

# THE PARSEE VOICE

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## **Conversion From One Established Religion To Another, Is the Work Of The Devil**

### **Action Replay Of The Past Century**

### **The Law Of *Asha* (Divine Law & Order) Prohibits Any Kind Of Proselytisation**

"The fact, however, remains that the Community of Bombay Parsis, as a whole, with the exception of a most microscopic minority, are most unmistakably opposed to the admission of Juddins into their fold, and the reasons are most obvious, throw the door open and thousands of undesirable aliens, such as Bhangis, Mahars, Kahars and Dubras will seek admission... Plaintiffs say there should be no restrictions to the admission of all Juddins. If their contentions are to prevail, the ruin of the Community would be accomplished in as many days as it has taken generations to attain to that position of prominence and prosperity which the Parsis of India have now achieved."

[Mr. Justice Dinshah D. Davar in "The Parsi Punchayet Case"].

"When the community begins to decline in its number on account of the inexplicable disturbance caused by the people themselves to the (Divine) Moral order, by not living a life parallel to and in strict accordance with the Law of *Asha*, a strange remedy for the increase of the population is suggested by a few of the community, viz. that of proselytism. This suggestion has caused much provocation of late

in the community when attempts have been made by some philologists to prove the advocacy of proselytism from the extant Zoroastrian Scriptures, by their usual practice of twisting and perverting the texts so as to render them suitable to their views."

Who said this and when? Certainly, not we!

"That microscopic portion of the community which styles itself Reformers, but whose activities prove them to be iconoclasts of a dangerous type, has a few pet ideas which constitute the constant refrain of what they would call their song of progress, but what is really speaking their iconoclastic dirge. They have moreover a few bogeys which they now and often display with the object of frightening those that hold orthodox views."

Who said this and when? Again, not we!

We have quoted the above two passages from Ervad Phiroze Masani's superb book, so that readers will know that almost a hundred years ago, the same arguments of dwindling Parsee population and seeing conversion in every Gathic passage were bandied about by interested parties!

Most of the arguments trotted out today by those for "conversion" are nothing but a re-hash of the statements made at the beginning of the last century by the likes of Ervad Tehmurasp Anklesaria, Dr. Maneckji Dhalla, etc.

**Every single argument was effectively and convincingly rebutted by other scholars like Khudabux Punegar, Ervad Phiroze S. Masani, etc. Yet, even after nearly a hundred years, the same sickening stuff is dished out again and again.**

#### **DHALLA V/S. MASANI**

Dr. Maneckji N. Dhalla of Karachi waxed eloquent on proselytism in his "Zoroastrian Theology", to which a powerful rejoinder was given by Ervad Phiroze S. Masani, in his "Zoroastrian Ancient and Modern", **which was written at the specific instance of Mr. Justice Dinshah D. Davar.**

A lay reader must remember that extant Avesta scriptures and Pahlavi texts are so few that no new ground can be broken by anyone today, except, as it happens in many cases, some guy who has read half a translation of some text, thinks that he is saying something new. **So, for a change, we give below, some pertinent extracts from Masani's rejoinder to Dhalla.** Some readers, may even wonder if Masani and Maneckji Dhalla are 21st century figures!! Passages in small types are those of Dhalla.

"The force of Dhalla's partisanship in taking the brief of the conversionists, and the intensity of his pre-possession in favour of their belief can be easily perceived from his words in Chapter XLVI under the heading "Zoroastrianism ceases to be a missionary religion," which run as under :

'But for all that the decline in the birth-rate in a community of about a hundred thousand souls that stubbornly rebels against all proselytes and closes its doors against all aliens threatens its very existence.'

"The writer means to convey without any scriptural evidence that the only remedy for an increase of birth-rate in the community and the panacea for the perpetuation of the Parsee community is proselytism. If proselytism served as remedy against the extinction of a race, why should nature have made so many varieties of the races of men instead of one homogeneous group of all mankind

on earth? If only one religion was suitable for the progress of all these various classes of men, why should nature have sent so many prophets with so many different messages of religion? **If the extinction of a race was preventible simply by an addition of people or 'grafting' from different races, why should there be rise and fall of nations or races on the earth?**

#### **ASHOI - THE VITAL FORCE OF ZOROASTRIANISM**

"On the same p.368 he says,

'If Zoroastrianism is to live in this world as a living faith, it must have sufficient numbers in its fold to keep up its vitality.'

