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NOVEMBER 1971
VOL. VIII No. 1.

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Parsiana

VOL. VIII No. 1 NOVEMBER 1971

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Editorial:

As an experimental study in mass communication, UNESCO introduced Mimeograph Newspapers in some developing countries around 1964, the same year when Parsiana was first published.

Such newspapers could be easily and economically set up and the working cost made distribution easier within means of underdeveloped economies. Interest in local matters and general subjects increased appreciably and it materially helped the promotion of literacy. An important initiative for profileration of interests thus set up went a long way in raising curiosity; temperamentally, minds became more inquiring and thirst for knowledge and information became wide-spread. The uninformed dull souls became alert, anxious and willing to support anything that they could look upon as a source of knowledge to them. The objective worked out satisfactorily. Such newspapers became self-supporting and viable under changing economic conditions. Minimum processing, minimum wastage of paper, printing material and accessories made Mimeograph an ideal vehicle. On a study based upon their experience of 30 Mimeograph newspapers, a booklet was issued in 1965 in the UNESCO series of Reports and Papers on Mass Communication. It dealt with general principles of newspapers preparation and went on to the mechanical side of stencil cutting, lay-out, printing and business problems of publication.

The author, Mr. Robert T. Lawrence confidantly states that a Mimeo paper can be prepared attractive. In the preface to the report, he points out that such small newspapers wield powerful influence on society in their own fields of work or activity and

Help the spread of information and education by providing essential reading material. "The skill so acquired through reading habit has played the central role in the building of present day complex cultures and is important for those who are trying to achieve maturity which can only result from widespread, consistent functional literacy. It enlarges the horizon of its readers, spreads the ideas and takes the voice of the people back to them. It helps weave the essential fabric of knowledge."

Specific reading matter as given out by an editorial policy imparts to the reading group its sense of belongingness by keeping in touch with the news, views and happenings.

The author of the UNESCO publication says -"Mimeo production may look unattractive at first sight in initial efforts of publication compared to printed broad-sheet produced by professional staff on modern machinery -nevertheless, with skill and imagination it can in fact be quite professional looking." -How?

1 Cutting the stencil with new appropriate types eliminates initial heavy expense of setting which remains the same in all cases, whether we print 100 or 10,000 copies.

2 Selection of appropriate paper for clearer duplication.

3 Cartoons and sketches and line drawings can make illustrations at no extra cost.

4 Coloured inks can make drawings colourful.

5 Reprinting of material from old books and manuscripts can be possible at low cost.

6 Electronic cutting of special stencils for reproduction of old prints is possible.

7 As 6 is an electronic reproduction, no barrier exists in the matter of language for reproduction of old books or manuscripts.

One well-known British Pharmaceutical Company of Bombay produces its own Home Magazine on the same machine. Their copies are good enough for circulation abroad.

Our first trial has failed and the last issue of the 7th vol. of Parsiana is poorer for its get-up, but much richer for our experience derived from experimentation. It is in the nature of any

experiment that some must fail to teach for better success. Our failure has given us knowledge for elimination of mistakes committed and opening out approaches to more correct ways.

We are committed to the new method of printing Parsiana for a very good reason. There is a cry for reproduction of several old books on religion, history and sociology of the Parsis. But there also is an old lament behind all publications by Parsi authors. Mr. Ratan Marshall of Surat recently drew the picture of the fate of the publications by Parsi authors of even real talents. Many talented writers never could make their ends meet. Dasturji Dr. Maneckji Nusserwanji Dhalla of Karachi mentions that even half the amount spent over his publications was never recovered. Ervad R. R. Motafram of the M. F. Cama Athornan Madressa of Andheri recently published a brilliant essay, namely "Religion of Light" in a pamphlet form. All copies were sold out. He had printed a very limited number of copies and it was uneconomical to bring out a reprint. (He has recently brought out "The Religion of Dynamism" in the same series.) Our venture may prove helpful in bringing out reprints at moderate cost. Our venture is well thought out. This will be a testing ground for Parsiana for its merits and an eye-opener for its short-comings. We are realists and will accept the verdict.

"The world does not fear a new idea, but it cannot pigeon-hole a real new experience because a new experience displaces so many old experiences." (D. H. Lawrence)

વૂત્ત પૂથા નો ખ્યાલ

દસ્તુરજી ડો૰ હોરમઝદીયાર મીરઝાના લેખ વિષે ડો૰ મીનોચહેર કારબાનાવાલાએ લીધેલી નોધમાં ફ્રીમાન એચ. ઈ૰ એડલજીનો પારસીઆનામાં છપાયેલા વિષયમાં દર્શાવેલા અભિપ્રાય કે અસલમાં વત્તાલ-પ્રથા ચાલુ હતી તેના સામનો કર્યો છે.

દસ્તુરજી ડા. મીરઝા સાહેબનો લેખ ખરેજ કુશળ અને વિદ્વત્તાભર્યો છે. ડા. કારબાનાવાલા ના વિચાર પ્રમાણે આ લેખ બહુ વખત અગાઉથી છપાવો હતો કે પારસીઆનાના વાચકોનુ તે તરફ ધ્યાને પહોચત.

આ સાથે જણાવવાની રજા લઉ છું કે પારસીઆનામાં લેખ છપાયા પછી ત્રણ ચાર દહાડામાં દસ્તુરજી મીરઝાનો રૂડીયો અક્ષરે મને મોકલ્યા હતો અને તે છાપવા માટે નજીવા જેવા ફેરફારો મંજુર કર્યા હતા જેનાથી વિષયને કોઈ જાતનુ પહોચત નથી. મીરઝા સાહેબે કેટલાક ફેરફાર કરવા ના કુબુમ કે હતા અને પોતાના લેખ પાછો મંગાવી લીધા હતા. એવા પોતજ એને એક પુસ્તિકા તરીકે છપાવો પ્રગત કરશે. થોડા સુધારા વધારા સાથ તેજ લેખ Conversion Caucus ના નામે પ્રગત થયા છે.

આ અતીચ્ય કુશળ લેખને માટે હુ દસ્તુરજી મીરઝાંને મુબારકબાદી આપું છું. હુ માનું છું કે કાંઈ બુરૂ થાય તે સારાને કાજેજ થાય છે. વત્તાલપ્રથા સારી છે, બુરી છે, ખરી છે ખોટી છે તે સવાલ નથી, આપણા ધર્મના સાહીત્ય પ્રમાણ અને ઈતિહાસ મુજબ એ વિષય ઉપર શુ અજવાળુ ફેકાયેલુ છે તેનાથી કોમને વાકેફ કરવાનુ કામ દસ્તુરજી જેવા પ્રખર અભ્યાસીજ હાથ ધરી શકે અને એકાએ દરેક વિગતના મૂળમાંજઈ આ લેખ લખ્યો છે.

પારસીઆના નવેંબર ૧૯૭૨.

૬

ઉપલા કારણથી આ લેખ એક આધારપૂર્વકનો દસ્તાવેજ ગણાય. જ્યારે પણ આ સવાલ કોઈ અદાલતને બારણે ચઢે ત્યારે આ લેખ ઉપયોગી લેખી શકાય.

