TRUTH JUSTICE RIGHT

# THE PARSEE VOICE

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For Private Circulation

The Foundation For 'Destruction(?)' of Udvada"

Has Been Sanctioned A Further Grant Of Rs.25 Lacs!!!

## Conversion — 21st Century Style

From One Religion To Another, From One Belief To Another & From One Opinion To Another

In the last five years of the 21st century, one has, strangely enough, come across all the three varieties of 'conversion' in the Parsee community! The highest common factor in all these is the Devil or Satan, who quotes from the fragmentary Zoroastrian scriptures. This is unprecedented in the 1200 to 1300 years of our stay in India!

In the 19th and 20th centuries, there were scholars of international repute of the Zoroastrian religion and of Avesta scriptures and the Pahlavi language, many of whom devoted their lifetime to the study of this most ancient religion. BUT NOT ONE OF THEM, TO THE BEST OF OUR KNOWLEDGE, EVER WANTED TO BE CONVERTED TO ZOROASTRIANISM. That is mainly because they knew perfectly well that both the Zoroastrian religion and Zoroastrian history, in its thousands of years of existence, never entertained the remotest thought of conversion – from one religion, faith or belief to another.

Even today, there are serious foreign students and scholars of our religion abroad, who never dream of even talking about conversion in the religion. Yet, by a supreme irony, it is some of our own thoroughly misguided folks, who drag the concept of 'Conversion' in their routine statements and conversations.

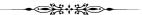
The common factors among such wayward Parsees are, (a) they have never made even a cursory study of our religion but are good in their own professions. Thus, when doctors, lawyers or chartered accountants start waxing eloquent, week after week, on the nuances and finer points of the Zoroastrian religion, a simple question that many ask is, if any of these chartered accountants were to wax eloquent on the **materia medica**, the doctor would certainly show him the door! Yet, on a highly abstruse and esoteric subject like our religion, all of them have no compunction in gabbling utter nonsense!

(b) This new breed of conversion-crazies, have, as their common weapon, the 100-year-old Gujarati book by Ervad Tehmurasp Anklesaria, which, some thoughtless person has now translated into English, which vainly tries to find references to conversion in the Zoroastrian scriptures. The other reference source for the

misled prosetylisationists is again another century-old source, the report of the Sub-Committee appointed by the then BPP, to look for references to conversion in our scriptures.

Both these texts and many more have been repeatedly and sufficiently rejoinded to. Yet, the old shibboleths are ladled out again and again, because new generations of Parsees are not aware of those rejoinders. The two best replies to all arguments favouring conversion, have been given by two eminent scholars of the last century – Khodabux Punegar and Dr. Framroz S. Chiniwalla. They have written separate books to demolish all the theories of different writers, including Tehmurasp Anklesaria. But then, these invaluable books are in Gujarati. No one has translated them in English and our present-day C.As, lawyers, doctors, etc. can't read Gujarati!!

(To be continued)



# NOTHING IS WELL WITH THE LALBAUG AGIARY WELL!! MEGA LIES IN JAME'S EDITORIAL

The Jam-e-Jamshed Weekly, ever since the advent of that 'Shadow Editor' in it, in this century, has become notorious for trotting out lies, lies and more lies!!

A recent case in point is its issue of 22nd May, 2005, in which a front-paged box editorial was published under the heading, "All's Well With The Lalbaug Agiary Well". In that, it was made out that the water level in the Lalbaug Agiary well had risen and that it was "constantly rising". This was attributed to "the blessings of our Lord Dadar Ahura Mazda on our small community", and further, to "the mysterious ways of God". "The water is back (as promised by Zerir (sic) Bhathena – the builder) and is rising..." thereby implying that Bhathena had a premonition that the water will be back at a given time! So, he raised his hands in supplication and presto! Avan Ardavisur (doesn't he with others perform the Radio Club jashan in her honour?) readily obliged! After Moses parted the Red Sea, this must be the second acquatic miracle, as claimed! The Governments of Maharashtra and even India, would do well to avail the pseudo-spiritual services of Bhathena in drought-prone areas!? As an elderly Parsee lady, who visited the well after reading the Jame editorial, exclaimed, "Maré, aye Bhatheno be matheno nikalyoch!"