**"A religion always has its life, so long as it is put into practice in every day life by each individual member thereof. Zoroastrianism seems to die out and is dying out at the present day, not because there are only one hundred thousand souls belonging thereto, but because most of these have imbibed very nasty materialistic views from outside by which their life is guided, and are abandoning day by day all the precepts of Ashoi or Perfect Rectitude worthy of observance in every day life, and are crying for a religion of physical convenience and material ease with no sanctity or spiritual purity and responsibility.** If the writer desires Zoroastrianism to live, it is his duty to write a book on practical purity as taught by Zoroaster and to exhort his readers to faithfully observe all those canons taught in all the Avesta Scriptures. **The vitality of Zoroastrianism can never be expected in the nature of things to be upheld by an addition of some Hindus or Mohamedans or Christians into the community and by making an external stamp on their designation as "Zoroastrians". The vitality of Zoroastrianism can only be upheld by making faith a living force and sincerity the basic virtue in every present member of the Zoroastrian fold who should be quite willing and ready to observe all the tenets of Purity as taught in that great religion. It is thus adding to the quality and not to the bulk of the community, that stability can be maintained and increase can be made in the**

**number of the community in the near future.**  
"First teach your own religion to the members of your own community, 99% of whom are quite ignorant of the tenets of their sacred religion. In the Yacna Haftanghati Ha 35 we find a very fine passage regarding the teaching of religion. There it is stated that –

*'Then a man or a woman knowing the Truth may practice it as such, and may teach it to those who are capable of practising the same as it ought to be practised.'*

**"From this it is seen that it is the duty of every Zoroastrian first to know the Laws of Ashoi taught by the prophet, then to practise the same himself or herself, and then as a practical observer he or she will have a natural right of preaching the same.** Thus we learn that without the qualification of strict profession of a religion by its own members, mere numbers of adherents can never help to sustain the life of that religion. Nature requires truth or intrinsic value of everything, and not mere show of things. **Alien people who are nominally styled Zoroastrians by the 20th century innovators of proselytism would not give life to Zoroastrianism but on the contrary take away the life therefrom.**

#### **ONLY-GATHA-CULTISTS QUOTE OTHER AVESTA, WHEN IT SUITS THEM!**

"Attention is here drawn of the reader to one point which he is requested to bear in mind throughout – which is – that although the writer of Zoroastrianism Theology separates the Gathas as purely Zoroastrian and the other Avesta as pseudo-Zoroastrian, he bases his arguments in more than one subject not on the Gathas but on the so-called 'Later Avesta' also, and that whenever the references quoted from the Later Avesta go against his personal views they are run down as younger or Later or post-Zoroastrian...

"In fact there was no prophet nor any form of established religion such as Hinduism, Buddhism, etc. before the advent of Zoroaster, and hence it is very improper to say that Zoroaster converted the people of primitive faith to his own faith. The Paoiryo-tkaesha people were Yazdan-parast or God-worshippers no doubt, and Zoroaster who expounded the entire Law of Nature to them only pointed out the straight path which was the short

cut to the attainment of the goal of highest spiritual progress.

Then in Chap.II under the heading "Zoroastrianism in its early Missionary Stage" the writer wants emphatically to preach the advocacy of conversion in Zoroastrianism. He terms Zoroastrianism 'the new religion', which implies that there must have been some old religion before Zoroastrianism, whereas in fact, there was no form of established religion before the time of Zoroaster. Then by the heading 'The proselytising zeal of the crusaders' under the same chapter, he tries to convey to the reader that proselytism is openly allowed in Zoroastrianism. On the same p.12 he puts in sentences like the following:

'When Zarathushtra won as a convert(!) Vishtaspa;'

'Conversions to the new religion followed rapidly;'

'With all the zeal and fire characteristic of converts Zarathushtra's followers worked actively for the promulgation of the faith both within and outside of the country;'

'Zoroastrianism soon became a church militant.'

