

For Private Circulation Only



PARSI JUNCTION

Sunday, 31 May 2020

► Volume 1 ► Issue 32
► Year 1 ► Copy 32 ► Pages 6

Committed to Transparency and Accountability

BMC's DICTAT TO CREMATE COVID AFFECTED PARSI RAISES A FRESH CONTROVERSY IN COMMUNITY

Since the covid pandemic started in March 2020, BMC has refused to allow any Parsi who has died due to the covid virus to be consigned to Doongerwadi for its last rites. The death certificate of the Parsi is issued clearly stating that body is to be cremated. The BMC is currently following a system where if a Parsi dies of Covid, the deceased is straight away placed in a sanitized air tight bag, duly zipped and sealed and thereafter taken directly to the crematorium by the BMC staff itself, and cremated without removing the body from the sealed bag.

Those deceased which are taken by the family directly to Doongerwadi are not given permission to be consigned at Doongeradi by the D-Ward office if the Death certificate shows Covid infection as the cause of death. The deceased has to be taken to Worli crematorium by the relatives where the last rites are performed by their resident priest Ervad Faramroze Mirza, and many are incensed at his brazen advertisement of doing all paidust prayers and want the High Priests/BPP Trustees to take action against him to stop this sacrilege of our Dokhmenashini rituals.

After the High Court order obtained by Muslims to allow burial instead of cremation, there has been frustration among certain Parsis as to why the BPP Trustees as custodians of Doongerwadi have not similarly moved the Court for similar relief of Dokhmenashini.

In that Muslim covid case, BMC admitted to Court that virus cannot be contracted from corpses and they were only following all guidelines prescribed while disposing of bodies of Covid victims.

Later the Christians too have objected as to why their Covid deceased were not allowed to be buried like the Muslims objecting to cremation being forced on them. Last month, BMC allowed burials of covid bodies but wrapped in a sanitized covering bag within city limits provided the ground is large enough to ensure there is no threat of transmission to locals.

Further controversy was stoked by an article that appeared in Hindustan Times of 19th May 2020 where a senior BMC official is quoted to have remarked that *"We had called representatives of Christian and Parsi communities. They had assured us that they will look into the practice on a case by case basis. If there is a demand, we can provide for a burial space for Christians"*.

On inquiry with the Trustees, we were informed that the statement on page 3 in the Hindustan Times of 19th May 2020 was incorrect as they had received no such message from the BMC calling Parsi representatives and they are not aware who were called.

On a deeper further inquiry, we were informed that the concerned BMC official who made the above statement to Hindustan Times was Mr. Suresh Kakani, Additional Municipal Commissioner (Western Suburbs). We tried to contact him on his landline as well as mobile and in spite of several messages kept, he could not be contacted. **Ultimately Mr. Kakani's PA informed us that only Christian representatives who bury their dead were called but not Parsis.**

The PA forwarded us to a BMC Health Officer one Dr. Mrs. Keskar as being in charge of burial of Covid bodies. She reiterated that D-Ward has been instructed not to allow any Covid bodies to be taken to Doongerwadi and also not to issue a certificate for consignment at Doongerwadi if death certificate showed cause of death as being due to Covid.

She informed us that a Covid body needs to be placed in a sanitized bag duly zipped. She further informed us that once the bag is zipped, it cannot be opened thereafter for any rituals and it is mandated that the body remains zipped in the bag at all times. It was forbidden to take the body out from the covering bag.

We pointed out that BMC has made a statement in Bombay High Court that the

virus cannot be contracted from corpses and that the High Court in its order had specified that the covering bag can be opened and holy water sprayed on it, perfume or flowers can be placed on it from a distance but the High Court had drawn a line that no one should touch the covid body or hug it or kiss it.

However, she was assertive that the body once put in the sanitized bag and zipped up cannot be taken out as per guidelines prescribed while disposing of Covid bodies. The Covid infected body has to be cremated or buried still lying in the sanitized covering bag and cannot be taken out as per guidelines.

She further informed us that even the Muslims and Christians though allowed by the Courts to bury their dead, yet were not allowed by the keepers of the kabrastan and graveyard to bury their covid corpses in the common Kabrastan and Graveyard by the owners and were demanding fresh burial grounds from BMC and till then all these bodies are being cremated.

