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EDITORIAL

Parsiana craves indulgence of its esteemed subscribers for some irregularities in timings of publication and for lessening the total contents of its recent issues. It is partly due to disorganization deliberately caused by Mr. Bajan and Mr. Vesuna who to avert publicity of their misdemeanour chased away our new printers by intimidating some and luring away some others with false promises. But we are settling down and promise you resumption of all the good service we gave you for seven years and thank you for exercising patience with us. The above-said gentlemen and their companions tried to thrust the idea on some of our esteemed subscribers and collaborators that writing of Parsi Panchayat scandals was a marked deviation from our long-standing policy of keeping out of all controvertial issues and was therefore condemnable. I may remind all Zoroastrians true to their Faith that **there is a definite and compelling injunction in Zoroastrianism to fight to a finish evil and evil-doers! It is a sin not to resist and destroy evil!** We feel that as a result of our honest campaign some good result is achieved which we do not consider prudent to announce at this stage. With the coming dawn we may see the Twilights of the Gods.

We have recommended dismissal and recovery of all unlawful gains by Mr. Vesuna on basis of personal liability with retrospective effect as far back as permissible in law and recommended identical action with Mr. Bajan for knowingly siding with Mr. Vesuna, whose antecedents were fully known to him and who deliberately avoided their confirmation by refusing to meet Mr. Firoz Hilloo, the one-time accountant in first-hand knowledge of irregularities. Likewise he avoided to get first-hand from Mr. Madon our former accountant, and quietly swallowed the decision of "nyay-murti" Gustad Antia of ancient name and current game and equally quietly side-tracked Mr. Manek Mistry's instructions to remove Mr. Vesuna on taking up the office of Administration-Accountant. Mr. Bulsara and I were on the premises, lodging complaints against Vesuna, were not only studiously avoided but our presence in or around his "Chicanery Chamber" was dreaded lest we flood him with information which he was actively careful not to receive. He therefore kept us out and got us out. Thanks to the patronage of Lady Jehangir on such men. Not content with this Lady Jehangir, Mr. Boman-Behram and Mr. Erach Nadirsha are parties along with Mr. Bajan to posthumously cast a slur on the fair name and sound reputation of Late Sir Shapurji Billimoria because as the then Chairman an Accountant of integrity he refused to sign the report presented to the Board of Trustees. At least seven men of unimpeachable character (or five if Bulsara and I are excluded to satisfy the whim of some Trustees) are alive to vouchsafe for above statements and two more from Heavens will confirm them through a "medium" like me.

"I dreamt and found
That life was beauty!
I woke and found
That life was duty!"

Wake up ! Trustee Sahibs and Sahiba. There is no beauty in the life of anybody of you if you fail to do your duty to peremptorily dismiss Vesuna and Bajan. God has given man intelligence to know what he can and sense of humour to understand what he cannot. Either way dismissals are overdue.

Otherwise :—

"Aa maanvi shaa kaamnaa
Je maanvi dushan juve,
Aa maanvi naa kaam shaa
Je maanvi bhushan khuve!"

Such dirty day would never have come to Godrej Memorial Printing Press if Lady Jehangir would not have imposed on it "Sohrabdaru", an ignoramus in preference to veteran Mr. Phiroze Shrivastav Jhabvala, "the successful" just because "Sohrabdaru" whispered to Lady Sahib "Barkis is willing". If Panchayat would throw him a morsel he would create an appearance of Re-organization to hoodwink the Charity Commissioner and fool the Parsi public. Mr. Phiroze Shrivastav Jhabvala was rendering honorary service, was regularly attending several times in a week, talking to another veteran printer Mr. Rutti Bulsara and expressing satisfaction with his work. It was madness on the part of the Trustees to change the set-up and the arrangement — but there was a "method in the madness" namely, to escape the vigilance of the Charity Commissioner. We all hope evil would not escape its doom. Mr. Phiroze Jhabvala is the President of All India Printers Association for the year. "Sohrabdaru" is not admissible even as an amateur in printing and envelop making. His choice is one from the sublime to the ridiculous. Here the Trustees' sense of humour should come into play.

P. B. W.

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To :

5th July 1971.

The Trustees,
Parsi Panchayat,
BOMBAY.

Madam and Sirs,

On 7th May 1971, after reading in "Parsiana" the article "Facts and Fakes of Parsi Panchayat", I had written to you that it was a scandalous story and as allegations were made against the Trustees also, an independent inquiry be made in the matter. In my letter, I had also stated that the community had a right to know how the Godrej Press happened to make a loss of Rs. 4,50,000/- and whether it was genuine or on account of gross mismanagement or on account of fraudulent and dishonest management.

I have now read in the May 1971 issue of Parsiana the letter of the Panchayat over the signature of its Joint Secretary. I cannot help observing that it is a very halting, unsatisfactory and unconvincing reply. It is very superficial and after reading Parsiana's comments and criticism of it, it is all the more important that the Trustees should in their own interest and fair name have an absolutely independent inquiry made in the matter. According to Parsiana, the Panchayat Secretary's letter has not at all been endorsed by three of the Trustees nor by the Chairman, though paradoxically enough, he is alleged to have given permission for its publication. It is all confusing and doing no credit either to the community or its Trustees.

Yours faithfully,
(P. H. SIDHWA)

Copy to The Editor, "PARSIANA" to publish, if so desired.

Gaya Marethna, Gayomard, Kayomars.

A mystical entity of prehistoric times.

BY
FRAMROZ RUSTOMJEE, (COLOMBO)

This is a subject of profound interest to all Zoroastrians. The averments in the Bundahishna of Datakiya of A. D. Fifth Century, as well as the account of Firdausi in his monumental work "The Shah Nameh" do not accurately portray **Gaya Marethna**, later designated **Gayomard** and **Kayomars**. **GAYA MARETHNA** is an evolved entity. **GAYA MARETHNA** of Bundahishna is a primitive concept of undifferentiated Elements. **GAYA MARETHNA** of Fravardin Yasht emerges as a "mortal being" not necessarily human. **GAYA MARETHNA** of Shahnameh is a human entity, as The first law-giver (**PESH-DADADIAN**) giving fight to **GANA-MINO** to establish righteousness as described in **ZAMYAD YASHT**.

Gayomard of the Bundahishna ?

Is this **Gayomard** the same one spoken of in our highly philosophical "**Farvardin Yasht**" (para 87) as "**Gaya Marethna**" ? Did he belong to the race of human beings ? Did he possess that element of thought, which helped our forebears of the prehistoric age to think and to express that thought in coherent speech ? Did he have "**Manas**" (an element of mind in the process of evolution ? What was the nature of such "**Manas**" ? Was it evolved in "**Gaya Marethna**" to enable that entity to think rationally ? Was there a race of man existing in the time of "**Gaya Marethna**" ? Was there any race of human beings in the time of "**Gaya Marethna**" which possessed only one eye that was white and of a dazzling nature, directed upwards towards the Lord of Creation, or was "**Gayomard** the one and only entity to possess such an eye, as he is shown in Chapter 24 of the Bundahishna as one who was like zarathushtrótēma, a most holy entity ? Did "**Gaya Marethna**" ever hold sovereignty over any

race of man, or is it that he has been referred to as a Pishdadian Sovereign, by reason of his being a prototype or the progenitor of the race of man, to arise later from his seed ? How have Datakiya and Firdausi differed in their description of "**Gayomard**" and "**Kayomars**" as a human being ? Could we correctly consider "**Gaya Marethna**" as a proto-type or progenitor of the later human race ? Did "**Gaya Marethna**" ever possess an "**Urvan**" (soul with free-will), as the human beings now have ? Was "**Gaya Marethna**" merely an expression of the ancient Avesta language made use of to refer to the first and primeval condition of life on earth that initially became subject to the condition, we call death ? If "**Gaya Marethna**" had denoted some earliest form of life on earth, can we justifiably consider this entity the proto-type or progenitor of the human race ?

Gayomard A mysterious entity.

"**Gayomard**" and "**Kayomars**" appear to denote one and the same entity of a mysterious character, very clearly and unmistakably stated in our ancient "**Farvardin Yasht**" as "**Gaya Marethna**". This entity requires to be reckoned, without any doubt whatsoever, as the first condition of life from the spiritual bourne (**MINOI**) that had come to this earth (**Geti**), subject to death, decay and disintegration before there was any semblance of life of any kind. This condition of life or what we may more fittingly call the race or "**Gaya Marethna**" may be taken as the first or primeval kind of entity, which by operation of the Law of Asha, came to be subject to death, decay and disintegration. Firdausi appears to have dubbed "**Gayomard**" of the Bundahishna as "**Kayomars**", and without so much as even

a flutter of the eye-lid, denoted him as a human being. Firdausi has however been most honest and has openly avowed his doubts on this traditional lore.

Was there any race of man in the time of "Gayamard"? The race of man had never come into being, never did exist, when "Gaya Marethna" is supposed to have held sway on earth. He certainly could not have sway over any race of man, at any time. The Pishdadians were the first Law-Givers. They certainly could not have lived before the race of man had begun. That race did not exist in the time of "Gaya Marethna". Therefore "Gaya Marethna" could not have been an entity of the race of man. Bundahishna proves this positively, despite many confusing accounts therein, based on tradition.

On the authority of our scriptures, the sole Creator (Dadhvaio or Dathusho) is Ahura Mazda, Whose Divine Essence and Spark (**Fravashi** or **Farohar**) permeates in and through every object of the phenomenal creation, irrespective of that object possessing an **Urvan** (Soul) or not. Hence "Gaya Marethna" could not have created the race of man, although his seed, in the process of the evolution of form, may have resulted in the bringing in of the later race of man under the operation of the law of Asha.

Was this entity some form of manifested life?

"Gaya Marethna" could have been the embodiment of form that manifested life for the first time on earth, which became subject to death of the body, but in an undifferentiated condition. Perhaps he was the prototype of a later entity that had come into being from his seed, after his death, so much so, that this partially evolved entity was not differentiated into the sexes, male or female.

"Gaya Marethna" and its Manas.