In the very first line of the 'Editorial', Jame's typical attitude of lying begins: "Come summer and wells all over the world tend to run dry. This is the law of nature"!! Really? Since when have the editor, shadow editor and even perhaps Bhathena studied the laws of Nature? And since when have they started examining water-levels in the wells of the world?! One would like to tweak their ears and drag them next summer to the wells of many Agiaries, the four Atash Behrams and the Bhikha Behram well of Mumbai alone to expose their blatant falsehoods! It's just that at the peak of summer, the water levels go down, but they certainly don't dry up! If that were so, imagine the miserable plight of hundreds of those who fill up water tankers from the wells of our Agiaries and Atash Behrams round the year! Imagine what would happen if the Bhikha Behram well went dry even for a day!

#### **Grossly Contaminated Water In The Well**

Even if we are to believe that Bhathena's quirky "Nature" obliged him with raising the water level, as alleged, what **kind** of water did Hilla Builders' "Nature" oblige them with?

Less than two months after Jame's tendentious editorial, around mid-July, a public-spirited Parsee gentleman sent a sample of Lalbaug's Wadia Agiary well's water for bacteriological examination. Remember, by that time Tir Yazad had already blessed Bhathena and the well with relatively superior rain water!

Even then, the Report on the water sample by a Director of the renowned Haffkine Institute for Training, Research and Testing, made a shocking revelation: "As far as bacteriological examination of water sample is concerned, above mentioned one water sample is *unfit* for human consumption, its most probable number of coliform groups of bacteria are more than 1800 per 100 ml. of water sample (E coli: variety II of Klebsiella species), higher number of other group of bacteria (other than coliforms) and also because of positive Clostridium Welchii test".

Some readers may think that the water sample sent for examination may not have been taken in a scientific manner, e.g. in a sterilised bottle, etc. But the Director explodes that suspicion by stating in bold letters: "Sampling of above mentioned water sample was done by the party at their site **as per the instruction given by us."!** 

#### **Such Water Not Even Fit To Wash Clothes!**

When The Parsee Voice came across this Report of 20th July 2005, it consulted another bacteriological expert. He was simply shocked to hear about the degree of coliform groups of bacteria in the Lalbaug Agiary's well water. He said that, according to the World Health Organisation, coliform above 10 means the water is unfit for human consumption. But such a grotesquely high level of this kind of bacteria means that such water cannot be used even for washing utensils and clothes let alone washing one's hands and face!



# THE GREAT MIRACLE OF THE 20TH CENTURY

#### CELEBRATING A HUNDRED YEARS OF SPIRITUAL BLISS

End-19th century, beginning-20th century, the British rule in India had reached its zenith. Queen Victoria of Britannia ruled the waves. A scientific temper, rationalism and materialism had begun to capture the minds of intellectual Indians. Parsees were no exception. The trend was to veer away from religion and to move towards scepticism and rationalism. Strangely enough, as pointed out in our lead article in this issue, hundred years later, that's today, none of these factors is in operation, yet...

When, in the early 20th century, Nature realised that Indians, whose forefathers practised their religion scrupulously, were leaning more towards materialistic culture and Western mores, she sent saintly personages in the form of Ramanuja, Aurobindo, Vivekananda, Yogananda, etc., to drill some sense into their heads and make them realise the existence of God and the ancient Hindu ethos.

Parsees, who, too, began to be "more British than the British" and who, with the advent of Iranian philology, started nitpicking about Zoroastrian tenets and traditions, needed a strong dose of spiritualism and deserved to be told about the forgotten glory and the divine beauty of the Zoroastrian religion.

