

Parzand

DECEMBER 1971
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Pārsiānā

VOL. VIII No. 2

DECEMBER 1971

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Editorial

The format of Parsiana has changed from print to mimeograph. In the preceding issue I have given several good reasons for that change over. Almost every reader of Parsiana has accepted the change cheerfully and hopefully in anticipation of broader and better service from the point of view of spreading out old wisdom through this new medium. It has already partially achieved its object in the past to the total satisfaction of its subscribers, though some subscribers without dissenting on this point have questioned the stability and future of Parsiana first because of the interruptions in its regularity caused by adverse influences and obstructive techniques adopted by persons of questionable integrity who have their axe to grind.

To all those who ask me about the future of Parsiana my reply is -I am not a soothsayer. It will however interest them to know that 5000 soothsayers of France recently got together in Paris to discuss their own future in the light of the scientific and technological advances. Whatever changes may come around us there is permanent stability in one book-and that book is the best book in the world, namely a profitable ledger. To maintain this book at proper level is the secret of permanency and stability in any venture. From print to mimeo is a strategic retreat in format and foresight impossible catching up with advances within the specific field of mimeography. If Parsiana is a new medium for old wisdom" as its sub-title says I cannot just serve old wisdom and not apply it when needed in the interest of my community members who are groaning under depression of disappointment with their Trustees.

My first hand knowledge of each and every stratum of our society reveals a staggering state of their lack of confidence in the Trustees of the Parsi Panchayat and a subdued feeling of revolt against their large-scale non-representation; and yet nothing concrete has resulted from previous feeble efforts. To arouse our Community from lethargy, listlessness and apathy of their own feeling of helplessness is my self-imposed task and the onus is on all members of the Community to make a Common Cause and help Parsiana achieve it for Common weal.

I am impelled to achieve this from a stray thoughtless

boast made by **Sohrab Bajan** of Godrej Press infamy. He asked my friend Mr. Mahyar Patel had Warden succeeded even once with the Trustees in his campaign against me? Surely not once yet against his cotton-wool padded personality, packed in Dowager Lady Jehangir's pelf, and unsrupulous attitude of Trustees towards their wards that we are. This dirty demonstration must be dashed against their ugly faces to secure our salvation. Let this brag be the starting point and crushing end of their condemnation. This will need large money. I am not a Readymoney. Paper, ink, printing, dispatch all these cause heavy money. Join Parsiana in large numbers (yearly subscription Rs. 6/ for 12 issues in India) and/or supply paper, ink, postage stamps-whatever you can. I assure you I will not use your contribution towards anything other than the Extra Curricular Condemnation Campaign. (Mimeograph paper 500 page ream of 8 1/2"x11" costs from Rs. 7 to 12 per packet.)

XXXXXXXXXXXXXXXXXXXX

On these too, is the attention of men to be fixed, because there is a remedy for everything but death, a hope for wickedness, it is possible to

manage everything but ill temper, and it is possible for everything to change but divine providence "SHAYAST LA-SHAYAST."

*
*Message of Hope
 and Good-will. All
 those who will not
 help themselves are
 not worth helping.
 In divine
 dispensation
 GOD HELPS those
 who HELP THEMSELVES*
MWarden

BANDAGI-ITS PURPOSE

BY

ERVAD DR. M.D. KARKHANAWALA.

Usually New Year is the time when everyone flocks to the Atash-behram or Atash-adarn to offer their prayers and wish for all happiness, prosperity and long life for oneself and the family.

However we must carefully examine the word "Bandagi" which we most commonly and carelessly translate into English as "Prayer". A Zoroastrian's Bandagi is not a mere Prayer, it is the powerful means for a communion with Ahura Mazda.

The word prayer does not convey the full sense of purpose of Bandagi, simply because Prayer conveys and connotes to pray for something, to ask for something, to entreat with urgency, to solicit strenuously or to beseech. Bandagi on the other hand connotes the idea of one's duty and obligation to God if we take the word from Banda-the servant (of God) and it conveys the idea of bond, tying together (with God) if we take from Bandad-to bind. Thus it conveys our subservient status with respect to God, our obligation and duty to offer thanks to Him for all the benefits and bounties we receive and

and thereby express our gratitude and of our goal to be forever tied to Him in firm friendship with unbreakable bonds of love.