**"All of these are fired off only to betray his enthusiasm for the advocacy of proselytism. The adoption of Zoroastrianism by King Vishtaspa and other Paoiryo-tkaesha souls of the time was never conversion or change as it is understood at present from the profession of one established religion to that of another, but it was simply an adoption of a system where there was formerly no organization in their belief.**

**"The idea of the universality of the Zarathushtrian religion from the point of view of its greatness and dignity is to be found also in the Gathas, but the writer of Zoroastrian Theology perverts the meaning so as to make it serve his own purpose of preaching proselytism. The perversion of original meanings of the texts in the body of his writing and putting a figure over it to dupe the reader into the belief of there being a scriptural authority for the writer's view, is the clandestine method employed as an artifice throughout the book. On page 13 he says –**

'The prophet is convinced that the religion which his Heavenly Father has commissioned him to preach is the best for all mankind'.

**"Here the last three words "for all mankind" do not occur in the original at all and these words are thrust in by the writer to show that Zarathushtrian religion is meant for all mankind, and hence to preach advocacy of proselytism.** The line in the Gathas 44;10 is in the Avesta put thus "Tâm Daenâm Yâ Hâtâm Vahishtâ" – i.e. 'that Law which is the best of all-laws-leading-towards-the-evolution-of-the-Soul;' – thus it is a direct reference to Zoroastrianism as the Universal religion because it is all-exhausting or including each and every law of the universe. **It is Universal because of its greatness as the Supreme Law including in it all the other laws of Nature.**

"The laws inculcated in the twenty-one Nasks by Zoroaster are the original Laws of Nature in obedience to which the multifarious activities in nature are carried on; and a Zoroastrian attuned himself with Nature or remains parallel with the functions of Nature, when he observes all the laws of his religion. The effect of this parallelism is accumulated invisibly in Nature, and this effect extends all over the globe as it rotates on its axis and revolves in space as well as over different planes of Nature from time to time besides this material one, thus reaching and affecting each and every member of all the kingdoms – animals (including humans), vegetable and mineral, on this earth. **Thus it is the nature of observance of the tenets of Zoroastrian religion and not the mere quantity or number of nominal adherents, that marks it out as universal in its effect...** This universal characteristic of Zoroastrianism can never be taken to imply proselytism or conversion of all mankind on the earth all at once – from the Red Indian savage to the greatest scientist – into Zoroastrian Faith. If the universal characteristic of Zoroastrianism were to imply downright proselytism, then there ought to have been only one race of people in the human kingdom instead of so many innumerable and different varieties of races, and there ought to have been no other form of established religion – no Hinduism or Buddhism, no Mahomedanism, no

Mosesism, no Christianity, except that established by Zoroaster alone. Hence, if the writer of Zoroastrian Theology admits that he is wiser than Providence and that Providence ought not to have made a differentiation of races among mankind with a graduation of religions to suit their progress we can in that case accept the universality of Zoroastrianism in the sense he means to convey.

"The writer puts in historical quotations assigning them value equal to that of Gathic quotations, because they serve his purpose.

"If this whole Chapter XXIII is read carefully, the only conclusions which can be drawn are –

1. First, that Zoroastrianism never preached so-called conversion or proselytism of aliens into it, nor of Zoroastrians into any other form of religion. From some historical evidences which are open to doubt of course, the writer of Zoroastrian Theology informs his reader on p. 200 that

'Some of the members of the royal house had even married Jewish princesses';

And also that

'In general those who contracted matrimonial alliances with Jewish women were disliked, and the Dinkart inveighs in strong terms against the practice of contracting such unions.'

**"Here we notice that the committal of an undesirable act of marrying aliens by the members of the Persian royal family does not at all prove the advocacy of proselytism from the Zoroastrian standpoint, and we have on the very same page a reference to the contrary from the Dinkart that proselytism and marriage with aliens were denounced even by the Pahlavi writer.** In the same way on page 201 we read that –

'Yazdagard I and Hormazd IV ascended the throne with proclivities for Christianity, and Noshirvan and Khusru Parviz had wedded Christian princesses.'