There were, of course, quite a few Parsees, including some Athornans, who were attracted to theosophy, which gave them some solace from the jungle of materialism surrounding them. But, theosophy is the occult side of Buddhism and Hinduism. Some of the Parsee students of the Zoroastrian religion realised this fact and wondered if there was any person, who knew the esoteric side of their own religion.

Kharshedji R. Cama, the doyen of Iranian philology, in India, in his various discussions and discourses kept telling his audience that the translations of Avesta attempted by various scholars, seemed rather drab and dry. He was sure that there were inner, latent meanings of the Avestic scriptures.

Nature has her own ways of doing things. If other communities had saintly souls visiting them, the Zoroastrians of India couldn't be left behind.

#### The Miracle Man Cometh

He waited for 30 long years to emerge from his selfimposed silence. He had been instructed so, by his Masters. He was a tall, handsome, ruddy-cheeked man. The name, Shroff; Behramshah Shroff!

The planetary alignments that he had been asked to watch before coming out in public, had materialised.

So, one day in 1905, in an Agiary in Surat, (Bagh-e-Parsa) he listened to a discourse on the role of Fire in the Zoroastrian religion, and thereafter, very softly told the small group of young Parsees gathered there, that there are 16 Fire Energies operating in Nature, which form the basis for our consecrated Fire Temples. The teacher, who was a headmaster in a missionary school, frankly admitted that they had never heard of such Natural Universal Energies before. Behramshah smiled and told them very politely that there are Spiritual Masters of our religion, who live in retreat, who had taught him the true inner meaning of our scriptures.

#### K.R. Cama & Behramshah

Fast-forward three years... The patron of Iranian philology in India, K.R. Cama was holding his regular classes in Mumbai. Behramshah was vigorously persuaded by some of his new disciples from Mumbai to come over from Surat and hold lectures here. After much reluctance he agreed.

One day, a couple of Camaji's pupils, who had assiduously taken to Behramshah's teachings, requested him to attend Mr. Cama's class. The class was in progress when Behramshah entered. On the blackboard was written in Pahlavi, the word  $Anhum\tilde{a}$ , which the philologists then, and even now, read the "Iranian" way, as, Ohrmazd. While entering, Behramshah saw what was written and murmured,  $Anhum\tilde{a}$ . This was heard by K.R. Cama. "What did you say the word was?" he asked Behramshah. "Why,  $Anhum\tilde{a}$ !" Behramshah replied. "But, we read it as 'Ohrmazd," exclaimed Camaji. "Could you please

elaborate, why you read it the old Semitic way?" he asked.

**Ustad Saheb,** as Behramshah was endearingly called by his disciples, elaborately explained why, and how *Anhumã* was different from '*Ohrmazd*'.

[In the pre-cosmogenesis period, when there was Darkness or the Great Chaos, it was *Anhumã* or innumerableness manifesting itself (who entertained doubts in itself). He finally merged into *AHU*, when Order or Cosmos occurred. This Stage of Manifestation was long before the Stage when Ohrmazd manifested Himself!]

As soon as the explanation was over, Khurshedji Cama, it is said, began to dance with joy, with his walking stick tapping the floor, exclaiming, "O, what a man! What a man!"

The late Avesta-Pahlavi scholar, Khodabux Punegar, who was one of the first pupils of K.R. Cama, among other things, wrote: "Not only Mr. Cama used to speak with enthusiasm about the teachings of Mr. Shroff, but with regard to certain words and views, Mr. Cama used to say without hesitation, 'Our students of Avesta do not understand the exact import of this; what Behramshah explains, alone is right."

Alas! As luck would have it, K.R. Cama passed away in 1909, just about a year after Behramshah started coming to Mumbai! Else, Zoroastrian scholarship in India would have been totally different – very much on esoteric lines.

#### The Beatific Teachings Of The Prophet

The early life of Behramshah itself reads like a tale from the "Arabian Nights" – how a stammering boy of 17 left his home in Surat to land up in Peshawar (then in India), from where he was taken to Mt. Demavand in Iran, in mysterious circumstances. He received training from the Masters, variously known as *Abeds, Saheb-Delans*, etc. for  $3\frac{1}{2}$  years, roughly between 1875 and 1878.

