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JANUARY 1972

VOL. VIII No 3

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CELEBRATIONS OF

Iranshah at Udvada

on

Sunday 19th March 1972

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VOL. VIII No. 3

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1251st ANNIVERSARY

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IRANSHAH AT UDVADA

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Yearly subscription for 12 issues: Rs. 6/- for Inland; Sh. 12/6 for U.K.; and \$ 2/-for U.S.A.
Single Copy: 50 Paise.

Office Address : Opposite Anjuman Atash-Bahram,
621-Jagannath Shankarshet Marg, Bombay – 2. BR.

Published and edited by Editor-Proprietor P. B. Warden from 621-Jagannath Shankarshte Marg, Bombay-2. BR., and printed at Kaleid Art Printers, 5-B, Shalimar Industrial Estate, Matunga, Bombay-19, and mimeographed at 621-Jagannath Shankarshet Marg, Bombay-2. BR.

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EDITORIAL.

Faith maintains several principles and we must believe them. Opinion is not religion. "Religion is what the individual does with his own Solitariness", what he thinks, lives and has his being in. Opinion pulls in some extraneous influence and never puts man into the spirit of faith. In Russia religion is the opinion of the people. In China opinion of Mao is the religion of the people. Opinion may be lifted high up to the level of religion but as in life so in faith high up there is no room for more than one and in the squeeze one or the other is gently or roughly pushed out as the Circumstances warrant. Every deviation deteriorates faith hence Minocher right from the Peshodadian times has sounded a warning that every small concession tends to widen the interval between conventional faith and the lack of it.

This is the present struggle at Iranshah where Pundolites are pricking the needles without injecting any remedial fluid which can benefit all and make faith a more enduring experience. Pin pricks do often come up to strengthen cause for which Biblical expression is "Suffer and be strong". All deviations are healthy so long as they do not cause dissention in or disruption of the existing healthy order of things. We have built devotion which is 1251 years old. Let that be saved in the Bank that needs no other Capital. Only the existing Capital should be safe-guarded against devaluation that interest may accrue and go in Circulation.

Parsiana is on the way to put faith into Circulation within means of a minority community. We are experimenting with paper, stencils, ink labour saving, time saving, capital saving and such other direct means. We have jumped several hurdles but we still on Capital saving. Though capital needed is not big remaining experiments are conducted to bring old typewriters back into use with appropriate spacing and suitable letters so that any number of people owning old machines can go into this work of giving out leaflets with our co-operation at very low cost. This way it can become distribution of labour, distribution of interest and distribution of mimeographed leaflets, which Dasturji Dabu thinks is likely to be more effective than half a dozen preachers lecturing before two dozen audience and that too almost the same persons at different halls. Once we succeed here we can venture with photographic cutting for reproduction of books. Purchase of Gujarati Typewriter may be necessary to carry the interest into Gujarati knowing section. Gujarati typist may become more expensive than Gujarati Typewriter. Until we make a move we never can tell. Before we jump further we wish to

finish the back-load of previous issues not yet published. Post office objects to posting joint issues as it deprives them of their revenue. But we can if ready post monthly issues next day after day, for which permission will be granted but not for joint issues. That means duplication of all work. We assure you we are gathering speed and will dispose of back-load soon. Meanwhile extend your indulgence and oblige. In the natural order of information in the next issue we shall give 16 slokas uttered before the noble and liberal King Jadav Rana at Sanjan by Dasturji Nairyosang Dhaval.

To realise the future of Iranshah we must understand the past of Iranshah. Iranshah represents neither Iran nor Sassanian dynasty. Iranshah is the anlage or co-relate of the eternal essence that was released from Zarvane-Akarné (the boundless time and which according to a theory gave spenté Mainyu a flying start that would last for one cycle of Zarvane Daregho Khadhate, a self limiting, self-manifesting cycle of time that will repeat itself in the larger boundless time. Its end is nowhere in sight. We all have to learn to behold Iranshah in that mood. "We must feel that way and love that way in a spirit as grand as that by which He exists."

નમુ નમુ આતશ બહેરામ
 હો તમને લાખ સલામ !
 વધુ વધુ ઝળતુ રહો તમે ખોરેદ નિતનિત સુખદો રીામ |
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Iranshah

1251st Anniversary

"Let knowledge grow from more to more
And more of reverence in us dwell".

That was in a nut shell the message of the day. Sunday 19th March 1972 when the Parsi Community Members flocked in thousands to the Holy Temple to pray, to pay homage to and to refresh their reverence for Iranshah, who always a spot in their heart and a strain in their brain.

This memorable function was organised by the Bombay Jashan Committee under it's indefatigable able leader Mr. Manek Mistry and a devoted team of workers Messrs. Bomanshah Minocher-Homji, Nadir Turel, Homi Dhalla and Ervad Jal Bajan and others and total cooperation of the trio of Parsi Lustre on Surat soil Messrs. Manek Ghyara, Ratan Marshall and Sobrab Katpitia.

The task was great and execution was greater- nothing was left out for any adverse comment. The outward joy of jubilation was matched by the inner serenity in tune with the dignity of a purposeful congregation. The turbulent if any were tamed by the awe inspiring status of Iranshah. Discipline and self-discipline prevailed in toto, and man and woman and child marched past their cue in solemnity to bend and bow their heads to Iranshah Kabla. It was not only their joy but it was also their self-education and a study in self-assessment in an effort for "uplift from the prevailing depressing atmosphere of scepticism and materialism" as Dasturji Khurshed Dabu had put down in his message for the day. For the day religion was not a belief not a ritual. It was all faith and vision as seen by visitors and shown by orators of the day. Speeches were many and informative. Invitees were many and dignified - Sir Jamshedji Jeejeebhoy to the Chair, Hon. Mr. Justice Jal Vimalalal as chief guest, Prof. Phiroz Cawasji Davar as special guest, Mrs. Aloo Chibber as special invitee along with Mr. Peshotan Hansotia and Dr. Aspi Golvalla representing

Parsi Panchayat of Bombay. Mr. J.S. Khergamwalla, Senior Deputy General Manager of Western Railways was present for facilitating train transport. Gujarat State Transport spared 50 buses for the day. Kermain Transport Co. and each Pundole spared their own vehicles liberally --all people who could help cooperated to make a grand success of the day.

