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new medium for old wisdom



Manek Pherozshah Mistry

Listen To Manek On Mike

Pārsiāna

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EDITORIAL.

THE THIRD SPIRITUAL SUMMIT CONFERENCE.

It was held at Harvard Divinity School, U.S.A. in October 1971. The first was held at Calcutta in 1968 and the second at Geneva in 1970. The Purpose of these conferences is to foster education, communication and understanding among the world religions and to establish The Temple of Understanding as a center and symbol of this undertaking.

What is perhaps the greatest single question facing mankind today? What has religion to say to modern man in this age of accelerating scientific and technical advances and of international and inter uultural conflicts?

The Conference began with a challenging address of welcome by D Stendahl. Rejecting the notion that religion is dying or has no futu he emphasized that we have too often "confused God and religion with the often inadequate, sometimes counter-productive, sometimes outdated and obsolete theological and institutional expressions of the faith". At the same time, Dean Stendahl warned against imagining that unorganized religion is necessarily superior to organized religion "THE SINE QUA NON OF SPIRITUAL RENEWAL" he said , "is justice."

In dealing with religions other than our own, we must learn to compare equal to equal, and be "willing to listen to how a religion looks to the believer, how it looks from within". Rather than a joining of all the religions into a single faith, or any prospect of universal conversion to any one of the religions, he said, "we now have a new way of being together and witnessing with clarity, not as Westerners or Easterns, but as believers, whowere blessed, each in his own way, by a vision which came to us....out of grace.

Swami Ranganathananda, although reporting some cases of rejecting traditional Hinduism as expressed in its obsolete elements". He felt that a revitalized sense of awareness among the young would turn the modern challenge of science and technology in beneficial directions. Dr. Rauf, reporting on conditions in his native Egypt, stated that there was no discernible tendency among Islamic youth to break away from the traditional doctrines.

In a lively dialogue on "The Character and Role of Religion in the Seventies", the emergent feeling being again that religion, very far from being moribund, continues to hold a central place in human life, whatever its diverse forms, it remains a central avenue to the truth about the universe and man's role in it. Concluding the session, the delegates unanimously passed a Final Declaration calling upon the Temple of Understanding to set up a kind of Hot Line for inter-religious communication. The Delegates pledged to organize conferences in their own countries, with the Temple of Understanding as coordinating agency.

As a first step, we propose to establish what might well be called a "hot line", over which each of us, in his own country, can keep in touch with the others.

In addition it will be sought to organize conferences in our own countries. Through conferences and through publications, we propose to create an industructible understanding among all the religions and religious people of the earth, as the necessary foundation of a world that will be capable of living in peace.

Such a dream is of course not new. Men of good will have for centuries wished that the great faiths of mankind could meet on a common ground of mutual concern, instead of striving against one another. Its realization, although slow to come, is now seen by more

and more people as a necessity in our shrunken world. No longer can the members of one creed tuck themselves securely away from all the others. No longer can we shun as pagans or infidels all those whose approach to immortality, the transcendental and the infinite differ from ours. Our common humanity--which is the real common denominator of the religions--is exposed to view.

At Wainwright House in Rye, N.Y., Headquarters of the Laymen's Movement, two distinguished Gurus, Swami Ranganathananda and Munishri Chitrabhanu, expatiated on the nature of the religious experience, the meditative life, and the values of religion in this modern world of Materialism. Meeting with them were members of the Laymen's Movement.

Swami Ranganathananda and Swami Chinmayananda of the Hindu Faith and Munishri Chitrabhanu, Indian leader of Jainism, visited conference the morning to tell the students of the important aspects of their religions. They gave the students a new glimpse of what religion in India really is, and how much sanctity there is in it.

Zoroastrianism was represented by Dastur Dr. Framroze A. Bode, at Harvard in 1971 and Dastur Navroz Minocher-Homji represented it at Geneva in 1970 and Homi Dhalla at Calcutta in 1968.

NOTE.

The outstanding fact of all Religions was brought out by Dean Stendhal like an aphorism. "The Sine Qua Non of Spiritual Renewal is Justice".

It is something worthwhile pointing it out to the Trustees of Bombay Parsi Panchayat---with whom falsehood abounds in plenty. Truth is dreaded and justice is shunned as a dangerous practice. As they

dare not say truth Oath has no with them though some are lawyers and insist upon evidence beingcalled on oath. Injustice to Mr. Rati Bulsara is taken by them as a matter of fact in Godrej Press episode. Filthy practices by Mr. Bajan exposed by us on oath and by Mr. Bajan exposed by us on oath and by affidavits are condoned. Falsehood would hurt their cause sooner or later but truth hurts some of them personally at once. What a batch of Trustees are Parsis tolerating? We need a revolutionary change in men and minds and in the mothering attitude spoiling an oversize brat Bajan to act step-motherly on the Community.

Evil overwhelms good in no time. Good takes long time to overcome evil. Good has therefore to persist which some subscribers of Parsiana consider boring and criticise our policy forgetting that persistence is necessary for any concrete result against subtle evils,Resisting evil is religion.

C.C.Colton's words are quoted universally"Men will wrangle for religion;write for it;fight for it,die for it; anything but live for it." Failure to live for religion engenders delusions such as the delusion that individual advancement is to be made by crushing others down(See how Mr. Bajan developed urge to crush Mr. Balsara,maybe after attending Cusrow Baug Agiari). Another delusion is that of wanting to prove a wrong thing right by compelling other persons to think and act as one does (with Apology to Lady Jehangir wasting her dignity over Bajan's failings). Apology to Mr. Boman-Behram hugging a delusion that law can always be twisted,and lastly my own delusion that Mr. Erach Nadirshaw is no more my friend.