"It cannot be proved from these royal examples of deviation from the right Zoroastrian path, that Zoroastrianism and the entire Avesta allowed such alien marriages. On the same page 201 we also find statements *con* alien marriages e.g.

"The seceders from Zoroastrianism were persecuted;

apostasy was made a capital crime by the Zoroastrian Church;"

and on page 202,

"Yazdagard I, who favored the Christian cause was hailed by the Christians as the blessed king, but was branded by his own co-religionists as the wicked sinner."

**"All these quotations go to prove that Zoroastrianism wanted to remain exclusively as a secluded universal religion, and being such it could not mix itself up with other later forms of established religions either by entrance or by exit.**

"2. Secondly, that some of the Pahlavi writings which seem to advocate proselytism must have originated in the event of royal members deviating or that the translators of the Pahlavi must have been misled on account of the difficult nature of the Pahlavi language, the addition or omission of a single loop or stroke resulting in the negation of an assertion or an affirmation of a negative fact. On page 198 under the queer heading "The Pahlavi works on proselytism' the writer says –

'The act of the highest merit that a non-believer can perform in his life is to renounce his religion and embrace the Mazdayasnian faith.'

**"This is quoted from S.B.E. Vol. 18 Appendix page 415. Now when we open the said S.B.E. Vol.18, we find that there is no such idea as the writer has expressed. There we read the following words: "Of the good works of an infidel this is the greatest when he comes out from the habit of infidelity into the good religion." This translation of the Pahlavi Rivayat is open to doubt in the first place. In the second place it is taken from the Rivayat which is not the original scripture book, but a collection of the opinions of the Iranian co-religionists during and after the Sassanian Times. Even if the translation is granted as true, the sense of the words quoted above does not all imply proselytism but an exhortation to follow the Law to a person of no principles. Moral improvement does not necessitate conversion from one established religion into another, and the Zoroastrian religion enforces the preaching of Moral principles – of Asha or the Divine Moral Order of the**

**Universe to all people who are able to practise those principles.**

### **PROSELYTISM – BY HOOK OR BY CROOK!**

"We do not understand why the writer of Zoroastrian Theology has attached so much importance to the Ithoter Ravayat – a book of mere opinions of the 18th century Iranians and kept such passages from the Pahlavi Dinkard in obscurity which is decidedly a much older book and far more authoritative than the Persian Ithoter Ravayat. This attitude of the writer of Zoroastrian Theology clearly points to the one ulterior object aimed at by him throughout his entire work – viz., preaching of proselytism by hook or by crook anyhow and thereby to dupe, the Parsi public, a majority of whom or almost all are quite ignorant of Avesta and Pahlavi texts as well as their translations. **If the writer of the Dinkard says emphatically that all our forefathers and ancestors followed the principle of selection of marriage paying attention to the principle of the preservation of the quality of the Zoroastrian seed, how can any man of ordinary common-sense say that Zoroastrian or Zoroaster himself preached conversion and marriage with the aliens.**

"There are at present some Parsees who style themselves as Avesta scholars (!) and who make heaven and earth meet together in order to convince the Parsee public of the advocacy of conversion and Juddin-marriage from the Zoroastrian scriptures, because some of their friends have already begotten children of alien women. The writer of Zoroastrian Theology being given the captainship of a handful of such Avesta scholars (!) must have been obliged to write a book savouring throughout of proselytism-ideas perhaps with a distant end in view that the book might some day be used by a gentleman at the bar in a court of law in case such a question of conversion and juddin-marriage went for proof and final decision before a court of secular law. [What prophetic words! – Ed.]