જ્યારે વીમાન એદલજીનો લેખ પારસીઆનામાં છપાયો ત્યારે કુટલાક જડ મનોવૃત્તીના સભ્યોએ મને ધમકી આપ્યો કે તમે કોમની બદમસ્તીના વિચારો વિરૂદ્ધના લેખો શું કામ પ્રગટ કરો છો। મારી મક્કમ માન્યતા છે કે જ્યાં સુધી બંને બાજુના વિચારો સમજદાર વર્ગ આગળ પેશ કર્યે નથી ત્યાં સુધી સમતોલ સાંધી શકીએ નહિ. સારૂ થયું કે આ સબગતા સવાલને પારસીઆનામાં લંબાણથી જાહેરાત મળી તોજ દસ્તુરજી મીરઝાં સારૂ જવાબદારી ભર્યો લેખ પ્રગટ કરવા પ્રેરાયા અને એક આધારપૂર્વકનો રદ્દા જાળવી રાખવા જેવો લેખ હસ્તામાં આવ્યો.

આપણી કોમના સભ્યોમાં એક મોટામાં મોટી ખામી નજરે પડે છે તે એકે તરફા લાગણીવશ બની જઈ લેખોનું તોલ કરતા નથી. પોતાના વિચારોને સંતોષે તેજ લેખ ગણાય બીજા બધા ચીઠરા મનાય એ પાછી બુદ્ધીના દરકારો તરીકે ધિક્કારી કઢાય નહિ. મતભેદજ ઈન્સાનને કેળવે અને બુદ્ધીને તેજસ્વી બનાવે. પારસીઆના તો કોમ માટે શિક્ષણનું એક માધ્યમ છે. એ કોઈ કોઈ પક્ષ કે કોઈ મંડળનું વાજંત્ર નથી.

પ. બે. વા.

"The feeble tremble before opinion, the foolish defy it, the wise judge it, the skillful direct it" — Mme. Jeanne Roland."

પારસીઆના નવેંબર ૧૯૧૧.

BOOK REVIEW

Title: CONVERSION CAUCUS.
Author: Dasturji Dr. Hormazdyar Dastur Kayoji Mirza.
Publisher: Dasturji Kayoji Mirza Institute, Udvada.
Price: Rs.3/- (Available from Messrs. J. B. Karani's Sons, Sir Pherozeshah Mehta Road, Bombay-1.BR.)
(24 x 18 cms. 60 pages.)

The question of "Conversion" of non-Zoroastrians into our religion has been raised many times and for the earnest and sincere student of the subject, enough material exists to convince him that Zoroastrians NEVER converted persons of other faiths. The controversy nevertheless persists because persons who wish to express their views in the papers have not bothered to make an intensive study or because of their prejudices.

On July 19, 1970, Dasturji Dr. Mirza gave a lecture on "Dinni Tavarakhi Ketlik Babato" reports of which appeared in the Jame-Jamshed of July 22, and in the August issue of Parsiana. One Shri H. E. Eduljee, (whose name I have not known among the students of the religion) wrote a letter to the Editor of Parsiana (January 1971 issue) accusing Dasturji Dr. Mirza of incorrect translations and distorted statements and admonishing him to "at least get (the) facts right". Since this letter itself abounded with misquotations, distortions, incorrect translations, etc., normally no attention should have been paid to it, but recognising that the subject affects the very existence of our community, Dasturji Dr. Mirza was compelled to write a rejoinder to expose the fallacies contained in that letter and to really set the facts right. This rejoinder was obviously too long to be printed in either the Jame-Jamshed or Parsiana, and hence the present little book. In my Opinion however, a short rejoinder immediately after the publication of the letter followed by this detailed and devastating reply would have been more useful, since it is unlikely that all those readers of Parsiana would also read this book.

Shri Eduljee, in his letter had attempted to adduce certain "evidences" from Avesta, Pahlavi and other historical writings, to support his view that in the past, Zoroastrians converted persons of other faiths and further, that these Zoroastrians were highly intolerant of and very tyrannical towards persons of other faiths. In eight rather short chapters, the learned Dasturji has in a scholarly manner demolished these contentions of Shri Eduljee, and by his detailed and critical analysis of each point has demonstrated how dangerous a superficial study can be, and how very necessary it is to have a good knowledge of Avesta and Pahlavi languages to enable one to study the original writings rather than relying upon some free translations. As a reviewer and a student of the religion, my only regret is that the learned Dasturji, by devoting the book to the arguments put forth by Shri Eduljee has not only given undue importance to that letter, but what is more important, missed an opportunity to reduce to shambles the other alleged "evidences" also. Had the question been tackled in its entirety, the value of the book would have increased enormously and Dasturji would have earned the lasting gratitude of the community. Even now, I would request that such a work be undertaken. Nonetheless, the present book would be useful to all interested in this question.

Ervad Dr. M. D. Karkhanavala

.....

EDITOR'S NOTE:-

Dasturji Dr. Hormazdyar Mirza had submitted to Parsiana his reply to Mr. H. E. Eduljee's article three or four weeks thereafter. I am not competent to make any significant changes in a learned dissertation, but as editor, I did suggest some minor insignificant changes, unconnected with facts of the texts. As Dasturji did not concede even that much, he asked me to return his manuscript (of about 70 pages). The same has been printed with addition of some matter as "Conversion Caucus".

From time to time, I am blamed by my friends and well-wishers of fixed opinions for my printing any matter that is against the grains of the majority of our community. I am happy that I do so. The best can only come out from provocative issues, -never otherwise. Whether Conversion is good or bad, right or wrong, advantageous or destructive, is beside the point. The real issue is to present to the community an authoritative version of the subject matter from the stand-points of religious literature and historical records. Such valuable treatise as "Conversion Caucus" would never have come out, but for my provocative initiative, which is a negative suggestion that brings out emphatic response. Parsiana is a medium of educating the community. It is not a mouth-piece of any group or party to which any idea other than their own upsets emotionally. Such attitude is wrong and needs correction for stabilized outlock.

.....

M E S S A G E O F T H E G A T H A
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OF
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by
JATINDRA MOHAN CHATTERJI, M.A.

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CORRESPONDENCE

The following letter addressed to:
Dasturji Dr. Hormazdyar Dastur Kayoji Mirza,
Forwarded to the Editor, Parsiana, for favour of publication.

20-1-1972

Dear Dasturji Dr. Mirza,

I apologize for having ommitted to acknowledge receipt of your present of the book 'Conversion Caucus'.

I have read it. To my mind the question whether the Parsis of India should or should not allow the conversion of non-Parsis into the Zoroastrian fold is a simple one. Because of the fact that our community is microscopically small, the majority of the community members are not in favour of conversion for fear of the community losing its individuality, and to a large extent, the community is right on this point. It is purely a factual matter and not a religious one. There is no need for a controversy on this subject and unnecessarily a mountain is being made out of a molehill.