P.B.W.

NEWS AND VIEWS.

Beastly carnage in the sphere of International Sports has destroyed the dignity of nations and the Spirit of Sports, at Munich Olympics 1972. Flags of 122 nations taking part in these games flew at half-mast mourning the deaths of eleven Israeli Flowers of Manhood who had gone to Munich "for medals and not for bullets", It takes years of diligence and strenuous practice to bring a select group of atheletes to the high standard expected of Olympic sportsmen. We bow our heads down in sorrow for victims of barbarity of Arab guerillas and hold our faces up for the surviving Israeli atheletes decision to continue to participate in future Games, Mr. Avery Brundage, the President of the International Olympic Committee has echoed the inner voice of the victims when he Said "Let neither the political pressure nor the criminal pressure succeed in destroying the Olympic Ideal". Spirit of Sport is worth retaining at any cost for all times by all nations for the Kingdom of brotherhood to come someday. We all deeply regret the death of one German policeman in the gun-battle. The Arab Commandos and Guerillas who are destroyed or captured have achieved nothing worthwhile for people to remember them. Such men are better in oblivion than in memory. This is news. Views are one-- universal condemnation of "monsters with human faces" except by a few Arab States.

These vicious murders were done in the hope of getting release of 200 Arab terrorists in the hustody of Israel by holding civilized and cultured Israels as hostages. All that was a dirty game as a product of dirty minds.

MANEC PHIROZSHAH MISTRY

HAS PASSED AWAY.

A devotee to religion of Zoroaster,a servant of society,one dedicated to needs ofthe poor and an indefatiguable helper to all men in need has passed away--now resting in eternal peace earned after honest work done in many fields of life, Lovingly addressed as "Botty" his heart that beat as one with the hearts of all around him stopped in early houts of 2nd September 1972 on Khordad Roj and Farvadin Mah the day of Zarathushtra's birth. He was a Pillar of Parsisar,a staunch orthodox in the faith he inherited and which he strived hard to pass down to the succeeding generations as witnessed by the grand public meeting he organised on 1st April 1971 which determined the fate of all dissenters and reinforced the faith of the believers and fortified the existing structure of our spiritual edifice. That was Manec Mistry at heart and in mind.

He was born in Uran across the Harbour of Bombay and was educated in Bombay. During his early college education career he showed inclination towards accounts,and accounting and proceeded to London for its advanced studies and qualified there in 1927 from the Society of Incorporated Accountants and Auditors,which was in those years the Hallmark of proficiency in this particular line of studies. On returning to Bombay he set up a practice which enlarged to a wide range of clientale in partnership with Mr. Kallianwala. Now Kallianwalla and Mistry rings in the years of many Parsis as the Centre of Manek's all pet wishes,forward looking schemes and stabilising working activity of the Parsis. He was just one Trustee since 1960 who was approachable by everyone from his community with appointment or without appointment, with some good cause to be pursued or indifferent cause to be termnated. His grasp of the problems of the Community was so

quick and wide that solution was almost handy. He knew every detail ofthe working of the Parsi Panchayat of Bombay almost by heart and could pin-point a file which would enlighten him on any issue under consideration. Even his Colleagues in the Panchayat were suprised at the expeditions speed with which he prepared and submitted a 60 page report with six schedules attached to it,urgently called for by the Hon. Charity Commissioner of Maharashtra in Godrej Press matter.

His knowledge of the details and their applications of innumerable documents in the Parsi Panchayat was so thorough because apart from being a Trustee since 1960 he was the Auditor-Accountant of the Parsi Panchayat for almost a quarter of a century prior to his assuming the office of Trusteeship which he splendidly executed. Perplexed Secretaries would walk in confused and walk out with their problems solved on thespot or asked to come afterwards leaving the matter for his consideration and decision. Decision was never needlessly delayed as by several other Trustees wanting to look officious or pretending to be much too busy. Manek had time for everything and everybody.

Since 1960 when he first became a Trustee of the Parsi Panchayat at Bombay he has devoted himself to the service of the Community and he has left behind a well-merited adorable record. That he earned for him a second uncontested election in 1970. His directive and constructive lead whenever and wherever given has benefitted the cause of the Community. Ignoring his lead in the matter of Godrej Press Scandalous affair has resulted in the ignominy of a great Trust and internal severe disruption amongst Trustees because of the childish obstinacy Of Lady Hirabai Cavasji Jehangir and her partisan supporters and the baby like submission of our big boy Nadirshah Mulla to the awkward wish of the Lady to retain Bajan,who has proved himself a total failure in his assignment. This is not Trust administration.

This is chicken heart and unmanliness.

Manek is dead. His body is gifted away as per our religious rites but his soul will remain a guiding star to all who look upward to Heaven or down to the earth. Manek is dead and we all will die. I communicate to the Parsi Community his candid opinion. He told me several times You just unceasingly carry on the campaign against Godrej Press mismanagement. If Bajan stays in any department of Pars Panchayat he will bring a calamity on the Community. He further said he told Nadirsha(Mulla) to act but his shicken heart could not displease the Lady because she,a great and good Lady, would feel frustrated if that failure a mal-administrator was not preserved in cotton-wool. Mr Mulla!-Manek is dead-Your memory is sound and certain-Your duty is clear-Your heart is strong for long survival but weak for courage. A word to the wise is enough. Manek is dead. Nothing is permanent. Only Sanatan Dharma-The dharma of truth and jutice is permanent. Do not try to shake it off. Shake yourselves up to sobriety. Mr. Mulla,you are intelligent but not wise if you jeopardise the integrity of the Panchayat during your office as Chairman. You had been warned by Manek alive,here is a clarion call to duty from Manek gone but not dead. All those who believe in life beyond will constantly get his guidance to change Panchayat from conceit,deceit and self-deception to purity of mind,word and deed.Sir! You alone are not bereaved.The whole community is bereaved. Sorrow often brings wisdom. If you have real sorrow bring out your wisdom.Don't throw Community to dogs. In his life you have. In his death you may not.

