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41 OUT OF 69 ANJUMANS SEND PROTEST LETTERS TO FPZAI AGAINST JOINING THE WORLD BODY OF "ZOROASTRIANS"!

24 OUT OF 29 PUNCHAYETS / ANJUMANS PRESENT AT THE FEDERATION MEETING IN AHMEDABAD GIVE A RESOUNDING "NO" TO THE PROPOSED WORLD BODY! FDU Still Raises Its Ugly Head At The Meeting! CALLING MANECK ENGINEER, DADI ENGINEER, SILLOO KAVARANA AND BURJOR ANTIA!

For once, the usual drum-beaters at the meetings of the Federation of Parsi Zoroastrian Anjumans of India were hopelessly outnumbered and outmanoeuvred by those Anjumans and Punchayets, who, till now, remained silent spectators, not because they chose to, but because, some of them were silenced into meek submission by monopolists, like the Secretary of the FPZAI, Keki Gandhi, or by some trustees of the Bombay Parsi Punchayet and their ubiquitous CEO, B.T. Dastur!

For the splendid performance by the majority of the Anjumans, all credit should go to the admirable homework and spadework done by **Khojeste Mistree, Anahita and Yazdi H. Desai, Tannaz S. Parakh, "We love you, Areez Khambatta"**, the host and President of the Ahmedabad Parsi Punchayet, **all the young, enthusiastic members of the Parsi Youth League of Ahmedabad**, for their hectic, behind-the-scene-activities, **Mr. Bhikaji D. Davierwalla**

from Surat and his band of zealous volunteers, and all those representatives of Anjumans at the Federation meeting on 18th and 19th December, 2004, who showed their characteristic Parsee *jusso*, to silence the Federation Secretary, the two BPP trustees (M/s. Shroff and Tamboly) and their CEO, along with the three Anjumans - Delhi, Chennai, and Thane (!) - who were for the proposed 'World Body'.

FDU Raises Its Ugly Head Once Again

The proceedings of the Federation meet have already been briefly reported in the Parsee press. But what has not been mentioned so far, is **what the Managing Trustee of the Foundation for Development of Udvada (FDU), D.K. Tamboly, said**. A man of few words, he told the gathering, **the Anjumans attending the Federation meeting, among other things, that the FDU agenda will be carried forward in Udvada!** He

was only echoing what he had earlier told some of his colleagues in Mumbai that FDU will carry out its programme in Udvada, by hook or by crook! So, dear readers, take a deep sigh and watch some members of the Udvada Anjuman flirt with Satanic forces, in the months to come!

World Zoroastrian Congress & Iranshah

While on Udvada, we cannot help revealing the shocking reference made in the "Topic Summary" of the brochure brought out by the hosts of the 8th World Zoroastrian Congress, Zoroastrian Trust Funds of Europe, to be held in London in June-July, 2005, to Holy Iranshah. Under the sub-heading, "Current Issues", among the "Talks and discussions on issues requiring the attention of the community", is mentioned, "Safeguarding the Iranshah"! **Whose mischief is this? What happens to the pompous resolution passed by the Udvada Anjuman Committee in October, 2004, that outsiders should not meddle in matters pertaining to Iranshah and that the Anjuman alone is capable of tackling all problems relating to it?! Will the Udvada Anjuman now tell the organisers of the Congress that it can very well safeguard Holy Iranshah and His environs and that the Congress has no business to discuss the matter, thousands of miles away? [See "Quo Vadis ZTFE?" elsewhere in this issue].**

Interesting Snippets From Some Letters Of Protest Sent By Different Anjumans To The FPZAI Secretary

(1) **Jhansi Parsi Anjuman:** "At the Federation Meeting held in Mumbai in June 2003, a note signed by you was circulated amongst us. The note said, 'We now need to reach a consensus at this meeting of our Federation and give a green signal to the formation of the World Body as per Annexure 2 and authorise our President Mr. Minoo Shroff to take whatever steps are necessary to put in place the new World Body'.

"The WB was projected as a Body that would strengthen and unify the Parsi/Irani community worldwide. It was therefore presumed that this WB would be a WB of Parsi/Irani Zoroastrians with its membership restricted strictly to Parsi/Irani

Zoroastrians. We have now learnt that membership to this WB will not be restricted to Parsi/Irani Zoroastrians alone. This is extremely disconcerting".