On your own admission, one Mr. Edulji is not even a half-baked scholar and by your publication you have undeservedly given him importance and status.

Zarathushtra is universally recognised to have been a liberal, broad-minded and practical prophet. As such, he would never have believed in promoting conversion or spread of our religion either by force or by false propaganda. That does not however mean that if a non-Mazdayasnan approached him honestly and through force of conviction for adopting Zarathushtra as his prophet, and embracing his religion, his request would have been rejected by the prophet. It would be an absurd inference and blasphemy of the prophet.

Thanking you,

Yours sincerely,
P. H. Sidhwa
32, Apollo Street,
Bombay-1.

The Celebrations of Cyrus the Great At Iran.

By Dr. Sarosh R. Wadia.

One might have seen many celebrations in various parts of the world, but the festival of lights which we saw at Iran in October 1971 will forever linger in the minds of those present on the occassion.

T E H R A N

I landed in Tehran on October 2; The whole of Iran, including small provinces and villages were illuminated, but the illumination was at its maximum in Tehran, Shiraz and Isfahan. The road leading from Mehrabad Airport to the city was lined throughout with beautiful red roses. The whole of Iran looked like a fairyland at night. Tehran is the capital city, situated at a height of 3,600 ft. above sea level and having a population of about 3 million. Places worth visiting by tourists are Goolestan Palace, which was the residence of the King. Now dedicated to the public of Iran, it is converted into a museum and houses the famous Peacock Throne, some of the most beautiful chandeliers, rare and beautiful carpets and portraits of past rulers, including that of Rezashah the Great at the time of his coronation.

The Crown Jewels are world-famous and all the tourists go to inspect them. They are displayed artistically in the vault of the Central Bank of Iran. Huge diamonds, rubies, emeralds, pearls worth millions are a must for the visitors. The famous diamond, 'Darya-i-Nur' or the Sea of Light, is the world's largest pink diamond and takes its place first amongst the Iranian Crown Jewels. It is 1+1/2" long, 1" wide and 3/8" thick and weighs 182 carats. One can also see here the necklaces, swords, snuff boxes and dish covers used by the Kings. The Pahlavi Crown, the Kiyani Crown and the present Crown of Empress Farah are on display. There is a globe

of the world, studded with rare jewels. The gold in it weighs 80 lbs. It is thickly set with 51,363 precious stones. An illustrated book describing these jewels was available. The Archaeological Museum shows 6,000 year old relics of the culture of Iran. The Mausoleum of the late King Rezashah is a monument deserving of visit by the rulers of the world paying their respects to the real Architects of Modern Iran.

Roads were very crowded with extraordinary heavy traffic. Most of the cars and taxis are modern, and the taxis are cheap as the petrol rate is half that of ours. Some of the big departmental stores have escalators. Goods from all parts of the world are available, but are rather expensive. Heaps of fruits, fresh as well as dry, at times occupy the entire shop from floor to ceiling. The cost of almonds and pistachios is about Rs.10/- to Rs.15/- per kilo.

What appealed most to me was the Firdausi Square in Tehran, where stands the statue of this great and renowned poet. The whole Square along with the statue was brilliantly decorated and the gesture of his hands seems to indicate that he is reciting the famous couplet in which he says that after thirty long years of writing the SHAHNAMEH, he has revived the history of ancient Iran. The famous couplet in Persian reads:-

"BASI RANJ BOORDAN DAR IN SAL-E SI
AZAM ZINDE KARDAN DARIN PARSI."

The New Year in Iran begins with the first month Farvardin, which is approximately on the 21st of March each year. The twelve months are named exactly as we Parsis follow in India, but some of them are spelt a little differently, -perhaps their spellings are more accurate. The first six months of the year have 31 days each, the next five months have 30 days each, and the last month Isfand or Asfandarmad as we call it has 29 days to it, which make up the 365 days of the year.

The two most notable new features of present-day Tehran are the Shahyad Memorial and the Stadium. The Shahyad Memorial is situated very close to the airport and is a beautiful piece of architecture of modern Iran. It looks like the India Gate or the Arc de Triumph of Paris. The stadium has a capacity of accomodating a lac of people.

The present population of the Zoroastrians in Iran is about 20,000 people. Many of them are well-placed, having lands and estates. Several Parsis from Bombay and Karachi are well settled there and are highly qualified persons drawing large salaries. Iran needs highly qualified people and it is an excellent opportunity for those who are educated but unemployed in our country to go and settle down there. The scale of pay is high, as much as Rs. 6,000/- per month. 10 to 20 % of professors in various Iranian Universities are from India, and I had the good fortune of meeting one Professor Singh in a far-off place at Tabriz.

There are two Atash-Kadehs in Tehran. These are very well maintained, as minorities are allowed freedom of religious pursuit without any interference.

P A R S I P I L G R I M S

Probably for the first time in 1,300 years, Iran was visited as a place of pilgrimage by the Parsis, and the Indian Government was kind enough to allow a special allowance of Rs.250/- per head to those who travelled to Iran for the Cyrus Celebrations.

I S F A H A N

During the Sassanian Empire, Isfahan was a garrison town, and this name has come to us from the word Sipahan, which means Sepoys. It is a city where the Saffavid King,-Shah Abbas the Great ruled and had it improved. Situated at 4,500 ft. above sea level with a salubrious climate, open parks and the famous river Zayande Rud which supplies the city with water, it is famous for its handiwork, especially carpet weaving, gold and silver work, enamel work and work on many precious stones, including torquoise stones. Sights worth seeing are its various mosques, each one more beautiful than the last, with their blue artistic domes. Chehel Sotton is the Summer Palace of Shah Abbas, where he had his Imperial Throne. It appears very impressive. Whilst it actually has got only 20 pillars, the reflection in the water gives the impression of there being 40 of them. It is for this reason that the place is named the Chehel Sotton, that is, the Forty Pillars.

In Isfahan, religious minorities like the Christians, Jews, Zoroastrians and Armenians live together very happily and mix freely and heartily.

S H I R A Z

This is an extremely well-known name throughout Iran, as it is associated with the two renowned poets Shaikh Saadi and Hafiz, who have their mausoleums there. The praise of Shiraz is sung by both these immortal bards. The place is famous for its gardens, roses, fruits, nightingales, wine and Shirazi beauties. The love of these poets for their city was so great that I am tempted to mention a couplet, which is inscribed on the entrance of the tomb of Shaikh Saadi:-

"ZE KHAK-E SAADI-E SHIRAZ BOOYE ISHAQUE AMAD,
HAZAR SAL PAS AZ MARG-E VAY GARASH BOOYE!"

From the dust of Saadi of Shiraz, where he lies, sweet fragrance of love arises,
And though a thousand years may pass, the perfume will continue to linger!

The love mentioned here is his love for his country, the love of human beings. His two books, Goolestan and Boostan are famous for the sweetness of their language and richness of the concepts.