When the time came for him to appear in public in India, he told his listeners that the true, latent interpretation of Avesta scriptures was called *Ilm-e-Khshnoom* = the science or knowledge that brings inner bliss or ecstasy. Incidentally, the word *Khshnoom* is an Avestic word, occurring twice in the Gathas.

Right from the beginning, he emphasised repeatedly that the very foundation of the Zoroastrian religion, is the constant practise of *Ashoi*, which means Holiness, Piety and not just Righteousness.

According to him, in these highly materialistic times, the higher levels of *Ashoi* practice is not possible. So, he gave us that picturesque expression, *druj parhiz* or abstinence from impurities and putridity.

To practice such an abstinence, the least that a Zoroastrian should do is: (a) don the 9-seamed *sudreh* and girdle it with the 72-thread woollen *kusti*; (b) perform the *kusti* pãdiãv regularly, for example after visit to the toilet, before meals and when there's a *geh* change; (c) perform all the necessary rituals for the departed souls; (d) recite the Avesta *Mãnthra* (prayers) daily, at least once and (e) visit **Agiaries** and **Atash Behrams** from time to time, with as much purity as possible, and take great care of our consecrated Fire Temples and **Dakhmas**, without which Parsee Zoroastrians cannot survive.

When the late Mr. Jehangir Vimadalal, the doyen of

orthodoxy in the early 20th century, asked Behramshah for a message from the Masters of Demavand for the Parsee community, he gave it as under: "Tell the Parsees to adhere strictly to the path of *Tariqat* (Religious Disciplines). For, if they lose this path, there will be no *Parsipanu* left in the community!"

How prophetic these words have been, is there for every right-thinking Zoroastrian to see. Never in the past 1200-1300 years has the community fallen to so dismal a level, as in the last 100 years! All because we lurched drastically towards materialism and away from the basic teachings of our Prophet!

And yet, ironically, these very 100 years have provided for those Parsees, who listened to the voice of their **Ustad,** a solace and joy in their day-to-day living and a supreme confidence in the future, however dark it may be! In this centenial year of **IIm-e-Khshnoom, The Parsee Voice** salutes the late Behramshah Shroff for giving us that ray of hope and a peg to hang on in our murky surroundings!

#### **OUR MAIL BOX**

#### FDU Must Be Reined In Immediately!

The Parsee Voice deserves the plaudits of the entire community for bringing to light in its June 2005 issue, the deplorable activities of individuals like D.K. Tamboly and others, who are supposed to be trustees of the Foundation for Development of Udvada (FDU), and yet illegally are trying to sway away towards totally disconnected objects.

One wonders how the Mumbai Charity Commissioner's office has readily okayed the "Scheme for Management and Administration", in a matter of days, when both the Mumbai and Gujarat Parsees were blissfully unaware of it? What are the two High Priests of Udvada, one of whom is himself the Chairman of the FDU and the Anjuman doing about it? Why are they keeping quiet about the obvious destruction of the environment around Holy Iranshah? Why are those hundreds of Parsees and Iranis who visit Udvada every **Behram Roj** keeping mum? Isn't it their business to stop the FDU in its track?

Desperate diseases call for desperate remedies. I strongly suggest that an organisation like WAPIZ should step in and get a stay in a court of law.