If a Parsi Covid deceased body received from the Hospital in a sanitized covering bag even if unzipped cannot be taken out for giving the ritual bath by the khandias following which a sadra is put over the body and thereafter kusti tied around the body and the relatives do their last obeisance touching the feet and face of their loved ones and thereafter the body is placed on the marble slab before the Paidust prayers as per strictures then **naturally the rituals for Dokhmenashini cannot be performed as all this involves touching the Covid infested body. This is both as per BMC guidelines and High Court Orders.**

Further as per Dr. Keskar, the body has to be kept in the bag at all times and cannot be unzipped or touched. Hence the deceased body cannot be exposed to the rays of the sun in the Dokhma and hence 'khurshednagreshni' , the most essential

part of our rituals cannot be carried out.

We further understand that the Pall Bearers both Khandias and Nassesalars as well as their Union have categorically informed the Trustees that they will not TOUCH any covid body nor perform any rituals of bath, putting sadra or kusti on any Covid body and after paidust to take the body into the dokhma and remove/rip open all the clothes to expose to the sun even if all protective items like mask, gloves, full body PPE vestment is given to them as any infection would affect them and their

entire family aside from lockdown of the Doongerwadi even for non-covid bodies.

Thus if the family is willing to forego the ritual bath and putting Sadra over it and tying the kusti around it then as per BMC rules and High Court order of no touching then the Covid body can be straight away placed on the marble slab and Paidust prayers performed. If the Khandias are adamant not to carry it to the Dokhma then the family members should carry the body like it is done everywhere by the relatives except Mumbai and Surat where the Khandia system is prevalent. Once inside the Dokhma, the bag can be ripped

open by a stick with hooks without touching the body.

Whilst admittedly the Trustees have not been proactive, nothing stops concerned members of the community to directly approach the BMC officials or the Courts for allowing the Parsi Covid bodies to be allowed to be taken to Doongerwadi for consignment as per our rituals.

On 24-5-2020, one Yashan Jokhi has addressed a mail to the High Priests seeking their guidance to preserve Dokhmenashini at any cost. His mail is published below but the response of the five High Priests is still awaited.

“*DOKHMENASHINI RIGHTS DURING PANADOMIC*

24/05/2020

Respected,

Dasturji Kotwal Saheb,

Dasturji Khurshed Saheb,

Dasturji Cyrus Saheb

Dasturji JamaspAsa Saheb

Dasturji Meherjirana Keki Raoji Saheb

Sub: Dokhmenashini Rights during

Panademic_

Kshnaothra Ahurahe Mazdao

Dasturji Sahebs, we humdeens have learned from you, " *For every Zarathushti, the only way is to the Dokhma way* ". You have taught us that a human body is composed of nine parts: - three physical - tanu, gaetha and azde; three semi-physical - keherp, ushtan, tevishi; and three spiritual/immortal - ruvan, baodangh and fravashi. Any system of disposal of the dead has to ensure that ALL THESE NINE PARTS are efficiently dealt with - not only any one group. The dokhma is an alat of the Zoroastrian religion, much as an Atash Behram or an agiary. The dokhma is an important part of a four part system that ensures that not only is the physical body disposed off, but also that the spiritual aspect of the soul's onward journey is facilitated in a most efficient manner. Dokhma being one of the four pillars that supports the soul on its onward journey - remove a single pillar, and we can imagine what happens. The four

pillars being Sachkar ceremony, Geh Sarna, The Dokhma and the four days prayers for departed soul.

Sahebs, as you might be aware, there is a great amount of confusion and few Parsi souls were refused Dokhmenashini rights in Mumbai recently. To add to this spiritual misery, we see an advertisement offering Geh Sarna ceremony at the worli crematorium by a Priest. The link to the advertisement is as below:

<https://zoroastrians.net/2020/05/23/geh-sarna-ceremonies-during-covid-19-pandemic/?fbclid=IwAR2WT3fNjiLGS7jIRbtDIwtr0zfe2BXRj9bqsbJbFqDJVRPdYdwkjbXhvl>

Such an advertisement by a Priest is against the basic teachings of Avesta, misguiding the humdeens in accepting cremation as an acceptable practice. While we very well know the path to Frashogard is only through Dokhma.