(2) **Belgaum Parsi Zarthosti Anjuman:** "This kind of a body will ring the death knell of our community as we are today..."

(3) **Badnera Amravati Parsee Anjuman:** "Our Anjuman does not give any person or institution the right to vote or sign on our behalf for this world body."

(4) **Billimora Parsi Zoroastrian Anjuman Trust Funds:** "We the Trustees and the Members of Bilimora Parsi Zarthosti Anjuman Trust Funds strongly do not give you any right to sign on our behalf for this World Body..."

(4) **Jalgaon Zoroastrian Trust:** "In case you form the 'World Body' our Jalgaon Zoroastrian Trust will not be its member."

The gravamen of the charges of all these Anjumans can be summarised as under:

(1) The FPZAI and the BPP led by Mr. Minoo Shroff took them for a ride for a year-and-a-half!

(2) No mention of the word 'Parsi' is made in the Constitution of the World Body.

(3) The World Body does not even define, 'Who is a Zoroastrian?'

The Federation meeting at Ahmedabad seems to have proved to be, at least so far, the Waterloo of the proposed World Body!

Mr. Minoo Shroff, the Chairman of the BPP has emerged in a very poor light, with Anjuman after Anjuman completely disowning what he and his comrade-in-arms, D.K. Tamboly, thought, was a cake-walk! **The Parsee Voice**, Mr. Shroff, had repeatedly warned you throughout 2004, to desist from taking such a suicidal step.

There is yet another lesson in all this, for someone else too! The Udvada Samast Anjuman has also been cautioned by us, time and again, to keep the Foundation for Development of Udvada out of any developmental activity in the town, **for the same persons are leading them up the garden path! Some members of this Anjuman are behaving**

in a hopelessly myopic manner, by taking up cudgels for the FDU, when they have not even bothered to go through the Trust Deed, which is hundred times more cosmopolitan than the Constitution of the World Body!

Other BPP Trustees Must Speak Up

Only M/s. Shroff and Tamboly represented the BPP at Ahmedabad. Except for **Dinshah Mehta**, none of the other four trustees, **Silloo Kavarana**, **Dadi Engineer**, **Maneck Engineer** and **Burjor Antia** (he was conspicuous by his absence at the latest Federation meeting!) have expressed their views on the proposed World Body. Why? **Since all of them, from time to time, have claimed that the BPP 'represents' the Parsees/Iranis of Mumbai, they owe it to the community to come out with their stand.** Two of these four trustees have very recently declared in their manifestos that they are staunch orthodox persons, who uphold the traditions and tenets of our religion, etc. **However, it seems both Mr. Engineer and Mr. Antia seem to have forgotten all that they had sworn in their manifesto before their elections. To jog their memory, we give below just a few pertinent extracts from their Election Statements.**

Mr. Maneck H. Engineer (just before the election on 26th October, 2002). Under the heading **'I Believe'** he wrote: "That our religion, traditions, beliefs and customs are comparable to the finest in the world... With these as the bedrock of our policies and actions, we can soar to great heights.

"That in all matters concerning religion, our High Priests and Mobeds must be consulted and that for all lay matters their blessings obtained, so that they are not needlessly embroiled in controversy..."

Under the sub-heading, "My Endeavours", he wrote: **"To strive to preserve and protect the rich cultural heritage handed down by our ancestors!! "To increase our numbers in India where we have proliferated (sic) in the last millenium and to form a Think Tank to chalk out a strategy to prevent our numbers from diminishing!"**

More than two years have passed, Mr. Engineer, since

you have become a BPP trustee! **Your 'Dreams', your 'Beliefs' and your 'Endeavours' have remained only on your manifesto paper!** Besides concentrating on the Solar Concentrators, have you done anything significant that would vindicate your tall statements in your manifesto? Can you justify your election as a responsible BPP trustee, who will stand by the Parsee community? **When the vast majority of our community do not want to join the proposed World Body of "Zoroastrians", why have you chosen, as in the past two years, to keep totally silent? Isn't it your duty to come out and tell the community that as a BPP trustee you are against joining such a World Body?** Are you listening, Mr. Engineer? Yoohoo, Maneckji, where are you?