- Farzana Y. Mistry

### Scheme For Election Of Trustees Of The Bombay Parsi Punchayet

On my return to the city of Mumbai, after a lapse of almost fifty years, I saw a notice, in the issue of Jame, intimating the eligible voters, to collect their

identity cards to enable them to exercise their right to vote for the vacant post of a trustee of the Bombay Parsi Punchayet (BPP). Eager to participate in the affairs of the community, I visited the office of the BPP, presented my credentials and unblemished record of my character. I was informed that according to the Rules and Regulations, framed by the BPP, I am not eligible to exercise my right to vote. The spokesperson explained to me that the record of my character and credentials are of no consequence and that what is required is the donation to BPP of either Rupees Fifteen thousand (Rs.15,000) for sure and instant voting right, or Rupees Five (Rs.5) for God-knows-when voting right, as the case may be. The Scheme, evolved by the BPP was explained to me. The gist of which is:

The authority to elect the trustees of the BPP is vested with the Anjuman Committee consisting of:

- a) Members listed in the Donors Register and
- b) Members listed in the Anjuman Register
- a) Donors Register: All those Zoroastrians, who have donated a sum of Rupees Fifteen thousand (Rs.15,000), at one and the same time, are known as Donors and are declared eligible to vote for the trustees. They are held in high esteem and conferred with the most favoured status by the BPP.
- b) General Register: Although there are over twenty thousand (20,000) Zoroastrians, who by paying Rupees Five (Rs.5) to the BPP, have their names enlisted in the Register, only eight hundred (800) members, equal to the number of eight hundred (800) voters listed in the Donors Register, are approved as voters, the rest will be on the wait list of the God-knows-when-Register, cooling their heels. There are instances, I know of, that many well placed/educated Zoroastrians, who have their names listed in the General Register for over thirty-five years, are still waiting their turn and are not sure, if they will ever get their chance to vote the trustees of BPP, during their lifetime.

[All this has now been changed by a new Court Order. – Ed.]

The exact number of Zoroastrians residing in Mumbai is not known, but is assumed to be about forty-five thousand (45,000). According to the Rules framed by the BPP, only sixteen hundred (1,600) i.e. eight hundred (800) listed in Donors Register plus equal number from the Anjuman Register, making a total of sixteen hundred (1,600), are officially

declared eligible to vote for the trustees of the BPP, which is about three per cent (3%) of the total estimated Zoroastrians of Mumbai. However during the last few elections, it has been observed that due to migration of a sizeable number of Zoroastrians abroad, and also the next world, not more than five hundred (500) present themselves to exercise their right to vote. Therefore, as the matter stands, only one per cent (1%) of the Mumbai Zoroastrians exercise their right to vote the trustees of BPP.

BPP is indulging in spreading false propaganda to justify and glorify, the unique scheme for the election of trustees, so successfully evolved by them. How considerate they are, as not to cause inconvenience and spare trouble of casting vote for the other ninety-nine per cent (99%) of the population. The arguments put forward in the BPP Review, in the past, and to drag names of the dignitaries were, baseless and lousy efforts and insulting to the intelligent Zoroastrians, but were good enough to hoodwink the simple, submissive, gullible maijis and bawajis of Mumbai.

It is said that the scheme restricts the number and quality of voters. This needs to be clarified. The question of quality of voters does not seem to have figured anywhere on the agenda of BPP. As the matter stands, anyone can be a voter, it does not matter if he/she is sane or insane, a rogue or a rascal, law-abiding or law-breaker, intelligent or moron. The only criterion is the donation in the pocket of the BPP. The question of ability of voter does not ever seem to have bothered the BPP. The number of voters, no doubt, has been successfully restricted, but the same is implemented in a lousy manner. If at all they were serious, there were many sensible, proper, dignified and acceptable options, like giving right to vote to the educated, educationists, technocrats, professionals, etc. etc. The present system of election is driving away the honest, capable and worthy gentleman from joining the BPP. Will the BPP kindly oblige by telling what measures they have adopted to ensure quality of voters and also the trustees, and success achieved by them over the years?

I am a veteran, lucky to have led a successful and a meaningful life, was fortunate to have been associated with various organizations, at different places, under different circumstances and have experienced the vicissitudes of life. At no time at any place I was ever approached with a proposal similar to the one being practised by the BPP, asking for donation to exercise right to vote for their trustee. The scheme is unique, one of its kind, produced, written, directed, and acted by none other than the past and present geniuses of the great BPP. With money and muscle power and in connivance with the hired legal experts, they are hurting the self-respect of the community, taking them for a ride and are getting away with murder.