PROFESSIONAL CAREER.

Mr. Mistry was an Incorporate Accountant of London. He started practice with a special trend to taxation and developed a wide clien -tele from all communities because of his sound knowledge of Company Law, ever varying taxation acts and his expertise in presenting income tax cases. His presentation and arguing of cases was convincing singl handed he conducted Seksaria Taxation Case, which lasted for seven yea and resulted in favour of Mr. Mistry's stand in three courts upholdin his opinion. This upset the Government taxation machinery and the then Viceroy had to issue an ordinance to counteract effects of court judgments. Instead of losing grace with the Government the Authoritie admired the honest and firm approach and thereafter appointed him as Government Scrutinizer and investigator over several joint stock companies.

Both Central and Maharashtra Governments consulted him on several perplexing problems of Audit, Company Law and Administration and accepted his reports and recommendations. Despite several counter reports against Bajan's spurious reports only Parsi Panchayat had audacity to prefer Bajan's for some sly purpose supported by Lady Jehangir and a few others from amongst other Trustees for equally spurious reasons best known to themselves and fully understood by Mr. Nadirshah Mulla acting as Pendulum Parsi vaccilating between conv ction that Mr. Mistry, now dead, was and is right and diffidence that h may displease the Lady. His assessment of Bajan's efficiency coeffici is understood.

Mr. Mistry also acted as adviser to the Government in determing the rates and payments concerning Public Utility Concerns, His recommendations were accepted in toto. He did this as public service refusing remuneration offered.

He was for many years part-time Professor in Sydenham College of Commerce and Economics. He was one of the examiners for B.Com. and M.Com. examinations of Bombay and Pooha Universities and examiner also of the Institute of Chartered Accountants. He was the founder member of and vital asset of Sir J.J.College of Commerce, which has now become a well-known Institute serving the needs of the growimg generation which can study on "earn and learn" basis. The above idea promoted by Lady Navajbai Tata was executed splendidly by Manek.

PROMOTER OF TECHNICAL EDUCATION.

He firmly believed that future of the younger generation, both of boys and girls was closely knit with education of Technical Subjects as means of earning daily bread. As Hon. Secretary of M.N. Seth Polytechnic Institute in 1932 and for several years thereafter he brought the Institution to a higher level. Not only that. He brought awareness in Parsi parents and interest in Parsi Youths about the growing significance and future of Technical training. Many people harboured and some people still harbour a peculiar idea that technical training is meant only for youths incapable of academic career. Manek used to say if you can make a tin box you can make a tank; if you know one machine you can move a factory; if you can run a factory you can be an industrialist. That is the potentiality of technical training he had visualised. Cases corroborating his idea are not few but many in other communities. After the war fillip that technically trained persons got has resulted in phenomenal prosperity of the country, in which, unfortunately the Parsis have not adequately shared. The present Trustees and the Trustees to come would do well to do something in this line of training and helping the trained ones. The misfortune of the Community is that our Trustees have degenerated to Rentiers--glorified rent-collectors and

interest accummulators and their indifferent distributors, debiting 17% collection charges. They have destroyed our commercial units fetching ₨80,000 per yearwhich Menek with all his earnestness could not retrieve because of intriguing pig-headedness of some Trustees, adding insult to injury to the Parsi Community by persistent wanton wastage over some undeserving person. Some subscribers of Parsiana have written to me that they do not like my bluntness. To them I say straightforwardness appears to be something beyond their comprehension. They are hide.bound to formalities allowing substance to go in pursuit of some shadow. Even if they catch up with a shadow they will still have nothing in hand.

Everybody's plain duty, if they can see it is to respect the judgment of Manek and implement it. Late Manek's choice of Mr. Ratan Pochkhanawala in the last election was based upon this candidates knowledge and experience of small scale industries and financing as the working head of Bombay State Finance Corporation and Secretary of the Central Bank of India.

It is not easy to replace Manek but his seat will be filled. To the new-coming aspirant to the vacancy the Community likes to forewarn him. Here comes the right man.

Major Adarbad Irani-when with good eyes people see crooked. He has already corrected innumerable crooked visions of their astigmatism. Will he correct it here or call it corneal deformity and leave it there because influence and affluence may not like contact with rubbing.

To Savak Vakil I say you and I are sailing in the same boat. You wrecked your head against the wall to get some reply from Parsi Panchayat when you wanted to show them hidden treasures or secret reserves. They put you and me sailing in the same boat "Goop-Choop" If you come as a Trustee will you come ashore?

To Nanabhoy Byramji I like to inform that people know you as a moneyed man. Iknow you one bit more; you open your own purse liberally apart from Trust moneys you manage prudently. When people look at you they look with a squint--one eye on you and one eye on Goregaon. You are the choice of late Manek whom you succeed as President of Jashan Committee. May you succeed him as our Panchayat Trustee.

Essential to any truly representative election is that voters shall not jump into any band-waggon conducted by some semi-professional election bandmaster from amongst the Trustees. You guess whom I mean. This evil is rampart in our bad election system of too limited non-representative number. Our election system certainly needs change in the earliest future. Till then I wish all candidates well. Come one come all but come with desire to serve the community on your own conviction--not to take a chair to serve a group. We had enough of it--one more like it would complete the rot that has set in our one time dignified, self-respecting and honest to core Assembly of gentlemen.

MANEK AS A PILLAR.