But how seldom do we think in these terms while performing our "Bandagi". Because we have firmly fixed the idea that Bandagi is "prayer"--many seem to carry the idea to its logical end, namely that we should pray only when we want to ask God for some favours or when we are in trouble. It is because of this wrong notion--that prayers are simply to ask God for fulfillment of our wishes however detrimental those wishes might be,--that we expect and demand that God fulfill every one of them or we condemn prayers as useless and inefficacious. We seldom pause to think whether our wishes are for our own good or not. That is why Oscar Wilde sarcastically said "When the Gods wish to punish us they answer our prayers". Shakespeare has very shrewdly commented in Antony and Cleopatra "We ignorant of ourselves, Beg often our own harms, Which the wise powers Deny us for our own good; So we find we profit By losing our prayers."

It is precisely because of

this point--that we do not really know what is good for us--that in our religion we always say whatever blessings that accrue from our Bandagi and our offerings may they all collect--"Pa gange Dardohrmazd" in the treasury of Anura Mazda and may He then bestow His blessings therefrom as He thinks fit. "Hvovichiro Anuro, yatha ne anghat" "May that happen to me, which He wishes". Plato has therefore rightly implored "Lord of Lords, grant us the good whether we pray for it or not, but evil keep from us, even though we pray for it".

But then what is it that we are praying for most--- everything good should happen to me irrespective of how wicked I have been, that overnight we should become rich, that the Immutable Law of Nature (Asha) should take its course--at least so far as we are concerned and should not take the toll for our wrong actions--in other words as Turgeniev said in "Prayers"--what--ever a man prays for, he prays for a miracle. Every prayer reduces itself to this. Great God grant that twice two be not four."

In our unconcerned quest for material benefits, we Parsis who claim to be highly educated and rational, have been making tools of our selves by following the so-called "Miracle-makers". We have pawned and auctioned away our

intelligence when we in utter disregard of our greatest noblest and most sublime religion, stand in cues like dumb animals to have 'darshan' of some Sai or that mute-faker.

Let us be very clear--what are the powers of Bandagi--or rayerin general parlance, but certainly we do not need these charlatans, these fraudulent fakers, these deceivers. What is all the more pitiable is to see people--educated people with university degrees trailing behind their names in hopeful testimony of having intellectual maturity, the so-called progressive people for whom "modern" is a by-word, who dress to show as if they were the latest arrivals from London, Paris or New York--should so willingly fall preys to the lure of miraculous cure of and comfort from all troubles. These deceivers mint money by playing on the gullible. Remember that for true supplication to God we do not need these fraudulent and mercenary intermediaries. We do not need any intercession for as Hosca Ballou has said "Between the Humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer."

So then even if we pray for obtaining benefits let us pray with C.Lamb

(in A Birthday Thought).

"I ask and wish not to appear
more beautiful, rich or gay:
Lord make me wiser every
year

And better every day".

Our Avesta Bandagi offers
us a true communion with
Ahura. The quiet, peaceful
and lyric recitation of
the Avesta is the balm to
soothe the most ruffled heart.
These recitations truly
create a powerful field
around us, protecting us
from all evil. These Avesta
Manttras have great
potentialities and power,
but it is we who are weak,
it is we who are impure,
and therefore no not how to
use them. And that is be-
cause we have not learnt to
offer our Bandagi. This off-
ering is a daily process-
pay an hourly process. It is
not just for one day in the
year, it is an experience
for every moment of our li-
fe.

In these days we teach our
children a lot of mundane th-
ings; how to dress well, how
to appear smart, how to eat
in style, and so on, but we
pay scant attention to teach-
ing them how to clothe
and feed their spirits
and their souls. The pur-
pose of Bandagi is stated
in Yasna 33-to drive away
from within us disobedience
to Ahura and all other evi-
ls which besiege our heart.