"Gaya Marethna" had an element of **Manas** (some from of Primitive Mind), but

it had not evolved, nor was there in this entity any semblance of an **Urvan** (Soul). Whether the race of "Gaya Marethna" was a spontaneous creation or had evolved from the condition of mineral to vegetable or animal to man is a philosophical matter admitting of controversy. Whether **Urvan** Soul enters the body after the body comes into being or before that is also controversial. If however embryonic life cannot be considered inanimate from the moment of conception, then on the authority of Yasna 55 the "**Tanu**" can never be said to exist without the "**Urvan**" in human being. Esoterically speaking one may accept that the "**Urvan**" comes from the "**Miroi**" and seeks entry into the ovum at the very moment of the fusion of the sperm and the ovum. The **Fravashi** present in every created object subsists in that from until the moment of its disintegration, in its transcendental condition, irrespective of the presence or otherwise of the **Urvan**. Therefore every embryo has its **Fravoshi**, which serves to protect the new form in its matrix.

References: "Farvardin Yasht" and "Zamyad Yasht."

The **Farvardin Yasht** in Karda 20 refers to the 99999 (illimitable) **Farohars**. That gives the clue that from this seed will arise **Soshyos**, in the course of evolution. Karda 20 also indicates that **Soshyos** will render benefit to the entire corporeal existence. The advent of **Soshyos**, the Prophet to come, is fore-shadowed in the Zoroastrian teaching on **Frashogard**. In the **Zamyad Yasht** Karda 15 we have a clear concept that **Soshyos** will bring about **renovation** (more correctly **regeneration**) to life; so that life may be shorn of old age and decrepitude, to become immortal, without the taint of foulness, putrefaction or pollution, and will be everlastingly alive alert and active.

Such life will eternally provide benefactions and rule at will. **Zamyad Yasht** also states that at such time the departed souls will awaken and rise up, so that those that will be living will reach the condition of

immortality, to rule at will, bringing about abiding bliss. All this is a clear allusion only to the race of man, which Soshyos will regenerate at the advent of Frashogard and Ristakhiz (subjects enshrouded in mystery, calling for deeper investigation and considerable research.)

Reference: BUNDASHISHNA.

Chapter 9 of the Bundahishna describes the creation of the Vegetable Kingdom. Chapter 10 we read about "Gavyodad", the earliest creation of an animal. In Chapter 14 we are told that from the seed of Gavyodad will arise the animal creation. It is therefore possible that Bundahishna places Gayomard in a class different from (a) the vegetable Kingdom (b) Gavyodad and (c) the animal kingdom. However Bundahishna appears to reckon Gayomard in the category of man, despite the fact that he was not a human being. Assuming that Gayomard was some from of human-like specimen and entity, he would also have had his mate, and there should have prevailed the sexes too. Under such condition the living seed of Goyomard would have brought about a birth within the normal gestation period of nine months or thereabout. But the account we have is contradictory to such a natural theory. We are told that Mashy-Mashyani which had brought the race of man had come into a state of creation after 40 long years of gestation period. Mashy-Mashyani had come into existence forty years after the death of Gayomard, in a mysterious manner, out of a plant called Rivas (allied to Rhubarb, the shoots supplying a juice for acidulating preserves.)

"Gayomard Of the Bundahishna" ?

In Bundahishna Chapter 24 it is said that in the race of man the first created was Gayomard, possessed of a dazzling white eye, directed upwards towards the Lord of Creation; and in this world he was like a Zarathushtrotema (one most like Zarathushtra), a most holy entity. It may here be

pointed out Zarathushtrotemas were born of human parents at later period. If Gayomard's eye was dazzling and white, and was pointing upwards towards the sky, then Gayomard may not have had all the parts of our evolved eye. He may not have had the Iris, the cornea or the retina. Perhaps a solitary lens may have assisted what constituted his brain, to notice some from of light, towards which the eye was fixed and focussed. He may not have been able to observe things of the phenomenal world as we do, as our eyes possess the transparent cornea, the pupil, the iris, the lens, the retina and the white sclera. They will not permit us at one stretch to focus our eyes to the dazzling light above us. Therefore there was something extraordinary, abnormal and mysterious in this one white-eyed entity. Perhaps that one eye may have been of Cyclopean nature. If Gayomard was one-eyed, could he have come into the category of human beings referred to in Lean's Pharsalia III. 280, by Pliny, Herodotus and others. There were the Arimaspians, a race of one-eyed people of Scythia, who were warring with the Gryphons (griffins) mythical monsters, fabled as the offspring of the lion and the eagle, a biological impossibility. Its legs and all from the shoulder to the head were like that of an eagle and the rest of the body was like that of a lion. This creature the Gryphon was sacred to the Sun and is said to have kept guard over hidden treasures. Esoterically the griffin is understood as the emblem of valour and magnanimity, and Cyclops one of a group of giants inhabiting Thrace. They had only one eye, in the centre of the forehead. They forged iron for Vulcan (son of Jupiter and Juno, God of Fire), but neither the Arimaspians nor the Cyclops were a sweat-born race of humans, nor was their eye said to be lustrous or white or transfixed towards the Lord of Creation. The mystery appears to deepen.

The Sweat-born Gayomard.

In Bundahishna Chapter 3 para 6 we find that Ganamino (the evil aspect and tendency of the mind) had entered into

sweat and the outcome of this perspiring was the creation of a Gayomard a youthful male of fifteen years. "lustrous and majestic". this mysterious entity. Ahura Mazda made Hence **Gayomard** was a sweat-born creation of **Aura Mazda**. **But was he human?** There was no race of man in existence then, until **Mashy-Mashyani** was created, forty years years after the death of Gayomard from the seed of **Gayomard** that descended into the earth.

The Avestan "**Gaya Merethna**"

The Avesta is our most explicit source of information. It refers only to an entity termed "**Gaya Marethna**," which explains a condition of life, that was subject to death. It nowhere alludes to "**Gaya Marethna**" being a human being or that being possessed an "**Urvan**." The writer has considered the fact that it had a "**Fravashi**." In para 87 of the Fravardin Yasht we have the following:—

"We revere the Fravashi of pure and righteous "**Gaya Marethna**," who first heard the thought and commandments of Ahura Mazda, as a result of which He (Ahura Mazda) did "**Frathversht**" (brought into being, in all probability in the course of long evolutionary processes extending over remote periods and aeons of time) the race and seed of the Aryan regions." That proves that this entity was in some sense the proto-type or the progenitor of the race and seed of the Aryan regions. Traditionally he may well have been reckoned as the first of the Pishdadian rulers, and therefore both Datakiya and Firdaushi had thought it fit to dub him as one of the human race of the Pishdadians. It is a matter of grave doubt if he ever was a human being. It is possible that the later two-eyed race of human beings took its rise through this proto-type, "**Gaya Marethna**". **Siamak**, the alleged son of "**Gayomard**" also could not have been of the race of man. The army that had fought the wars of "**Gayomard**" ("**Kayomars**") against the Daev and its brood could never have been an army of human beings. From Firdaushi we learn that in the

neither clothes to be worn nor food to be time of "**Gayomard**" (**Kayomars**) there were consumed, and that the forces of "**Kayomars**" consisted of animals (**Dad-O-Dam**). **Sasnao of "Gaya Marethna"** ..

Whatever "**Gaya Marethna**" was as an entity, it is clear that he did possess a **Manas** (some form of primitive mind) which was in the process of development to acquire full consciousness (**Hosh**). Zoroastrian philosophy has conceded to him some form of communion with Ahura Mazda, with the invoking aid of his Farohar The Divine communion would have come to him through Sraosh (Divine Intuition). This may have been the direction to preserve his earthly form against the ravages of the Daev, with whom wars were waged by him. It could never have been the type of "**Sasnao**" (Admonitions) in the nature of "**Agushta Vachao**" (words unheard-of before), communicated for the first time to Holy Zarathushtra, the "**Aevo**" (one and only) appointed as the Deliverer of the woes of suffering humanity. That is because Holy Zarathushtra alone could have delivered God's Message to mankind in the form of "**Daena**," only after human minds could have attained to a state of higher development through the dawning of consciousness (**Hosh**). This also be noted that even Jamshed of the race of man had felt incapable of comprehending the full implications of God's "**Daena**" He had therefore been intuitionally inspired to provide laws regulating the health and well-being of his fellow-men. It can thus be seen that though consciousness had entered into the race of man, early as the time of Hoshang of the Pishdadian dynasty, that consciousness had not developed, adequately, to understand the stupendous nature of the implications of the Gathic Lore, which dealt with "**Daena**" comprehensively. That may also account for the story of the delay revealed in the Gathas about the advent of Holy Zarathushtra.

Consciousness in man

With the development of consciousness in the race of man, Justice became establish-

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ed. The discovery of Fire and Iron-ore took place. Man's needs increased and there arose the necessity for man to provide himself with the wherewithals of life and its sustenance. It may be noted that Farohar alone was the important guiding force in the evolution of both form and Manas, in the absence of the **Urvan**.

Death of "Gaya Marethna"

The mysterious one-eyed race of "**Gaya Marethna**" had no "**Urvan**". At the death of a human being his "**Urvan**" (the spiritual invisible substance) separates from the disintegrating form. It is the form that dies, but not the uncreated **Urvan** (Soul). The latter passes outward, in due course, into the

astral or the spiritual world (**Minoi**), in its **Keherpa** or astral body of tenuous texture, with its **Tevishi** and **Baodhang** (Vide my "Farohars" and Catechism" for greater details). Bereft of its Farohar at the death of the body the **Urvan** is under the surveillance of **Spenta Mainyu**, the Bountiful Spirit of Ahura Mazda. The **Ushtana** (breath of life) separates at death from the body. The transcendental Farohar mingles with the group of all Farohars. But in the case of "**Gaya Marethna**" and its race, there being no **Urvan**, there could have been only a disintegration of cells. There could not have been **Tevishi** or **Baodhang** to accompany the soul as in the case of a human being. It should have had a **Keherpa** (astral body) into which the element of Manas may have entered for its evolution.

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Gaya Marethna Mankind In The Making In Pahlavi Writings

Pahlavi writings refer to three races. These are:—

(1) The possible one-eyed race of Gaya Marethna (Gayomard).

(2) The race of human beings that rose through Mashy-Mashyani, from the seed of Gaya Marethna, 40 years after his death.

(3) The race that will come into being in the time of Soshyos.

This last race will know not any taint of evil and will establish a race to be immortal. That race will not possess a dense physical body of corruption which we now have, with its insatiable desires of the flesh.

Farvardin Yasht takes us from time of Gaya Marethna to the time of Soshyos in the matter of worship of the Fravashis existing in these beings.

The first two races are included in the **Zarvane Darego Khadhate**, (an era of limited time) which will come to an end with the second of the three above races. With the advent soshyos a new and immortal state of existence will come into being when there will also take place the mighty event of Frashogard and Ristakhiz.