"Here we shall give an argument by the writer against himself from p.370 in the last Chapter of his book. He says –

'With sublime confidence Zarathushtra foretold to the Evil Spirit that his religion will ever live and his followers will do battle with the forces of evil up to the end of the world. His noble faith has weathered the heaviest of storms and survived them; and a religion which stood these trials in the past will stand any trial in the future. Zoroastrianism will live by its eternal verities of the belief in the personality of Ormazd, an abiding faith in the triad of good thoughts, good words and good deeds, the inexorable law of righteousness, the reward and retribution in the life hereafter, the progress of the world towards perfection, and the ultimate triumph of the good over evil through the coming of the Kingdom of Ormazd with the co-operation of man. These are the truest and the greatest realities in life. They are valid for all times. They constitute the lasting element of Zoroastrianism. In the midst of the accretions that have gathered round it during the long period of its life, these immortal truths have remained substantially unchanged, and by them Zoroastrianism shall live for all time.'

"If Zoroastrianism, as the writer says in the aforementioned words, is to live because of the universal character of its teachings and because of the fundamental laws of the progress of the soul propounded therein, where is the necessity of having sufficient numbers in its fold to keep up its vitality?"

"In the words from the last chapter quoted above the writer seems to say that *quality* of Zoroastrianism is quite sufficient to let it live for ever, while in Chap. XLVI just two pages before, he says that *number or quantity* of followers is necessary to keep up the life of the Zoroastrian religion. It is very difficult when we come across such evident self-contradictory statements, to make out the real meaning intended to be conveyed by the writer. In the case of such diametrically opposite statements the reader is at a loss to make out which of the two statements is correct, and it is natural that the statement based on scriptural authority must be regarded as the correct one. **In the present instance, we find no scriptural authority for the statement about increasing the number of adherents to the Zoroastrian religion, whereas the statement made by the writer in the last chapter about the life of Zoroastrianism by virtue of its quality is supported entirely by the Avesta scriptures.**

Thus we are able to see that in spite of his efforts to prove proselytism by means of a patchwork of arguments invented by himself, the writer has not been able to convince the reader of the truth of such arguments of his. Being disappointed at last, the writer of Zoroastrian Theology, although he says under the heading "How the decision of the Parsis not to accept any converts affects the future of the community" that –

'The decline in the birth-rate in a community of about a hundred thousand souls that stubbornly repels all proselytes and closes its doors against all aliens threatens its very existence', –

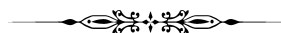
frankly gives out this final decision *con* proselytism on pg.367 in the following words:

'The collective conscience of the community has recently declared that

- (i) it shall not legalise the marital connection with alien women,
- (ii) it shall not consecrate the investiture with the visible emblem of their faith of the children of alien mothers
- (iii) it shall not legitimise the conversion of illegitimate children,
- (iv) and for the matter of that it shall have nothing to do with proselytising at all".

The above exhaustive quotes from Ervad Masani's *magnum opus*, "Zoroastrianism Ancient and Modern", published courtesy, The Parsi Vegetarian & Temperance Society, The Zoroastrian Radih Society and The Zarthoshti Din Sahitya Mandal, will give readers some idea of how conversion-maniacs, both in the 20th and 21st centuries, fooled the average member of the Parsee community into make-believing that Zoroastrianism preached conversion!

It should be specially mentioned here that, so far, the most exhaustive evidence against religious conversion, till today, has been given by the late Dr. Framroze S. Chiniwalla in Gujarati, published in the middle of the last century. No one, so far, has been able to hold a candle to that!



## The Strange Ways Of The Trustees of The Thana Parsi Zoroastrian Anjuman

What can we say about the recent happenings in age-old TPZA? Most unfortunate, and even, deplorable! Bickerings, mud-slinging and even litigation against one another has, it seems, being going on for some years. Things, however, came to a head, after the last Federation meeting at Ahmedabad, in December, 2004.

Side by side with the diarrhoea of verbal abuse that was unleashed in the Jam-e-Jamshed Weekly of the 2nd January, was the solicited (?) letter from three trustees of the TPZA, led by Rustom M. Cursetji. The letter by the Allahabad Anjuman was to follow later!