Kaiser-i-Hind draws attention to a significant omission amongst invitees--it was Dasturji Saheb Meherji Rana of Navasari Atashbehram. Unintentional omissions do occur on all important occasions.

Mr. Jehangir Shroff (Bulsar) Mr. Nadirshah Pardiwalla (Pardi), Mr. Jamshed Lath (Daman) and several others had given significant help for the occasion. Mr. Framroze Poonawalla and Mr. Sadar contributed blocks liberally for the souvenir volume. Mr. Framroze Joshi printed a number of small items but for printing, publishing and bringing out a memorable souvenir at his own expense the Community will forever remain indebted to Mr. Ratan Meherwanji Dadabhai Chamarbagawalla, fittingly and popularly known as R.M.D.C. He and his publication need special mention hereafter.

Feats of strength and endurance were demonstrated by our young blood from Golvad Parsi Rural Home, Surat Parsi Orphanage, Dossibai Kotwal Orphanage (Navsari), M.F. Cama Institute (Andheri) and Boy's Town (Nasik). But Pehlvan Sam Dastoor of Broach gave amazing feats of breaking iron rods and getting big stones broken on his chest and back with heavy hammer hammering heavily to crack the stones. At this sight those seating were biting their fingers and those scotting were biting their toes. Amongst all jubilation there was one tune of despair. The chief creator and organiser of this memorable celebrations had to be absent. It was Manek Mistry, President of Jashan Committee and Trustee of Parsi Panchayat, who took ill the night before and returned to Bombay when a few hours after his departure celebrations shone out in all splendour and dignity to the greater glory of Transhah, The Symbol and essence of Zarathosht Daen. He had seen everything and found everything in order according to plan except the flocks that poured on thousands from the wake of the day to witness his achievement.

Due to the absence of Mr. Manek Mistry his lecture was read to the audience by Mr. Manek Ghyara of Surat. Whisper was percolating amongst the audience that the Parsi Community

has two Maneks (Rubies)-- Manek Mistry of Bombay and Manek Ghyara of Surat and they are Heera (Diamonds) of the Community. Somebody suggested that they drop their surnames and we re-name them Heera-Manek Of Bombay and Heera-Manek of Surat. Will they accept this suggestion?

His speech epitomised the history of the first batch of staunch Zoroastrians who left the shores of Iran leaving everything behind to save and to keep alive their faith in the land of their Common ancestors of Vedic periods. They landed at Diev bundar and stayed there for 19 years and started again for mainland. They were caught in a severe storm that endangered the lives of all. At that moment of strife and anxiety they did the ritual Kushti and took a vow () That if they reach the mainland they would establish an Atashbehram in memory of their historical escape. God willing they reached Sanjan where the Hindu King Jadav Rana gave them shelter on certain terms and conditions. After settling down in Sanjan for five years they decided to fulfil their vow and established an Atashbehram and named it Iranshah, to perpetuate the memory of the lost Shenshah (Empire) of Iran. This event of opening the Atashbehram in Sejan completes 1251 years on Adar Roj and Adar Mah Y.Z. 1341 i.e. Wednesday 3rd May 1972. Sunday 19th March 1972 was selected as more suitable for celebrations only. The Athravans of Sajan have amongst others preserved this sacred fire with such care and devotion that they deserve our gratitude.

On 16.5.1921 Jashan Committee had celebrated 1200th year anniversary of this Atashbehram in Udvada. Late Mr. Jhangir Vimadalal was then the moving spirit of the Zoroastrian faith and it's philosophy and his presence then was in the fitness of things. During 1251 years lacs of offerings of Buoyas and Machis and millions and millions of Atash-ni-Niyas must have been held before this sacred fire as offerings and fervent prayers. The more the offerings the greater becomes the lustre of this fire and greater His power to shower benedictions on His devotees.

Let us pray that the blessings of the Iranshah shall come to us and our Community shall advance in righteousness and rise to the former glory and reputation over again and again as ours is a unique incident in the world in which a fire has kept alive without even once being extinguished in 1251 years. No other race of man on the surface of the earth has shown such staunch devotion because this fire has served the needs of our head and heart and given us conviction of future possibilities of our younger and succe-

ssive generations holding out like their ancestors and forbears. Untold number of Zoroastrians must have paid Homage to this Fire and secured inspiration, hope and faith that this lustre brightens and activates our life and our life's ideals are safe under His Care and protection only if we keep in every home and hearth and heart facsimile of this pure and undefiled **glory** of God's son, as we call Atash.

A succession of speakers, each of one of status, reputation and love of Zoroastrian Faith followed with their zest to witness and inhance the glory of the First and Foremost Fire Temple of Parsis. Parsis have so much faith in the protecting powers and guiding principles of this sacred fire that Parsis from all over India and all Parsis visiting India from abroad almost always without fail come to Udvada and pay homage to Iran-shah.

This unique phenomenon is not so clearly noticeable because of our very small number, if we also were in millions in Udvada would be a first rate Tourist Centre with a good floating population and would have been a flourishing Centre of hope, faith and charity. Today it is a modest but truly revered small town --and better it would be if it stays as it is away from pollutions of politics, conferences and other sources of confusion worse confounded. Some look upon it as primitive. Primitive is not backward it is only indicative of the point of time--and at a given point of time when modern amenities may be fewer the soul force and true wisdom may be at their height of power and proliferation. This is true of many holy places in the world. Every place has its own specific atmosphere. A University has an atmosphere of learning, a library has an atmosphere of study, a home has an atmosphere of cohesion and family love, a sacred place has an atmosphere of holiness. Each one is attracted by one's own need and goes just there, as we go to Udvada for the compelling needs of our hearts and return with influences ennobling and soothing.