The Farvardin Yasht, speaking of Gaya Marethna says:—

"Yahmat hacha frathveresht nafo Airyanam dakhyunam chithrem Airyanam dakhy-nam". This refers to bringing into being, (frathveresht), the seed and the race of the Aryan regions and countries through Gaya Marethna. The word **Yahmat** in the singular applies only to **Gaya Marethna**. He was in some remote connection the proto-type of the very much later life of the Aryan human race, and hence of all subsequent races of man. The race of **Gaya Marethna** would have continued this existence with the aid

of its Fravashi and the little Manas. The reference to Kayomars by Firdaushi as Shah is revealed, in the Nameh-Bastan, which states that he had commenced his earliest sway by the throne and the crown he held. But Firdaushi has failed to explain the descent of Kayomars. Our religious texts and commentaries do not allude to the existence of any human race prior to Gayomard. Bundahishna refers to existence of plants and animals, and has drawn these facts from prevailing tradition or the records of "Zand Akash" and "Damdad Nusk".

Firdaushi tells us that Sraosha (Divine Intuition) did enter into Kayomars and had afforded him the requisite guidance concerning the **Daev** and its brood. It may be noted that it was the brood of the **Daev** that was vanquished, but not the **Daev**. The **Daev** thus continued to survive, as we notice its existence in each one of us. In the wars of Kayomars it was Siamak, the so-called offspring of Kayomars, that died, as did the brood of the **Davy**, but certainly not **Kayomars**. **Gaya Marethna** being an entity had some form of life. Taking our mind back to three distinct sources about **Gaya Marethna** (1) from the Avestan Farvardin Yasht, (2) from Bundahishna and (3) from the Shah-Nameh, we notice that these three sources are separated from one another by long durations of time. We therefore cannot expect to see the same story in all its details in these three contexts. In the Yasht there is only one idea, namely, of "mortal life" and no further. In the later Pahlavi writings several ideas are mixed together, drawn from various sources, climes and countries. In the Shah-Nameh the Avestan **Gaya Marethna** is changed into a human being and a sovereign. Thus seeming inconsistencies must arise in our minds, when we consider the three accounts and feel that they should give some similar results.

HEREDITY

The action of heredity on man is traced to the beginning of creation in the protoplasmic state. This state, in terms of science could not be the state of mankind. Is it then possible that race of **Gaya Marethna** represented such state as that envisaged for the future by science? Could it be that the tradition about the sweat produced over **Gaya Marethna** had some connection with the kind of protection desired to be afforded to the mystical entity **Gaya Marethna**, because the later all-important race of man, with consciousness (Hosh), had to come into being (frathveresht), in the Divine Plan, through this entity.

Ashahya Gaetha,

(the worlds of Purity and Righteousness).

Yasna 31(11) speaks of **Gaetha** and **Daena** made (tasho) by Ahura Mazda, at first (paourvim). The first **Gaetha** was thus made by Ahura Mazda. For that "**Gaetha**. He gave **Din (Daena)**. Pahlavi

writings say that this **Daena** was in **Minoi** (in Ahura Mazda). Hence this **Din (Daena)** was unmistakably a **Minoi Din**. It represented the Omnipotent and Omnipresent Law of Asha. Through this **Asha, Ahura Mazda** created the entire cosmos, and through it He keeps the Universe in harmony. This kind of **Daena** has been placed in the **Ashahya Gaetha** (the worlds of purity and righteousness). Hence we have the utmost stress on the observance of purity and sanctity in every individual ceremony from ancient to modern times. Ahura also gave "**Astavantem Ushtanem**" (happiness to the living beings), and also **Senghaha** (religious Admonitions). Thus for the ideal **Gaetha** Ahura gave **Din (Daena)**, but when a copy of the ideal **Gaetha** was brought down on earth (when human beings appeared with souls). He gave **Senghaha**. It is now through this copy of the **Minoi Daena** that mankind of **Gaetha** (a copy of the original **Gaetha**) had to be formed on earth. It is thorough this **Ashahya Gaetha** that all human beings have to make their own individual Frashogard on earth, and carry it into the **Minoi**.

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Gaya Marethna Gayamaed, Kayomars

A Compact between Ahura Bazda and Gana
Mino.

.. An exposition

Bundahishna glowingly described the ceaseless endeavours of Ganamino (the undeveloped evil aspect of Manas — mind in its elementary stage of evolution) to wreak havoc and destruction in and of the creations of Ahura Mazda.

In Chapter 34 of the Bundahishna, which alludes to the 120 years of the **Zarvane Daregho Khadhate**, we find an allegorical reference to the first period of 3000 years during which the creations had been in a Minoi (Spiritual) state. There was no possibility of thinking or movement and all was intangible. Then for further 3000 years Gayamard's condition was linker with animals, and for this total period of 6000 years Ahriman (evil mind, Gana Mino) had existed without enmity with God's creations. Thereafter Ahriman (**Gana Mino**) entered into creations.

In Bundahishna Chapter 6 we find **Gana Mino's** entry into creations, but seeing the might of the Yazatas he elected to retire. In Chapter 7 we find **Gana Mino** interfering with the flow of water of the Universe. As he moved away, the waters flowed as before. In Chapter 8 we find that **Gana Mino** brought destruction to earth. Land got broken up and mountains shot up. In Chapter 9 find that **Gana Mino** sought the destruction of plant life which dried up. In Chapter 10 we read of the wars of **Gana Mino** with Gayomard (Gaya Marethna of the Farvardin Yasht). It was thus evident that **Gana Mino** did seek the destruction of the creations that then existed in the Universe.

The aim of Ahura Mazda was to establish the race of man (the highest form of creation). This had to take place through the

seed of **Gaya Marethna**. Ahura Mazda knew that Ahriman (the inherent mental tendency in the race of man to be created, with the free-will attached to every mind) can bring about the destruction of the race of man. But in the Great and Mighty Plan of Ahura Mazda, distinctly referred to in the Holy Gathas of Zarathushtra, the singular event of **Frashograd** had to be brought about, through the race of man, with the advent of man, with the advent of Soshyos. Ahura Mazda also knew, that with the advent of Soshyos the taint of evil in man will completely disappear. Hence was brought about the compact between Ahura Mazda and **Ganamino**, which Datakya the author of the Bundahishna, has through the traditional lore, mentioned in paras 6, 7, 8 of Chapter 1.

Therefore Ahura Mazda's compact with **Gana Mino** was that **Gana Mino** could have His sway over creations until the expiration of the 12000 years (the twelve Hazaras). Ahura Mazda had known, but **Gana Mino** was ignorant of the fact, that with the advent of Soshyos at the end of the period of nine thousand years out of the 1200 referred to above, there will be no force or power left in **Gana Mino** to bring about any destruction as evil will then have totally disappeared and so will **Gana Mino** be non-existent. However, to combat Gana Mino's destruction for the next 3000 years, after the first period of 6000 years already referred to, Ahura Mazda, the Lord of Life, whose surveillance over the race of man and its destiny was eternal, to establish the Plan of Frashogard, introduced into the developing Manas the invincible weapon of **Consciousness (Hosh)**. This consciousness brought in its wake intelligence and discrimination.

Despite the free-will in man, the latter was advised to lean towards the Mainyu

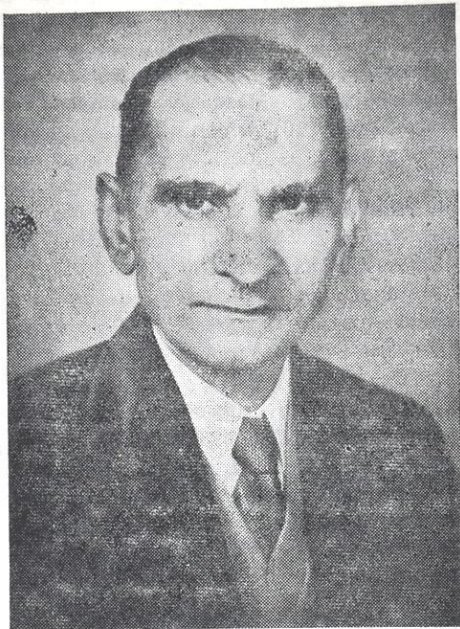
mental aspect, that was "Spaniyao" and "Vahiyo" (signifying the better aspect). Hence with the ever evolving consciousness and the higher reaches of Divine Intelligence in man, Ahura Mazda has continued to save the race of man extermination, before the Mighty Event of Frashograd can take place. This Event is very clearly foreshadowed by Zarathushtra in the Gathas. Therefore the power of **Gana Mino** will continue to prevail at a low tide, until the advent of Soshyos. This then is the meaning of the allegorical compact between Ahura Mazda and **Gana Mino** for the conservation of the creations of his world. Chapter 28 and 29 specially enumerate the Daevas which will torment mankind. The compact constitutes the unceasing encounter between knowledge and ignorance. In Buddhism ignorance is denoted as "**Avidya**" (the absence, want and the negation of knowledge-**Gnana**). "**Avidya**" is the root and source of all desires of the flesh. In the Gathas we have reference to "**Gaya**" (Light and Illumination of the mind) as opposed to "**Ajiyaitim**" (The moral and mental decay of the mind). See Yasnas 30(4) and 45(2).

Our remarkable **Zamyad Yasht** powerfully reveals the undreamt of treasury of thoughts and knowledge, more valuable than all the material possessions of all men put together. It speaks of the "**Aetat Khareno**" the Divine Glory (Ishvari Khoreh) which requires to be developed in man, as did Zarathushtra. **Zamyad Yasht** then refers to the force of the six Attributes of Ahura

Mazda, which are the Amesha Spentas (the Holy Immortals). These are designated "**Asti hamem mano, hamem vacho, hamem, shyaathnem hame patocha frasastacha, yo Dadhvao Ahuro Mazdao**". (**Zamyad Yasht**, Karda 3 para 16), which means" who are all of one mine, of one expression and one in every action, whose Father and Tutor is one and that is the Creator (Giver of all Blessings), Ahura Mazda. Thus man has to develop this Khoreh (Glory) to attain to the Supreme Glory referred to in the **Zamyad Yasht**.

The **Zamyad Yasht** goes further to state how man can by the development and the daily use of this Khoreh Glory dispel **Gana Mino** from within himself and ultimately root him out, to become the Athravan of his own Temple. In Karda 13 paras 79 and 80 of this **Yasht**, it is emphatically stated that this Khoreh (Glory) was united to Holy Zarathushtra, hence Zarathushtra was enabled to confer on us the **Daena**, which formed part of his own life, which moved him to be righteous and supreme as the most successful Spiritual Guide of all mankind, at whose very sight, evil of all kinds was rigidly brought under control.