Burjor Hormusji Antia: He began his manifesto with a flourish: "I have considered it my good fortune that I was born into a Zoroastrian family **and that I am part of our magnificent though small community"** (Ahem!)

Further, in "My Perspective", he said, **"Unless our community functions on the solid bedrock of the principles of our religion, tenets, traditions, customs and usages as handed down by our forefathers, we will not be able to successfully chart the course of our destiny."** Was it the same gentleman, or his *alter ego*, who at the Federation meeting in June 2003, in Mumbai had said that, Zoroastrianism was a universal religion and that, one should welcome anyone who wants to be a Zoroastrian, not forgetting that classic remark that, we should help the Tajiks build an Agiary in Tajikistan!!

In "My Vision", Burjorji wrote, **"The Board of Trustees should be accountable to the community at large and its functioning ought to be transparent...** Let our Panchayet **build bridges and not walls between the different sections of society. Let our Panchayet by its decisions unite the community!!**

Bas, Burjorji Bawa, *ab...bas!!* The community sincerely regrets that, its representatives on the electoral college elected only visionaries and false promise-makers, who don't have the guts to stand up to their senior colleagues and speak their minds!

Pertinent Excerpts From The Letter Of Mr. Khojeste Mistree, dated 15th December, 2004, to Mr. Keki J. Gandhi, Hon. Secretary of FPZAI, Protesting Against The Proposed World Body.

[Mr. Khojeste Mistree, who took the lead in garnering protest letters from various Anjumans and Panchayets, sent an important letter to the Hon Secretary of the FPZAI, which echoes the views of most members of the Parsee community. Excerpts:] "It is unfortunate that some leaders of the Federation have kept the community in the dark about the **"cosmopolitan" nature of the proposed World Body.** The rank and file of the community has now become aware of this fact, and are appalled that despite opposition from the community in general, and in utter disregard of the opinion of the High Priests of India, the leaders of the Federation, persist in promoting a cosmopolitan World Body that has kept its membership open to **neo-Zoroastrians.** The sustained campaign of misinformation, in order to mislead the general public, deliberately underplays the cosmopolitan nature of the World Body.

"Additionally, BPP Trustee, Mr. Dinshaw Mehta has opined in the press, **'the Federation both morally and legally cannot be a member of a Body which has non-Parsi Zoroastrians as its members or its officer bearers! Moreover, the rules and regulations governing the membership of the**

FPZAI very clearly states, that membership will be restricted to Parsi Zoroastrian Anjumans and Panchayets only, with a clear legal definition as to who is a Parsi Zoroastrian (Rule 1b to e). On what basis can the FPZAI form a World Body, which in no way upholds or accepts this definition for membership."

Khojeste then pleads for the FPZAI "to provide an effective support system for the smaller Anjumans in India, as also to deal with the considerable assets of the 20-30 defunct anjumans."

He rightly suggests that, "we put our own house in order, consolidate and strengthen the community in India and forge ahead with promoting and safeguarding Parsi/Irani interests nationally..."

"Moreover it is a matter of grave concern, that as per the draft constitution of the World Body, provisions have already been made for the assets of the defunct Anjumans to be transferred to this cosmopolitan World Body. Thus Parsi wealth will be sent out of India depriving our own people of much needed money".

'Parsee', 'Zarthoshti', 'Zoroastrian' as mentioned in the "Parsi Panchayet Case", 1906.

Today, when men like Keki Gandhi, Burjor Antia, D.K. Tamboly, etc. forget that Parsees and Zoroastrians are synonymous terms, it is interesting to note that though Justice Davar had said that a Zoroastrian need not be a Parsi, Act III of 1872 used the words, "Parsi Religion", so did some foreign scholars of the past.

Ervad Sheriarji Bharucha, who was one of the witnesses of the **plaintiffs** had averred in his evidence: **"I would say the two terms Parsis and Zoroastrians are synonymous terms. This is the**

way in which these terms have always been used and are still used - As soon as the word Parsi is used, the only idea suggested is that he is a Zoroastrian."