Please find attached a clipping from today's Jam-e-Jamshed highlighting that Covid does not spread through dead bodies. This has now been acknowledged by High Court as well as BMC in a recently concluded court case, wherein a burial was allowed. World Health Organizaton had already clarified the same earlier.

Sahebs, when all the relevant authorities have accepted disposal methods of various faiths, Why are Parsis deprived of their right to Dokhma and directed towards Crematorium?

Vada Dasturji Khurshed Saheb had recently

mentioned, in one of his prayer audio recording, about his telephonic conversation with Honourable Vice President of India Venkaiah Naidu Ji, asking about our community's well-being. I humbly request Vada Dasturji, to convey our concerns and organize necessary permissions to allow Dokhma.

I humbly request all the Vada Dasturjis and BPP trustees to get together and implement below recommendations, with a high sense of urgency:

1. Make a strong representation to BMC and State of Maharashtra, in allowing Covid infected dead bodies to Dokhma.
2. Reprimand priests and trusts promoting cremation. Preferably, ban them.
3. Educate humdeens through audio recordings, video conferencing, over social media regards importance of Dokhma and ill-effects of cremation for a Zarathushti.

Your timely intervention in Maharashtra, would also help all the Anjumans across India in removing this unwanted panic.

Finally, We the Traditional Zarathushtis will be ever grateful to you all, in passing on the right message to the community, **“*For every Zarathushti, the only way is to the Dokhma way*”**

May the Ruvaans, Baodangh and Fravashis continue to bless our community forever!

Ushta Te

Yashan Jokhi”

As mentioned earlier about the article in Hindustan Times of 20-05-2020 about Parsis and Christians being called by BMC was subsequently again referred to by Dara Acidwalla, we give below the reply of Trustee Noshir Dadrawalla to the same:

“Dear Dara,

It is alleged that Christians and Zoroastrians (BPP) were invited for comment but Bombay Parsi Punchayet Trustees neither attended this meeting nor did they send their representatives or lawyers and the Zarhosti Kom was kept in the dark.

This is false. No invitation was received, oral or written.

In fact several weeks ago a government officer told our senior Doongerwadi staff that no bodies (covid or otherwise) should

be consigned to the towers. The trustees immediately contacted a couple of legal luminaries and we were preparing to move the court if required. However, the government officer retracted from his earlier statement and said that non-covid bodies can be consigned to the towers as usual.

For the record, BPP has not turned anyone away at Doongerwadi.

When a person dies of covid at the hospital, the hospital puts the body in a sealed body bag and sends it directly to the crematorium.

Not a single covid body has been brought to Doongerwadi so far.

Also, assuming a COVID body is brought to Doongerwadi, trustees cannot consign any dead body to the dokhma (even non covid) till clearance slip is obtained by the relative from BMC D ward office at Nana Chowk (this is standard procedure since decades).

Please note that I am writing this in my personal capacity and not as trustee of the BPP. Regards.

Noshir H. Dadrawala”

Another Whatsapp rumor that seems to have caught the community attention is that certain reformist BPP Trustees are proposing a plan of burying Parsi covid bodies at DOONGERWADI in a small plot of land there turning our sacred Doongerwadi into a Kabrastan.

Our inquiry with the Trustees reveals that there is no such plan and it seems to be the imagination of some disgruntled Parsi.

For now, the BPP seems to be following the directions of the BMC wherein all COVID deceased bodies are sent for cremation by the BMC. Since Dr. Keskar was ambivalent when

Trustee Viraf Mehta made request to allow Parsi Covid bodies to be consigned at Doongerwadi, she requested details of the rituals done there and she would reply in writing. Subsequently Trustee Viraf Mehta sent the below email to her for her response.

On Sun, May 24, 2020 at 5:41 PM Viraf D. Mehta <viraf@viraf.com> wrote:

“Dear Dr. Keskar,

Thank you for speaking with me yesterday in reference to the Parsi Covid positive bodies not being allowed to be taken to our Doongerwadi (Tower of Silence) at Kemps Corner, which is owned by us and where our dead are consigned for exposure to the rays of the sun.