In this manner Ahura Mazda continues to triumph over **Gana Mino**, until the latter's eventual complete extinction, which has to be brought about by man, through his own efforts and exertion and the development of his intelligence for the attainment of spirituality.



MR. PHIROZSHAH BEJONJI VACHHA.

MR. PHIROZSHAH BEJONJI VACHHA was a great scholar of Persian language, an eminent advocate, a great Orientalist and legal journalist. For years he contributed articles and even Editorials at the request of the management of the Times of India. Each one of them was of high calibre with obvious stamp of his learning and style of writing. He was a High Court Reporter to the Times of India in the time of Sir Stanley Reed.

He has written extensively on law, history and literature and has reviewed innumerable books on these subjects. He has

left his mark on the High Court of Bombay, K. R. Cama Oriental Institute, India-Iran Cultural Institute, Indo-Iran Society and such other literary bodies.

Hon. Mr. Justice Vimadalal from the chair spoke highly of his legal acumen and recalled an early morning telephone call from Mr. Vachha speaking to him on the stability of Fundamental Rights. He passed his opinion that some evil power had gripped the country. He believed firmly in the independence of the judiciary and was always keen to uphold the traditions of the Bar.

Dr. Gharavi, Director General of Iran Cultural House handed over a message from Shaffaaddin Shafa, Minister of Culture in Tehran (Iran) a message from him to congratulate Mr. Vachha on his 90th birthday to be celebrated, but Mr. Vachha was too ill to receive it two days before his death that occurred on 1st May 1971. The message was handed over to his son.

Dr. Gharavi said that Late Mr. Vachha knew Firdausi, Shaikh Saadi, Hafez, Jalaluddin Rumi, Omar Khayyam and great poets almost by heart and could extempore reproduce large portions of them. He said: "A man of letters never dies and Mr. Vachha will outlive his mortal body".

Mr. Homi Banaji recalled his personal associations with the deceased since 1915, when he met at Tithal after his matriculation examination and thereafter as a junior in the Court, when he received much advice and guidance in his career. He clarified how kind-hearted he was under taciturn look and abrupt ways.

May his soul rest in peace!

FAMOUS JUDGES LAWYERS AND CASES OF BOMBAY

IS A REMARKABLE LEGAL PUBLICATION
BY MR. P. B. VACHHA

In 1962 the High Court of Bombay Celebrated 300th year of its existence. The book is full of information between 1862 and 1947 when the Transfer of Power took place from Britain to India. He puts down as "irony of fate" that the British connection with India should have ended so abruptly, that Gandhiji should have hastened through transfer of power and that as he himself had forewarned Gandhiji, disasters of an unprecedented character should befall the country which ultimately resulted in the assassination of Gandhiji himself.

The High Court of Bombay was inaugurated on 14th August 1862 and the gradual development on English basis provides very thoughtful notes of eminent Judges of the High Court of Bombay. The history of some of the Judges was narrated to Mr. Vachha by Inverarity who was first-hand associated with many, while Mr. Vachha himself a doyen of High Court has recounted the incidents of many other Judges from his own personal associations with them.

What judicially governs today is the English law adapted to Indian conditions and Mr. Vachha carefully traces the origin of its principles and their application to India maintaining a well-devised chronological plan. Be it mentioned in passing, that the author informatively refers to the enactment of laws for Parsis such as the Parsi Succession Act and the Parsi Marriage and Divorce Act in 1865.

Mr. Vachha properly points out the name of Barrister Annessy who fought the great Doongarwadi Case and served the Parsi community, our women used to sing the traditional 'Garba'

"Dhana Dhana Annessy"

Some of the great cases. The Maharaj Libel Case of 1862 De Ga Conspiracy Case of 1874, Malharrao Gaikwad Case of 1875, the Crawford Case of 1880, The three Tilak Case trials of 1897, 1909 and 1916 exhibit the author's power of story-telling. Bavla murder Case ranks amongst them.

He was a fearless man of conviction and always stood for it. He declined to the High Court Centenary Celebrations Committee to delete the Postscript to the Second Tilak Trial in Chapter XV. The author is known to be a painstaking journalist as well as shown above.

He was intimately associated with the famous Barrister, Mr. Inverarity, who had narrated to him early history of Bombay Court and its famous English Judges to which he has added life sketches of other British and India legal luminaries. He took prominent part in the discussions over conflict between the Executive and the Judiciary in Bombay which has terminated a few years ago by Legislature passing applicable rules passed as Law.



TRUE MEANING OF DASTUR

EXPLAINED BY P. B. VACHHA

May I point out that in pure Persian Dastur never means "High Priest". In the Shahnameh and other great Persian Classics, Dastur means Minister of King's Counsellor, one who sits on his right hand (Dast-var) and advises him in affairs of State. In the very beginning of the Epic, referring to Shah Hoshang, Firdausi says Siyamak had a blessed son, who in relation to his grandfather Gayomard held the position of a Dastur or Chief Minister. Siyamak was the only son of Gayomard who was killed by a Div.

In various other places Firdausi says "The Shah spoke to his Dastur, wise Counsellor thus". The normal word for High Priest is 'Mobed'. Jamshid to whom Almighty Ahura Mazda first vouchsafed the Kayani Khoreh speaks of himself thus "I am blessed with the 'divine glory' and I am both ruler and Mobed".

About the great Sassanian Monarch Navshirwan, Firdausi says "He was both warrior and Mobed". He is not referred to as Dastur.

The other meaning of Dastur in classical Persian is custom or usage. The greatest Sufi Poet of Iran, Rumi has this verse in his great Masnavi: "The soul is not hidden we are not accustomed to see the soul as we see the body".

According to legend, Emperor Akbar first conferred the title of Dastur on Meherji Rana, impressed by his learning, personality and piety. And the descendants of this great Dastur at Navsari, are revered as "Dastur" in the sense of "High Priest". Because of the high standing of this great man and Akbar's reverence for him—it is said that he invested the Emperor with the holy garment "Shud-Rem" the symbol of Zoroastrian faith. A popular rhyme puts it "MEHERJI RANA BARA SHIANA POORA VRAND SAHEBAK, AKBAR BADSHAH SHUDREH PEHNAYA, DEKHO TAMASHA MAZHABKA". He also gave in perpetuity to Meherji and his descendants a large Jagir in token of his regard and since then this gadi is regarded as the Premier Gadi of Parsi Dasturs.

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SHIAVUX HORMUSJI JHABVALA.

Born : 1885 at Surat.

Died : 22nd June 1971 at Bombay.

SHRI SHIAVUX HORMUSJI JHABVALA was a doyen of Trade Union Movement in India, who amongst a few of the time initiated the spirit of freedom and launched movements for welfare of labour. He was born and educated in Surat where he matriculated and thereafter joined Elphinston College in Bombay. He began his career as a school teacher in Master's Tutorial High School under sound educationists Messrs. Danaji and Dubash and Dasturji Kutar, the three joint Principals of the above school. Later he left this school and joined Fort and Proprietary High School where he was my teacher in the high school classes. Since then our contact has remained cordial and respectful to him for my grateful acknowledgement of learning more than routine classwork through him. His spirit was admirable, his explanations lucid and his imparting power catchy and convincing. We students knew nothing of politics and were all brought up under a staunch belief that the British could do no wrong until in our college days we read of our teacher being warned, threatened and hustled about for his activities in connection with Ordinance Workers Union, which he founded against all odds. He now plunged himself deeper and deeper in Trade Union Activities as founder-member and leader of several Trade Unions and founder of Taximen's Association of Bombay.

Thereafter he became a member of the Communist Party of India and courted imprisonment in Meerut Trial Case. He was

also a member of the Indian National Congress and as such a deep student of Indian politics and once was elected a member of Bombay Legislative Council where he strongly upheld the cause of labour.

He was an author of several books and pamphlets and contributed extensively to various newspapers on current topics. He was also a deep student of Zoroastrianism and its ancient history and possessed a large fund of anecdotes on these subjects which he narrated extempore in suitable situations, making his conversation lively and to the point. In his several publications he explained the philosophy of Zoroastrianism in his characteristic simple and lucid style. His Catechism on Zoroastrianism is much in demand but is out of print.

He was the founder-member of the Bombay Parsi Association and was its first joint honorary secretary. He and his late wife Meherbai, who died last year and whose life-sketch has appeared in Parsina of November 1970 have lived a life of service and devotion to the family of man and brought up a family of well-bred children who are all closely associated with their parents in rendering social service and also making good in life. His son Phiroze is elected President of All India Printers Association for the current year.

Vide—A special Note on Mr. Phiroze S. Jhabvala is incorporated in the Editorial.

THE BACKGROUND AND ORIGIN OF EARLY PERSIAN SUFISM.

DHUN FRAM BILLIMORIA:

(CALCUTTA)

THE ORIGIN OF SUFISM, has been the subject of intense controversy among historians and scholars alike. While there has been no consensus over the meaning of the word "Sufi", most writers have agreed that Sufism emerged primarily as the inevitable Iranian answer to Arab force and fundamentalism. In fact Persia was the only country in the Middle-East to reject unreasoning Arab fanaticism and conform to the more familiar Zoroastrian religious imagery of the Sasanian era. Once again, devotional religion became more important than ritualistic religion. In trying to get rid of the strict Arabian legalism, the true Persian searched for a code that would vigorously oppose legalistic ritualizations and at the same time, harmonise with Persian religious aspirations. Early Sufism approximated to such a code, although in some respects, it left much to be desired from the Iranian point of view. After all, the Irani was certainly not an ascetic and what he sought most was the classic Persian way of life, untouched by foreign influence. The idealisation of poverty never appealed to those Persians who considered conscientious hard work, truth and belief in God, a way of life. Yet in many ways, the evolution of early Sufism could be construed as a desire to live and let live, so characteristic of the tolerant Achaemenian times. The Sufi did not magnify the importance of poverty for the sake of poverty and hoped that God would forever enlighten his "impoverished" soul.