He was a pillar of strength to orthodoxy and all things religious and of all major community interests. His organising capacity was superb and with one voice people say the famous meeting of Parsi Voice of April 1, 1971, could never have been organised without him. Sanjan Monument celebration proved a great success due to his directives and 1250th year Celebration of Iranshah at Udwada was a phenomenal revival of Zoroastrians looking within their own selves, remembering their Prophet with deep reverence and paying homage to the symbol of our devotion to the land of His birth. Manek could not attend his biggest triumph but lived to see it through. When

the final decision would be reached about Godrej Press matter,now sub judice,God willing it will vindicate his stand and bring on Resurrection of values and virtues he embodied in a simple soul with lofty ideas. "Namaste"! Now we bow to you for all the good in you.

With all these activities his great love was children for whom he poured out all his noble emotions and worked hard to establish and expand Sir Cowasji Jehangir Rural Boys Home and Jehangir Rural Girls Home at Golvad. Children there growing to manhood and womanhood are living monuments to his keen sense of duty of elders towards the growing generation to whom munificence of Sir Cowasji Jehangir of revered memory and Lady Hirabai Cowasji Jehangir came as blessings. For tecnical training of boys above rural home he obtained a donation of ₨150,000 from Seth Ardeshir Godrej. It was with Manek's efforts that Gamadia Technical school has become a full-fledge Technical Institute.

Survey of economic status of Parsis of Gujarat,establishing a Trust for maintenance of the Gadi of the Head Priest of Udwada;Sche for Welfare of Mobeds are his little known facts of a well-known person.True history of the present day Parsis is written in pages of Jame-Jamshed.Giving it a new lease of long life through Mr. Nanabhoy Byramji Jeejeebhoy's enterprise in Newspaper World is the result of his business negotiation skill and will remain a credit to Manek as long as Jame-Jamshed will last. With Nanabhoy taking it over Jame-Jamshed has become a real,readable newspaper comprising all Parsi topics,all world news and all-out educative and instructive general information. To keep alive a fountain of knowledge is no mean achievement of Manek. May his soul rest in peace.

MIRROR OF THE SEASONS

Kaleidoscope is an optical toy in which we see an endless variety of beautiful colours and forms. The earth is one such toy showing the same endless variety but much too slowly assuming new colours and new patterns. We call these phenomena seasonal variations in a cycle of one year. Each of these six sections of the time of one year exhibits its own peculiarity and yields its specific fruit, not from the orchard but from the evolution in the Universe of its own soul to the individual soul of man. Year after year the process repeats itself six times in a year passing out from one phase to the next in inperceptible manner or occasionally abruptly. Whatever the way Nature selects for itself Zoroastrian man has acknowledged these cross over points of time(Gah) six in one year and five in one day and named them individually. Havan, Rapithvan, Ujiran, Aivikshthrum and Ushein for five sections of one day, ineach of which truly orthodox Zoroastrian and/orMobed had to say prayers and present offerings to fire. This system is rigidly adhered to everywhere in all the Fire Temples of Zoroastrians and we believe, and better we continue to believe that aggregate effect of this devotional duty gives divine protection to us all, and imparts specifically some feeling of well-being and joy to those individuals and their family members and friends who offer Machi at the commencement of the Gah. because it is a specific point of time to wish for receiving feelings of satisfaction even just for attempting contact with the Universal.

What is true of a day is also true of a period. Man wants to enjoy some Godsend bounty, at the end of a period. This is pre-arranged festivity for social mirth by a sort of get-together in the last five days of each such period called Gahambar, named so from Gah meaning time and Ambar referring to meeting together of people from

near and far for fun and festivities with contributary feasts as a good social custom.

Ages before Gahambars meant seasonal breaks they meant six intervals when Nature had break-through in the Evolution of Man on Earth.

In the first stage Universe was a white hot nebula formless and in flux. In the second stage the nebula cooled down initially to water vapour and further cooled down to become a stable liquid, namely water. Water is the basic thing that supports life as we know it. At this stage life became a potentiality and not an actuality and earth evolved as ground work for life in the third stage.

In the fourth stage vegetation sprouted out on the surface of the Earth. Vegatation was then short-lived as vegetables are even now. Long lived big trees evolved later as earth could supply nutrition to trees. Vegetables could always be harvestedshortly after sowing. In line with the above ideas this Gahambar named Ayathrema(-Harvest) is the shortest of all six Gahambars and is of only 30 days from first to the last day of Meher Mah, the 7th of the 12 months.

Because of the complexity of animal form and life the Gahambar when animal life evolved is the longest one of 80 days immediately following Ayathrema from 1st day of 8th month to 20th day of 10th month i.e. one lasting through entire Avan and Adar Mah and 20 days of Deh Mah.

It is worth noting that the word Gahambar is used forthe major six seasonal divisions of time of full one year including

The last five days of each of these periods assigned to festivity and merriment. These latter five days are considered special terminal sections of each Gahambar period and because of fun and feast tobe enjoyed then are more deeply remembered or awaited.

Now let us follow these six seasonal periods as mirrors of the seasons and their intervals.

(a) Maidyozarena meaning Midspring. Its interval is of 45 days of 2nd month of the Parsi Calendars(be that Shehnshai,Kadimi or Fasli) i.e.40 days of Fasal or season with last five days of earning and enjoying the fruits of the period as explained above.

(b) Maidyoshahema i.e. Midsummer comprising 60 days beginning with 16th day of 2nd month and ending on 15th day of 4th month including last five days of saying grace for relief from the oppressive hot season then terminating.

(c) Paitishahema i.e. sowing season of 75 days from 16th day of 4th month to 30th day of 6th month including last five days of thanksgiving in anticipation of benefactions of good crop to follow.