An Irani priest in his evidence before the learned judges said that, in Persia the Zoroastrians are called Parsis. According to Dastur Darab Sanjana, the two words were convertible. From *The History of The Bombay Parsi Panchayet 1860-1960* by Sapur F. Desai.

Quo Vadis, ZTFE?

Objectionable Agenda Of The 8th World Zoroastrian Congress 2005

Ever since the 1st World Zoroastrian Congress was held in Iran, followed by the 2nd one in Mumbai from 18th January, 1964 to the 21st January, 1964, the seeds for the gradual destruction of the Mazdayasni Zarthoshti religion and the *Airie-chithra* Parsee *bunyad* (lineage) were sown. The only difference between the earlier Congresses and the subsequent ones was that the then trustees of the BPP ensured that no discussion regarding religious controversies was permitted.

In the last four decades, all this has changed radically. After the last Millenium Congress held in the year 2000, in the U.S.A. the next one will be held in London in June-July, 2005. It will be hosted by the Zoroastrian Trust Funds of Europe (Inc.).

When a couple of members of the ZTFE came down to Mumbai, a year ago, they (Mr. Rusi Dalal, Past President and Mr. Malcolm Deboo, the Secretary), in an informal chat, had suggested that they will follow the BPP trustees and the Mumbai Parsees stand on the World Body of 'Zoroastrians'. That was in January, 2004. In July, that year, when BPP's Minoo Shroff agreed to be the President of the International Zoroastrian Organisation, ZTFE's President, Dorab E. Mistry, Secretary Malcolm Deboo decided to fall in line and okayed joining the proposed World Body. After all, in a year's time, they had the World Zoroastrian Congress coming up, and the hosts didn't want to be dubbed 'obscurantists'!

(Come to think of it! It is not a non-Parsee, nor even an Irani, but the Parsees of India, many of whom are settled abroad, who are totally responsible for organising World Zoroastrian Congresses and mooted the idea of a World Body of Zoroastrians! Even today, if you look at the emerging picture dispassionately, it is Parsees, who are spearheading the formation of a World Body: Rohinton Rivetna, Firdosh Mehta, Khorshed Junglewalla, etc. in North America, Rumi Sethna and Dorab Mistry in the

U.K. and Minoo Shroff, D.K. Tamboly, Keki Gandhi, etc. in India!!!)

Coming back to the controversial agenda of the 8th WZC, mid-2005, the "Current Issues" section is certainly objectionable. We have already mentioned the topic of "**Safeguarding the Iranshah**", which should not even be debated or discussed, as it falls outside the domain of Zoroastrians, pseudo-Zoroastrian and non-Zoroastrians assembled at the Congress. The Udvada Anjuman, comprising both Athornans and Behdins are capable of looking after the subject.

To us, including Holy Iranshah in the WZC agenda, seems to be a mischievous ploy of the likes of D.K. Tamboly, the Managing Trustee of the FDU, and until yesterday, the head honcho of the WZO!

The other issues, which are equally objectionable are, "Converting out of Zoroastrianism" (now, what's that?). "**Emerging Zoroastrian nations**" (do Dorab Mistry, Malcolm Deboo, etc. in their heart of hearts believe that anyone donning what purports to be a Sudreh-Kusti, automatically becomes Zoroastrians? Have some people really lost their marbles?), "Female and behdin priests," (Dasturs and Athornans of India should protest very strongly, right away)? "Racism" (this really has us completely stumped! If Parsee organisers themselves talk of their ethnicity and unique identity and provide fodder to the cannon of others, who accuse Parsees of 'racism', they, the Parsees who have chalked out the Congress agenda, should be thoroughly ashamed!)

If you observe objectively, most of these topics arise out of colossal ignorance - about the Zoroastrian religion, its history and about the role that the Parsee community of India, in a unique 1300-year-old Diaspora, is destined to play! A thousand pities!

Vested Interests & Their Morbid Picture Of The Parsee Community - II

Dr. Homi Dhalla's Scholarship Leaves Everything To Be Desired

(continued From Last Issue)

In the previous issue, Dr. Dhalla's scholarship was questioned on many counts. Since his dissertation having the blessings of the BPP trustees, is riddled with flaws, it is essential that it is thoroughly analysed.