Let us offer our Bandagi
with firm and resolute
faith in Ahura Mazda in His

wisdom to grant us what is
for our own good and in His
omnipotence to protect us fr-
om all evil.

Hardships and difficulties,
trials and tribulations are

for all mortals-even our be-
loved and revered prophet
was not free from them. Yet
what did he do? Flee from
them-certainly not. His gre-
atest weapon was the Holy Lan-
thra-Yasna Ahu Vairyo of our
sacred Avesta. Thus he so-
ot all evil with the powers
of the Bandagi and what el-
se did he do-he prayed for
the strength of mind and body
to overcome all difficult-
ies. Phillips Brooks aptly
summarizes this when he ad-
monishes "Do not pray for ea-
sy lives. Pray to be stronger
men!! Do not pray for tes-
ts equal to your powers.
Pray for powers equal to your
tasks".

The powers of a sincere Band-
agi are truly great, (Sarosh
Yasht Hadokht), but we are
also told that we should not
have evil intentions behind
our Bandagi... the Zoroastrians
offer our Bandagi for the
benefit and furtherance of
all. That is why even in our
"Tendarosti" prayers-we fir-
st pray for the "tendarosti"
health happiness and prosp-
erity of the Name Anjuman

the entire community before
asking for our own indivi-
dual "tendarosti".

Our Bandagi thus is truly in-

WERE FRVASHIS KNOWN DURING GATHAS?

By
FRAM ROZE RUSTOMJI (OF COLOMBO)

The Gathas form the Has 28 to 34, 43 to 46, 47 to 50, 51 and 53 of the Book of Yasna. They do not specifically speak of the Fravashis.

The philosophy of the Fravashis goes to the very root of Zoroastrianism and cannot be relegated to a secondary place in the great teachings of Holy Zarathustra.

Fravashi is according to Yasna 55 one of the nine constituent elements of a human being. It is Divine in Essence and is transcendental. Though with the body it does not form part of it. Fravashi serves as a guide to Urvan (the soul), but according to Zoroastrian Philosophy it does not ever interfere with the inclinations of the Urvan (soul), as the latter has an inherent free will to act as it chooses. Urvan can elect to be good or evil. It has to reap as it sows. Urvan has the choice to seek the aid or behests of its indwelling Fravashi. The Fravashi being wholly Divine, without any tinge of evil, advises the Urvan along the course of Righteousness, only when its aid is

invoked, but not otherwise.

The urvan has the choice to follow the advice of the Fravashi, as weal or woe to the Urvan is independent on its own choice.

In creations that have no Urvan like the waters and plants, the Fravashi is present, as a Divine entity, helping to promote and propagate in such creations the Divine Immutable Law of Asha. It regulates the Law of birth, growth decay and death in all such creations. Hence we declare that all created objects have their Fravashi.

Deviation from the path of Asha, however infinitesimal, brings on effect to the Urvan until it returns to the path of Asha to overcome its pains and anguish.

We learn that there is no distinction expressed between Ahura Mazda and Spenta Mainyu. Hence the latter and the Fravashis (which take their rise from Spenta Mainyu) are one in Essence with Ahura Mazda. There is no opponent of Spenta Mainyu referred to in the Gathas, but Spenta Mainyu is mentioned therein as working alone or in conjunction with Ahura Mazda, or with one or more of the Amesha Spentas, Vohu Mano,

Asha Vahishta, Khshathra Vairyo Spenta Aramaiti (the first four Divine Attributes of Ahura Mazda). The two other Amesha Spentas, Haurvatat and Ameretetat are given to man, through Spenta Mainyu, as the highest rewards from Ahura Mazda.

Our religious teachings and texts prove that Spenta Mainyu Spirit. It is not different from, alien to, or created by Ahura Mazda.

We learn from our Hadokht Nask that the Fravashis take their rise from Spenta Mainyu. Hence Ahura Mazda, Spenta Mainyu and Fravashis constitute in essence the God of Zarathushtra. The Fravashis in the constituent elements of the phenomenal world (The Geti) and in the Spiritual World (The Minoi) are together referred to under the designation of "Ashamnam Vanghahvish Surao Spentao Fravashyo".