Sufism was born in Persia at a time when traditional Arab moors forced ordinary Persians to become secretive, rebellious and at times openly heretical. The force of historical circumstances caused a crisis in the life of the humiliated Persians who feared the swamping of their ancient Aryan values. No Rustam arose then to protect the devastated land. The proud country of Faridun, Daryush and Nushervan became the prized possession of nomadic barbari-

ans. The Arab invasion challenged Persian supremacy both materially and morally, arousing in the Irani a deep revulsion for the intruder. Iran became the turbulent France of the East, precisely because from Kiyanian times, the cherished concepts of "God, Fatherland and Shahinshah" had to be defended from time to time. That was why Kava the blacksmith, supported Faridun and destroyed Zohak. That was why Darius fought polytheistic Magianism and defended the pure monotheistic Zoroastrian faith. Of course, the Sufi could not be blamed for identifying Magianism with Mazdayasni belief, since that was the established classical view. The Sufi believed that Zoroaster communed with God. That was enough to give him courage.

Subsequent invasions built up an environment which bred the spirit of partisanship and ultimately led to the great schismatic movements so unique to Iran in those times. Apart from theological strife there was much economic discontent. The Sufi, however, was untouched by all mundane activity and early Sufism became a "mystery religion", much persecuted and little understood. Those Persians who longed for the return of the "Good Religion" and hungered for its truth, also yearned for the devotional mysticism of Paigamber-i-Mughan (Iranian prophet Zoroaster) and received their spiritual satisfaction in the form of poetical Sufism. By adopting Arab names and customs they concealed effectively what they did or said in private. Prayers were a strictly personal matter and sometimes a huge fire would be prepared while members of the Sufi circle chanted and meditated around it. There was no open challenge to the supremacy of the rulers and the Sufi practised his creed sincerely and unostentatiously.

A number of theories about Sufism have been enumerated by Professor E. G. Browne, author of the book "A Literary History of

Parsiana June 1971

Persia" (Vol. I). One of the theories suggested that Sufism could have had an independent origin. The "Aryan reaction theory" was of course set down as impossible because in the professor's view, there was no coherent historical evidence to prove that Sasanian Iran laid the foundations of early Persian mysticism. On the other hand references made to the "Good Religion" by eminent Sufis reflected the fact that Sufism had room enough for varied creeds. Their reverence for Iranian Zoroastrian religious symbols like atash-kadeh, zunnar, majusi, jam and Rae stemmed from a strong desire to identify their ideals with the bold mysticism of the earliest prophet of Iran. This reverence was purely emotional and was not idolatrous since the Sufi, like the Zoroastrian, believed in the exaltation of God only.

There were other scholars who argued that Sufism was monastic, quietist and highly contemplative in its attitude towards nature and therefore totally unrelated to the tenets of orthodox Zoroastrianism. Experience rather than precepts appealed to the Sufi but, latter-day Magianism stood rigidly for abstruse ritualistic doctrines, ignoring the immediate concern for the Ultimate Ground. While Sufism did not lay down expressly any moralistic doctrine, its philosophy of renunciation presupposed again a Manichaean dualism of matter against spirit, which reminded one of the ethical dualism of Zoroastrianism. In spite of that orthodox Zoroastrianism remained steadfastly in favour of activism which led scholars to believe that Greek Neoplatonism or Vedantic thought was responsible for Sufi asceticism. In the face of all this contentious thinking, nothing definite could be said about the origin of Sufism.

The Sufi system was not confined within the boundaries of any sacred book, much less the Avesta excluding the Gathas. Sufism had no particular founder and was not a sect in the usual sense of the word. Yet it would not be too much to say that the revelations

of Zoroaster inspired the great Persian mystics to produce poetry that emphasised devotion to God, as the way to spiritual salvation. Their verses are still excellent masterpieces in the field of religio-philosophic thought and among the most precious contributions that Persia made to a world that was being stifled with one dogmatic religion or another. In the development of early Sufism, as a system of prayer and meditation, the Persians re-asserted their genius for originality and their flair for independent thought. Opposition to fanatic orthodoxy reinforced in them a feeling of being different from other West Asians and reflected once again their cautious desire for a national religion devoid of any foreign cultus. For this reason countless Iranian mystics were regarded with contempt and suspicion by religious orthodoxy. Since the formalists would not understand Sufi-latitudinarianism, horrible persecutions became the order of the day. In spite of various obstacles, Adhami, Fariduddin Attar, Jami, Hafez, Rumi and Biyazid and other brave Persians strove successfully to keep the fire of Persian tradition burning brightly forever. That was part of their religion and they lived and died for it. Sufism was one of the highest expressions of Persian piety and its inspiration was according to one view the bright religion of ancient Persia. Professor J. M. Chatterjee, author of the book "The Hymns of Atharvana Zarathushtra" believed that the Sufi movement took roots in Iran as the true legatee of the Zoroastrian Gathas.

Sufi imagery equated "wine" with "wisdom" but this was resented by the ultra-orthodox who refused to see in wine anything more than wicked revelry. Actually "wine" was a traditional Iranian Zoroastrian symbol which represented the worshipper's desire for spiritual awareness. In Sasanian times too "wine" formed an important symbolic link in Zoroastrian ceremonies. It was Hafez who remarked that the sweet red wine of Zoroastrian mysticism could be appreciated in the company of Zoroastrians. To Hafez

also was attributed a highly interesting incident, something that could only happen to a person who really desired to practice the noble precepts of Paigambar-i-Mughan. Tradition had it that while Hafez meditated in a desert-wilderness some miles from modern Shiraz (ancient Istakhr) (not far perhaps from the ruins of Persepolis), the Old Magian suddenly appeared in his dreams with a bowl of red wine. It was only when Hafez accepted the bowl and drank deep of its contents (religious wisdom literally) that he fully understood the realities of life, death, love and mystic union. The acceptance of red wine was an allegorical representation of Hafez's conversion to Gathic precepts. In the end Hafez fell into disfavour with the high priests of orthodoxy and was even refused a decent burial ground because of his alleged apostacy and very definite love for the bright religion of ancient Persia.

Although Sufism and Zoroastrianism differed on many points concerning the practice of day to day religion, due credit must be given to the fact that the Sufi and the Zoroastrian were both intense nature lovers. All

beneficial work and the beauty of nature was a hymn of praise to God and they found the Maker's Holy Presence in the silence of the grey Iranian mountains, the stillness of the sleepy green meadows, the fragrance of the roses, the effulgence of the sun sailing in a deep blue expanse of sky and the blazing radiance of the bon-fires lit in high and remote Persian valleys. Only a Sufi could understand the Zoroastrian's traditional feelings for fire and that was why Ibn-al-Faridi, the 10th century A.D. Arab Sufi poet emphasized that those who revered the fire were not infidels and polytheists but worshippers of the Eternal One. Here was a mysticism pure and unsullied, and according to the Persian poets of old, experienced by Zoroaster himself. Zoroaster's fulfilled wish was to behold the "Majesty of God in His Everlasting Glory" and to commune with Him. For this purpose the great Persian prophet had set out on a pilgrimage to the Sabalan mountains in Azerbaijan as a salik (traveller). What he received was the message of a pure mind in a pure body, of complete surrender to God through incessant prayer. This was indistinguishable with the message of early Sufism.

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Dear Sir,

A Literary Competition is arranged by Iran Culture House, Bombay, on the occasion of the Celebration of the 2500th Anniversary of the Founding of the Persian Empire. Rules and regulations of the said Competition, including the topics are attached herewith. The competition is open to all.

Will you, therefore, kindly publish the same in your Paper for the information to all the scholars and critics of all the communities, interested in the Literature of Persia and Iranology.

Thanking you,

Yours faithfully,

Dr. S. Mehdi Gharavi,
Asst, Cultural Counsellor of Iranian
Embassy and Director, Iran Culture
House, Bombay.

"ATHARVAN ZARATHUSHTRA — THE FOREMOST PROPHET"

by

JOTINDRA MOHON CHATTERJEE

Published by : The Parsi Zoroastrian Association,
1 Saklat Place,
Calcutta-13.

Pages : 250 + xvi + index.

Price : Rs. 12/- (postage extra).

Foreward by : The Hon'ble Chief Justice Mr. S. P. Kotval, High Court,
Bombay.

Preface by : Mahamahopadhyaya Dr. Gopinath Kaviraj, M.A., D.Litt.

The book is a reproduction with many further additions, of the introduction to the Author's Magnum Opus "The Hymns of Atharvan Zarathushtra", published by the Parsi Zoroastrian Association of Calcutta, in 1967.

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Dear Friend and Honourable Scholar,

As you are already aware that the current year of the Persian Calendar is termed as "The Year of Cyrus the Great"; hence there will be celebrations throughout the country of Iran, this year, in order to glorify Cyrus the Great, who was the founder of the Achaemenian Empire. The Organization of UNESCO and the Congress of Orientalists of Canberra (1971) have recommended all the countries and nations of the world to participate and co-operate in this glorification. The celebrations in Iran will be presided over by His Imperial Majesty Shahanshah Arya Mehr, and in other countries, the Heads of the Committees of Celebrations will preside over the functions. In India, Dr. Giri, the Honourable President of Indian Republic has kindly consented to preside; while in Maharashtra State, His Excellency Ali Yawar Jung, the Governor of Maharashtra, will preside over these functions. The President of the Indian Republic will personally attend the celebrations in Iran.

Iran Culture House, being aware of your attachment towards the Culture of Iran and the Persian Literature; which are the basic foundations of Indo-Iran Cultural Relations and also one of the main pillars of peace and friendship between the two brotherly nations, India and Iran also between all the nations of whole of Asia as well as the world; has arranged for a Literary Competition; the rules and regulations of which are sent to you for your information. We hope you will make the above competition a great success, by sending your choicest and highly experienced essays, on the different fields of Iranology and Indianology.

The essay must be between seven to twelve pages (9×6 inch) and every page must be of thirty lines and each line of ten words. If possible, it would be better if it is coupled with necessary photos and paintings, pertaining to the subject selected by you.

The essay must be on one of the following subjects:—

SUBJECTS:

1. Indo-Iran Relations during the Period of Achaemenians.
2. The Common Features of Ancient and Indian Civilization. (Pahlav and Avestan).
3. The Study of the Tendency of Some Islamic Kings towards the Administrative and Diplomatic System of Iran before Islam.
4. The Influence of Ancient Architecture and Art of Iran on India.
5. The Historical and Mythological Features of Iran, that are found in Indian sacred books and epics.
6. The Migration of Iranis during the period prior to Islam.
7. Studies on Iranology (Ancient) in India.

8. The Introduction of Great Indian Scholars, who rendered meritorious services in acquainting the Culture and Civilization of Ancient Iran.
9. Introduction of Important Iranian Texts present in India. (Pahlaviand Avestan).
10. Researches on Iranology in Gujarati Language.
11. Introduction of Literary Establishments, Libraries, Universities, Museums and Institutions that, in a way, have relations with the Culture of Iran and Iranology.
12. Cyrus the Great and his world embracing Personality and Humanity.

