking the matter going to Court, the outcome of which could be disastrous".
(Jam-e-Jamshed Weekly - 6th January 2002)

Similar tautologous statements had been made in his article to cover the entire page!

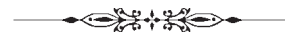
Again in clearing the "Rampant Misinformation Campaign" (Jam-e-Jamshed Weekly – 13th January 2002), he wrote, **"I genuinely believe that the conclusion that I have arrived at is the correct one. What have I agreed to? I have simply agreed to the construction of a prayer hall at Ambawadi for recitation of post-funeral Zoroastrian prayer ceremonies for those Zoroastrians not opting for disposal in the traditional manner."**

We repeat, that, in January 2002, he was convinced that the "Doongerwadi estate was safeguarded" and

"the system of Dokhmenashini was preserved" because he agreed to the DDD-AG demand for a prayer hall. In August 2003, the same estate was saved and Dokhmenashini not compromised, because of the solar concentrators!

What is this a case of? Lapse of memory? Or, *Suppressio Veri, Suggestio Falsi*? It's not that the solar concentrators were not functioning then. They started operating in 2001. In the August 2003 interview, he also adds that "it is the introduction of the solar concentrators that have not only driven away the dark clouds that had gathered over Doongerwadi..."

The Parsee Voice will continue to point out the role played by Dinshaw K. Tamboly in the Doongerwadi controversy, as well as in other matters referred to in his interview, so that voters may know what subtle, mischievous role the WZO Trustee is playing in community matters.



Khordad Sal Mubarak

Parsis observe *Khordad Roj* (day) of Fravardin Mah (month) as "*Khordad Sal*". This is the sixth day of the first month of the Parsi calendar. Each of the 30 days of the month, as also the 12 months of the Parsi calendar, are dedicated to an Amesha Spenta (Bounteous Immortal) or a *Yazata* (Adorable Spiritual Being).

"Khordad" is that Divine Energy of *Ahura Mazda* which presides over "Time" and "Perfection". It is for this reason that the first *Khordad Roj* of the new calendar is celebrated as "*Khordad-sal-Khoday*", i.e. "*Khordad*, Lord of the year". Homage is paid to this Divine Energy of "Time" and "Perfection" in order that the year be filled with happiness and delight and our lives come closer to perfection. Until a few decades ago, *Khordad Sal* used to be a general public holiday declared by the State Government.

In Zoroastrian tradition, a number of significant events are believed to have taken place on this blessed day.

Gayomard (the first human being), Hooshang (the first King of Iran), Kai Khosraw (a great and glorious King of Iran) and most important of all, **Asho ZARATHUSHTRA (the first prophet of this world) are believed to have been born on this auspicious day.**

This day also signifies the triumph of good over evil for, on this day, *Shah Jamsheed* is believed to have controlled death and disease, the great King Kai Khosraw vanquished the evil Afrasiab and King Vishtasp accepted Zarathushtra as a Prophet.

In ancient times, Parsis used to spend this auspicious day in prayers at home and, of course, the *agiary* or *atash behram*. It is also considered meritorious to perform *jashans* on this day to invoke the blessings of *Ahura Mazda* and His Divine Energies.

Noshir H. Dadrawala

WE'VE GOT MAIL

It was indeed a pleasure to read the first issue of your revived magazine 'The Parsee Voice'. As a matter of fact, I had the privilege of reading some of the earlier issues printed over twenty years ago, which, in proper Parsee tradition, were preserved by my late grandaunt.

Since many years it is pretty obvious that Jam-e-Jamshed Weekly has let the community down badly by its highly partisan reporting of community issues. In fact, most of the articles and the Editor's comments thereon usually show a distinct tilt towards those who are keen on breaking down our religious traditions and

rules. This is in spite of the numerous protestations to the contrary by its Editor. Thus, there was indeed a serious need to fill this void. Your publication seems well poised to bridge this gap.

I congratulate you and your team for the efforts taken and wish you all success. Please continue taking up various issues arising in the community which we would all be otherwise blissfully unaware of.

With best wishes
Dilnavaz P. Fitter by e-mail

THANK YOU!

We, at The Parsee Voice, are overwhelmed by the encouragement and support extended to us by some of our readers and wish to thank all of them for the same. We earnestly request our readers to continue this unstinted support in every form and manner.

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