The Fravashis denoted from the 3rd to the 24th Kandas of the Farvardin Yasht refer to distinct Fravashis but they all come under the one and only designation above stated. Paras 28 and 29 of the Yasht confirm that the Fravashis take their rise from Spenta Mainyu. In Meherji Rana and Vachcha's translation of the above paras 28 and 29 we have it fully well expressed

that Spenta Mainyu upholds (Vi-dharayat) the Heavens from above and also supports the Fravashis that support (Upa-darayan) the creations from below. Thus Ahura Mazda, having created His Creations, maintains a continuous surveillance over them, helping the creations to progress and keeping the entire Universe in a state of equilibrium. It must be observed that Fravashis have never been described as being created or as creating any object of the Phenomenal world. Ahura Mazda is the only Creator and both Spenta Mainyu and Fravashis continue to maintain the creations in a complete and effectual state of preservation.

The Hadokht Nask, which is the only direct evidence in Avesta about the rise of the Fravashis, states in Pargard 3 paras 39 and 40 that the Ashamnam Fravashyo - the Fravashis of the Holy Ones, manifest themselves from Spenta Mainyu and Vohu-Mana the Good Mind (Translation of Spiegel and Darmesteter). Hence Spenta Mainyu, through whom Ahura Mazda works in the Universe, is the source of the Fravashis. Spenta Mainyu is also the chain by which human beings hope to reach Ahura Mazda.

There is also evidence from the Book of Yasna that Fravashis, though not referred to in the Gathas by Zarathu-

stra, have never been alien to the spirit of the Gathas, and that Zarathushtra was aware of their existence. In Yasna Haptan Haiti, which is placed in the Book of Yasna between the Ha34 of the Ahunavaiti Gatha and the Ha 43 of the Ushtavaiti Gatha, we have clear reference to the Fravashis. We learn that Yasna Haptan Haiti had been composed during the lifetime of Frashaostra and Zarathushtra, and that it was approved by both of them.

In the para 1 of Yasna Ha 71 Frashaostra questions Zarathushtra:--
"Ka asti rathwam Framereithish, kat Gathanam hankerethish"?

Mills translates:-- "What is the memorised recital of the rites; What is the completed delivery of the Gathas"?

Kengaji translates:-- "What is the memorised prayer of the Ratus; what is the completion of the Gathas"?

Spiegel translates:-- "Therein consists the recital of the Ratus; wherein lies the completion of the Gathas"?

Now what do the specific words "Wherein lies the completion (or conclusion) of the Gathas" mean, when the five Gathas end with the Vahishtoishiti Gatha?

Zarathushtra's reply in Yasna 71 (2to12) affords a revelation. He has stated:-- "The Holy Yasna Haptan-Haiti, The Holy Lord of Holiness, praise we". Hence the "Gathanam hankerethish" or the conclusion or the delivery of the Gathas is considered perfect, with the recital of Yasna Haptan Haiti.

It also reveals that Frashaostra, having himself questioned Zarat-

hushtra, had in all probability much to do with the composition of Yasna Haptan Haiti, that it was composed in the lifetime of both Frashaostra and Zarathushtra, in the Gathic dialect, and therefore the concept of Fravashis ~~was~~ known to both of them. The concept of the Fravashis was not foreign to the Spirit Of the Gathas.

Zarathushtra had not intentionally omitted the mention of the Fravashis in the Gathas. The Fravashis had been known even before the time of Zarathushtra. The latter was mainly concerned with the promulgation, for the first time of the great and mighty revelation of the doctrine of Spenta Mainyu, which was the source and dountain (progenitor) of the Fravashis. Hence we do not find direct reference to the preexistent Fravashis in the Gathas. It may however be observed that there is indirect evidence in Ha 30 of the Ahunavaiti Gatha, according to the introductory notes of Mills on the 7th strophe of Ha 30. He has said:-- "The clothing of souls with bodies seems indicated. If so, the doctrine of Fravashis, otherwise foreign to the Gathas, may have its origin here (in the 7th Strophe)". He nowhere states "otherwise foreign to the spirit of the Gathas". He may have

implied by his words, that accept in this place, we do not find any mention made of Fravashis, directly or indirectly, in any other part of the Gathas.