Remuneration : —Iran Culture House in Bombay, hopes that by collecting your essays, it may arrange all the essays in a book form by way of commemoration of the year of glorification of Cyrus the Great. Incidentally, in order to encourage the students, scholars and critics, an amount by way of remuneration is taken into consideration, for those who participate in the above Literary Competition. The essays after collection will be handed over to the Committee appointed for the purpose. The details of remuneration are as under :—

1. Prize No. 1 of Rupees 400 for the best essay.
2. " " 2 " 200 " " Second best essay.
3. " " 3 " 100 " " Third best essay (Two Prizes)
4. " " 4 " 50 " " Fourth best essay (Two Prizes)
5. The other essays which are worthy of publication, Rs. 25/- each will be paid by way of compiling fees.

The final date of submitting the essay to Iran Culture House, Bombay, is 30th September, 1971. No essay will be accepted after the expiry of the date mentioned above.

We thank you for your co-operation and attention in this matter.

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Mr. R. K. Karanjia (of Blitz) recently visited Iran, where he interviewed H. I. M. Shahanshah Arya Mehr who explained to him the aim and object of the great celebrations to come in October this year (1971). H. I. M. contradicted the idea spread by Western papers that the coming celebrations meant to them "The Greatest Show on Earth" or "Some magnificent display of the Light and Lustre of the Arabian Nights". H.I.M. said "They have failed to understand the importance that this event has on my people with regard to its great historical significance and its spiritual grandeur". He further stated "Our ancient Motherland, which is like a mother to all civilizations and which established the first Empire on Earth is taking an illustrious re-birth. Our bloodless White Revolution is but a revival of a similar bloodless revolution whose roots were dug deep 2,500 years ago by Cyrus the Great, by his unique achievements. In just one generation he set up an Empire on such sound basis of cultural and social levels that from them have arisen new moral, humane, civilized living which then took roots first time in the world to the greater glory of man. It is for this reason that out of legitimate pride for its influence on historical aspects of civilization and Royalty that my people are getting ready for celebrations. The celebrations are not merely a matter of show and display of extravaganza but the program is built up with some constructive planning of concrete nature for my country. 2,500 model schools and clinics will be built in villages for their uplift. Generators for power plants will be distributed and through our Youth Corps basic services will be provided to my people. With all these objects in view capital has been provided by my people who have voluntarily bought shares by thousands to defray these expenses".

"The coming celebrations proudly generates in the nation the awakening of their great heritage and creates confidence in my people for further fulfilments based on our recent advances. My people with the hereditary traditions of our ancient land are stimulated to a sense of unity between themselves and the Royalty to which they are devoted for a common cause of our national enfoldment".

"Apart from political dignitaries like Kings and Presidents from various nations gathering together at Persepolis celebrations famous scholars, authors, historians, archaeologists and Iranologists from all over the world will meet in Shiraz Pahlavi University at high erudite level. It will be an event which will start an era of Iran's transition to a vitalising Renaissance".

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લખાણ :— અધિપતીના અભિપ્રાયે

પારસીઆનીના માનવંત ગૃહાંકોની માફી ચલાતાં જણાવવાની રજા લઈ છુ કે છેલ્લા બે ત્રણ માસમાં પારસીઆના વખતસર છપાઈ તમે ઉપર મોકળી શક્યા નહી તેના ખુલાસામાં જાણવું કે તેને માટે અમારા ખિરખાહ વહાલા ભાઈઓ “સોરાબદાડ” બજા ને સોરાબશાહ વેસુનાજ આખિરમાં તો જોખમદાર છે એ બે અમારા ઈષ્ટ મીત્રો જેઓને ત્યાં અમે છપાવવાની જોખમી કરતા તેઓને પહોંચીવળી કોઈકને દમદાતીથી ને બીજાઓને લાલચે આપી ખોટે માર્ગે દોરવી અમારી છપામનીમાં આડખીલી નખાવતા માલમ પડ્યા છે એ જાણી તમે ખરેજ અચંબો પામશો. પોતાની બિન ઈચ્છવા જોગ વાતો અમારી મારફતે જાહેરમાં નહી જાય તેની તકેદારી તરીકે આવા ભાનભુલા માર્ગો અખત્યાર ક્યાં પરંતુ આખિરમાં અમારા સત્યનીજ જ્યાં થઈ છે ને મોડે વહેલ્લે પણ અમે બધાજ અંકે થોડાક ઓછા પાનાઓથી પુરા કરીશું જે સ્વિકારી તમે અમને મદદગાર બનશો. કોઈક દાખલાઓમાં અમને મળતી જાહેર ખબરો અટકાવવાની પણ કોશીશોમાં તેઓ નિષ્ફળ નીવડ્યા છે, અમને ટેકો આપનારાઓએ અમારી લડતમાં અમારું ઉંચ ધ્યેય જ્યું છે અને સાચ્યું છે તેમનો અમે અત્રે ઉપકાર માનીએ છીએ.

અમારા આ સદરહુ મીત્રોએ જે બીજી ચાલબાજી ચલાવી તે દર્શાવ્યે, એઓ એ અમારા ફેટલાક બેલા ભલા ગૃહાકો ખરેખાહોના મનમાં શંકાશીલ મનોવૃત્તી ઉદભવવા અર્થે એવું સમજવ્યું કે પારસીઆના તો ફક્ત ધર્મની ફીલસુફી અને ધર્મના વિષયો સિવાય બીજું કાંઈ લખે તો પોતાનાં પત્રની નિતીમાં ફેરફાર કરેલા જણાય અને તેથી તેઓએ આ પત્રને વહેવાર ટેકો આપવો નહિ ને લવાજમ ભરવા નહિ. અમને સો ગૃહાકોનાં નામ કાઢી નાખવા પડ્યા છે તેમા પચાસે પૈસા ભરી દઈ લવાજમ પુર થયા બાદ પત્ર ચાલુ રાખવું નહી એવા જવાબો મોકળ્યા. બાકીના બીજા પચાસના નામે તો અમેજ શાકી જઈ લીસ્ટ ઉપરથી કાઢી નાખ્યા કારણ કે તેઓએ છેલ્લા ચાર વરસ સુધી લવાજમ માટેની નોટીસો સ્વિકાર્યા છતાં પૈસા મોકલવાજ નહતા એટલે એમાંતો અમારો કાંઈક બચાવ થશે, નુકસાની નહિ, એમ પચાસ ગયા તેમ નવા પચાસ આવ્યા છે, લોકોના ધ્યાન ઉપર વાત આવતી જાય છે કે આ લડત કાંઈ પારસી પંચાયતની નીંદા નથી પરંતુ કોમમાં જગતી ફેલાવાની ખરી રીત અમે ધારણ કરી છે. આ જગતીથી

અમને વધુ ને વધુ ટેકો મળતોજ રહેશે ને તેમ થતાં અમે કાંઈક કોમની સેવા બજાવીશું.

ભાનભુલેલાઓ જાણતા નથી કે જરથોસ્તી ધર્મમાં દરેક સાચા જરથોસ્તી ઉપર ફરજ નાખાઈ છે કે જ્યાં જ્યાં તેઓ યુરાઈ જાય ત્યાં ત્યાં યુરાઈ અને યુરાઓનો નાશ કરવો. યુરાઈ અને યુરાઓનો જે જરથોસ્તી સામનો ન કરે ને તેમને જડમૂળથી ઉખેરી ન નાખે તો તેવો જરથોસ્તી પાપી છે. ખુદ જરથોસ્ત સાહેબના પોતાના ઉચ્ચારેલા શબ્દો છે કે મારી માથવાનીના કલામોના કૌવતથી હું યુરાઓને મારી છઠાવીશ” બહેકનેવાલા બહોત મીલે બહેકનેવાલા ચાહીએ તેવાઓની સંપના જરથોસ્તીઓ બનતા ના વધુ નંબરમાં અમારા ગૃહાકો થઈ અમનેજ મદદ કરશે. પારસીયાના કાંઈ વેપાર નથી તેમ છેલ્લા ત્રણ વરસ થયાં ખોટો ધંધો પણ નથી પરંતુ ચાલુ સાલમાં પારસી પંચાયતના ત્રસ્ટીસાહેબોની ઝળકતી કારકીર્દીને જાહેરાત આપવાના હેતુથી જે મોટા નંબરમાં અકો અને વિભાગો છપાવી મફતમાં વહેચવાથી આ સાલ ગાંથનાં ગોપીચંદ થશે તેની પરવા કે ચીંતા નથી. કોમની સેવા કરવાનો સંતોષ બીજી કોઈરીતે ખરીદી શકાતો નથી ને મારી ખાતરી છે કે એવા વાંચનારાઓ પોતે ગૃહાક બની બીજા ગૃહાકો લાવી આપશેજ. જણાવવાને ખુશાલી લાગે છે કે અમારી લડતથી કાંઈક થોડી જીત મળી છે જે હાલમાં પ્રગત કરવાનો અમને ઉત્સાહ નથી. થોડાંશો તો આપોઆપ જાણશે.

અમે વેસુના અને બળાં એ બંને જણોને કાધી મુકવાની અને જે પણ ખોટ તેઓના કારણથી થઈ હોય તે કાયદાસર તેઓ પાસેથી વસુલ કરવાની માંગણી કરી છે. વેસુનાએ તો પોતે મોટો નફો મેળવ્યો છે જોને માટે અમારી કને પુરતા પુરાવા છે અને બળાંએ વેસુનાની આગળી પાછળી જાણ્યાં છતાં અને પુરાવાઓ મેળવવાની દરેક શક્યતા તેમની કને હોવા છતાં અખાહ બહેદીન કાઉસ કરી જઈ અમારી સરચાઈને ઠોકરે મારી વેસુનાની તરફેણદારી શા કારણથી કરી હશે તે અમને સમજતું નથી. ભાઈઓ અને બહેનો તમને આ વિચીત્ર વલણ સમજાય છે ?