The mausoleum of Hafiz is still more beautiful than that of Saadi. The tree under which he wrote his several odes is preserved and is shown to the tourists with justifiable pride. His poems are inscribed all over the walls of his tomb, and a "Collection of Poems" is available there. It is said that Hafiz lived all his life in Shiraz, and only once did he venture to go outside its limits, when the King of India invited him. However, it is said that he only went as far as Bunder Hormaz, when the sea became stormy, and he returned back to Shiraz. A famous couplet of his reads:-

"KHUSHA SHIRAZO VAZE BEMISALASH,
KHUDAVANDA NIGHEDAR AZ VAZALASH!"

He prays to Almighty God to keep his dear city Shiraz always happy and to protect it from any disaster.

ROYAL TENTS

Before we went to Persepolis, it was our good fortune that due to the kind offices of Dr. Farhang Mehr, President of the Zoroastrian Anjuman of Tehran, and now the Chancellor of Pahlavi University of Shiraz, we obtained permission for ourselves to visit the newly erected tents. These tents, as they are called, make a Tent City, specially created to house the royal guests, Kings, Presidents and Prime Ministers from all over the world, who had come to pay their respects to Cyrus the Great at the invitation of His Imperial Majesty Shahanshah Arya Mehr of Iran. These tents were complete in all respects befitting the royal guests, morselike miniature palaces. This tent city is not going to be wasted, as I am told that they are to be used for foreign tourists, and they are already booked ahead for a number of years by the tourist agencies.

PERSEPOLIS

Shiraz is the starting point for seeing the historic ruins, it once being the Imperial Capital of old Iran. This place was in ruins or utter disorder some fifty years ago, but a million thanks to the late King Rezashah and the present ruler, that they have been restored to show their previous splendour. There is now a motor road, and within half an hour, one could reach Persepolis. When Sir Jivanji Mody and Dasturji Dr. Dhalla had visited this place, they had to go partly by walking and partly by riding on asses. I cannot express or explain fully all that is to be seen and all that is to be appreciated here, because one has to understand some historical background and culture of those times before one visits this place. Various authors, foreign as well as Iranians have written several books upon the ruins of Persepolis. Recently, the place has been fitted with light and sound arrangements, as is in the Delhi Fort in India.

Darius the Great, the third Achaemenian monarch and Xerxes I are the founders of these magnificent palaces, but the ruins have a subtle charm and meaning which few can fully understand. Carvings on the walls which still exist, show people of various nations, over whom the Mighty Emperors ruled by the wish of Ahura-Mazda, bringing gifts to the Shahanshah of Iran. Our guide, knowing that

we were from India, showed us a clear carving depicting two Brahmins in dhoti bringing gifts from India, as Iran then ruled over the eastern part of North India. Large winged bulls, as massive stone structures, are prominent at several entrances, as we can see them in Cusrow Baug, Bazargate and Kapawala Agiaries in Bombay.

N A K H S H - E - R U S T A M

About four miles from Persepolis, is situated Nakhsh-e-Rustam. Here, we find four tombs (Astodans) excavated in huge rocks. They belong to Arta Xerxes, Xerxes, Darius the Great and Darius II. These rock-carvings, though faded, are still visible. At one place, the King is shown standing on a high platform, which is supported by the representatives of several countries over which he ruled. There is a fire altar on the opposite wall where the King is offering his prayers. Yet another carving probably depicts Shahanshah Shapur I, mounted on horseback, as he receives the homage of the Roman Emperor Valerian, who is on his kness before the conquering Iranian Monarch.

J A S H A N A T T H E T O M B (A S T O D A N) O F C Y R U S T H E G R E A T

This historical event took place at Pasargadae, where the earthly remains of this great Monarch once rested. Here, the present Shahanshah of Iran evoked his blessings in the presence of an august gathering. We were fortunate to acquire the permission to perform the Jashan ceremony here for the first time in thirteen hundred years, due to the good offices of Dr. Farhang Mehr. About a hundred Zoroastrians from India and some from Shiraz were present. The Jashan was performed by two Mobeds, one from Shiraz and the other from Bangalore -Ervad Nadirshah P. Unvala. It was a pleasant sight to see Parsi men and women in their national costumes assembled on the occassion, with a large amount of sandalwood with them as offering on this solemn occassion. Mrs. Farhang Mehr, with her children and her brothers, graced the gathering, dressed in ancient

Iranian attire. Wreaths were placed on the Astodan and the whole event was televised by the Television Department of the Government of Iran. When all this sandalwood was being offered as thanksgiving to Almighty God, I was reminded of a couplet by the famous poet Firdausi:

"BE FARMOOD TA AZAR AFROOKHTAND,
BAR OO UDE HINDE HAMI SOOKHTAND."

That is to say, that "When the Fire was lighted, the incense burning upon it (sandalwood) had come from India." It indicated that sandalwood must have been going to Iran from India even in the past. Incidentally, the present offering of sandalwood had also been actually brought from India.

I must mention one fact, that when Alexander the Great conquered Iran and approached the tomb (astodan: receptacle for bones) of Cyrus the Great, he read the inscription upon it which said: "O! Man, Whosoever Thou Art, And Wheresoever Thou Cometh From, For I Know That Thou Wilt Come, I Am Cyrus, Who Founded The Empire Of The Persians; Grudge Me Not Therefore This Little Earth That Covers My Body!" -These words show the humility of the Great King, who was Master of many lands. Upon reading this inscription, Alexander the Great was so moved, that he bowed before the mausoleum and ordered that it should not be destroyed, but carefully preserved.

I only narrate one historical fact so that we may appreciate the foresight, knowledge and democratic ways of a King who lived 2,500 years ago. The clay cylinder which was dug up in Babylon in 1879 is preserved in the British Museum. It shows the character of the Achaemenian Dynasty and describes the Charter of Human Rights declared by Cyrus in that remote period of history. The great and benevolent King thought of safeguarding the rights of his subjects and of his Kingdom when Kings were Absolute Monarchs and ruled despotically during that age.

Y E Z D

Yezd is an absolute must for every Parsi tourist visiting Iran, for it was here that the Zoroastrians lived for some centuries after the death of Yezdegird Sheriar. Even today, a large number of our Zoroastrians still live there. It is a small town with a population

of 70,000 -with a dry, healthy climate. This place is famous for its textiles, producing very beautiful silks and brocades. It has several textile mills operating even now. The renovated Fire-Temple of Yezd is about 1,200 years old. Our entire group went there and invoked the blessings of God. Some amongst the Zoroastrian population seemed to be very poor. With the help of the Madon family, a school exists there for the education of the children.

T A B R I Z

I had the good fortune to visit Tabriz, situated in the north of Iran, due to the kind invitation of some of the professors of Tabriz University, for the propagation of Homoeopathy. It was proposed to have a Chair for Homoeopathy at the University. I met several professors, including the Vice-Chancellor, and had a talk and discussions on Homoeopathy. I was also invited to speak on Homoeopathy by the Televison Department, when 20 minutes were given to me for my talk. Professor Jam, Professor M. Daneshwar and several other professors who had an insight and knowledge of Homoeopathy were of great help to me. Professor Jam, a retired professor of chemistry and a well-versed man in Homoeopathy discussed the subject with me for practically the whole day and well into the night, looking forward to the prospects of Homoeopathy as treatment for local people.