Quoting Dr. I.J.S. Taraporewala, Dhalla tries in vain to prove his pet fancy of "gender equality" in the Zoroastrian religion. One fails to understand where the late Dr. Taraporewala got the notion that three out of the six **Ameshaspands** represent the "feminine aspects of God"! Dhalla elaborates on this by stating that *Spendarmad*, *Khordad* and *Amerdad Ameshaspands* "are His female aspects"!

Any student of our scriptures will know that there is a simple rule of the thumb to determine whether an *Ameshaspand* or a *Yazad* has been given masculine or feminine attributes. Just check the *Ahe raya Kharengacha* formula in any **Nyaish** or **Yasht**. But, if there is neither any **Nyaish** or **Yasht** dedicated to an archangel or angel, as in the case of **Spendarmad** and **Amerdad Ameshaspands**, the suffix in the name matters. In the feminine Entity, it is *ānm*, whereas in the masculine suffix it is *ém*. For example, **Spendarmad Ameshaspand's** big **Khshnooman** begins with, "*Spentānm Armaidim...*" whereas *Amerdad's Khshnooman* is *Ameretatém Ameshém...*".

Similarly, in the *Ahé Raya Kharengacha* formula, the words that follow for a female Divine Entity are, *tānm yazāi...*, whereas in the case of a male Entity, it is *tém yazāi...*

Thus, of the 7 Ameshspands, only *Spendarmad* has feminine attributes.

If, by now, the reader has been convinced that Homi Dhalla, under the pretext of scholarship, has been misguiding him, what follows will clinch the point that Dr. Dhalla has been dancing to somebody else's tune!

In the paragraphs that follow, Dhalla has indulged in so much rigmarole, distorted the Zoroastrian scriptures and literature, and wantonly attempted to fool the reader into believing that Zoroastrian women have full right to "marry" non-Zoroastrians, because, according to him, women enjoyed equal rights as men in our religion!

In the process, he invokes the U.N. Charter of Human Rights, the Constitution of India, what Justice Lentin and Bharucha had said in a particular context etc., etc., and then, pops his pet question, "what about the rights of Parsi women married to non-Parsis?"

We challenge Dr. Dhalla to show a single paragraph or line in the extant Zoroastrian scriptures which advocates/endorse Zoroastrian women "marrying" non-Zoroastrians! **Dr. Dhalla, in his paper, has taken an unwarranted licence in hoodwinking the lay reader into believing that what he says about his new pet, chivalrous theory, has the backing of the Zoroastrian religion.** You have only betrayed your hopeless bias towards your new masters, Dr. Dhalla and, in the process have made a complete mockery of your scholarship! Consult your conscience! The answer will be only, *Mea Culpa!!*

(concluded)

For Years The Small Anjumans Tolerated The High Handedness & Bullyism Of The Big Bosses Of The FPZAI.

The Depths To Which Parsee Journalism Can Stoop!

We are intensely amused! So must have you been, if you read the sob stories in both, Jam-e-Jamshed Weekly and the English column of the Bombay Samachar of the 2nd January, 2005.

After years of *dadagiri* by the FPZAI, the BPP, the Delhi Parsi Anjuman and others, when they either rode roughshod over the small Anjumans or silenced them with a flourish of the hand, simply because the topics raised by them were thought to be insignificant by the Hon. Secretary of the FPZAI or because some of these Anjumans spoke in Gujarati, when, this time round, the tables were turned, the so-called "Parsi Fourth Estate" led by that shadow-editor of Jame and that athornan-ashmog began using the language of the erstwhile Bhendi Bazar victoriawallah, as Sir Phirozshah Mehta would have put it! Words like, "lout", "hooligan" "**handagiri**" and "**landyagiri**" by Jame and "butchers, bakers and sodawatermakers," etc. by the Bombay Samachar, betray the sheer desperation and the complete lack of tolerance and forbearance by these self-styled champions of the "Parsi"? press!

When, all these years, the topic of the World Body was conveniently shoved under the carpet, all the secret, shameful pow-wows of the FPZAI, BPP, WZO and FEZANA were deliberately kept under wraps and not allowed to be discussed at all at Federation meetings, these so-called 4th Estate despots did not bat an eyelid!