SPEECH OF THE CHAIRMAN.
SIR JAMSHEDJI JEEJEEBHoy.

Sir Jamshedji Jeejeebhoy delivered his speech as Chairman of the meeting giving vent to his deep feelings of Thanksgiving for the happy day, which came for our joy, no matter even after years of hardships and difficulties, which our ancestors and specifically the Mobeds, who tendered this holy fire uninterruptedly for 1200 years endured with patience for a lofty cause. It speaks volumes for the devotion of Athormans and the anjumans who jointly cared for, looked after and tendered the Holy Fire as the emblem of sovereignty of our souls even if the soil was desecrated at Iran. This Holy Fire is named Iranshah because He represents the Continuity of this ancient sovereignty. The first batch of Pilgrims landed at Diev bunder and after staying there for few years decided to shift to the main land at Sanjan in the year Y.Z. 90. On arrival at Sanjan the pilgrims decided to establish an Atashbeheram, the highest and the holiest custodian of sacredness and holiness that Zoroastrian faith bestows on such holy place. Due to local feuds, invasions and constant aggressions from other tribes and races the Holy Fire had to be shifted from place to place from being desecrated and violated by ferocious enemies. Fire was shifted for protection to Bahrot Mountain, Vasda, Navsari, Surat, Bulsar and lastly to Udvada, whose then name was Udepur. The speaker referred to the Jamshedji Jeejeebhoy Dharamshala of Udvada as evidence of his noble ancestor, the First Baronet, being a devotee of this noble House of Fire.

He pointed out a significant aspect of Iranshah that when devotees visit here they do not worship just physical fire kept burning by firewood and sandalwood with incenses. It is in clear words that the faith we have in Iranshah around whom there is a constant aura of unseen Minoi Yazati influence that gives us blessings and draws us towards Him. Behram Yazt the angel of victory must have drawn millions of Parsis before Him who must have approached with their trials and troubles of life before Kabla and they must have returned with easy heart and peace of mind. Behram Yazt is victorious because of His powers to smite evil and evil-doers and people relieved of troubles must have visited and re-visited the place and become worshipful of a potent universal instrument of cleaning life of its damaging influences.

The present generation must learn that mere intelligence is not enough and not everything--only when heart is vivified by the mysterious element of mysticism of Faith in prayers that man's soul secures real solace.

It is with such prayers with deep devotional faith that our Community in India enjoyed prosperity and forward status for ages amidst a vast and variegated population. Higher education has come to our community only in the very recent past prior to that our so called good, simple folk like our good grandmothers, who could hardly even sign their name, have maintained and brought up generations well-bred and respectable families.

Typical of that good breed was Motlabai Nowroji Manekji Wadia, whose generous contribution of Rs.91,000 has given us this recent structure of the Iranshah Atashbeheram. May her soul rejoice on this auspicious day at seeing this multitude of worshippers at the door of her House of Fire.

Sir Jamshedji Jeejeebhoy said that it was his earnest request to his Community members to work out a plan to end dissension amongst that devoted breed of Athravans who tendered this ennobling fire for 1250 years and that dissenting persons shall join in a united brotherhood of devotees, all as one man to serve, preserve and perpetuate the glory that is Iranshah and light the fire in the hearts of all believers for the greater good of the greater number. It behoves the senior members of all families to curb the light-heartedness where gravity of situation and status is to be sustained.

CHIEF GUEST

HON. MR. JUSTICE JAL VIMADALAL:

opened his speech by declaring the publication of R.M.D.C. open to public as a valuable addition to the current available reading matter of religious subject for Parsis and thanked Mr Ratan Merwanji Dadabhoy Chamarbaugwala for his minificence. He traced the history of Iranshah from the days when our forefathers left their motherland from Hormazd Bunder in Iran under duress of circumstances and landed on the island of Diev with the sole earnest purpose of preserving the Zoroastrian Faith, when they could have stayed on in comfort by accepting Islam. From the island of Diev after a stay of 19 years there they left the island to settle down at Sanjan on the mainland. During the crossing they were engulfed in a furious storm when they prayed to Ahura Mazda in supplication for a safe voyage across. After settling down in Sanjan the staunch followers of our Faith decided to fulfil their promise to establish an Atashbeheram which they had given to Ahura Mazda in their prayer of supplication if they landed safe. This Atashbeheram was established in the year 721 A.D. and was named Iranshah in memory of the lost Shebushat (Empire) and as such was and is honoured as one enthroned as the shah of our soul and the custodian of our spiritual sentiments. Even if the land is lost soul is saved.

Due to loot, riot, arson and other aggressions in and around Sanjan our forefathers shifted the Atashbeheram for safety to the mountain of Baharut and from there to Vadsa until due to the efforts of the Parsis of Navsari the sacred Fire was installed and enthroned at Navsari in the year 1419 A.D. on the same spot where the present Navsari Atashbeheram stands. After peace and repose of 325 years dissensions started over the rights and privileges in the matter of ceremonies and rituals between the Sanjana group of Mobeds who had brought the sacred fire and the Bhagariya group of Mobeds of Navsari. This struggle ended in the year 1741 A.D. in Sanjana group carrying away the sacred Fire of Iranshah from Navsari to Bulsar (Valsad) with the permission of the Subahsaheb Damaji-rao Gaekwad of Navsari. Iranshah stayed for only one year in Valsad and was finally installed and enthroned in the present premises of Udvada.

This History of Iranshah is available from the Trust Deed of Navsari Atashbeheram.

Our acceptance of Fire as the symbol of worship is an ideal choice. Many people cannot understand the loftiness of this choice because they have become too familiar with fire and fail to appreciate its greatness, aptness and unimpressiveness. Fire is purity undefiled and will successfully smite any effort to defile it. -- Fire will gladly accept pleasant incenses as Sandalwood, Loban, Agar, and emit their pleasant odour in return to the surrounding but will like-wise burn out any offensive material and throw back to the people around the offensive smell they brought and emerge radiant and clean as ever -- incidentally always pointing its shafts upward to Heavens where its father has His abode. For this reason Fire is called the son of God, a chip of the old block, inheriting and sharing the grandeur that is Ahura Mazda.