Tabriz is the Capital of Eastern Azerbaizan, with a population of 2,50,000, being the second largest city in Iran. It is situated at a high altitude, bordering on the one side with the U.S.S.R. and on the other with Turkey. The climate is very cold and healthy, and the place is famous for its fruits. It has a blue mosque that is now in ruins, which is probably many centuries old. It is believed that some treasure lies hidden somewhere in the mosque, and that every time an attempt is made to dig it up, a bunch of serpants bites the person, who thus dies. There is an old Jewish Synagogue here, and also a delectable health resort called the Shah Gole Palace Pool and Garden. It is now converted into a tourist attraction. The place is also famous for its magnificent carpets. Tabriz University is a modern, well-laid residential university, where various branches of Arts, Science, Medicine and Technology are taught. There is a great deal more to see and study for a student of history and culture of Iran, as it is an ancient place.

Our hectic tour of Iran ended in a few days, too quickly for us to realise how very much was left out.

T H E T E N T C I T Y

In the newly constructed Tent-City at Persepolis, most of the tents are externally identical, with gold-bordered red doors and fringe of matching colour all around the top of the tents. The colour schemes and decor differ inside the tents. Each tent houses a living room, two small bed rooms and two bath rooms done in exquisite tapestry and linen.

The preparation for this great event has cost several millions of dollars, and this fabulous expense has come under criticism of many international personalities. Princess Ashraf Pahlavi, the twin sister of Shahanshah Aryamehr, who is nicknamed "the Red Princess" because of her socialistic leanings was the target of much criticism during her visit to England. She however, strongly defended the Shahanshah's attitude, and with full composure explained to the people around that the celebrations were essentially Persian -both to the Royalty and the people of Iran and forgetting the pomp and extravaganza, it is not the Royalty but the people who in the long run will benefit by enticing heavy tourist traffic to this historical place, made doubly famous by the new Tent City constructed on the spot to house sixty Princes and dignitaries from all over the world. Its publicity would impart momentum to the tourist traffic of the future.

She further explained that it is not the extravaganza that makes these celebrations. With it goes an enormous reconstruction programme of the whole country, which Iran would otherwise have taken another quarter of a century to build up. -Iran has built 2,500 schools, 2,500 miles of new roads, 2,500 dispensaries, 2,500 electricity centres, 2,500 new telephone lines, -everything in terms of 2,500 by way of constructions and initiations of all sorts to give a lift to the life of the average people of Iran. For all that, an expenditure of ten million pounds sterling is no sacrifice. It is an investment. When half the Royalties of the world and a number of dignitaries are invited, they have got to be accomodated in a manner suitable to their status, and all this costs money.

For such a heavy expenditure, greater criticism was not levelled from the country itself, but from other socialist countries. She spoke with some sense of amusement that despite their criticism, all the socialist countries had accepted the invitations.

Mr. Rusi Karanjia described this situation as a unique one, where therewas complete and sincere unanimity between people of frankly opposite viewpoints. -There, the rank socialists cordially welcomed the rank capitalists, those with colour prejudices shed their prejudices and with open arms received one and all, -such was the ennobling influence that everybody forgot self, self-esteem and selfishness and used this occassion as a meeting-place for cordial exchange of noble sentiments, and acceptance of contravening emotions as bonds of amity and brotherhood. Only the sentiments associated with Cyrus the Great could impart such greatness to the souls of contrasting ideologies to meet and master a situation normally going against their grains.

The tremendous progress that modern Iran has made is largely due to the efforts of the late King Rezashah Pahlavi of revered memory and to the dynamic enthusiasm of the present Monarch His Imperial Majesty Shahanshah Aryamehr of Iran. May Almighty God spare him for many more years to guide the destiny of his people.

Shahanshah Aryamehr's Speech Before The Astodan of Cyrus at Pasargadae on 12th October 1971.

"O! CYRUS, GREAT KING, KING OF KINGS, ACHAEMENIAN KING, KING OF THE LAND OF IRAN! I, the Shahanshah of Iran, offer thee salutations from Myself and from My nation. At this glorious moment in the history of Iran, I and all Iranians, the offspring of the Empire which thou founded 2,500 years ago, bow our heads in reverence before thy tomb. We cherish thy undying memory, and at this moment when the new Iran renews its bond with its proud past, we all hail thee as the immortal hero of Iran, as the founder of the oldest Empire in the world, as the great emancipator of history, as the noble son of humanity.

Cyrus! We have today gathered at thy eternal resting place to say to thee:

'Rest in peace, for weare awake, and will forever stay awake to guard thy proud heritage!'

We vow that we will keep forever flying the flag thou raised 2,500 years a go. We vow that we will safeguard, with an iron will, the greatness and glory of this land bequeathed to us as a sacred trust by our forebears, and to leave to those who will come after us a country yet more proud and more great than ever. We vow to ever safeguard the traditions of humanism and benevolence on which thou founded the Persian Empire, and to remain for the people of the world the bearers of the message of world brotherhood and truth.

During twenty-five centuries, this country has undergone the greatest disasters that any nation could. Yet, it has never succumbed in the face of hardships. In the course of 2,500 years, every inch of this land has been watered with the blood of its sons so that Iran may stay alive and proud. Many an invader tried to bring this nation to its knees, but they all came to nothing while Iran survived, and during all this time, despite dark moments, this land of eternal light remained a beacon of morality and a perennial source of ideas.

We have now come here to declare proudly:

'After the passage of twenty-five centuries, the Iranian flag is flying today as triumphantly as it flew in thy glorious age, the name of Iran today evokes as much respect throughout the world as it did in thy days; today, as in thy age, Iran bears the message of liberty and the love of mankind in a troubled world and is the guardian of the most sublime human aspirations. The torch thou lit has never died in stormy times. Today, it casts its light upon this land more brightly than ever, and, as in thy time, its brilliance spreads far beyond the boundaries of Iran!'

Cyrus! Great King, King of Kings, Noblest of the Noble, Hero of the history of Iran and the world! Rest in Peace, for we are awake, and we will always stay awake!"

They Died with Their Boots on
&
Return of the Prodigal.

Mr. N. R. Mulla (President) and all Trustees. I have read your appeal for relief work of the families of the brave men who laid down their lives repelling the assailants and making our lives safe and worth living. You did so much to win the war and Mrs. Indira Gandhi must be thankful to you for your arm-chair bravery in contrast to your cowardly hearts which dared not accept a letter of resignation from Lady Hirabai, whose Return of the Prodigal you conveniently sanctioned because of her pelf you receiv as mouth-gag. The brave repelled the brave (even though of enemy camp), you feint-hearted dared not repel a single servant of yours (Sorab Bajan) against whom you have declared bickerings, whom twice you tried to throw out and compounded your conscience on pleadings of Lady Hirabai and her helpers in the Panchayat. In the first place you accepted the resignation of Bajan, and subsequently succumbed to the pelf of Lady Hirabai offering to make good the further losses incurred by the Godrej Press in and during the much-vaunted administration of Bajan.