(d). Ayathrema i.e. reaping season or harvesting. This season is the shortest season of 30 days of Meher Mah only. Fruits of labour are ready and beneficiaries are ready to receive them. Obligation to Nature is acknowledged in prayers and joy is expressed in full abandon for the bounty of nature now in abundance.

(e). Maidyarema i.e. Midwinter. Following the shortest season of Harvest is the longest season of Midwinter of80 days lasting throughout 8th and 9th months and 20 days of 10th month including last five days of worship and adoration of Nature. Singing prayers for release from severe wintry days and nights,which imposed ease and rest after oppressive summer,hard work of sowing and benediction

of reaping the bounty of nature.——

(e). Hamaspathmadema (i.e. days and nights are equal and there is equinox). The seasons are equated ,there is no oppressive heat nor shivering cold to face. Life runs smooth for 75 days from 21st day of 10th month to 30th day of 12th month making 70 days and terminating with 5th Gatha. The last Muktad days are incorporated in this season when all hearts look to all souls for happy memories and educative lessons from their lives and take the five Gathas for reviving their memory of the life and teachings of their revered Prophet.There is peace in the hearts of man for life to begin again with New Year and a new cycle of seasons.

Explanatory Note: Parsi Panchayat of Bombay has introduced the Sixth Gahambar, namely,Gharna Gahambar for feasting Bajan in Godrej Press fr charity assets of Panchayat meant for paupers and needy,for his valuable services of making Trustees,and especially Lady Jehangir fond of losses to the revenues of the Trusts under his managership.Will the new Trustee whom we welcome continue this Gharna Gahambar-Fund or discontinue this Gharna Gahambar in benefit of Bajan for pleasure of Lady Jehangir. Will a man or a mouse take Manek's chair?

When a common friend asked me why Sethji Manekji Mistry is addressed herein as Manek only , my reply was like all big men he was simple and sincere all from high and low were his pets and he was to them all pet Manek. I did not like to destroy his naturalness and humility. Let them abide in him. It brings out his true self

SEVEN CARDINAL SINS.

ADAPTED FROM P.R.E. CASSOD (ADVOCATE).

CONCEIT--Man of conceit looks so curious
His sole support looks vain-glorious.
When he is just a mere tin-pot
He wants to pose as a big Tin-God.

ARROGANCE--Arrogant arrow misses target
He misses aim and is rudely shaken.
He rolls down stair from Castle in the air
When by truth he is overtaken.

OBSTINACY--The obstinates never get straight
They will not care whether right or wrong
They give thei r whim a heavy weight
And call their pig head head-strong.

LUST-- A man with lust can never be just
To his fellow brothers;
All he does is to quench his thirst
Never caring for others.

GREED--The love for self is queer burden
May fetch with it a shock quite sudden,
If man forgets good God and Dad
He shows himself a real cad.

PRIDE--Pride derived from power or self
Makes one forget all but self.
Before destruction goes the pride
On pride the devil jumps his ride.

MALICE--He who shows malicious mind
Cares not for good to find.
Such may commit a cold murder
Wise are shocked but do not shudder,
Oh! for the bliss of Heaven
It is not for the silly seven.

પારસી પંચાયતના ટ્રસ્ટી તરીકેની ઉમેદવારી.

મેજર આદરજાદ ઈરાનીનો

આવકારદાયક ઉમેદવારી પત્ર.

એક સાચા સદગૃસ્થ અને પ્રખર અનુભૂવી ઈરાની અંજુમન માટે દોરવણી કરનાર સવાલાવી વ્યક્તિને આવકાર, એવા મથાળા નીચેના ઉમેદવારી પત્રમાં જે ઉમદા, અકકલમંદ, રાષ્ટ્રરક્ષા વગેરા, પક્ષાપક્ષી વિનાના, સ્વતંત્ર અને લોકશાહીના સિદ્ધાંતોને વરેલા જે વિચારો દર્શાવ્યા છે તે વિચારો દરેક મતદારના જીગરમાં કોતરાઈ જાય ત્યારે જ ખરે લાયકની પંચાયત ચુંટાશે જે કોમનું ભલું કરવાની સ્થિતીમાં આવશે. પારસીકોમનો દરેક સુજ્ઞ ખરો પારસી બનશે. અને નાલાયક ટ્રસ્ટીઓનો ઠાર ઉડશે. આગળા પાના ઉપર મેજર ઈરાનીને જેઓ એક આખના દર્દીના નિષ્ણાત છે તેઓને અરજ કરી છે કે જે ટ્રસ્ટીઓ પોતાની આંખો સાબિત હોવા છતાં કૃત્રીમ આકારો જુવે છે તેઓને સીધુ જાતા કરે આમીન.

ઉમેદવારી પત્ર.

મુંબઈ પારસી પંચાયતના મારા સ્નેહી મતદારો;

મારા મરહુમ ભાઈ માનેકજી મીસ્ત્રીના દુઃખદ અવસાનને લઈને પારસી પંચાયતના ટ્રસ્ટીઓની એક જગ્યા ખાલી પડી છે, એ જગ્યા ભરવાની જવાબદારી હવે તમારી છે. આવા મોટા પદને માટે તમે કોને ચુંટશો? ઉમેદવાર તમારો દોસ્ત થાય છે કે સગો થાય છે કે કોઈ ટ્રસ્ટીઓએ એને માટે ભલામણ કરી છે—ચુંટવાને માટે આવા કારણો તો કોઈજ ન જોઈએ.