In Gathas Ha 29 (1) in connection with Gush Urvan's complaint to Ahura Mazda to announce unto it a good and reliable shepherd and protector to stem "wrath and violence, outrage and injury, threats and plunder" Vohu Mananghata (The Divine Intelligence and Attribute of Mazda is reputed to have informed Gush Urvan in Gatha Ha 29 (8) that the "One and Only" who has listened to Ahura Mazda's Admonitions was Zarathushtra, the Spitama, who alone is willing to proclaim the instructions about Mazda and Asha. Zarathushtra, however was not then present in bodily form at the Court of Mazda, hence it has been argued that Gush Urvan was at the time of the complaint shown the Fravashi of Zarathushtra. The Zoroastrian concept of Fravashis has always been that they exist from all times.

We find in the Farvardin Yasht that after the creations came about the task of supporting (Vi-dharayan) the mineral, vegetable, animal and human kingdoms was effected by Ahura Mazda, the Spenta Mainyu and the Fravashis. Para 29 of the Yasht explicitly says "Vi-dharayat Spento Mainyush yao Upa-darayan asmanem",

Meherji Rana and Vachha translate as "Spenta Mainyu supported those Fravashis, who have supported the sky". In the earlier para 28 we have that it that "Spenta Mainyu supports the sky." Hence it would be more complete to understand according to the above translation of para 29, that Spenta Mainyu supports or upholds (Vi-dharayat) the heavens from above and also supports the Fravashis, who support (Upa-darayan) the heavens from below. The heavens are protected from falling or losing its equilibrium by the Spenta Mainyu, from above, and the Fravashis, from below, protect them.

The term "Asmanem" in the Yasht (translated as "sky" or "heavens") envelopes the entire earth. We thus notice that Spenta Mainyu the Bountiful Spirit, persistently continues to draw towards in Spiritual Plane the entire corporeal creations of Ahura Mazda. This is indeed a sublime act, and the Fravashis support from below the perpetual elevation towards spirit (towards Ahura Mazda) of all creative matter. This scientific lore had become revealed to and was known by Holy Zarathushtra, who by reason of all revelations to him, in the prehistoric dawn was justifiably declared the "Aeyo" (one and only) to hear the "Sasnao" (Admonitions) of Ahura Mazda, and hence was revealed to mankind as the Prophet and Shepherd of the whole human race.

PROF. PHIROZ J. SHROFF

LL.M.

A fire gutted Carlisle Chambers, Apollo Bunder, Bombay on 14th Dec. 1971, and it is a great pity that it engulfed just one victim that was a man of wide breadth of knowledge and its apt applications to social, economic and cultural advances. Such man should have been spared but "Thy Will Be Done" is the solace we all offer to Mrs. Mehra Shroff, his active energetic better half bereaved. They made a couple in which either partner was made for each other mutually helpful in life and its direction in various fields of their activities jointly or singly. Husband as lawyer and one time Professor of Law College, Gujarat, and economist by dint of studies and political associations and wife Mehra as a practising solicitor had much in common to push their ideas ahead in Management and Administration of various institutions with which they were connected notably, Swatantra Party, Forum of Free Enterprise,

President of Cama Institute and All India Bank Depositors Association (Bombay Branch).

Prof. Shroff wrote learned articles on economics and financial subjects and on problems of education. As a lawyer he was held in high respects in matters of Constitutional Law, and in the matter of reorganisation of States after 1947 Independence he helped Vallabhbhai Patel whenever Constitutional Law problem arose. He was an active member of Swatantra Party and Forum of Free Enterprise and was an advocate of Free Trade, unfettered by too much red tapism of licenses. Mr. Narayan Dandekar of Swatantra Party had very high opinion of Mr. Shroff's abilities and organisation capacity. With all that he was a humane and humble soul.

He was a staunch believer in the sacredness of Fundamental Rights and openly and courageously expressed his views on the subject, looking upon any change as an infringement and negation of promise to the public, jeopardising their future stability in law and in society.