Thereby, you have exposed your untrustworthiness. In meetings, you only have verbal debates, bickerings, hot blood and total insincerity of purpose. You are bribable and corruptible at heart, even when we exempt your purse from such derogatory acquisition. Looking into my Twentieth Century Dictionary, I find "bribe as something given to influence unduly the judgment or corrupt the conduct" by any seductive allurement. Can you people (wrongly called our Trustees) otherwise explain your change of attitude of hatred of Bajan to one of tolerance of him as administrator

and acceptance of his bungled administration so frequently criticised by you yourselves, finally resulting in further loss of Rs.50,000/-.

Is it a fact that Lady Hirabai threatened to resign if you did not restore Bajan even after accepting his resignation? Is it a fact that Lady Hirabai will open her purse and make good the loss in Bajan's administration if you will stoop low not to conquer but to submissively yield to her Command Performance? Is it not a fact that Lady Hirabai has forced on you and through you on the community her creation of an Image of a Bloated Pumpkin in Bajan? Were it not for Lady Hirabai and her hypocrites and sycophants amongst seven of you, this man would have shrunk to his normal proportions and supplied us a Model Study of Peter Principle.



MODEL



STUDYING PETER PRINCIPLE.

Peter Principle states that "a man rises upto the level of his incompetence!"

He makes further losses and Lady Hirabai enacts a Melodrama of Return of the Prodigal by throwing her pelf to you Trustees. How are you interested in that canker of conscience corruption? Will you explain it in terms of social decency?

Are you the same set of Trustees, who two years ago looked upon our tangible assets as assets in sacred trust with you and would not spend just a paltry sum of Rs.3,000/- when Bulsara wanted to renovate types which were worn out? Now you have spent thousands of rupees over renovating types and old machinery and thousands more on new machinery! Is it because Lady Hirabai wants Bajan to look a Bloated Pumpkin fit for exhibition in a Vegetable Show? - And still, Godrej Press has suffered a further loss of Rs.50,000/-, which I hear Lady makes good rather than let Bajan look a normal bazaar pumpkin.

You Trustees, only your election warrants this term, otherwise you have proved yourselves dangerous for us to trust you any more. You never muster enough courage to carry out what you say. This is what you are -pompous wall-flowers. Only our out-dated and archaic election system sustains you in the office.

Do not forget that we have tangible assets as well as intangible assets in your custody. The fact that you by a majority accepted Bajan's resignation is proof positive of your conviction of his demerits. Your submission to corrupting influence exhibits lack of character. By squandering our tangible assets over nefarious purpose you have wilfully damaged and disintegrated our intangible assets -namely, our honour, our reputation and our integrity, as community members. You have misused your previleges by protecting personal interest of Trustee or Trustees at the cost of the community integrity and self-respect. It is a disgrace on your part to accept Lady Hirabai's pelf with strings attached to it to corrupt your conscience against your conviction.

What business had you to protect Bajan? -Recall how often you were frustrated and how you felt disgruntled with same man whom you give support now when his tottering limbs can hardly support him. With this show of your weakness you dare not demand and cannot expect any respect from the community. You have betrayed the community. Lady Hirabai, by attaching strings to her wealth inherited from noble heritage has derogated her wealth to pelf. This was not

her large hearted charity, but a conditional offer to give if she could still boost up Bajan through your misdemeanour. Godrej Press is not a Charity Account. It is a Commercial Account with Income-Tax assessment. You accepted such terms. How is it you did not mind your own degradation? But the community detests such dishonour and such assault on its integrity and self-respect by your selling our honour for a mess of potage. I have s ent all male Trustees a pair of bangles each which please accept from me and the community.

Beware! Beware of the wrath of God that comes once though late as the voice of people. Listen to the whisper now, before it becomes Voice, against which you will have nothing to defend yourselves with. Throw out Bajan. -Or get thrown out yourselves!

What is behind all this crookedness? What impelled you to sell our dignity and self-respect for a mess of potage? We value our intangible assets more than pelf can buy. If Lady wants to resign, let her resign. But why should she over a worthless cause? The community does not want such precedent in the Panchayat. If you sow discord, you will reap its harvest.

Rs.50,000/- that Lady gave to Trustees was for Trustees surrendering their independence of conviction, including the notional independent Mr. Boman-Behram -one already sold-out to Congress for ticket and Sohrab Bajan for perpetuating Godrej Press Scandal.

Every man has his price -Yours for all times is Rs.8,333.3333... ad infinitum per head at the rate of Rs.50,000/- divided by six, for accomodating your conscience. The price of Bajan is Rs.1,000/- per month + Rs.250/- allowances, less Income-Tax deduction at source Rs.300/- per month as per your books (instead of Rs.76/-) -probably balance of income to be re-imbursed from secret Reserves. Sirs, on above computarised basis, you are worth less and worthless. But there is hope. Computarised precisions and computarised errors are noteworthy or notorious.

-P. B. W.

ગાંધી પ્રેસ

લેડી હિરાબાઈ અને ભોપાલભાઈ

આપણા ચેરમેન શેઠ નાદરશા મુલ્લાં અને ટ્રસ્ટીઓએ વિનંતી જાહેર પાડી અને લડાઈના વીરલાઓના કુટુંબીજનોની સહાય માટે રકમ એકઠી કરવાની શરૂઆત કરી તેનાથી ફ્રામજી ઈદોરા ગાંધી તમારા અફસોસ-મંદ થયાં હશે અને જ્યારે જાણશે કે વીરલાઓએ જાન આપી દુશ્મનોને મારી હઠાવ્યા ત્યારે તમો. સાહેબો આરામ-ચેરમાં હરાદશા સેલ્યા સુધી ધ્રુજી રહી નાહિંમત બની ગયેલાઓ તમારા એક નોકરને પણ ગાંધર્વ પ્રેસમાંથી તમારી ઈચ્છા છૂટા કરી દઈ હઠાવી શકયા નહિ, એવી તમારી બુઝદિલી (Cowardice) જોઈ તમો તરફ નફરત જાગી હશે.

કોમના દુશ્મનની ગરજ સારતા ચાલબાજના ચંચલ સોરબ જભંનુ રાજીનામું બહુમતીથી સ્વિકારી લીધા પછી ગાંધર્વ પ્રેસમાંથી તમો એને કાઢી નાખો કરી દઈ શકયા નૂરી-ઉલકુ તમારા નોકર તમને ધકાકામારી પાછળ હઠાવ્યા પરંતુ તો કુહવાતા સાહેબો ધક્કો મારી તેને કૂંકી દઈ શકયા નહિ. તમે અવાત કુવા બહાદુરો હશો કે એવું અપમાન ગળે ઉતારી લઈ જે નોકરની સામે તમે પોતેજ બખાળા કાઢ્યા હતા - જેને બેવાર તમે પોતેજ કાઢી મુકવા ઈરાદા કર્યા હતા અને લેડી હિરાબાઈએ એને બચાવી લીધા હતા તેનજ દયાને તમારું અંતકરણ ખીસામાં મુકી લેડી હિરાબાઈએ નાખેલા ટુકડે તમે શરણ થયા. એ શરણાગતી કૂમા તમારીજ નથી પરંતુ તમો તમોએ આખી કોમની આબરૂ, આખી કોમનું સ્વમાન અને આખી કોમની અભિલાશાઓને ગીરવી મુકી દીધી. તેની જવાબદારી તમારે શીર લટકતી રહી છે. કોમ પુછે છે કે તમારું સ્વમાન તો તમોએ ઉકરડે ફેંકયું પરંતુ અમારું સ્વમાન પણ ઉકરડે ચઢાવ્યું કે?