તમારી પસંદગીતો એવા માણસ ઉપર પડવી જોઈએ કે જે સ્વતંત્ર વિચારો ધરાવતો હોય અને વિદ્વાનને પાત્ર હોય, જેને કોમની દાઝ હોય અને જે લોકશાહીના સિદ્ધાંતોમા માનતો હોય, મુંબઈની પારસી પંચાયત

સૂરી દુનિયાના જરથોસ્તીઓનું પ્રતિનીધીત્વ ધરાવતી હોવાથી તમે જે ઉમેદવારને ટ્રસ્ટી તરીકે ચુંટો એ દરેક દેશના જરથોસ્તીઓનું માન ધરાવતો હોવો જોઈએ.

આપણા મત્તદારોમાં કેટલીક પાર્ટીઓ છે અને દરેક પાર્ટી પોતાના ઉમેદવારને માટે કોશીશ કરી રહી છે. પરંતુ તમારે આવી પાર્ટીઓના ગુલામ બનવું જોઈએ નહિ. એ ઉપરાંત કોઈ ટ્રસ્ટી અમુક ઉમેદવારની તરફેણ લઈને મત મેળવવા બધુ કરે એ વાજબી નહિ ગણાય. એવા ઉમેદવાર જો ચુંટાય તો તેને ટ્રસ્ટીની પાર્ટીમાં તે જોડાઈને તેઓનું કહ્યું કરે, આથી તમો દરેકને મારી વીનંતી છે કે જ્યારે તમો કોમનું ભવિષ્ય નક્કી કરવાની સ્થિતીમાં છો ત્યારે તમારે ઉમેદવારોની લાયકાતોનો અભ્યાસ કર્યા પછીજ મત આપવો.

ડૉ. આદરબાદ બહેરામ ઈરાની

આંખના સ્પેશીયાલીસ્ટે પારસી પંચાયતના ટ્રસ્ટીની ખાલી પડેલી આ જગ્યા માટે મારી ઉમેદવારી જાહેર કરું છું. હું મુંબઈમાં છેલ્લા ૨૭ વરસથી પ્રેકટીસ કરું છું અને તમારો મત મને આપવા વીનંતી કરું છું.

આ સાથે મારી અંગત માહીતી આપું છું:

૧) ૧૯૬૨થી ઈરાની ઝરાસ્ટ્રીયન અંજુમનનો પ્રેસીડેંટ છું

૨) ૧૯૪૭થી હું પારસી પંચાયતની હેલ્થ યુનીટમાં આંખના ડોકટર તરીકે સેવા આપું છું જ્યાં આપણી કોમના ગરીબોની સારવાર કરાય છે. જ્યારે પણ ઉપલી ગામડીયા કોલોનીની કુલીનીકમાં કોઈ દર્દીને પુરૂ ધ્યાન આપી શકતો નથી ત્યારે તેવા દર્દીઓને હું મારી અંગત કુલીનીકમાં લઈ જઈ ત્યાં વગર પૈસે ઓપરેશન કરું છું અને મફત દવા પણ આપું છું.

૩) ઈરાન ના શહેનશાહના કોરોનેશનની ઉજવણીની કમીટીનો હું પ્રેસીડેંટ હતો.

૪) ઈરાનના શહેનશાહ અને શહેનશાહ બાનુને માનપત્ર આપવાની પારસી ઝરાસ્ટ્રીયન એકોમોડેશન ફીનાન્સ કમીટીનો ચેરમન

૫) જુવાન પારસીઓ જેમને અહી સારી નોકરી નહિ મળતી હોય તેઓને ઈરાનમાં નોકરી કે લગાડવાની પારસી ઈરાની કમીટીનો હું વાઈસ ચેરમેન છું.

૫) સાઈરસ પાદશાહની ૨૫૦૦ વર્ષની ઉજવણીની સેલીબ્રેશન કમીટીનો હું વાઈસ પ્રેસીડંટ હતો.

૭) હીંદુસ્તાનની પારસી ઝોરાસ્ત્રીયન અંજુમનોના ફેડરેશનનો હું ઓનરરી સેક્રટર હતું.

૬) ભૂતકાળમાં પારસી કોમની ઉન્નતી માટેની અનેક પ્રવૃત્તીઓને મે પુરપુરો સહકાર આપ્યો છે.

હું એક ગરીબ કુટુંબમા જન્મ્યો હતો. ઓરફનેજમાં રહીને શિક્ષણ લીધુ હતુ અને મારાં કુટુંબના બીજા સાત માણસો સાથે એક રૂમની જોલીમાં રહ્યો હતો. કોલેજના દીવસોમા એક આનો બચાવવા ઘણીવાર ચાર માઈલ ચાલવું પડ્યું હતું. ખાવાના પૈસ વટીક મારી પાસે હતા નહી. જીંદગીની લીલી-સુકી બહ જોઈ છે. મારી ૨૭ વરસની પ્રેકટીસ દરમ્યાન સારવાર વગર એક પણ દર્દીને મે પાછો કાઢ્યો નથી. ગરીબી અને અમીરી બંનેનો અનુભવ કર્યો હોવાથી લોકોની જરી મુસીબતોથી હું વાકેફ છું. જોકે મારા ધંધામા અને કોમોમાં મશગુલ રહે છું છતાં કોમની સેવા કરવાની મને ઘણીજ તમન્ના છે. એટલા માટેજ હું તમારા મતો માટે આજીજી કરું છું.

અંતમાં હું એટલીજ પ્રાર્થના કરીશ કે પાકુ અહુરમઝદ તમને તમારો વાટ સોંપી લાયક ઉમેદવારને આપવા પ્રેરણા કરો.

તમારો તાબેદાર સેવક
મેજર આદરબાદ ઈરાની.

Note: For years we have been reading manifestos. Never do I remember having read a manifesto so so sincere, so out-spoken and touching the core of the real evil of senseless partisan spirit amongst Trustees. Little have they realised the harm that their internal strife has wrought on the soul of the Community by their persistent negation of the spiritual values. Let Major Irani's outlook thrive: Amen.