In ancient times in Iran sacred Fire remained installed only in the Royal Palace and and people had access to it on certain holidays or days celebrating some event. Shanshah always offered prayers before leaving any work and on every occasion he went to war. Success of war was attributed to the blessings of the sacred Fire. From such reference Atashbeheram derives its name as Atash-The Giver of Victory as Behram or Vehram. is the angel of vigour and strength that brings victory and hence Behram is the Victor. Now as custom and belief we invoke the aid of Behram Yazat to obtain success in all our efforts and ventures.

Installation of Sacred Fire of Atashbeharam requires 16 types of fires from 16 sources and Consecration ceremony takes about a year for 32 Mobeds. Details of this are previously given in one of the issues of Parsiana by Shri. Framroze Rustomji of Colombo.

SETH MANEK GHYARA, THE PRESIDENT OF SURAT PARSI PANCHAYAT

expressed his deep sense of pleasure on seeing waves after waves of Parsis with their zest of Iranshah marching past to pay homage to the fire that still glows uninterrupted for 1250 years and more and due to blessings of the same fire the Parsis are still shining put in the country of their adoption. Religion was first one chain whose links could keep us joined together in unity of the purpose of life. Our religion is a legacy that our ancestors have left us, nay, it is our asset or capital, which, it is the duty of the younger generation to preserve and transmit for generations to come. He praised in lofty terms the self-less service the Athorans bestowed on the holy fire to preserve it for generations in succession. He regretted that this self-effacing group of devotees is dying out and if our fire temples are to be saved from lapsing into oblivion it is our duty to evolve a scheme for the betterment of Athornans and that this duty is so obvious and urgent that something should be done at once. Such scheme must start now and today and if a good scheme comes up Surat Parsi Panchayat will surely put in it's share.

TWO DASTURJI SAHEES.

Iranshah is under the guidance and supervision of two Dasturjis simultaneously and for alternately looking after the daily needs, supervision over ceremonies and liturgical rights and similar routines to maintain Iranshah at the highest level of reverence. Both Dasturjis cooperate to maintain the dignity and unique status of Iranshah, retaining with dignified sensibility the essence of the Zoroastrian mind. They both delivered their speeches deploing thoughtless efforts of some dissenters from the established order of things and prayed that wisor counsel shall prevail and all people will foresee the strength that is in a united brotherhood for the good and greatness that Iranshah represents. Whenever during the entire session this idea was expressed there was total acceptance and general applause: all ears throbbed and all hearts heard and all ears heard and all hearts throbbed in one sympathetic tune. Amen.

DASTUR DR. HORMUZDIAR DASTUR KAIYOJI MIRZA.

said that the ceremony of installation of a sacred fire is a very old custom. Behram Yazt is a potentiality bestowing power and health to the devotee to enable him to exercise power.

To get the inner strength through Minoi Inspiration and Minoc guidance Zealous Zoroastrians must have by now prayed Atash.ni.niyaes millions of times in front of this noble Kebla and felt happy and peaceful to return over and over again. One important teaching of Zoroastrianism is that every material object possesses within itself the heavenly essence of Ahura Mazda's Material fire has Minoc powers that accrued and because of that hidden potential in the sacred fire we worship a potentiality that can throw lustre on our life by way of bodily strength and robust health to achieve our good desires in life and health to secure successes where our efforts deserve them.

Speaking on the history of fire he mentioned three principal fires of most ancient past

- (1) Atar Farnbagh--Guardian of Athravans.
- (2) Atar Gushnasp--Guardian of Rathestars.
- (3) Atar Burzin-Mcher--Guardian of Vastrayosh

In the volume produced for the occasion by R.M.D.C. Dasturji Mirza has given detailed and highly interesting article on the subject. It is a learned article written in simple style for average readers to understand, absorb and relish--It is a must for the reading programme of every believing Zoroastrian.

The above said three fires are remembered by us in Atash-ni-niyaish.

Subsequently fire temples were installed from time to time and taken good care of, so much so, that in Sassanian period there was a separate Ministry for protection and administration of fire temples and the Minister was known as "Atash-hamar-dabireh" and a Royal Register of all fires was maintained and the Royal House maintained them all.

Despite such clear arrangement never has there occurred the word minister (Vajir) or any word suggestive of such meaning in the entire liture of Customs, Systems or Legends connected with Atash and their preservation in the history of fires and firetemples. One wonders wherefrom have some persons brought this idea of connecting Atash "Padshah" with a "Vajir" except perhaps from some recent analogy from mundane history.

There are a handful of Athornans and Behdins supporting this pretence (---Chating) of linking up extraneous ideas on a false contention unsupported by any precedent. Some of the Athornans wish to make Capital out of this sit-

uation and earn more. Some Behdins seek short cut to heaven and fork out money in vain hope. Such pretences are a serious nuisance to our religion and our Community and we all pray that wiser counsel shall prevail and keep our Community in solid cohesion.

DASTURJI KAIKOBAD FIROZ DASTUR

recalled the memory of Dasturji Nairiyosang Dhaval who first installed Iranshah at Sanjan. Ever since then the Parsis have obtained blessings, inspiration and help from Iranshah in their hour of need and helped the Parsi race to hold on during our trials and tribulations till we emerged safe and even triumphant. It is time that with renewed force we strengthen our belief in our Faith by all parents initiating their children into the lofty ethical teachings of Zoroaster as we have inherited them and shall pass on ~~his~~ heritage.

The Mobeds have given heavy sacrifice to keep alive the spirit and the lustre of our religion but our Mobed class is dwindling in number and any dissension in a small town like ours (Udvada) may cause irreparable disruption amongst ourselves and irreparable damage to our religion which is so staunchly practised uptil now. It behoves one and all to put their shoulders to the wheel and with united effort see the end of an artificial difficulty raised for personal ends rather than for promotion of good of our Faith and of our Community.