We have seen media reports that the BMC has allowed burial/cremation of Covid positive bodies for the Christians and Muslims. The Guidelines issued by the Department of Health clearly mentions various clauses where the body is not be exposed, cannot be taken out of its protective cover or body bag and no complete or partial unzipping of the body bag till it is cremated or buried 10 ft below ground.

But our Parsi customs require the bodies to be given a ritual bath in the wash room by our special Pall bearers on a special platform and thereafter a vestment known as Sadra is worn over

the corpse and the holy thread known as kusti is tied around the body by them. The body is then placed on marble slabs by the pall bearers and thereafter the funeral prayers are conducted by our holy priests. After this the body is placed in an iron bier and carried into the Tower of Silence by the pall bearers.

Our system of disposal requires various touch points with the body during the rituals to be performed.

Can you please let me know if there is any government guideline or any global directive that states whether a deceased covid body does or does not transmit the virus? **Your affidavit in the High Court affirmed during the burial writ petition that 'Virus cannot be contracted from corpses'**

In our religion, the disposal of the dead requires the open naked body to be exposed to the sun's rays and at the same time allowing for the vultures and other birds to come and feast on them.

This would mean the body cannot be kept in the hospital body bag. The body would have to be taken out of the bag for the rituals of bath, putting on a vestment and thread around the body and after prayers kept in the tower of silence in a naked condition for the suns rays to act upon it.

Can we therefore remove the body from the protective cover bag by unzipping it from the bag and carry out the rituals before keeping it exposed to the rays of the sun.

Would doing so expose our Pall bearers to the virus?

I would appreciate any clarification on the above as the Bombay Parsi Panchayat is being inundated with calls on this matter and we would like to give an answer after exploring all avenues and possibilities.

Regards,

Viraf D. Mehta

**Trustee, Bombay Parsi Panchayat
Mobile: 98201 46244”**

Thereafter Dr. Keskar was kind enough to reply to above query of Trustee Viraf Mehta as under:

**MUNICIPAL CORPORATION OF GREATER MUMBAI
PUBLIC HEALTH DEPARTMENT
E MAIL 27 5 2020**

To
Mr Viraf D Mehta,
Trustee, Bombay Parsi Panchayat, Email: viraf@virag.com

Sir,
Please refer to your email dated 24.5.2020 regarding funeral rights for Parsi COVID positive bodies.

As per the guidelines from Government of India (G01). **(i) Religious rituals such as reading from religious scripts, sprinkling holy water and any other last rites that does not require touching of the body can be allowed.** and **(ii) Bathing, kissing, hugging, etc. of the dead body should not be allowed.** Copy of the GOI Guidelines on dead body management is attached herewith for your perusal please.

The dead bodies should be directly taken to the nearest crematoria preferably cremated or buried. No rituals touching the dead body are allowed.

In view of this, disposal of dead bodies at Tower of Silence cannot be allowed, as unzipping and chances of eating by birds and complications due to that cannot be ruled out.

With regards
Yours sincerely.

Dr. (Smt.) Padmaja S. Keskar

Executive Health Officer, Public Health Dept., MCGM

Encl: Copy of GOI Guidelines on Dead Body Management.

In our view, the BPP has taken an approach which protects its khandiyas and nassarsallas and at the same time protects the Doongerwadi from potentially being sealed if there is a spread of COVID in the Doongerwadi.

We are today in unchartered territory where we are not sure of the consequences of unzipping the sealed bag of a COVID body. The life of every Parsi is sacred and we must ensure that this life is protected without taking any risks.

The BPP Trustees have a lot at stake and unlike the Christians and Muslims who bury their deceased, we Parsi's believe in exposure to direct ray of the sun – '*khurshednagreshni*'. To ensure *khurshednagreshni*, there are many risks involved for which the BPP cannot say with surety that there would be no adverse consequences. Till there is clarity on the spread of COVID from deceased bodies that are unzipped from the sealed bag, and till the BMC issues fresh guidelines, the Trustees and the Covid affected family have to obey the rules and the law laid down by the BMC and the High Court of no touching the deceased Covid infested body.