He was a student of Oriental Languages and was particular-

ly interested in the ancient Iranian culture and traditions and took part in several conferences of the above subjects. To get first hand knowledge of them he often visited Iran and in Cyrus Celebrations of 2500 years centenary he was one of the Invitees from Iran and the honour of the audience of His Imperial Majesty.

Professor and Mrs. Shroff took keen interest in the Management of the Cama Institute. With his wide circle of friends and Scholars Professor continuously fed the lecture series of the Institute and kept it alive and humming. His absence would leave a hiatus in its hitherto active life. We shall remember him everytime we step in there. He is not dead, he is missing would remain our feelings.

H.E. Nawab Ali Yavar Jung, The Governor of Bombay presided over Public Condolence meeting convened by the Sheriff of Bombay, Mrs. Mahboob Nasrulla.

H.E. recalled feelingly his several contacts with the deceased and spoke highly of the talents and devotion of Late Prof., Shroff.

Hon. Mr. Justice Dinshaw Madon recalled his first contact with him at Mahabaleshwar and later in his college days and early years of legal practice. Prof. Shroff

was always helpful to juniors and to poor clients.

Mr. Boman Behram confirmed the predecessors opinion and expanded the subject in suitable informative manner.

Mr. Dandekar of Swatra Party extolled Prof. Shroff's keenness and devotion to the basic principles of justice especially on Fundamental Rights and earnestness in helping Vallabhai Patel during Independence period in settling equitably the problems of Indian states in relation to Central Government as Constitutional lawyer.

Principle Tape Vice-Chancellor of Bombay University remarked that as a true worshipper of fire he gave his life to fire.

Mr. Ismail and Mr. Sorab Godrej also delivered speeches appropriate to the occasion. Two minutes silence was observed solemnly by all standing up dead still.

MRS ALOO CHIBBER

FELICITATION

Mrs Aloo Jal Chibber scores her seat in the Legislature with a thumping majority securing 27,115 votes out of the total voting strength of 37,371 votes amongst four candidates in her constituency of Fort area of Urbs prima in Indes. We congratulate her and welcome her entry in politics after her long unostentatious quiet services in social and semi official fields of her activities. Her popularity can be gauged by the wide disparity of votes obtained by the next Candidate Shri. Jamiatram Joshi, the ex-Mayor of Bombay who secured only 8,075 votes against her bulk of votes despite Jamiatram being a sitting member of Bombay Municipal Corporation for an unbroken period of twenty years.

Mrs. Chibber got her first leanings to politics after her contact with Mrs. Indira Gandhi at Trivandrum in 1960 and joined Bombay Women's Civic Corporation, where she soon rose to be its Commissioner. This brought her in contact with people of different groups and Communities and she came to know of their difficulties and in helping them solve their difficulties and hardships and in helping them

solve their problems she built up her personality traits to be a useful member of the Society. Side by side she joined Bombay City Social Education Committee which organised and trained young women in various handicrafts to put them on their feet in life.

Mrs. Chibber is a B.A. with History and Economics. In 1965 she was appointed a Fellow of the Bombay University Senate in the Faculty of Arts when she helped to set up morning and evening College Classes for the young girls and boys who "earn and learn".

In 1967 she was invited by Berlin and Bonn Universities to get acquainted with the then current problems of education as she was in London attending the Conference of International Alliance of Women.

Her cultural outlook is broadened with training and learning in Economics, Sociology and Law in Government Law School and as a student for M.A.

She is a Justice of the Peace. Amongst her other activities she was or is associated with Railway Passengers Amenities

Committee, UNESCO AND UNICEF, International Federation of University Women, Bombay City Social Education Committee, National Association for the Blind, etc. Apart from all these even music and cinema have not escaped her attention and as such she is occasionally invited as judge for awards in these branches of entertainment.

She is the daughter of the famous old timer Mr. Framroze Joshi whose share in setting up Dadachanji General Hospital and a Dharamshala at Trimbuk are real Contribution to Welfare work.