તમે જાણો છો કે વેસુનાનો ૧૯૫૧ ના સાલનો પરબીડીમાં ખાતાનો હીસાબ માનવંત સરનશીન સાહેબ સર શાપુરજી બીલીમોરીઆએ માન્ય રાખવા સાફતા પાડી ને તેની ઉપર પોતાની સહી કોઈ હીસાબે મુકી નહીં તેમાં ખાટાં ચલણો ઉપરાંત જે માલનો હીસાબ એઓ ભાઈ આપી શક્યા નહિ તે માલ તો ઉઠાઈ ખાઈ ગઈ એમ જણાવ્યો હતો. તેવો બચેબાલેનો હીસાબ કાંઈ પ્રખર ઓડીટર સાહેબ સર શાપુરજી માન્ય રાખી શકે? ભાલતા તો દિવાના કયા સુનતા બી દિવાના એવી વાત છે. ત્યાર બાદ ૧૯૫૨ થી ૧૯૫૬ સુધીના ખાતાના એકાઉન્ટટ ક્રીમાન ફીરોઝ હીલ્લુનો મે ભેટો કર્યો તેમાં દબાગુજની વિગત બહાર આવી સ્ટોકમાંના ખાલી દબા ભરેલા તરીકે ઠસાવવાની કોશીશ થઈ હતી ને ભાઈ હીલ્લુએ તે ઉઘાડી પાડી હતી. ધંધાના કમીશનના નામે દરેક પખવાડીએ રૂ. ૭૦૦ થી રૂ. ૮૦૦ ખાતામાંથી ખેંચાઈ લેવાતા હતા અને તે જોઈ હીલ્લુ ભાઈના ડોળાં લાલ થઈ જતાં પણ તે વખતે એઓ ભાઈ ચીઠીના ચાકર હોવાથી લાચારી અનુભવતા હવે એઓ ક્રીમાન રોજર્સ કંપનીના ઉપરી અધિકારીનો ઉંચ આધ્યા ધરાવે છે ને પોતાની લાયકાત શોભાવે છે.

બજાં અને વેસુનાની તરફેણદારી કરી તેઓને ખાતામાં જળવી રાખવાના બીન ઈચ્છિત ઈરાદાથી તમારા ને અમારા કેટલાક ત્રસ્ટી સાહેબો માનવંત સર શાપુરજીનો અભિપ્રાય ગવત હોવાનો વિચાર દર્શાવી રહ્યા છે. બહુશત નશીન શાપુરજી સાહેબના દેહત્યાગ પછી ૨૦ વર્સે તેઓનો બોલ નીચે પાડવાની કોશીશ થાય તેનાથી કામના સર્વે સભ્યોનો જીવ કમકમે તો નવાઈ નહીં. ચાલબાજીમાં કઈક અંશે મોલભો જલવવો જોઈએ પણ બજાં મીયાની કેળવણીથી કેટલાંક ત્રસ્ટીઓ નામ, માન અને કામને હલકી પંક્તિએ ઉતારી રહ્યા છે.

મી. માદનની ફરીયાદો અને તેમના ઉપર “ન્યાયમૂર્તી” ગુસ્તાદ આંટીઆ સાહેબનો પેટમાં તાટીયા સાથેનો ચુકાદો ગયા અંકમાં લખ્યો છે તે વાંચી લેશે ક્રીમાન માનેક મીચી સાહેબની તાકીદ બજાંએ થેઠની શિખામણ ઝાંપા સુધીજ યાદ રાખી. બલસારાને ને મને તો બજાંની નજરથી દૂરજ કીધા અમારી હાજરી બજાંના ડોળામાં ખૂચતી હતી. તમારા ત્રસ્ટી સાહેબોનો કારભાર કેવો છે તે જોઈ લ્યો, સમજ લ્યો. બજા મીયાનો Conjunctivitis) આગના શોલા સાથે લાલ ડોળા) થરઝાતમાં કેટલાક ત્રસ્ટી સાહેબોમાં પણ ફેલાઈ ગયેલો અને તેમાના કેટલાકોમાંથી મારા માનંત Professional brother ડો. ગોલવાલાએ તો Selfmedication થી બલા ઉતારી દીધીને મોકલા છેને ખુદાની મહેરથી મોકલાજ રહેશે અને પોતે હાથ ધરેલા પરોપકારી કામો પરીપૂર્ણ કરવાનો

પથ પ્રદાન કરશે. આપ ભલા તો જગ ભલા—(આપ બુરા તબ હમભી પુરા) જરથોસ્તી ત્રસ્ટના જરથોસ્તી ત્રસ્ટીઓ મઠી પણ બુરા માણસ કે બુરી ભાવનાને સંપોવીલે તેના કરતાં તો પોતે ત્રસ્ટી તરીકે રાજીનામુ આપી દે યા તો બુરા અને બુરાઈને હંકારી કાંધે તોજ જરથોસ્તી જીવનનું જેમ જમી થકે. બાકી બહારના ભપકામાં જો ભરમ છાનોમાનો છૂપાઈ રહે તો

“આ માનવી શા કામના

જે માનવી દૂશણ બુવે

આ માનવીના કામ શા

જે માનવી ભૂશણ બુવે”

ગોદરેજ પ્રેસની નાલેશી બહાર જગને મોઢે ચઢી તેનું કારણ શું? જે થયું તે નથી થયું એવું જુઠું જગતને બતાવવાનું કામ સોરાબદાડએ હાથ ધરવા માગ્યું. લેડી સાહેબાને લાગ્યું કે એવા કામ માટે તો સોરાબદાડ ખરેજ લાયક છે. ઉંઘું મારવાનું કાઈ સીધીરીતે હોડું થઈ શકે તેથી પ્રમાણીક આચાર વિચારોના માણસોને દૂર કરવાની તદબીરી અને પ્રપંચો રચી બધા સીધા, સાચાને ભલા જરથોસીઓને પોતાની અતરાફથી દૂર કર્યા અને દૂર ફરાવ્યા તેમાં ઓડીટર ભાથેના, એકાઉન્ટંટ દાડવાલાને સુપરવાઈઝર અંકલેસરીઆ જેવાઓને સંડોવી લીધા. તે કેવું માણસો? અસરાફ, God's good men, મે ત્રસ્ટી સાહેબો ઉપર તુરત લખ્યું કે તમે ભલા, સદગુણી. સજ્જનોની કદર કરવાની શક્તિ ગુમાવી બેઠા છો—અફસોસ બધા ફુકમો ને દુગુણીને માટે તમે સાહેબોએ હવે રસ્તો મોકળો કરી આપ્યો છે. વધુ અફસોસ! લાજવાબ ત્રસ્ટીઓ લાજ તજ પોતાના નોકરની હથેલીમાં ચાંદ જેતા થઈ ગયા. ગરદન ઉચી કરી ગગનમાં ચાંદ જોવાની તકલીફ લેવા કરતાં નીચી મૂંઢીએ બજાના હાથ જોઈ મહાબખતારની ન્યાયસ ભણવા મંડી ગયા, ધર્મોજય.

મી. ફીરોઝ શ્યાબજી ઝાબવાલા જેવો પ્રેસ ઉપર દેખરેખ રાખવાની ઓનરરી સેવા આપતા હતા. તેમને બજાંએ અપમાન કર્યું. તેઓની જગામાં દાખલ થઈ બેઠા જે માટે પોતાની લાયકાતમાં તો મોટું મીડું છે. ફીરોઝ ઝાબવાલા ઓલ ઈન્ડીયા પ્રાટરસ એસોસીએશનના ચાલુ સાલનાં પ્રેસીડંટ ચુંટાયા છે. ક્યાં રાજ ભોજ અને ક્યાં ગંગા તેલી જેવો વહેવાર બજાની આમદથી પ્રેસમાં સ્થપાયો છે. તમે વાંચકો ખુશી છોની કે આ બાબદ વધુ ચર્ચુ? પં. બ. તો.

મોરચો

શ્રી. ધનજીશાહ જોશીનો પત્ર મળ્યો છે તેમાં પોતા તરફથી પારસી પંચાયત ઉપર મોરચો લઈ જવામાં ૫૦૦ સભ્યો આપનાર છે એવી જાહેરાત કરી છે. આ પત્ર ઉપર હું વિચાર આવતા અંકમાં દર્શાવીશ.

MORCHA

Mr. Dhanjishah Joshi in a letter to the Editor promises to send 500 Strong force to Join the morcha on parsi panchayat. Letter is under my Consideration.

ગરીબ જરથોસ્તીઓ માટેજ ઉભી કરવામાં આવેલી સંસ્થામાંથી ઉમર ના બહાણું હેઠળ ગરીબ જરથોસ્તી કામદારોને બજાંએ બહાર કાઢી આ ગરીબ કામદારો અને તેમના કુટુંબોની રોજી ખુંચવી લીધી છે.

છતાં ૭૦ વરસના બજાંને રજા આપવાની કોઈ હીમ્મત કરતુ નથી.

ટ્રસ્ટી સાહેબો આ જાતનો જુલમ કયાં સુધી ચલાવી લેશે ?

વેસુનાનું રાજીનામું સ્વીકાર્યા પછી બજાં વેસુનાને પાછલે દરવાજેથી દાખલ કરવાની તરફીય રચી રહ્યો છે તેની ટ્રસ્ટી સાહેબોને ખબર છે કે ? આ પ્રમાણે પાછલે દરવાજેથી વેસુનાને દાખલ કરવામાં કેટલો જોખમ સમાયલો છે તે અગ્રે કહેવાની અમો ખાસ જરૂર જોતા નથી.

ઉપલી બાબતોની વીગતો જુલાઈ માસના પારસીઆનામાં વાંચવા તૈયાર રહેજો.

ચર્ચા પત્ર

તા. ૮ મી જુલાઈ ૧૯૭૧

ડા. પેશોતન બી. વોરડન

એડીટર-પ્રોપાયટર “પારસીઆના” માસીક

૩૭૮, આન્ટ રોડ, મુંબઈ-૭.