But before taking up this highly objectionable letter of Cursetji, readers should be made aware of the subsequent happenings at TPZA, just before the elections of the trustees on the 29th January, 2005, when the dialectical chicanery of Cursetji and his colleagues on the Board, was thoroughly exposed. A plethora of "literature" for and against the sitting trustees was hurled at the TPZA voters. Accusations and counter-accusations were made at those for and against the trustees. One such, in Gujarati, an anonymous one by a "Parseenu bhalun ichhnar", caught our fancy, simply because it stooped to an abysmal low in making lewd personal remarks about the opponents of Cursetji and his colleagues. Sample just two: (1) "ABC (here the name of one of the new contestants for trusteeship was used) **nun to bhejunj nathi, buddho thayi gayo chhe**". (2) "Kem X (another contestant), **tari phhati gayi ne? Havey to siddhi line par aavi jaa**."

**Here is a clear indication that as happens in the BPP election, too, any sincere Parsee, who wants to contest elections in an Anjuman or a Punchayet, is derided and ridiculed, simply because the dictators and despots holding office, just cannot be challenged!**

The same TPZA elections threw up a host of issues, the most important of them being, joining the World Body of "Zoroastrians" and conversion in the Zoroastrian religion, which brings us back to that Jame Weekly issue, referred to earlier.

The three TPZA trustees, led by Cursetji, wrote the letter dated, 27th December, 2004 to the Editor of that Weekly, in which they first attacked the behaviour of a "persistent

and vociferous group..." at the Ahmedabad Federation meeting, etc.

**Then the conversion cat first started peering out of the bag.** Wrote Cursetji, Bhesania and Billimoria: "While it is true that the community has been practising several restrictions such as banning conversion (sic) and refusing entry to Non-Parsi spouses, this has to be seen in the broader time span of history. Please note that these restrictions have been operational for only 1250 years (oh, really?!) out of more than 3000 glorious years of Zoroastrianism. These restrictions are not mandated by the scriptures." **Cursetji's conversion cat is now about to jump out of the bag, and pronto, it does!**

"We are enclosing an opinion of Ervad Kaikhushru Dastur Jamaspji..." The three Thana musketeers also mentioned the book by Ervad Tehmurasp D. Anklesaria, favouring conversion of Juddins. Both the opinions of Jamaspji and Anklesaria given by Cursetji and his colleagues are sufficient evidence, even to a dunderhead, that the TPZA trustees are absolutely pro conversion!

Yet, a couple of weeks later, when the TPZA elections approached, Cursetji, attacked by his opponents on this very issue not only back-tracked but perpetrated a **volte face**. In letters and fliers to voters of the TPZA, Cursetji and his Managing Committee members were at pains to assure everyone that they "condemned conversions", and that they had "no objection to the BPP and FPZAI joining the World Body, provided there are adequate safeguards to protect the ethnic identity", whatever that means!

Well, as happens everywhere these days, the old guards were voted back to power and, a month later, on the occasion of the Agiary's Salgreh, the special invitees were the 'sitting BPP trustee', the Chairman, Mr. Minoo Shroff, Dr. Homi Dhalla and Vispy Kapadia. "*Aav bhai harkha...*"

Finally, as an aside, we propose presenting for Navroze an English Thesaurus to Mr. Shroff, who still can't get over that hangover of "hooliganism" at Ahmedabad (may be, it'll help him use a substitute) and a Gujarati Thesaurus to the Editor and Shadow-Editor of Jame Weekly to help them find better substitutes for their hackneyed favourites, "**handas and landyas**"! Any offers ?



## Parsees & The National Anthem

No, we are not asking whether to stand up or keep sitting, when our National Anthem is played. We are also not asking you if the word "Sindh" should remain in our Anthem or not.