હવે તો સૌ સમજ ગયાં છે કે લેડી હિરાબાઈ સાહેબા તો મનના એક ભુલાવામાં મકકમ સપડાઈ ગયેલા છે જેમાંથી તેઓ છૂટી શકતા નથી અને તે ભ્રાંતીને પોતાની અંગત કાળજી બનાવી દઈ પંચાયતની મીટીંગોમાં એક જલસો બનાવી બેઠાં છે કે બજાં બજાં અને બજાં હોય તોજ સવણની પોતાની ગુચ તાલી કુકાય. એમાં સવર્ણ ને મોટે એ બરોબર છે કારણ એવુંજ ગુચ ઘાલ્યું છે અને એવા કઢંગા વિચારને વેગ આપવા માટે ટ્રસ્ટીઓની મીટીંગોમાં કેટલા

નુકસાનો થયાં હશે તો ટ્રસ્ટીઓજ મોટા ભાગમાં ચાંપી બેઠા છે. ખરેજ કોમની દુર્દશા છે કે જે ટ્રસ્ટિઓ કોમની પુનર્રચનાના કાર્યમાં વપરાવી જોઈએ તે અત્યારે અંદરોઅંદર લડાઈમાં તણાઈ જાય છે.

બન્ને લીધે ટ્રસ્ટીઓ વચ્ચે મારેમારે ગુરકાગુરકી, આદરો ની કાટાકૂટી, અરસપરસમાં ધિક્કાર અને પારસી જગતનો ફીતકાર પુર બહારમાં પ્રસરી રહ્યાં છે, એવી દુર્દશા નભાવનાર કોઈજ નહિ પણ લેડી સાહેબાજ છે. પૈસાદારોની સામુબાજુમાં આલતુફાલતુઓ મોટો થઈ નીકળે છે. જે કાંઈ સમજુ હતા તે એવું કહેવું છે કે, ટ્રસ્ટીઓ પોતે પણ સમજી શકતા નથી કે પંચાયતને બન્ને કયાં ખડકે અથડાવશે કારણકે બન્નેની બધી કુમક લેડી સાહેબાના પૈસાની ગુમારી ઉપરજ રચાયેલી છે. ટ્રસ્ટીઓ વચ્ચે અકતા તો વરસો થયાં મુકાઈજ ગઈ છે તો સોને રોશન છે. તમાચા મારી ગાલ લાલ રાખવાનુજ એ બાકી રહ્યું. બન્નેની ગેરદોરવણી એટલે સુધી પહોંચી ગઈ છે કે બન્નેએ હસી રહેવાની તરકીબ તરીકે લેડી સાહેબાને ધિક્કાર બનાવ્યું છે ને છડેચોક કહે છે કે લેડી સાહેબાય તો બીજે દીવસની પ્રસમાં બગ કુકું નહિ ને લડીએ ખુલ્લુ કહ્યું કે બન્નેનુ રાજીનામું સ્વીકારો ને એ ચાલ્યા જાય તેના કરતા આ મારૂ રાજીનામું લઈ લ્યો નહીતો એને ચલાવી લ્યો તો એના કરવાતા કુશળ વહીવટ દરમ્યાન ગયેલા વધુ રૂ. ૫૦૦૦૦ (રૂપીઆ પચાસ હજારનો) ખાટ લેડી તરી દેશે ને તેમ ખોટની પુરણી ન કરતા એ રકમને ખરીદી કરવાની રકમ તરીકે ગણી ઘરઢાકુણુ વારવું

એવી શરમજનક કોમ સાથની લાજ આપણા ટ્રસ્ટીઓએ શા માટે સ્વીકારી લીધી? ને કોમ ઉપર નાહકનો બોજલાદ નાખી રહ્યા? ટ્રસ્ટીઓ તમે કોણના ટ્રસ્ટીઓ છો? કોમની માલમતા અને મીલકતના કે બન્નેની બગલગીરીના ટ્રસ્ટીઓ છો. તમારી ઉપર કુદેવગીને આવી લાંચ સ્વીકારી નીચ પંક્તિએ ઉતારી મુકી છે. તમે તમારા વડીલોએ બક્ષેલી બુજારક ચારીત્રની નવાજેશને ધૂળમાં નાખી છે તેનુ તમને ભાન રહ્યું નથી. તમને ભાન થયું તો ઠીક કે લેડી સાહેબાનુ તમારી અને કોમની આંટન ભાગે પ્રસમાં એક ભાષણ કુલાવી રહ્યાં છે

પારસીઆના નવેમ્બર ૧૯૭૧.

શરમે છે તમોને કે મેનના કુટુંબ મુજબ સમારી સંસ્કારિતાનું સંચાલન તમે કરી બેઠા છો. શરમ છે તમને કે આવા બહાદુરીમાં તમારા જેવા ઉદારદિલ આગેવાનોને રસમાં રાખવા માટે કોઈ ચારો નથી. સર્વે ખાણકારોનો ખાતરી થઈ છે કે તમોએ આવી ચાલાકી ટ્રસ્ટીઓના મુસદ્દીઓને બેબાક લગાડી છે અને કોમને આબરૂના ગારામાં નાખી છે જેનાથી બૌદ્ધિક વર્ગમાં તમારા ઉપર ભવિષ્યમાં કેવા કુવી રીતે ભરોસો મુકી શકશે. લાચ અને લાલચના મુળાક્ષરો તમે જુકાઈ ગયા છો. TWENTIETH CENTURY DICTIONERY માં લાચ (Bribe) એટલે પોતાના લાભ અર્થે કુટુંબ જિસ્સા સરવાનાજ અર્થ થતો નથી. તમારા પોતાના જિસ્સામાં કોઈ ન જાય છતાં લાચ શબ્દ આ શબ્દકોષમાં લાલચની બદી જેવી વર્ણવી છે — જેમાં કોઈ પણ વસ્તુ એવા દ્રષ્ટિથી સામે ધરવામાં આવે કે જેની અસર મનને લલચાવી સીધા માર્ગથી ઉતારી આડે માર્ગે ચઢાવે અને આવિચને બેચાડે. ખરેજ તમારામાં, આપમાં જન્મ્યું છે. તમો સાહ્યો અમને સમજાવશો કે આ લાલચની લંપટ રમતમાં બીજા કુલ્યા કારણથી તમો સાહેબોમાના જ્યો તમારા નિમેલા કારભારી બન્ને તરફ ચાલુ આબરૂનો ધરાવતા હોવા છતાં તેને શા માટે પાછા રાખ્યો? શેઠ અને નોકર બન્નેએ પોતાનું સ્વમાન જાતવવાનું હોય છે. ધરાવતામાં તો આજ કુલ કહેવત છે કે જને છોડી લાજ તેને સારી ગામનું રાજ તેવો કારભાર થઈ ગયો છે — અને તપાસોનો બચાવ કરવાનુજ ટ્રસ્ટીઓ માઠે લઈ લિધે અને રાજીનામા મોકલાવી દિધે.