(ગુજરાતી - ફ્રેયસરેહીઝ).

PBW 23

DRAFT

Dear Readers,

As you are probably aware, I have put in my candidature for the Trusteeship of the Bombay Parsi Punchayet in the place rendered vacant by the sad, untimely and tragic death of the late Mr. Maneck Mistry.

For those of you who have a vote, my humble request to you is to vote for me. For those of you who have not got a vote, I claim your moral support and blessings. It is but meet and proper at a time like this to acquaint you with who I am, what my views on Parsi Communal problems are, and what I am prepared to do for my community.

From my father's side I am the head of the Byramjee Jeejeebhoy family. From my mother's side, I am a descendant of the Sir Jamsetjee Jeejeebhoy family. I say humbly that looking to my family background from both my parents who have left great works of charity behind them, doing charity work is to me a sacred tradition. I have created two Charitable Trusts myself, namely, "Byramjee Jeejeebhoy Charitable Trust" and "Jeejeebhoy Charities" in both of which I am Chairman and Trustee. For the 25 years or very nearly so, I have been connected with the Sir Jamshetjee Jeejeebhoy group of charities, the Petit group of charities, the Jeejeebhoy Dadabhoy Trust Fund, and the Byramjee Jeejeebhoy Parsi Charitable Institution as Trustee and in the last two of which I am also Chairman. Further, I am connected with the Framji Cawasjee Institute, and I am a founder Trustee of the Indian Cancer Society.

My views on communal subjects naturally lean on the side of orthodoxy but that should not mislead my readers into thinking that I am a bigot or a ritualistic. I am amenable to reason and open to conviction at any time. However, I do not subscribe to the views of radicals who think that all change is progress.

Having come in daily contact with the needs and aspirations of the poor of our community as well as their acute problems, I am very conscious of the fact that the most pressing of their problems today is that of housing and accommodation. This problem is getting more and more acute resulting in the drain of Parsees from this country and falling birth-rate. I have come personally in contact with young men and women of eligible age who have remained unmarried only due to lack of accommodation. If steps are not taken to combat this most urgent and crying need in the community in time we are in danger of losing our identity and the Parsi way of life. Under the present circumstances, we are losing much of our brain power which is emigrating abroad to seek its fortune in foreign surroundings and circumstances. I would, therefore, if elected, put this problem as priority number one. With this problem in my mind it is my intention to donate sufficient land where a colony for low-priced housing can be brought into being. God willing, I will put through this scheme in any case whether I am elected or not. But, if elected, I will have the added advantage of the organisational backing and support of the biggest Charity institution of our community, the Parsi Punchayet.

The problem of education would be the next on my priority list. I want every single Parsee child whether male or female to have the benefit of the best education with the least expense—education with a religious bias.

Finally I should like to state that by God's grace I am in a position, if elected, to devote considerable time and attention every day to carry through the duties that will fall upon me.

Yours Faithfully,

Nanabhoy Byramjee Jeejeebhoy

મી. પી. પી. જંબાતાનો ઉમેદવારી પત્ર.

પ્રિય મતદારો,

પારસી પંચાયતના એક ટ્રસ્ટી તરીકે મેં મારી ઉમેદવારી મારા મિત્રોના ખાસ આગ્રહથી બહાર પાડી છે.

હું સારી રીતે જાણું છું કે પારસી પંચાયતના એક ટ્રસ્ટી ઉપર કોમનો ભારે જવાબદારી છે, એટલું જ નહિ પરંતુ કોમના સ્પર્ધાત્મક સામાજીક અને ધાર્મિક સવાલો જ્યારે જ્યારે ઉપસ્થિત થાય છે ત્યારે કોમ પારસી પંચાયતના ટ્રસ્ટીઓ ઉપર પોતાની મીટ માંડે છે.

વર્ષો થયા હું પારસી પંચાયતના કાઉન્સેલ તરીકે કામ કરતો આવ્યો છું અને પંચાયતના ટ્રસ્ટીઓને કોમને લગતા સવાલો ઉપર કાનુની સલાહ આપતો આવ્યો છું. એથી પારસી પંચાયત સમક્ષ આવતા સવાલોથી તો હું પૂરેપૂરો માહીતગાર છું. મને લાગે છે કે જો હું ટ્રસ્ટી તરીકે ચુંટાઈ આવું તો આવે બધાએ સવાલોનો જલ્દીથી ઉકેલ લાવવા માટે મારા ગોડીઆ ટ્રસ્ટીઓને વધારે મદદરૂપ થઈ શકું. તે ઉપરાંત અનેકાનુકી પારસી સંસ્થાના હું કોઈને કોઈ રીતે સમાગમમાં આવ્યો છું, અને તેથી આપણી કોમના અગત્યના સવાલોથી હું પુરેપુરો માહીતગાર છું.

આપણા પુરાણા જરથોસ્તી મજહબ તરફ મને પૂરેપૂરુ માન અને એતકાદ છે, એટલું જ નહિ પણ જ્યારે જો ધર્મને સ્પર્ધાત્મક સવાલો ઉભા થયા છે ત્યારે મેં કોમની માર્ગદર્શન આપ્યું છે. દોઢેક મહીનાના બંગલોરમાં ઉપસ્થિત થયેલા સવાલોમાં મેં બંગલોર જઈ મારી સેવાઓ ત્યાની અંજુમનને આપી.