WE UNDERSTAND THAT THE BPP TRUSTEES HAVE ISSUED A PRESS RELEASE TO CLARIFY THE SITUATION ABOUT PARSII COVID AFFECTED BODIES HAVING TO BE CREMATED AS PER BMC GUIDELINES. WE ARE PUBLISHING THE SAME SEPARATELY.

AT LAST TRUSTEES ISSUE STATEMENT IN RESPONSE TO COMMUNITY DEMAND

Statement for Doongerwadi and Covid 19

MAY 28, 2020

Sometime in mid-March when the Covid 19 deaths started in Mumbai, the issue of consignment of our dead at Doongerwadi has been at the forefront of the various issues the BPP Trustees have been mulling over. As the community is aware our method of consignment of the dead at Doongerwadi involves various rituals particularly the sachkaar, sagdid and gehsarna. This involves giving the body a final ritual bath, putting a used sadra on the deceased and ritually tie the kusti, placing the body on marble slabs, tying up the body with various ritual knots, bringing a dog to see the corpse etc. and which means that our pall bearers would have to touch the body at various stages and hence be subject to infection.

Later in the month of March the BMC officials visited Doongerwadi and informed the Person in Charge that all persons passing away would be assumed to be infected by Covid 19 and should be cremated. The BPP discussed this at length and decided to obtain further clarification as this did not make any sense and was definitely not acceptable to the community.

Trustees immediately consulted some prominent legal experts within the community

and were prepared to move court against this rule if enforced. While we were looking into this option, our Doongerwadi in Charge obtained clarity from the BMC and the Health officer in charge of D ward and he reverted that there was some misunderstanding and the government has now clarified that only persons who have specific mention of Covid 19 on their death certificates would not be given a Death Certificate for proceeding further at Doongerwadi, all other death certificates will be issued and those could be consigned to Doongerwadi.

The Board of Trustees discussed this at length and felt that taking into the following issues, it would be prudent to follow the government's directive

- A. Covid 19 is such a virus that information on the same is dynamic and changing on an almost daily basis and there was no complete guideline issued worldwide as regards disposal of the dead and hence it would make sense to follow the instructions given until there is further clarification from the government.
- B. The Guidelines issued by the Department

of Health clearly mentions various clauses where the body is not to be exposed, cannot be taken out of its protective cover or body bag and no complete or partial unzipping of the body bag so these we would not be able to follow at Doongerwadi. The bodies are also not allowed to be sprayed, washed or embalmed. Our system of disposal requires various touch points with the body during the rituals to be performed and it was not possible to expose our pall bearers at Doongerwadi to the spread of the virus.

- C. The Government is placing under quarantine any place where any case of Covid 19 is reported so just in case anyone is infected at Doongerwadi, the entire Doongerwadi would be placed under quarantine and we would not be able to consign our other dead there either.

The above has also been discussed with our religious leaders and High Priests and they are in agreement that at times like this we can follow the government guidelines and also that all religious prayers (including the first four days ceremonies) can be performed at their respective panthaks or agiaries for those who die of Covid 19 and are cremated. This is only for those who have passed away due to Covid 19 and hence cremated.

Trustees

The Bombay Parsi Punchayet

Old Bombay - Khodadad Circle - Origins and History

Created from agricultural land in 1899-1900 under the Dadar-Matunga-Wadala-Sion scheme de-congesting plague-afflicted south Bombay, Dadar was considered the first "planned suburb" of Bombay.

Khodadad Circle was the erstwhile colony entrance, also called Dadar Tram Terminus or Dadar T. T.

The two-storied buildings along this quadrant were erected by two brothers, Gustasp and Rustom Irani. They requested the municipal commissioner to name the roundabout for their father Khodadad.

Completed by 1934-35, following Sohrabji Bhedwar's design, all but one of the buildings remain colonially christened. Clockwise, as Tilak Bridge ends, stand Empress Mahal, Empire Mahal, Imperial Mahal and Harganga Mahal (formerly Rustom Mahal, for Khodadad's younger son).

Harganga Mahal had a quirky fixture in dagli-coated, pagri-capped Jehangirji Vajifdar with his black cat at frozen foods specialist Vincent Stores, as well as the institutional legend Agrawal Classes. G. D. Agrawal reached the city from Ajmer in his teens. Kindness made him teach math and science to Mazgaon mill mazdoors' kids free of cost. Turned professional on marrying, Agrawal rented a cramped Matunga room initially for his classes. Later he shifted to Harganga Mahal in

1955, its roster including Nadir Godrej, Mukesh Ambani and Mahendra Choksi of Asian Paints.