ROLE OF THE BOMBAY PARSI PANCHAYAT TRUSTEES:

In the recent jubilee function of Cusrow Baug the presence of all the seven Trustees was announced and recorded as some unique event in a public function. This Udvada great function was however punctuated by wholesale absenteeism as witnessed by the visitors. Three did not attend. Two could not attend. Two made their mark and were up to the mark. Absence of Lady Jehangir, Mr. Brach Nadirshah and Mr. Boman-shah Boman-Behram could not be explained. What could not be explained could only be guessed. Mr. Manek Mistry was for good reason the talk of the town as he was hurried to Bombay for his sudden illness and Mr. Nadirshah Mullan also ran. Mr. Peshotan Hansotia and Dr. Aspi Golwalla graced the occasion and delivered very weighty speeches that carried conviction and messages of hope and deliverance.

MR. PESHOTAN HANSOTIA.

In his speech he referred to all the good that the Iran-shah has done to the Community in response to our faith and devotion.

He made a public announcement as a message which his colleague Mr. Manek Mistry had left with him. He announced a good news that Mr. Nanabhoy Byramji Jeejeebhoy had declared a handsome charity for the good of the Community. Nanabhoy comes from the famous Byramji Jeejeebhoy family known for several charities.

He is a Trustee descendant of the settler and Chairman of the Trust and Community anticipates more and more charities from him of vacant land for building residential colonies. He further expressed hope that Mr. Nanabhoy should in the future be a Trustee of the Parsi Panchayat where he would be an asset to the Community.

DR. ASPI GOLWALA.

In his speech expressed wonder how the community despite such small number amongst millions had preserved it's identity and retained still several identifiable differences which could be explained biologically. Bringing in his clinical experience he asserted that physiologically we differ from other communities in a way and our disease-pattern was therefore modified due to the same cause. These factors are sufficiently encouraging for us to preserve our hereditary traits and our psychological make-up of our belongingness to Zoroastrianism as a distinct pattern of living--such as avoiding intermarriages and preventing mixed traits becoming prominent in our physical and mental make-up.

He said that something should be done urgently for the uplift of Mobeds and expected support from one and all for this noble cause. He insinuated that those religious institutions which are no more self-supporting may be amalgamated into smaller units so that the Community can maintain them with dignity. Dr. Golwala prayed that Mobeds and Dasturs may maintain good relations amongst themselves as their cordiality is a big factor for the good of themselves and the entire community. It is necessary to retain our adaptability in tune with the times and bring in changes before time may enforce them. With proper and adequate ways of living our future will be as bright as was our past and we shall be able to live well and effectively with our prayers and devotion to Iranshah.

In his lecture he stated that his visit to Udvada was his heart's delight. This sacred fire had not been brought from Iran but installed after coming to India. 'We lost Iran and found Iranshah. We lost Vatan () and found Chetan' (). (Vatan means mother-land and Chetan means awareness of a high order of spiritual urge.)

our forefathers endured untold hardships and maintained and retained the dignity of Iranshah despite all vicissitudes known to history. In 1710 A.D. they at last brought and installed Iranshah in Udvada where for last 230 years He rests peacefully. All this was due to the fact that the Athornans throughout this long interval stuck unflinchingly to the laws of purity and righteousness (ASHA) and the Behdins too remained staunch adherents to their Religion. If Athornans and Behdins had not jointly shown this Zest history would have been different. Then he expressed his firm belief that 'So long as the Athornans will continue to follow staunchly the laws of purity and righteousness and as long as the Parsis will remain devoted and faithful to their religion and retain the traits that are specifically Parsi and traits which are specifically Zoroastrian and can maintain that strength of devotion, that long Iranshah will remain firmly in the place is beyond doubt.'

Iranshah is our Spiritual Bank. This is not a financing Bank. There is no money in this Bank, but it is the store-room of Righteousness. All over good deeds are credited to our account here. This is a unique Bank founded by Dadar Ahurmuzd by his Abeds. The wise and the learned spiritually lofty souls of whom Deasturji Nairyosang Dhaval was one, who established this Iranshah Bank. There will never be any deficit in this Bank but only profits, for as we go on putting in more and more capital of righteousness more and more interest will accrue in form of blessings.

Atash and Almighty are not apart that is why fire is called Light of the Lord. Offering Sandalwood to fire is an undertaking to create altruism and doing service with good minds and that too not for a day or two or for a few years but uninterruptedly for all times. There is no bargaining with the Almighty for the exchange of much from the little one offers. Almighty does not give worldly happiness in exchange for righteous living in itself the reward from which worldly happiness emerges. No other pleasure of life is anywhere near this happiness.

The teaching of Lord Zarathustra is that he alone is happy who gives happiness to others. We have to earn but not live for money but we have to live to create righteousness out of which immortal happiness comes. Many a time some noblest and most virtuous man does not get any happiness in this world. But this is an illusion upon our preceived concept of happiness. Nar-Asho(Noble-soul) Shiavux had false charges levelled against him. No one sheltered him. No one helped him. At last he was assassinated. But all such are this worldly materialistic occurrences. The soul continues to evolve higher and higher.

Almighty puts in a share of unhappiness in all lives. Why does he do so is a different issue. He is omni-potent and omni-scient and has precise sense of justice so we must in humility acknowledge and accept his wishes. He knows best what is best for us. When He sends pains and troubles. He also sends with them the power to endure them and they build up character through suffering patiently borne. This then is the real power devotes build up within themselves.

Though it is highly desirable that we incorporate Iranshah within ourselves the effort is practically unattainable because our heart and mind are yet not so pure. Our mind is never steady and steadfast. It is like a monkey capering from here to there. It is said that in heaven we get Ambrosia() but we cannot drink it for we need gold bowl for it. To attain to heavenly bliss we need the heart of gold likewise to incorporate Iranshah within ourselves we need crystal clear character.