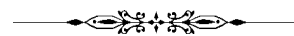
When "The Parsee Voice" suggested in its letter of 21st November, 2004, to the BPP Chairman and the FPZAI President, Mr. Minoo Shroff, that the World Body issue can be discussed at a public meeting, where a couple of

representatives from both the sides would be represented (vide our 1-15 & 16-30 November, 2004 issue), not only did the BPP, where the shadow-editor is a trustee, not condescend to reply to the letter, but these 4th Estate gentry just looked the other way!! Today, the chap hiding behind that "Ed" pseudonym in Jame talks glibly of "discussions" being "the very essence of democracy...!!"

Both the 'Ed' in Jam-e-Jamshed Weekly and the PTA Columnist in the Bombay Samachar are guilty of wantonly confusing the lay reader and deliberately obfuscating this very simple issue about the "World Body"! **The majority of the Parsees of Mumbai and Gujarat just do not want any World Body. The remaining want a World Body comprising only Parsee/Irani Zoroastrians. Q.E.D. How can then a few handful of thoroughly misguided, misled dictators tell this 1300-year-old community where to get off?!**

There is still a chance for the Bombay Parsi Punchayet to redeem itself. Either accept "The Parsee Voice"'s offer for a public debate, or, on its own, it can summon a Samast Anjuman meeting, **where both the sides shall be equally represented.**

If it doesn't exercise either of these options, the day will soon come when it ceases to be the Apex Body of the Parsees and the Mumbai Parsees will themselves tell the BPP trustees that they do not represent the community anymore!



ઉદવાડા અંજુમનને માટે તાજી બાતમી!

પેલા ‘એફ.દી.યુ’ નો દેવ ફરી માથું ઊંચકી રહ્યો છે!

“વર્લ્ડ જરથોશ્તી કોંગ્રેસ”માં પાક ઈરાનશાહને સાચવવાની ચર્ચા થશે!

ઉદવાડા અંજુમને વારંવાર ઠરાવો પસાર કર્યા છે, કે તેના સભ્યો શ્રીજી પાક ઈરાનશાહની તકેદારી અને પારસીની કરવા માટે સમર્થવાન છે, અને બહારનાં ઈસમોએ તે માટે તકલીફ લેવી નહિ! તાજેતરમાંજ, જ્યારે FDU નામની સંસ્થા ત્યાં ‘હેરિટેજ’ને નામે ધૂસવા ગઈ, ત્યારે ત્યાંની સમસ્ત અંજુમને, દસ્તુર ડો. પેશોતન દસ્તુર હોરમઝદીયાર મિરઝાની આગેવાની હેઠળ, વાજબીજ રીતે આવો ઠરાવ ફરીથી પસાર કર્યો હતો, જેને “ધી પારસી વૉઈસે” સંપૂર્ણ ટેકો આપ્યો હતો!

પરંતુ, દિલગીરી સાથે લખવું પડે છે કે આ FDU નો બાહુ, હાલમાં અમદાવાદમાં મળેલી “ફેડરેશન ઓફ પારસી જરથોશ્તી અંજુમનઝ ઓફ ઈન્ડિયા”ની સભામાં, ફરીથી ઊભો થયો હતો! તા. ૧૮મી ડીસેમ્બરે, સભાનાં શરૂઆતનાં કામકાજ વખતે, આ એફ.દી.યુ. નાં મેનેજિંગ ટ્રસ્ટી તેમજ મુંબઈની પારસી પંચાયતનાં એક ટ્રસ્ટી, શ્રી. દી.કે. તંબોલીએ એવી બરનું કહ્યું હતું કે દસ્તુર ખુરશેદ દસ્તુર કેકોબાદ દસ્તુર, જેઓ આ એફ.દી.યુ.નાં પ્રમુખ છે, તેઓની આગેવાની હેઠળ એફ.દી.યુ. પોતાનું કામ ઉદવાડામાં આગળ ધપાવશે!