Below, Dayaram Damodar Mithaiwala (D. Damodar after a family split) was the unofficial canteen for Agrawal Classes students.

The more engrossing history, rooted in 1829, is Joshi Budhakaka Mahim Halwawala's. The Portuguese ruling Mahim gave a cook they appreciated, Mauji Joshi, a small stall on Kapad Bazaar Road. This branch rose with Empire Mahal in 1932. Mauji Seth was the "budha kaka" delivering door to door laddoos, sev boondi and mohanthal which women of the house hand-rolled in the kitchen. Hitting on the USP formula for butter paper-veiled halwa – pulped wheat, ghee, sugar and saffron sprinkled with dry fruit – explains the "Mahim Halwawala" sign-off.

For 40 years, Empire Mahal had Khurshed Bhada's fabric shop, N. Khurshed & Company, witnessing such unforgivable fashion fads as the one-wear paper sari. Among old-timers like Shirodkar Opticians, rows of florists and vegetable vendors, Gangar Stores is the 1932 jewel in the Empire's crown. Bhimshi Punshi Gangar hailed from a Kutch village, who opened Shah Bhimshi Punshi Gangar, a humble ration shop which is the precursor to today's thriving store.

Raj Kapoor's circle haunts were widespread, from Derby Haircutting Saloon in Harganga Mahal to A To Z Furnishings in Imperial Mahal where patriarch Prithviraj Kapoor visited his dental surgeon (two local dentists, Dr Minocher

Bilpodiwala and Dr Maneck Billimoria, partnered at the Empire Mahal pharmacy Bill & Co, opposite which Bill Nursing Home in Imperial Mahal introduced a 24-hour oxygen cylinder service).

Once an Empress Mahal landmark, Farmer Bros. was the result of Nusserwanji Goawalla's ambition. Setting up Byculla Dairy Farm in the early 1900s, he had 1,500 buffaloes behind the Victoria Gardens supply the city milk through both World Wars. His grand-nephew Sohrab Chinoy's father Eruch assumed charge of Nusserwanji's dry stock farm in Sanjan. Tending animals in Nallasopara and stables in Jogeshwari, Eruch's efforts produced the purest cream and topli paneer (cottage cheese in a basket). The Empress Mahal milk bar whipped up thick milkshakes, flavored lassi and sandwiches with pleasantly piquant mustard.

Another Empress Mahal shopfront is the Punjabi Chandu Halwai Karachiwala, here since 1958, offering tantalizingly labelled Tansen Halwa and Kismat Halwa. It was established in 1896 in Karachi by Chandul Bahl who impressed Sri Prakasa, the first High Commissioner to Pakistan, for refusing payment to feed Partition refugees. The Karachi Halwa became Bombay Halwa - a brand salute to an urban tadka blending much forgotten goodness and grace.

Excerpted from Meher Marfatia's article in Mid-day Publications, TIFR archives and other websites.

Letter from Phiroze Amroliwalla

Even before the National Lockdown, on March 23, 2020, a notice was displayed at Khan Estate that garbage and water pumps will have to be managed by the residents. I am given to understand that this notice was written by Mr. Cyrus Bharucha, a resident of Mehta Building as per intimation/instructions received from the Custodian. Not only have the Custodians, and we have two of them for a small colony like ours, even once visited our colony since but Custodian Mr. Bharucha has in fact dissuaded and stopped the contracted pumpman/watchman Mr. Sadiq who attended duty on March 24/25 from coming thereafter.

So that the residents are not inconvenienced, Mr. Jangoo Doctor volunteered to operate the pumps and Phiroze Amroliwalla, with the help of our local Councilor Ms. Sheetal Ghambhir Desai, arranged the garbage collection by the M.C.G.M. .

It was only on March 28, 2020 that Trustee Kersi Randeria phoned Amroliwalla and requested him to volunteer his services and suggest other names also. A team comprising of Jangoo Doctor, Jehangir Irani, Behram Irani, and Phiroze Amroliwalla was formed to co-ordinate with the Helpline which the B.P.P. proposed to start the same evening.