While studying for M.A. she married Dr. Jal Chibber. With career she has combined her true womanhood and brought up a family in proper orthodox style with balanced distribution of attention to religion, family and society. Her civic sense is equally keen having first hand knowledge of housing, sanitation education and institutions directly connected with welfare in everyday life. She really understands and knows what people's representation means and will be a real asset to our community as and when consulted. She is well set for a successful career. Dr. and Mrs. Chibber have been patronising Parsiana from its inception. The couple is sincere and humble each with the energy of a go-getter and accomplish whatever they aim at.

PARSIANA DEC. 1971.

... reserved for Trustees of The Parsi Panchayat of Bombay only - Should they wish to express their idiosyncrasy with regard to their studied mal handling of Godra, memorial Press, then, acting dirty despite Convinced factual evidences brought to their notice but fighting shy of them. Gstritch like they bury their face in sand. B.R. VO. - P.B. Warden

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I, Pestonji Byramji Warden, hereby declare that the particulars given above are true to the best of my knowledge and belief.

For Parsiana,

Date: 25th March 1972.

Pestonji Byramji Warden.
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PARSIANA DEC. 1971.

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આવી હાલત બે તબક્કે ગોઠવાઈ ગઈ છે -

પ્રથમ તબક્કે ~~પોતાના પાલેલા પંપાલેલા~~ કુતરાઓનો સમાવેશ થઈ શકે છે અને બીજે તબક્કે સૌ બોજા બંધ પારસીઓ રખડતા કુતરાઓના વર્ગમાં સમાવી દેવાયેલા છે. પંપાલેલા કુતરાઓ માટે આપણા બુલંદ ધર્મના રીત રિવાજ મુજબ "કુતરાઓ બુક બાજુ રખાવ છે જે કેટલાકો ખાઈ રાત્રી રહે છે અને તસ્તીઓના અપેક્ષાના માટે તેઓની ખુબીઓને મોટી મોટી પાલ કરતા હોય છે. કેટલાક કુતરાઓ બુક સ્વિકારતા નથી પરંતુ બસડા પર શાખાશીનો ધોપ સ્વિકારી લઈ મન માટે કરતા રહે છે. આજેરમાં તો સૌ કુતરા કુતરીઓ તરીકેજ રહે છે જે બાજુ અને દેકાવી રાખવાનું કામ તસ્તીઓ કાળજીથી આદેશતા રહે મુંબઈની વસતીને એક ગંભીર Kennel (જનવર નિવાસ) બનાવી રાખે છે.

આજ કારણથી પારસી કોમના લગભગ બધાજ સભ્યો કોમના સેવાલોખ ઉત્સાહ રહિત બની માનવતા જેવા ધર્મ ગયા છે. તેઓ માને છે ને ખુલ્લું કહે છે કે કોમના લોખા ઘણા અને કોમની બહાર છેલ્લે માટે અમને કંઈ ઉમેગ રહ્યા નથી. જ્યાં સુધી પ્રેમ કુગાલ "સોનું મંદળ"નો ખાસ ધ્યાન નહિ અને શીખેલાઓ અને કુમાતા સંપૂર્ણ અને કુમાતો શીખેલા ભણેલાઓને મતદાનનો હક મળે નહીં ત્યાં સુધી આપણી કોમનો કુગાસીયત હજી નહીં અને કોમમાં ઉત્સાહ આવે નહીં. કોમના આકાર વિનાનો લોખો બની ગઈ છે માટે કોમના જઈતા કુરકુરી માટેની લડત લડી લેવા સર્વેએ સાથ આપી કોમમાં પ્રેમારે કરવા તમારી સેવનો આપો : કરા હા.

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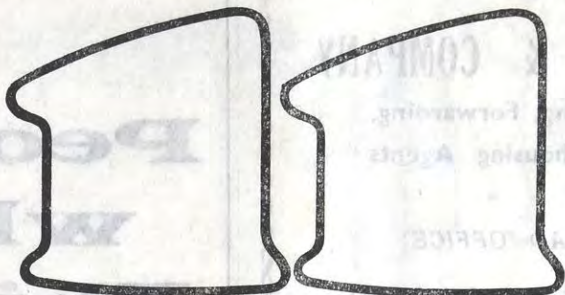
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