આનો અર્થ એજ થયો કે ફરીથી આ બહારનાં માગસોવાલી એક સંસ્થા, ઉદવાડા ગામમાં, પાક ઈરાનશાહ આગળ

ધૂસવાની વેતરાગ કરી રહી છે. અમને સમજ પડતી નથી કે એક ઝટકે આ ‘એફ.દી.યુ.ની સંસ્થાને, ઉદવાડા અંજુમન દફે કેમ કરતી નથી? “ફના કરો આ દેવને ઉદવાડામાંથી”, (એફ.દી.યુ.) એવું કોઈ મંત્ર ઉચ્ચારી આ બહારની સંસ્થાને બહારજ રાખોની?!

આટલું ઓછું હોય તેમ જુન-જુલાઈ ૨૦૦૫માં વેલાતમાં મળનારી ૮મી વર્લ્ડ જરથોશ્તી કોંગ્રેસમાં જે બાબતોની ચર્ચાઓ થવાની છે, તેમાં “ઈરાનશાહને કેમ બચાવવા” (સેફગાર્ડિંગ ઈરાનશાહ) એક ખાસ વિષય છે!

શું ઉદવાડાની સમસ્ત અંજુમન, ત્યાંનાં બે દસ્તુરો અને હિંદની પારસી કોમ વાંઝણી થઈ ગઈ છે, કે ૬૦૦૦ માઈલ લાંબે, આવી કહેવાતી “જરથોશ્તી” કોન્ફરન્સોમાં, કેટલાક ખરા જરથોશ્તીઓ, બનાવતી “જરથોશ્તી”ઓ અને બીજા અન્ય ભામટાઓ પાક ઈરાનશાહને બચાવવાની ચર્ચા કરશે?

કાંઈ પણ સમય બગાડયા વગર ઉદવાડા અંજુમન, તેમના સેક્રેટરી, એરવદ ફરામરોઝ સીધવા, તેમજ બન્ને દસ્તુરજીઓએ વર્લ્ડ કોંગ્રેસનાં સંચાલકોને તાબડતોબ જણાવી દેવું જોઈએ કે આ બાબત હરગીઝ કોઈ સાવ અજાણ્યા માણસો, જેઓને તેની સાથે કાંઈ સંબંધજ નથી, તેઓ તે ચર્ચાને કોઈ પણ નિર્ણય લઈ શકેજ નહિ!

આમ કેમ? કે એઓની મરજી મુજબનું, એઓ કહે તેમ, નહિં થાય, તો બખાળા કાઢી, ગાળાગાળી પર પાગ ઉતરી પડે!?

પારસી કોમમાં પ્રમાણીક, બિનસ્વાર્થી પત્રકારત્વ જેવું કાંઈ છે ખરું? જો તમો રજી જાનેવારી, ૨૦૦૫નાં જામે વીકલી અને મુંબઈ સમાચારની “પારસી તારી આરસી”વાળી અંગ્રેજી કોલમો વાંચો, તો તમને એમજ લાગે કે આ જમાનામાં એવી કોઈ અપેક્ષા રાખવી, એ સાવ મુખાઈજ છે!

ફેડરેશન ની છેલ્લી મીટિંગ, જે ૧૮-૧૯મી ડીસેમ્બરે, અમદાવાદમાં યોજાઈ હતી, તેમાં પહેલી વખત મુંબઈની પારસી પંચાયતનાં ટ્રસ્ટીઓ,

અમુક ત્રણ-ચાર નામચીન અંજુમનો સાથે, પેલાં “વર્લ્ડ બોડી”ની ચર્ચા કરવા હાજર હતા. પણ આ વખતે ગુજરાતની કેટલી અંજુમનો આ ઊભા થનાર નવા બાહુ સામે લડવા, સુસજજ થઈનેજ આવી હતી! એટલે આ નાના પારસી “સુનામી”નાં બળવા થી, સામી બાહુ હચમચી ગઈ હતી! ૬૯માંથી ૪૧ અંજુમનોએ “પ્રોટેસ્ટ” પત્રો પાઠવ્યાં હતાં અને ૨૪ અંજુમનોએ આ સભામાં હાજર રહી સખત વિરોધ દર્શાવ્યો હતો! એટલેજ અમુક પારસી છાપાઓમાં બખાળા!!