Thereafter nothing further was heard from the BPP.

On April 04, 2020 when Mr. Randeria called, he was surprised that there was not even a security

guard to man the only gate of the colony. Despite reminders to date, our colony remains unmanned. The only help received from the B.P.P. is a lady sweeper who attends our colony for an hour or so early morning, and I am given to understand she collects door to door garbage only from Mehta building leaving the residents of other five buildings to go and deposit their garbage in the bins provided in the compound. Wonder if she has been specially instructed to provide such dedicated and partial service only to the residents of Mehta building! She also resists sweeping the entire colony and attends to areas near certain buildings, while totally avoiding the remaining portion.

Interestingly, Jt. Dy. CEO of the B.P.P. did provide 42 masks for class IV employees at Khan Estate! When informed that there were none she suggested these could be distributed to the senior citizens of the colony!

Our team of volunteers has been managing ever since the lockdown and has kept Khan Estate virus-free till date, by arranging periodical fumigation by the MCGM; and sanitizing all the buildings without any costs to the residents. We thank Mr. Aspi Billimoria and Mr. Hanz Daruwalla for their help in sanitizing, which was ably supported by the other team members. In addition to the daily garbage removal and water supply, we have also arranged weekly bazaars to provide groceries, toiletries, vegetables, and fruits etc. not only for Khan Estate but also for



Photos of Councillor Sheetal Gambhir Desai and Team members From L-R Jangoo Doctor, Jehangir Irani, and Behram Irani

all the neighboring Parsi buildings including Malegamwalla group of buildings.

Many thanks are due to my fellow team members especially Jangoo Doctor who has done commendable work, and to our co-residents of Khan Estate who have all co-operated with the team.

We would like to put on record that after those two calls from Kersi Randeria we have not had any communication what so ever from either the Trustees or the administration who were supposed to be coordinating with the volunteers.

Some of our very Senior citizens who needed help with food parcels were actually refused help by the Helpline. (The details of three such cases were reported in my earlier communication in Parsi Junction (dated 10.05.2020). It is pertinent to mention here that the Trustees were very prompt in obtaining an undertaking for the surrender

of the flat of Senior citizen Mr. Bodhanwalla whose health and financial condition the B.P.P. is well aware of and yet have not even provided him a square meal till date despite my above-referred report.

We would like to remind the Trustees that a majority of residents of Khan Estate and Malegamwalla buildings pay an unfair 'one size fits all' increased service charge of Rs.900/- p.m. including some who live in one room kitchen flats admeasuring less than 350 sq.ft. Besides Khan Estate residents also pay additional security charges but security services have been seriously affected ever since the lockdown and there has not been a single guard throughout the lockdown. At a time like this, why are we the residents of Khan estate denied and deprived of both these essential services like water and security and left to fend for ourselves? Why this step-motherly attitude towards us?

Letter to the Editor



Parsi Junction.

Dear Sir,

Kudos to our Covid Warriors in the Parsee Baugs and Colonies, who have been providing voluntary help to all the residents, as far as possible, during these trying times.

A lot of data, email lists, etc would have been gathered for each Colony, which will be useful in future also.

It would be extremely helpful if the senior citizens of these Colonies continue receiving as much help as possible, even after normalcy returns. Resuming door delivery of supply of essential items, groceries, vegetables, bakery items, etc will in any case happen, so no help required for this.

However, care giving for medical assistance (home delivery of medicines, hospital visits, etc), financial assistance (bank work, ATM/cash supply, etc), transportation assistance (organizing taxis, OLA/UBER, autos, etc), all on reasonable payment basis, would be most beneficial to the seniors, after normalcy prevails. This could be organized properly now, when time is available, with door-to-door gathering of data on help required.

Regards

Jal Postwalla.

Powai.