Was it, at all, imperative to refer the existing method of election of trustees to the Court of Law? Is it not a simple and straightforward problem, which is capable of being solved by sitting across the table? Don't we have enough person/s honest, capable, intelligent with common sense, within our community, to solve such problems? General perception is that to go to the court of law, is a mug's game, unless of course one want to change truth into untruth and vice versa.

We are fully convinced that our elders, who had adopted the present system, were honest, just and fair and had genuine filial affection for the community. Rightly so, they wanted to keep the money and the property donated by them under their or other representatives control, to avoid misuse and to ensure that the money was used in the best possible manner. We are not aware the manner in which the Punchayet was functioning then and what were the restraints. It will be a good idea, if a thorough enquiry is constituted to know the past, lay down the future guidelines, avoid the past mistakes and ensure that the elections are held in proper, acceptable and congenial manner. The enquiry committee may consist of one or more persons, honest, conscientious, of high standing, from within or outside the community, absolutely independent of the BPP. Will the present trustees of the BPP allow formation of an enquiry committee?

Let the intellectuals, technocrats, youth and rightthinking persons consider calmly and seriously and act according to their conscious, if what this old foggy has said, makes any sense.

Dali J. Gundevia

# 8th World Zoroastrian Congress - No Great Shakes! Since the 'World Organisation of Zarthushtis' Failed To Take Off, Firdosh Mehta Couldn't Ejaculate "Inshah Ahura!"

Wembley in England, where the 8th WZC was held, is supposed to represent a mini-Gujarat where one can get piping hot *fafdas and Jalebis*. We do not know what the ZTFE's menu read for the eight days that the Congress lasted. But what we do know is that three persons did their best to push for that notorious World Body: (1) Farhang Mehr, (2) Rohinton Rivetna and, surprise, surprise, (3) Minoo Shroff, BPP's Chairman!

Why him? Because he knows that within the next two years, he will have to retire, as per the recent court order, that no BPP trustee should be in office for more than 21 years! Unless, of course, that "resolution" of D.K. Tamboly, whose edict seems to

be running at 209, D.N. Road, succeeds in getting our Burjorji **bawa** to file for a revision petition in the court!

So, while that "World Body" is on hold at present, if our Minoobhai gets a reprieve and completes his entire term, the campaign for the World Body will heat up once again!

R. Rivetna has been specially invited by the FPZAI and the BPP, to attend the FPZAI's next meeting on the 3rd and 4th September, 2005 in Mumbai. They think that if he failed to convince the World Zoroastrian in Wembley, he may succeed in Thakurdwar!! Some Hope...!

#### MUM'S THE WORD!

#### WZO's SILENCE SPEAKS VOLUMES!

(In it's past issues, The Parsee Voice had requested members of WZO to quit from that organisation. In a subsequent issue, we had also stated that the WZO was not replying to those members who wanted to quit. One such person, Neville S Gandhi, a life member of WZO, has forwarded to us a copy of the reminder letter he addressed to WZO, which is reproduced below. Other members are urged to do likewise.

It is indeed disgraceful that a global organisation like the WZO, which makes tall claims about it's services to the community, does not even have the courtesy to acknowledge a simple letter of its members. Or is there a more sinister objective in keeping mum for the present??? - Ed.)

Dear Board Members of WZO,

This has reference to my email dated June 19, 2005. I regret to state that neither I have received your reply nor an acknowledgement to my email.

Please note that I am not interested in being a member of your Organisation because it supports Intermarriage and Conversion that are not prescribed in our Mazdayasni Zarathushtri Religion. I have marked a copy of this mail to The Parsee Voice for their information also. I am grateful to them for spreading True and Timely Information of our Community. May Pak Dadar Ahura Mazda Bless the The Parsee Voice.