The advent of Soshyants who will change the heart of mankind is predicted. Late Jamshed Mehta (of Karachi) and Mahatma Gandhiji achieved something to that end in a small measure. Whenever it comes Ramraj will come only through Ashoi(righteousness) not through Hydrogen Bomb. Soshyant who will come will establish a government of righteousness. He may come from any race of mankind but if anyone is coming to establish such rule I wish we all Parsis give a permanent corner in our hearts for Iranshah so that the Community by adhering to Ashoi may live well forever.

ERVAD DR. MINOCHLHR KARKHANAWALA

said in his speech that he was asked by several non-Parsis what alchemy or community possessed which makes us survive and also thrive and produce rare and distinguished persons. To this his reply is it is our staunch faith in our Religion and all that it implies by Ahura Mazda, Prophet Zarathushtra,

Fire and Iranshah and our willingness for sacrifice to preserve them in our heart of hearts. So long as we shall stick to our faith, follow the teachings and disciplines taught to us by our forefathers, keep Sudreh and Kusti on our person and retain our purity of blood our existence will never be jeopardised. Our prosperity is without doubt due to constant blessings we receive from the lustrous Kebles of Dada Ahurmazda.

Dasturji Dr. Kaikhushru Jamasp-Asana said he came specially to witness this great occasion and the large crowd is a proof that our faith in our religion is solid which keeps us going and we have to pass it on to the younger generation, who I feel sure will fulfil their duty. We have to strengthen the foundations of our faith so that the existence of our Community can be guaranteed for a long time to come.

Ervad Jal Ardeshir Bajan in his special speech quoted the globetrotter Sir Alfred Lyall who expressed surprise at the survival of a microscopic minority amongst millions retaining separate system of religious thought, different culture and customs and ways of life. Quoting biological analogy that in the world of living beings the bigger ones usually swallow the smaller ones out of existence and the survival of this Community may be taken as eighth wonder of the world. For survival all individual or a race needs life; religion is that life-So is the existence of the Parsis due to religion.

Mr. Manek Mistry, the President, of the Jashan Committee is the moving spirit of today's function. He always lays stress upon the younger generation and the role they will have to play. Fifty years hence Iranshah will celebrate 1301st Anniversary and the younger people of today will celebrate it then with same enthusiasm. Besides a number of personal guests invited by Mr. Mistry for self, on behalf of Jashan Committee he has invited 600 boys and girls from Navsari, Surat, Golvad and other schools as guest and it is such hearty pleasure to see them here. They will carry with them the ennobling impression of their today's visit and keep it to heart as a sacred memory of all times.

From time to time distinguished persons have said words of praises for us as a Community. But it fills our hearts with pleasure that a very encouraging and gratifying message is received from the Prime Minister of India, Indira Gandhi, complimenting the Community. Such a message fixes the seal of approval of the First Citizen of the country with her signature for what we are after 1300 years of giving our word to Jadav Rana "Hame Hindustan rayaar Basheem" (We shall stay here as friends of Hindustan) The Prime Minister has also passed order to the Broadcasting Station of Bombay to arrange for a ten minute talk on today's occasion. That talk was broadcast at 9 p.m. by Dr. Ratan Marshall.

DR. RATAN RUSTOMJI MARSHALL

When Ratan Marshall starts to speak he delivers his lecture so feelingly that the audience remains spell-bound from the force of his oratory and his selective genius for the right word. His speech flows smoothly and beneath his effortless delivery there is an inexhaustible vocabulary of Gujarati language of which he is the accredited scholar. Hear him speak, I look upon it as a treat whether he speaks extempore or after preparation-the latter he seldom or never needs. One Mr. Gandhi a cultured Gujarati gentleman known to me, after hearing Dr. Marshall's broadcast wrote to me that he has written to Dr. Marshall to supply him a copy of his speech પ્રેમી તરીકે or if I have it to print it in my Parsiana and pass on the original Gujarati to him. I have referred him to Iranshah special supplement of Jame-Jamshed of Saturday 25th March, 1972 from which I have translated most of this function's report because I am sure quite a number of present day Parsis do not read Gujarati and therefore miss the right section of our Community news. After Thanksgiving Jashan Ceremony for the recovery of Mr. Manek Mistry Dasturji Dabu rightly said that Jame-Jamshed is the one and the only genuinely Parsi Newspaper. No other Newspaper comes anywhere near it for supplying news and views vital to our Community. Mr. Nanabhoy Byramji Jeejeebhoy has come in right time to join hands with Marzban brothers to maintain and improve the news supplied to its readers in general and especially to our Community specifically. The hint cast by Mr. Peshotan Hansotia about Mr. Nanabhoy being the next eligible Trustee of the Parsi Panchayat is good markmanship. Whatever the election system whether the current horrible, non-representative, sickening, archaic, expanded, 'So-NU-Mandal' or a more refined, modernised, truly representative election that may and must come Mr. Nanabhoy has earned his seat by virtue of his promise to give and desire to solve the perplexities of a deteriorating administration that present day Parsi Panchayat reveals in stark nakedness and resists with unbecoming obstinacy. Those who sow wind must reap whirlwind

WE PROCEED WITH DR. MARSHALL'S SPEECH

Iranshah is the most valuable divine asset of the Parsis and it is the good fortune of Parsis of today who got the opportunity to celebrate His 1251st anniversary. Taking part in this function gives me the feeling as if my life's value is enhanced thereby. આજના પ્રસંગે પ્રજાપી પૂર્વજો, નામાંકિત

વંશદાગાજી અને વંદનીય વડીલો યાડ આવે છે.

This occasion revives my memories of the altruistic ones who have gone before, the famous great souls who have left their names behind and the ancestors worthy of worship. These are the men who fearlessly overcame all hardships and difficulties and preserved in tact our sacred fire unflinchingly that by the example left them of the love of religion, whence to Faith and the goodness of man to man we may preserve our small group for years to come, as an ideal society.