મારા ધાર્મિક વિચારો એક ચોરથોસ્તી જરથોસ્તીના હોવા જોઈએ તેવાજ છે

મારી નજર સામે પારસી કોમ માટે જે અગત્યના સવાલો ઉકેલ વગર પડ્યા છે, તેના ઉકેલ ઉપર ખરેખર પારસી કોમની હસ્તીનો આધાર રહેલો છે,

૧) રહેઠાણની તંગી
૨) જુદ્દીન લગ્ના

હું જાણું છું કે આ સવાલો બહુજ બીકટ છે પણ મારા એક કાઉન્સેલ તરીકેના અનુભવ ઉપરથી એટલું તો કોમને કહી શકીશ કે બીકટ હોવા છતાં તે ઉકેલી નજ શકાય એવા અશક્ય તો નથીજ. (પારસીઆના સપ્ટેમ્બર ૧૯૧૨)

હું હાઉસિંગ પ્રોબ્લેમ ઉપર ચાલુ સલાહ આપું છું અને જોઈ એવું ટ્રસ્ટી તરીકે સુચાઉ તો મારા અનુભવના લાભ મારી કોમને જરૂર આપું. મારા મત મુજબ જરૂરીયાત લગની અટકાવવા ત્રિસ્તરીય પ્રયત્નો ઉકેલ તરીકે ઘરની તંગી મટાડવાની જરૂરત છે અને બીજા ઉકેલ તરીકે પારસી મેરેજ એન્ડ ડીવોર્સ એક્ટમાં આજની સ્થિતી ધ્યાનમાં લઈને જરૂરી ફેરફારો કરવાનો છે. ફાઉનસેલ તરીકેના મારા લાંબા અનુભવ પરથી હું કહી શકું છું કે આપણી કોમમાં એક "ફાઉનસીલ ઓફ એલડરસની" ની જરૂર છે. ઘોડાજ વરસો પર પરણેલાં જોડાઓ જવાનીમાં છુટા છેડા લેવા કોર્ટમાં દોડી આવે છે તેઓને માર્ગદર્શન આપનારું કોઈ હોવું જરૂરી. ટ્રસ્ટી તરીકે ચુંટાઈ આવ્યા બાદ જે "ફાઉનસીલ ઓફ એલડરસની" સ્થાપના કરવા મારું છું તેનું કાર્ય જવાબદેહ તથા તમામ પારસી કોમને જુદાજુદા સવાલો ઉપર માર્ગદર્શન આપવાનું રહેશે.

ફાઉન્સિલ તરીકેનો મારો વર્ષોનો અનુભવ હું પારસી કોમને ચરણે ધરવા માગું છું. ઈંડસ્ટ્રીયલ, શીક્ષણ, હાઉસિંગ, ધાર્મિક વગેરે ક્ષેત્રે મેં સારો અનુભવ મેળવ્યો છે.

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P. P. Khambatta

નોંધ: જ્યારે બધા અનુભવી ઓ ઉમેદવારી જાહેર પાડે ત્યારે આપણા મમાઈ બપાઈઓ વરસાદના સિસ્ટમ શરૂ થાય અને કરાકરા ધુડાસા સાથે પાણી શરૂ થાય ત્યારે દુઆ ગુજારતાં

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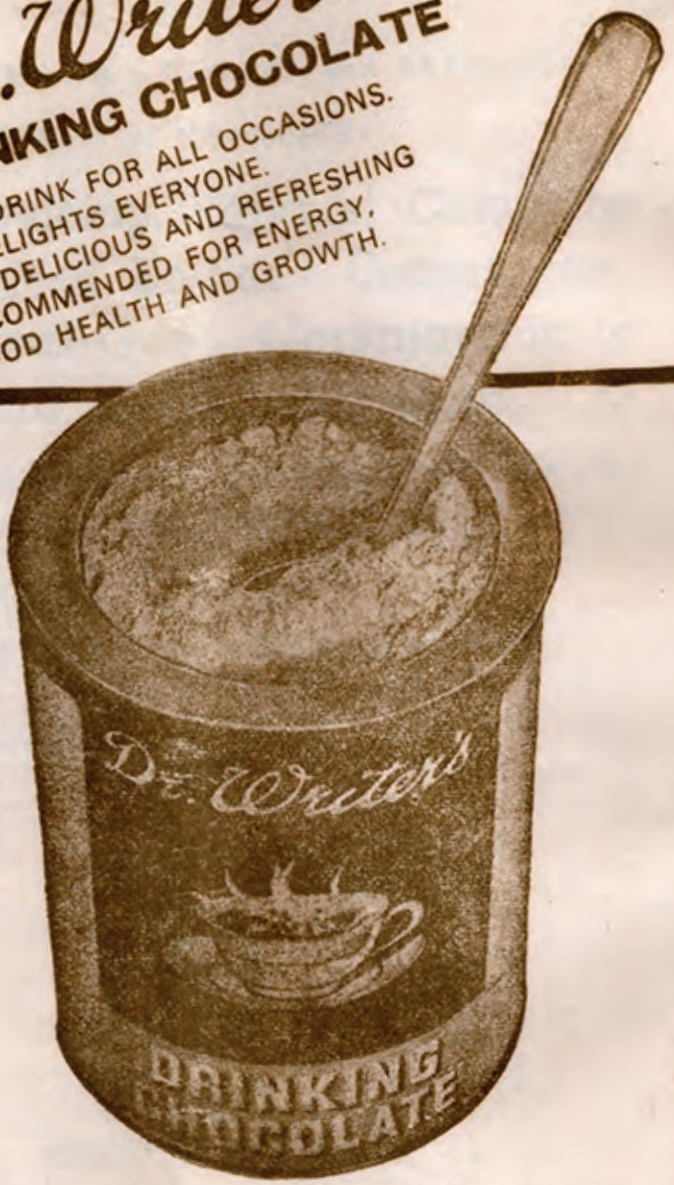
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