I request you to discontinue my Membership immediately. Kindly unsubscribe my name from your records with immediate effect.

Thanking you,

Neville Sorabji Gandhi

### ઉદવાડામાં આવી અદ્યમીં પ્રવૃત્તિ ચલાવીજ કેમ લેવાય?

એફ. ડી. યુ ને ત્યાં ખાનાખરાબી કરતાં અટકાવવાજ જોઈએ!

તંત્રી સાહેબ.

આપણાં જુન ૨૦૦૫ નાં ઘી પારસી વૉઈસ નાં અંકમાં અંગ્રેજી અને ગુજરાતીમાં તમોએ પારસી કોમની આંખ, ઉદવાડામાં ચાલતી વાંઘાભરેલી પ્રવૃત્તિ વિષે ખોલી છે, તે સાચેજ દાદ માંગી લે છે. કોમની પીઠ પાછળ આ એફ.ડી.યુ. જે ઉદવાડાનું નિકંદનજ કરવા કમર કસી રહ્યું છે, તેને કોઈ પણ રવેશે અકટાવવુંજ જોઈએ!

આ ખરેજ શરમની વાત છે કે જયારે છેલ્લા ૧-૨ મહિનામાં ગુજરાતનાં અનેક શહેરો અને ગામોમાં જળપ્રળય જેવી પરિસ્થિતિ ઉભી થઈ હતી, કે જેમાંથી ઉદવાડા ગામ પણ બચ્યું નહિં હતું, ત્યારે આ એફ.ડી.યુ. નાં ત્રસ્ટીઓ, શ્રી તંબોલી અને દસ્તુરજી ખુરશેદ દસ્તુર ની આગેવાની હેઠળ એઓના સુફિયાણા મ્યુઝિયમ માટે પૈસા ભેગા કરવા નિકળ્યા હતા?

શું આ ભાઈઓને એટલો ખ્યાલ નથી આવતો કે વર્ષે વર્ષે દરિયાના પાણી ઉદવાડા ગામમાં વધુ અંદર ને અંદર આવતાંજ જાય છે, ત્યારે સરકાર પાસે તેનો ઉપાય કરવા ભંડોળ માંગે અને નહિં કે ઉદવાડા જે પારસી જરથોશ્તીઓનું પવિત્ર મથક છે, તેને કોઈ આઘુનીક પર્યાતન સ્થળમાં ફેરવવાને માટે પૈસા વેડફી નાંખવાના!

ગયે વર્ષે દસ્તુરજી ખુરશેદ ઘણાંકો આગળ ફરિયાદ કરતા હતા કે કેટલાક નિંદકો એમને ત્યાંના 'હેરિટેજ' મકાનો બચાવવામાં રૂકાવટ લાવતા હતા! તો પછી આ ૨૫-૫૦ લાખ રૂપિયા જે ગુજરાત સરકારે એફ. ડી. યુ. ને આપ્યા છે, તે એવાં જરજરીત મકાનોને દરૂસ્ત કરાવવામાં કેમ વાપરતા નથી?

તેમજ વળી "પારસી વૉઈસે" જે સવેળા ચેતવણીનું રણશીંગડું ફૂંકયું છે કે આ એફ.ડી.યુ. નું ત્રસ્ટ ડીડ તો સંપૂર્ણ રીતે સાર્વજનિક છે. તો ઉદવાડા નાં શ્રીજી ઈરાનશાહ નાં મોબેદ સાહેબો કેમ કંઈ અવાજ કરતા નથી?

આ આખું એફ.ડી.યુ નું ગદળું પ્રકરણ ખરેજ પારસી કોમ માટે આફતનાં વાદળાં ઉભાં કરશે, એવો સંકેટ ખુલ્લો મળે છે! ખુદા કરેને શ્રીજી સાહેબ આ બળાને હમેંશનીજ દફે કરે!

લી. નૈરયોસંઘ સા. મોદી

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e-mail: theparseevoice@yahoo.com