We want to know how many of us are aware that our tiny community is featured in it. So, before the World Body of (fake) Zoroastrians is set up and before the likes of Berjis (or is it Kaiwan?) and Keki Gandhi, or even our Burjorji Bawa, decide to do away with the term "Parsee", it's better to quote from Tagore's composition. Normally,

most of us stop singing the Anthem, after the "**Jaya hai, Jaya Jaya Jaya Jaya Hai...**" But the subsequent lines are: "**Aharah tava āvhan Pracharit, shuni tava udār vani, Hindu, Boddha, Shikh, Jain, Pārasik, Mussalman, Christani...**"

Maybe at the next World Zoroastrian Congress in England in June 2005, some wiseacre may suggest moving the Government of India, to **remove the word, "Parasik?!"**

## The Times We Live In... The Things we hear!

- (1) An Agiary goes without a *bui* ceremony, for a whole day, because the **buiwalla's** substitute does not turn up!
- (2) An Atash Behram goes without the *bui* ceremony in the **Ushahin Geh** because the **buiwala** dozes off!

- (3) A non-Parsee continues to stay bang next to another Atash Behram!
- (4) Parsees, noted for producing veritable cricket elevens in every second family, today, go begging to the Government of India, to help them start a Fertility Clinic!! *O Tempora!*

## પારસી જરથોસ્તીઓની તવારીખ મિટાવી શકાશે નહીં!

૧૩૦૦ વર્ષ પહેલાં આપણા પ્રતાપી પૂર્વજો આરબોના જુલમોથી પોતાના ધર્મની રક્ષા માટે પુષ્કળ હાડમારી વેઠી હિંદુસ્તાનમાં હિજરત કરી આવ્યા હતા. તે વડીલો જે ઇચ્છતે તો મુસ્લિમ બાદશાહોને પોતાની બહેન-બેટીઓ આપી સલામતી જાળવવા ઈરાનમાં જ પરજાત સ્ત્રીઓ રાખી શક્યા હોત.

આજે કોન્વેટ કલચર અને અંગ્રેજી રહેણીકરણીવાલા સુધારાવાહી ઍંગલો પારસીઓ, ભાષાનો વિવેક ભૂલી ધર્મગ ૩ઓ અને ધાર્મિક રીવાજોની અંગ્રેજીમાં ટીકા કરી આપણી કોમની ઘોર ખોદી રહ્યા છે.

કદાચ આપણી કોમ ૨૧મી સદીમાં હૈયાત રહે કે નહીં તો પણ આપણો ઇતિહાસ કાયમ રહેશે! વેપાર ઉદ્યોગ અને કેળવણી માં આગળ વધી દુનિયાની સૌથી નાની કોમ છતાં સરખામણીમાં બીજી કોમોને પણ ઘણું આપ્યું છે. આઝાદી પછી એક જ સમયે દેશની સેનાની ત્રણે પાંખોના વડાઓ (૧) ફીલ્ડમાર્શલ માણેકશાહ (૨) એડમીરલ ખરશેદજી (૩) એર માર્શલ એંજીનિયર અને એટમીક એનર્જી ના વડા હોમી ભાભા હતા.

આજે કોમના કેટલાક સુધારાવાદીઓ ઍંગલો પારસીઓને ઉત્તેજન આપે છે, અને પરદેશ જઈ વસેલા પારસીઓ ત્યાંની જ પ્રજા સાથે ભેલસેલ થઈ રહ્યા છે! પરજાત પત્નીઓની ઓલાદને પારસી ધર્મમાં વટલાવી કોમની સંખ્યા વધારવાની પધ્ધતિ બેહુંદી અને નુકશાનકારક પુરવાર થઈ રહી છે. પરદેશ જઈ વસેલાના પૈસા W.Z.O. મારફતે આવે છે તેનો દૂર ઉપયોગ કરાય છે, અને દુધ અને દહીંમાં આંગળા રાખવાવાળા મેગેઝીનો અને પત્રોને માટે થાય છે. આપણી નાની વસ્તિવાળી કોમ, ખરાબ સમયમાં પણ ટકી રહી છે. સંખ્યા કરતાં શુદ્ધતામાં માનનારી આપણી કોમમાંથી હિરા-મોતીઓ ઓછા થઈ કાયના ટુકડાઓ જ રહેશે. “મારો જ ધર્મ મારે માટે સારો છે” એવું દરેક પારસી જરથોસ્તીએ વિચારવાનું છે. પારસ અંજુમનોના ફેડરેશને પણ પોતાની નીતિ બદલવી જોઈએ.

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