આ તમારું કાર્ય, આ તમારું જીવન, આ તમારું ચારિત્ર તો પછી કુયે નાખે તમો સાહેબો અમારી કોમની માન અને આબરૂની આશા કરી છો? તમો હીમત હારી ગયા છો. જે તમો સર્વે મરદ ટ્રસ્ટીઓને બદલે ચીતલનો ભેટ મોકલીને સ્વિકારી મને અને કોમને આભારી કરશો કે દિવસે અમે સૌ તમારો જયજયકાર અને દંભ જોઈ વધુ વાર છેતરાઈએ નહીં તો સમજી કે કોમે કે જગ દુનિયાભરમાં સૌ કોઈનો જયજયકાર દેખાવ અને ચીતરનું ચારિત્ર જુદા રંગે છે તેવાજ તમે છો.

મનસ્વીતાના નિષ્ણાત ડો. કાર્લ યુંગ કહેતા આવ્યા હતા કે દરેક ઈન્સાન પોતાના ચારિત્ર ઉપર Mask (બનાવટી મોહરું) પહેરેલ હોય છે જેનાથી તે પોતાનું માન અને આબરૂ સમાલી રાખે છે. એ જુરખો કાઢી નખાય તો ઈન્સાન જાનવર જેવોજ છે

એટલે કેવા ગમે તો સિધા ચાલે ને ફાવે તો આડા ચાલે. હાલમા તમે આડા ચાલો છો. સીધા ચાલવા બજાને કાંઈ મુકો અને લેડી સારેબાજ સમજાવી પટાવી જલ્દી રાજો. લેડી ભુલ્યા છ પરોપકારી છે, ઉપયોગી છે. એમની પનારપોચી તલે બજાં અને વેસુના કોમની સંસ્થામાં ગોટકુયા કરે એ સાવ ખોટુ છે. સીધુ કરી નાખો પુરાંને માન આપવુ એ એક રિવાજ (convention) છે. પણ Convention is permanently Correct. કોઈ પણ રિવાજ વાંકો સદાકાલ ટકતો નથી કારણ કે કોઈ ને કોઈક તો ઉઠી ને ખોટો લાભ ઉઠાવે છે અને તેઓના આકરા ઠેબા ખેલતા ખેલતાઓ લાભ ઉઠાવવા નીકળી પડે છે. અને જડમુળથી ઉખેડી નાખવાજ લાભ કારક છે.

સૌ કોઈ જાણે છે કે બજંનો રચેલો ભિંજાતો ભિંજો ચાલબાજ લેડી સારેબા તમારી કને લાવે છે અને એમના આકરા વડેજ બજાં ટકીયા છે અને ચાલબાજ ચલાવી રહ્યા છે. બજંએ લેડી સારેબાને સમજાવ્યું હતું કે પોતાની ચાલબાજથી અને હિસાબ અને ચોપડાઓનો ઉહાપોહ કરી એઓ ચેરીટી ~~કમિશનર~~ કમીશનર સારેબને ભુલાવામાં નાખી દઈ શકશે. લેડીએ તથા અને દીલા દાડી છોડી અને એમને લાગ્યું હશે કે બજ જાય તો તરાપો દુબી જશે અને એમના હાથમાંથી એક પંખી ઉડી જશે તથા પ્રસન્ન કારોબન બણે બજંજેર દુબી રહ્યા એવા ભ્રમ ચેરીટી કમીશનર સારેબને આપવા બજાને એક મોટો ભારી ભોપલો રૂપીઆ ભરીને ફુગાવી આપવાનો નિર્ણય કર્યો હશે. અને મુકાબલામાં રતી બલસારાને સુઝ્યા જુમલા જેવો બનાવવાનુ તકુ ગોઠવી માર્યુ છે. પણ સૌ સમજે કે ચેરીટી કમીશનર સારેબ સર્વે દુરદેશા અને દુરઘટના ઓથી પુરા પુરા માહીતગાર છે. શું એક અનુભવી ઘારાશાસ્ત્રી સમજી નહી શકુ કે લેડી રૂ૫૦,૦૦૦ આપવા છે તો કોઈ ગરજવંતા ખાતામાં પૈસા ભરે. ગોદરેજ પ્રેસ તો પંચાયતનુ એક વેપારી ખાતુ છે જેને ઈન્કમ ટેક્ષ લાગે છે (ભરવો પડે તો). એ તો ભોપલાને ફુગાવવાનુ, બલસારાને પાતળા બનાવવાનુ ને ટ્રસ્ટીઓને કરારિઆના ગલામાં લાવવાનુ બજાનુ કાવતરૂ છે, તે સિવાય એલીનુ કાંઈજ નથી - લેડી લોચાઈ ગયાં.



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પારસીઆના નવેમ્બર ૧૯૭૧

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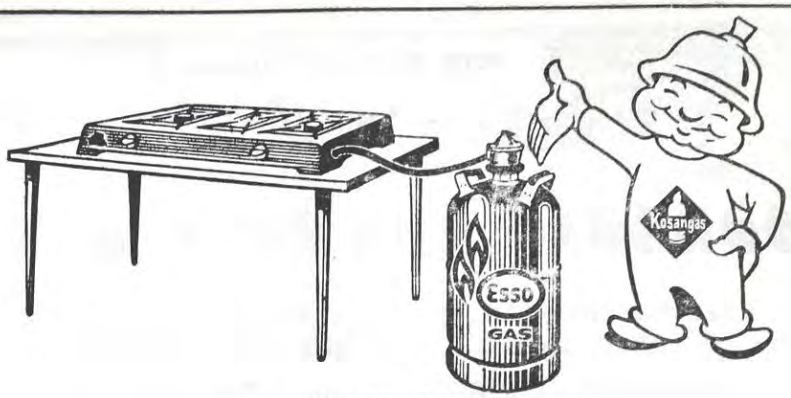
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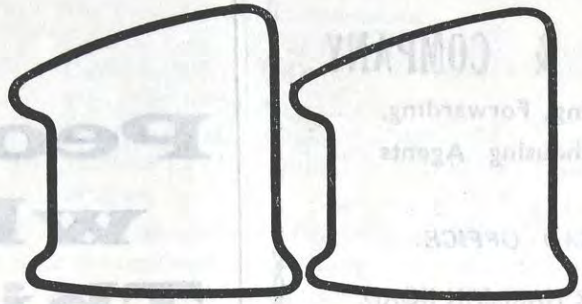
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