Remembering the ancestors and reviving the memories of their goodness and good deeds does not mean we live in the past. Grateful society does and must remember their good ancestors. That is history. No cultured society can afford to be negligent of its past history. It is not enough that we just remember them but it is necessary that following their footsteps we carry ahead all their good work left behind.

Preserving link with the past does not imply that Parsi society is not keeping pace with the time. The Parsis have survived during the past Hindu, Muslim and British reigns by their approach of adaptation to conditions of the times. Parsis can change but with all that there are some permanent unchangeable principles સત્ય, શાંતિ, સિદ્ધાંત which too they carefully preserve. It is by the preservation of these immutable principles held dear and adhered to firmly that the Parsis have survived amongst millions as socially acceptable with dignity.

A few examples will make this point clear. The Parsis are attentive to their dress. They do like to be dressed properly with the times. They accept fashions as they come. Well may such changes be acceptable but on the person of every true Parsi there must be Sudre and Kusti. This is an immutable principle in the matter of dress with Parsi society.

Parsis must mix with members of all other Communities and not keep aloof is the advice always given to the members. Parsis are good mixers and other Communities like them for it. They have been mixing freely and with time the contact shall be more widespread but when time comes for Parsi boys and Parsi girls to select their own life partner they must find out one of their own Community.

PARSIANA JAN. 1972

out one from their own Community. to live with that also is one of our immutable principles of living for and within our fold for it's preservation and permanency.

Speaking on diminishing number of the Community he opined that this issue should have the priority over all other problems. Speaking about mixed marriages he said that people make fun of pure descent and pure blood. God has made all men alike, no doubt, yet every human being and every group has it's specific characteristics, some of our characteristics are due only to our blood maintained pure by marriages within ourselves.

A year and three months ago the Parsis gathered together at Sanjan. There they remembered Jadav Rana who 1300 years ago had given shelter to the Parsi pilgrims who then wanted to save their sacred religion. Thanksgiving ceremony was performed for all the concessions received from the Rana Saheb. In return the Parsis had given him certain promises which they are fulfilling even today although there is no one to question them for it. Recognition and acceptance of the Sanctity of word given is also a characteristic of Parsi blood. The lecturer cited other similar instances and recited Kavi Ardeshir Framji Khabardar's famous lines

'Wherever a true Zoroastrian stays there Iranshah rests always.' and exclaimed how beautiful is that imagery and how true too. Even if every Parsi cannot visit Udvada every Parsi by following the path shown to him by Prophet Zarathushtra becomes entitled to the splendour and blessings emanating from Iranshah. May the image of Iranshah remain forever carved into our hearts and stay there as our guide to life to avert all troubles and calamities once we lay our hand on our heart and promise to follow the ethical lead thus received through worship of and at Iranshah. We offer our love to our Prophet and the return of having thoughts from Him we accept as all our reward. We bow to you with gratitude to Ye! Our Lord Zarathushtra.

PROF. KHURSHED SHEHRIYAR.

told the gathering that our first duty is to remember Dasturji Nairyosang Dhaval who founded Iranshah and our next duty is to express our feeling of gratitude for the succession of Athornans who with great self-sacrifice and self-denial have kept alive the Fire and the Zeal it imparts to the Community for its preservation.

He deplored the fact that sons of Athornans after full training do not accept priesthood as career and that is due to lack of future and facilities. He implored that things should improve in these directions. No more new fire-temples should come up and no one should take any part in setting up new agiaries as the existing ones can hardly meet their ends. He further advocated amalgamation of several agiaries that proper maintenance may become possible.

MR. ADI DHONDI

Brought out a significant point that in twelve centuries a number of Empires have come up and collapsed, have risen and fallen but Iranshah stands firm and intact and will continue to stand upright for all times so long as the Zoroastrians remain staunch followers of the faith. We kept fire burning and will keep it burning as our Religion is itself our life and both shall remain coeval.

ERVAD PESHOTAN FRAMRZ PEER

Two ideas were the real conflicts in the hearts of our ancestors while leaving Iran. First was to preserve religion and second was to preserve our race as a pure race unadulterated by different blood with a view to protect our inherent aristocracy of good breeding. Our Kyanian Kings took pride in the fact that the blood that flowed through the veins of our dear Prophet Zarathushtra the self-same blood through theirs and now through veins of our progeny the same blood as ours shall flow through.

He said that in our daily prayer of 'fravarane' we promise four Commitments 1) Mazdyasno hami. 2) Zarathushtrish. 3) Vid-aivo 4) Ahura takaisho and explained them at length and being basic and lengthy will appear as an article hereafter.

ERVAD HOMI DHALLA

read out messages received from prominent persons for the occasion and Mr. Bomanshah Minocher Homji, the life and blood of Jashan Committee thanked all persons who made success of the occasion. His speech is already summarised in the start of this article.

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R.I. STEVENSON REPLIED: "CRUELIEST LIES ARE OFTEN

1251 st ANNIVERSARY OF IRANSHAH ATASHBEHRAM VOLUME.

This is printed and published entirely at the expence of Mr. Ratan Merwanji Dadabhoy Chamaabaugwalla (R.M.D.C.) and dedicated to the revered memory of his father Merwanji. It is a beautiful handy volume of 110 pages in English and 75 pages in Gujarati and is copiously illustrated, all told giving a picturesque and eminently presentable history of this venerable Institution. To own a copy is education and pride for any Zoroastrian.

No reader will fail to feel the lasting impression of early religious training at home, which unfortunately our present generation woefully lacks- R.M.D.C. has himself given the account of his own religious fervour in such impressionable manner that doing anything more would be gilding gold.

R.M.D.C. Writes:

I am indeed very grateful that I got the opportunity of printing the "Iranshah 1251 st Anniversary Volume."

There are still some mobeds alive who had seen my father reciting Afringan and Farokshi in Udvada Atash Behram and make me do likewise whilst the mobeds engaged by him would perform the Jashan. This was a yearly occurrence and the memory to me is very pious and sweet.