ZYNG 2.0 encourages the parsi youth and their families to stay fit at home during the lockdown

~ Danceout by Burzin Engineer Met Yoga by Rayomad Sirvala on Thursday, 21st May

The coronavirus pandemic has forced us all to change our routines, and a prime example of this is fitness. The closure of gyms and fitness studios has resulted in people looking for fitness guidance and workout session when it comes to ways to keep fit at home. Keeping this in mind, ZYNG 2.0 (Zoroastrian Youth for Next Generation) organised 'Fitness Hour with ZYNG', a free fitness hour session with top fitness experts in Functional Training & Yoga, through a unique Instagram live session on 21st May, Thursday evening (5pm to 6pm). Last week, Mr. Burzin Engineer and Mr. Rayomad Sirvala, came together for the first time for a unique fitness hour LIVE on <https://www.instagram.com/zyng2.0> [[instagram.com](https://www.instagram.com/zyng2.0)]

Mr. Burzin Engineer (<https://www.instagram.com/burzzz13/> [[instagram.com](https://www.instagram.com/burzzz13/)]), the founder of Danceout India, has introduced the workout called danceout, which is a combination of high impact aerobics and functional training together which gives you weight loss and toning in one class. He has been professionally teaching and choreographing dance since more than 10 years. He elaborates on his experience of Fitness Hour with ZYNG "A big thank you to

ZYNG 2.0 and team for giving me this opportunity to share my talent with our very own Yoga enthusiast Rayomad Sirvala...it was a great experience, very well planned event and what a amazing response by our followers. This event would really help people as it sends out a message to be fit no matter however the situation be. I, being an entrepreneur would definitely reach out to people and tell them about my venture as this is something which definitely would attract people. Danceout, a combination of high impact aerobics and functional training is an interesting blend of cardio and toning together, where one can lose weight and also tone themselves in the same workout. I have helped many of my clients to achieve their goals and would keep doing that as it gives me immense happiness and satisfaction."

Mr. Rayomad Sirvala (<https://www.instagram.com/rayomandsirvala/> [[instagram.com](https://www.instagram.com/rayomandsirvala/)]), is a renowned Yoga Instructor, Corporate Fitness Consultant and Health Coach, making a difference to many across the globe and encouraging everyone to live a healthy life.

He had the privilege of learning under very senior Iyengar teachers, Sam and Freny Motivala. They were

disciples of B.K.S. Iyengar and trained directly under him for years together. "Learning yoga from someone who is always been patient, guiding and motivating you whenever you tend to drift away from your practice, has been the biggest gift in my life. Had it not been for them I would not have understood the real essence of what Yoga is all about and what it means to be a real yogi."

After many years of studying Iyengar Yoga he went on to finish the Teachers Training Course (TTC 200 hrs) and the Advanced Teachers Training Course (TTC 300 hrs) from the reputed Sivananda Ashram in Kerala (Neyyar Dam)

It has been almost 2 decades, that he has been running his own classes by taking up places various places on rent on an hourly basis for conducting group sessions, doing one on one personalized sessions and corporate workshops for various MNC's all over Mumbai. Recently he has also started conducting retreats solely for the purpose of spreading the teachings of the yogic philosophy along with asanas (physical postures) which is extremely important as a yoga teacher but most modern day classes conveniently choose to ignore the mental, emotional and spiritual aspects only focusing on

the physical aspects of yoga thereby leaving it incomplete.

He elaborates on his experience of Fitness Hour with ZYNG "ZYNG 2.0 had invited me to do a yoga session in combination with Danceout India. It was a wonderful experience. Saw an active participation from youngsters who thoroughly enjoyed the session. Good to see the community coming together to participate. Currently I am open to sharing my knowledge and passion for the benefit those who are interested in walking this path of health and wellness."

The Fitness LIVE session was appreciated by many and have requested ZYNG 2.0 to organise a similar fitness workshop soon...

About ZYNG2.0:

ZYNG 2.0 is a whole new beginning with new ideas and a new committee to continually provide a platform for bringing the Zoroastrian youth closer.

For more details on ZYNG2.0 and updates on the activities conducted this year and upcoming ones kindly follow:

<https://instagram.com/zyng2.0> [[instagram.com](https://instagram.com/zyng2.0)] [[instagram.com](https://instagram.com/zyng2.0)]

<https://www.facebook.com/groups/zyngyouth> [[facebook.com](https://www.facebook.com/groups/zyngyouth)] [[facebook.com](https://www.facebook.com/groups/zyngyouth)]