મહેરબાન ભાઈજી ડો. પેશોતન,

“પારસીઆના” નો મે મહિનાનો અંક બાહેરના પુઠા ઉપરનું “કારતુન” જેઈ મને ઘણીજ દલગીરી લાગી છે તમારા જેવા ઉચ્ચ કેળવણી પામેલા એક જરથોસ્તી ગ્રહસ્થ એક જાહેર છાપામાં આપણા કોમ તરફથી ચુંટાઈ અને નેમાએલા વડીલોને આવી કઠંગી, અપમાન કારક રીતે રજુ કરે એ ખરેખર ઘણી અજાયબી ભયું અને દલગીરી ઉપજાવનાર ઉપરાંત અપમાનકારક છે. તમે અને તેઓ વચ્ચે મતફેર હોય તમોને કાંઈ ગેરઈનસાફ થયો હોય તો તેનો ફેસલો છાપવાથી લાંબા અપમાનકારક લેખો અને કારતુનો છાપવાથી થતો નથી. ઈનસાન ભૂલને પાત્ર છે. કોઈ કારોબારમાં કાંઈ ગફલતી થઈ હોય, કાંઈ આર્થિક નુકશાન થયું હોય, તેનો ઈલાજ તમોએ લીધેલા પગલાંથી થશે નહિ, મહેરબાની કરી યાદ રાખશો કે આપણી અંજુનમ હસ્તકના ફૂંડો ખરસ્કયામતોની સંભાળ અને કારોબાર, આ માનવંત ટ્રસ્ટીઓ કાંઈપણ જાતી હાસલ કે ફાએદા વગર, પોતાનીચારીરીક, માનસીક અને આર્થિક શક્તિનો ભોગ આપી કરે છે. મ્યુનીસીપલ કાઉનસીલરો એસેમબલીના સભાસદો, કંપનીઓના ડીરેક્ટરોને “ફી” ના રૂપમાં લવાજમ મલે છે, જ્યારે આપના આ માનવંત કારોબારીઓ અને ટ્રસ્ટીઓ તદન મુક્ત સેવા આપે છે. તો શુ? તમારા લેખો અને કારતુનોથી તેઓની કદર કરો છો? તમે વચ્ચે મતફેર કે ગેરસમજ જે હોય તે કોઈ લાયક વ્યક્તી મારફતે દૂર કરવા પગલાં ભરો! એવી હું અરજ કરું છું. તમારા પોતાના અને “પારસીઆના” માસીકના એક શુભેચ્છક તરીકેજ આ પત્ર લખવાની ફરજ સમજ્યો છું.

નિચલા શબ્દો ઉપર દયાન પુગાડોજી.

લી. શુભેચ્છક,

સોહરાય ૩. ખામજી

“બાલ્યુ, ચાલ્યુ”, થયુ, વીન્યુ” ભુલી જાઓ, કંહાનીને તેના કારણે વીસરી જાઓ, શાંતીને માર્ગે સુખ છે”

પારસીઆના જુન ૧૯૭૧

મેજર ખામજીને

પારસીઆનાનો જવાબ

વડીલ ભાઈજી સોરાય ખામજી,

આપનો તા. ૮મી જુલાઈ ૧૯૭૧ નો કાગળ મળ્યો છે. તમારા જેવા પાકટ વડીલ તરફથી જે કાંઈ સલાહ મળે તે ધ્યાનમાં લેવા જેવીજ હોય છે ને હું તે સ્વિકારું છું. આપ મને વરસોથી ઓળખો છો કે હું એક સીધા સાદો વહેવાર વ્યક્તિ છું ને કદી દાવપેચો કે પ્રપચો કે તકરારોમાં સંડોવાતો નથી આવી તમારી જાણ છતાં જે હું આ વેળાએ જે વળણ દાખવું છું તેનાથી તમને નવાઈ લાગતી હોય તો ટુકમાં કહું છું કે પારસી પંચાયતમાં ભીતરથી હકીલો ચેપ લાગ્યો છે અને સડો પેઠો છે જે મીટતો નથી. જેમ તમે તેમ હું પણ ટ્રસ્ટી સાહેબો તરફ હંમેશા માનથી જોતો આવ્યો છું પણ જ્યારે મે તેમના કેટલાકોમા કંગાળ મનોવૃત્તી જેઈ છે ને જે દાવપેચો અને હલકી રમતો ભાઈ સોરાય બંજની મારફતે ફક્ત પોતાની ખુમારી ઉપરજ આધારિત રહી કરી રહ્યા છે તેનો જે હું સામનો ન કરું તો જરથોસ્તી તરીકે જનમેલા હોઈ બુરા અને બુરાઈનો નાશ કરવાના ધાર્મિક ફરમાનનો અનાદર કરવાનું પાપ હોરી લેવું પડે. તેના કરતાં તો હારજીત સાથની લડત હોરી લઉં એમાં મારું જરથોસ્તી પાણું સાચવી શકું છું અને તેથીજ આ કરું છું. જે આ સવાલ એકાદ ભુલભાલનો હતો તો હું તમારી સલાહ મળે તે અગાઉના સૌ ભુલીગયો હતો પણ આ ઘટના તો એક સીલસીલાબંધ કાવતરાંની છે જે એપ્રીલ અને મે મહીનાના પારસીઆનાના અંકો સાથે વાંચી જોશો તો માલમ પડી જશે.

ભાઈજી એમ નહી સમજતા કે આ તકરાર રૂ. ૪૫૦,૦૦૦ ખવાઈ ગયા છે તેની બાબદમાં છે. એવા તો સાડા ચાર લાખ કચકઈ વખતે ગુમ થઈ ગયા હશે તેનો પટો પણ હશે નહી. એમ સમજે કે ચેરીટી કમીશનર ઉપલી રકમ ભરી દેવાનું ફરમાન કાઢે ને તમે એવું સુચવો કે એ રકમ અનામત રાખી એના ૬% વ્યાજમાંથી સાલમાં રૂ. ૨૫૦૦૦ ઉપજે તે મીટીંગની ફી તરીકે ટ્રસ્ટી સાહેબોમાં વહેચાય તોયે એ રકમ તો આપણા માલેતુજાર ટ્રસ્ટીઓને ટેક્ષમાં બોજ સમાન થાય. ફી ઉપર ખાનદાનીનું ખમીર રચાયું નથી. દરેક ચેરીટીના દરેક ટ્રસ્ટી સાહેબોએ ખાનદાનીનું ખમીર દાખવવાનું છે જેમા કોઈ નાચીઝ વ્યક્તિઓ સાથ કાવત્રામાં હાથ મેળવવાનું સમાનું નથી. એમ તમે માનતા હોવો તો જાણવું કે આ ઘટના ૧૦૦% કાવતરાનું દબ્બ છે. તેથી ખાનદાનીઓ પોતાનું ખમીર ભુલે નહી તેની તેમને યાદ આપવાની આ લડત છે. ખુમારીનું જોર અને ખમીરનો નાશ એ બંને અટકાવવાની જરૂર છે અને એવી કેળવણી માટે કોમમા જાગૃતી આવે તેનીજ આ લડાઈ છે. જે કાંઈ ખુલ્લું

સમજ ન પડે તો તમોસાહેબ મને બોલાવશો. હું સઘળો પત્ર વહેવાર લઈ તમો કને આવીશ

તમે કોઈ લાયક વ્યક્તિ મારફતે આ કજીઓ પતાવવા માગો છો તો એટલું ધ્યાન રાખવું કે વચ્ચે પડનાર માણસ રાખ રખાવતથી મોકલે અને પૈસામા સંકળાયેલા લાભાથી નિરાળો ધાર્મિક વૃત્તિનો માણસ જોઈએ. હું દસ્તુરજી ખુરશીદ દાબુ સાહેબને આ માટે લાયક માનું છું તમે બીજો કોઈ સુચવશો તો વ્યાનમાં જરૂર લઈશ સાહેબ ! આ કામ તમે હાથમાં લઈ આગળ ચાલો. કોણ કેવા છે તે જાણી શકશો. તમને ફતેહ ઈસ્હાત પૂરી સાથ આપીશું. તમને જે અનુભવ થાય તે જાહેરમાં આપવાની હીંમત રાખશો. ભાઈ બલસારા અને હું તમો મુરબી વડીલ ભાઈ જે કમીનાઓ અમારામાં શોધશો તેનો જાહેરમાં અમે સ્વિકાર કરીશું. ચાલો સાહેબ આગળ વધો. અમારાથી નારાજ થઈ તમો સાહેબે પારસીયાનાના Advisory Board ઉપરથી રાજીનામું આપી નીકળી ગયા છો તો અમે તમનેજ ઉપલુ કામ સોંપીએછીએ જે અમે નિર્દોષ માલમ પડ્યે તો તમે અમારા બોર્ડ ઉપર પાછા સળથશો તો કોમ આપોઆપ કેળવાઈ જશે અને જાગૃત થશે. અમારી આ લડતની નેમ છે તે પરીપૂર્ણ કરો. કજીઓ કાંઈ અમારી નેમ નથી.

અમો કજીઓ માંગતા નથી અને કજીઆનું મોઢું હમેશાં કાળુજ ભેવા ઈરછીએ છીએ પરંતુ તેમ કરવા જતાં જો કોઈ જક્કી ગેટાં જવોજ વલણ પકડી બેસે તો અમારે માટે શું પણ કોઈ પણ સાદી સમજનો માણસ આવી વલણ ચલાવી લેવા માંગશે નહીં.

સાત સાત વરસ સુધી જે માણસના કીમતી મશીનનો લાભ ઉઠાવ્યા પછી સાત સાત મહીના સુધી તેજ માણસ અને તેના કુટુંબને પ્રપંચી રીતે ભુખે મારવાનો રસ્તો જે ટ્રસ્ટીઓ અને બજાં શોધી કાઢે અને આજીજી કરતા પત્રો ઉપર પ્રતો લખી પોતાના હક્કના પેસ માટે માંગણી કરે અને ટ્રસ્ટીઓ અને બજાં કાંઈ દાદજ ન આપે તો આપ જવા મુરબી આવી બાબદ જાહેરમાં લાવવા માંગશો નહીં ? તે ઉપરાંત જે એક રોજીનું સાધન બંધ કરી તે માણસ અને તેના કુટુંબની રોજી ખુચવી લેવાય તો તમો સાહેબ જાહેરમાં કાંઈ પગલાં લેશોજ નહીં ?

એક પછી એક ગરીબ જરથોસ્તીઓના પેટ ઉપર લાટ મુકી તેઓને એકજ કલમના ગોદાએ બજાં બહાર કાઢે અને ટ્રસ્ટીઓ આ બધું બેસીને જોયા કરે તો શું અમારી એક જરથોસ્તી તરીકે ફરજ નથી કે આ લડત જાહેરમાં ઉપાડી લઈએ ?

છેલ્લાં પચીસ વરસથી ચાલતી આવેલી એક સંસ્થામાં એકા એક બજાં ત્રણ ત્રણ ગુરખાઓ રાખે તો આપ સાહેબને એમ નથી લાગતું કે કોમના પૈસાની બરબાદી થઈ રહી છે ?

ચલન વગર હજારો રૂપીઆનો માલ બહાર જાય અને તે પ્રત્યે દાખલા દલીલો સાથે અમો ટ્રસ્ટીસાહેબોનું ધ્યાન ખેંચીએ છતાં કાંઈ દાદજ ન મળે તો આ બીના જાહેરમાં કોમના ધ્યાન ઉપર લાવવાની જરૂર નથી ?

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