I will never forget how he used to bless me before the Holy Fire by patting me on the back and as if to present me to the Fire and invoking God's blessings on me by saying "Shahenshah here is your servant, look after him".

He had enjoined me to the duty of visiting the Iranshah every year on 1st January regardless of any inconvenience or obstruction. I have fulfilled my promise until the writing of this dedication. This is the background in which I grew up. The Iranshah has kept my inner fire burning till today and my love and reverence to my Faith and Ahura Mazda have never diminished. I have been able to realise within me this fire which has kindled in my young days with the help of the rituals. The religious fire is kindled by the rituals, and the fervour develops itself into a revelation and later into a realisation. Thus, it is that I am able to see my God in this Fire.

It is a pity that history is full of records of men wrangling for religion, writing for it, fighting for it, anything but living for it. Religion is not a belief nor ritual--it is a Faith and a Vision. This book will be found very interesting to the younger generation.

It is memorable contribution by R.M.D.C. on a memorable occasion to keep alive the memory of his late father Seth Merwanji in a befitting and lasting manner. The volume encompasses a variety of subjects worth knowing on Zoroastrianism and the Parsis. It is edited by our most earnest social worker Mr. Nadir E. Turel M.A., who is in the forefront of all our current functions of religious significance. He has done a real good job that would keep Ratan (Jewel) shining by the right type of his munificence. A sentence here and a sentence there imparts a find of worthwhile information and a word here and a word there kindles the fire of inspiration in the hearts of it's readers. It is said that if a book is worth reading it is worth keeping. Such is this volume. In a nut-shell it is the history of an inspiration a thousand and a quarter year old that still vivifies the inner life of Parsis with promise of its continuity until its tenets, rituals and litames are allowed to dry up by sheer neglect. Our youths shall not permit such sacrilege. Long live our religion. Long live those who contribute towards its continuity by cash, kind, service or devotion. Religion will outlive all these men and women and throw in fresh crops of the friends the faith from time to time guarantee its continuity till a Soshy-ant takes over. Amen.

The Parsis do feel grateful to Jame-Jamshed and R.M.D.C presses for full report and a bumper volume on Dranshabh celebrations. May these presses and the persons connected with them enjoy a long and useful life to do more and better still by the grace of God and the blessings of Dranshabh - Amen

January 1972. - Parsiana -

~~CONFIDENTIAL~~

MY CHALLENGE TO TRUSTEES:

PARSI PANCHAYAT TRUSTEES DISCOVER

A PSEUDO - EXPERT-MR. SORAB BAJAN.

Every institution needs a suitable person to run it profitably and to the satisfaction of the employers and to create an atmosphere of harmony in working conditions. By now all well informed Parsis are aware of the embezzlement in their institution, namely Godrej Memorial Press, run by Parsi Panchayat of Bombay in Bombay. During the management of one Mr. Murti the above said Press made a loss of Rs. 450,000 in five years. Strangely, it remained undetected or uncared for. One fine morning in October 1969 the Trustees woke up after being shaken up by one of them Mr. Manek Mistry. Action was now taken. Mr. Murti was removed and Mr. Rath Bulsara, famous veteran freedom fighter of Africa was put in charge of the Press and the Press and the adjoining envelop-making department were entrusted in charge of Mr. Mistry and Dr. Aspi Golwalla as joint Trustees in charge. Mr. Bulsara worked the Press so diligently and honestly that from October 1969 to April 1970 the press turned corner and made good profit under supervision of Mr. Mistry. Other conditions remaining unchanged drain was discovered in reckless unaccountable rates of consumption of paper to sale of finished products of printing. The material consumed in the time of Murti was in the ratio of 95% of material used to output of the press. Mr. Bulsara brought it down to 30% making a saving of 60%. That means wastage was $\frac{2}{3}$ and real consumption was $\frac{1}{3}$ of the purchase value. Further inquiries revealed that the prices paid for raw material, esp. paper was far in excess of the prevailing market rates at the time of purchase. For all this credit really goes to Mr. Bulsara though I do not wish to underrate the value of guidance and strict supervision imposed by Mr. Mistry.

When things were moving so smoothly and well I fail to understand why Mr. Sorab Bajan should have been thrust upon the press. I fought tooth and nail with Mr. Mistry. I told him that if the Panchayat must put in someone for over all supervision as Mr. Mistry could not indefinitely be burdened with such work such new person must be an honorary worker; for if the Trustees will make the assignment lucrative such a person would try to justify his existence even though he would be redundant appendage.

I did not know that Mr. Bajan was the choice of Lady Jehangir and Mr Mistry would not block his entry. Now see what happens. Mr. Bajan was thrust upon the Press as an administrator. What administrator he was no one knew and no one knows but what he intended to do soon became known to everybody and what he achieved is a chapter in disgrace, which even the grace of Lady Jehangir could not mould to look worth looking at.

From October 1969 to April 1970 Mr. Bulsara created profit balance of Rs.10,000. Mr. Bajan took over in April 1970 and by the end of 1970 reversed the position which Bulsara had attained. Profit of Rs. 10,000, thus resulting in overall loss of Rs.20,000 and ,ay be over. Can the Trustees deny this?

During Bajan's regime the Institute of envelop making, which for years showed profit of Rs. 60,000 to Rs. 80,000 has gone down to Rs. 15,000 to Rs. 20,000. These are the accounts of 1970. My inquiry reveals that accounts of 1971 are no better.

After Bajan becoming the so called Ad-Mini-Straighter he made everything crooked in a big way. Management went awry. Ledgers looked sorry. Boom of Bulsara's time turned to gloom. I shouted aloud to throw Bajan out. Lady Jehangir forked out Rs. 50,000 from her own pocket to avert Bajan's exit. Why? For what good? -- I still shout--Throw Bajan out. Why can't Trustees be sensible?

I challenge the Trustees of the Parsi Panchayat to refute any of my above statements.

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