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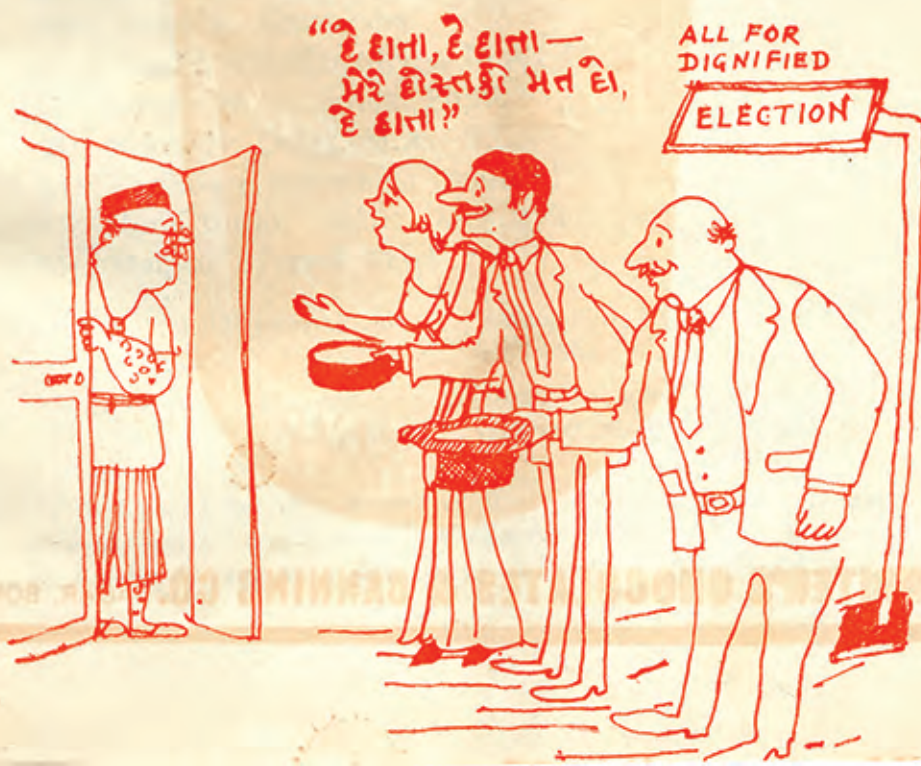
Paizand

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Pārsiānā

VOL. VIII.No. 12

October 1972

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EDITORIAL.

With this issue of October 1972 Parsiana completes eighty years of publication. For a few months from November 1964 Kaiser-i-Hind Press Press printed Parsiana. On knowing that Mr. Rati Balsara has brought his valuable machine, namely, Linotype to Godrej Memorial Press I took it there and as the one and only magazine in English of the Parsis aiming at promoting interest in Zoroastrian religion and Parsi way of life Mr. Erach Nadirshaw and Mr. Sapur Desai welcomed the move and actively helped the idea. Even before its publication the advice and encouragement received from Mr. Erach Nadirshaw were instrumental in my finalising the decision to publish it.

Printing rates were fixed by Mr. Erach Nadirshaw in consultation with Mr. Sapur Desai and they were reasonably raised from time to time as warranted by changing circumstances shown to them by Mr. Murti, the Manager of the Press.

Everybody in the Press was so co-operative and eager to be helpful for nothing more than a pleasant smile. Mr. Murti of sweet tongue, Mr. Shantaram (assistant Manager), of unpredictable hilarity, Mr. Balsara a dignified veteran in printing line, Mr. Chubb resourceful of anecdotes and limericks made a congenial melody crowd. The entire atmosphere was humming the tune of the brotherhood of man--sisters having been isolated across the threshold.

During pre-publication Survey through postal advertising 1100 persons replied to become subscribers. This meant 33% response from 3500 telephone users of Bombay as per its Directory. Statistically 20 % to 25 % response to postal advertising is usually considered satisfactory by advertising agencies. Several of our Trustees were interested and helpful. Why?

A little before Parsiana was published the Parsi Panchayat had tried to publish a paper on their own. Mr. Jal Bulsara was to be its Honorary Editor for Rs300 p.m., plus one typist for Rs250. and a peon for Rs150. They could not collect more than 25 subscribers. The vision flopped. I took up the thread because of my conviction that an English medium magazine is needed and I had first hand experience of advertising, block-making, printing, publishing, distribution etc because of my part-time appointments in several such concerns.

Out of 1100 replies in affirmative only 450 sent subscription amount and Parsiana then slowly and patiently built up a total that could make it viable for all these eight years and could attract advertisers. Mr. Framroze Poonawalla, his sons and nephew have all these years supplied blocks entirely at their expense; smoothening out my feeling of indebtedness by saying that as the cause is good they love to share my burden. I like it too. Jame-Jamshed and Kaiser-i-Hind have cheerfully extended their helping hand whenever requested.

In the seventh year of Parsiana some unpleasant incidents were happening unnoticed in the Press and the adjoining Institute, which late Mr. Manek Mistry looked into and discovered and reported to the Trustees as fraudulent losses to the tune of Rs450,000. Mr. Bulsara and I decided to help the Trustees with necessary information about frauds and how they were committed. Instead of investing into our complaints we both were shown out (literally thrown out) because Lady Jehangir intended to shield culprits.

Late Mr. Kanhyalal Munshi had written a Gujarati play, namely, ~~EK~~ KHARAB JAN (one bad man). We do not know how but a copy of it entered the Press and we noticed that. We think that ~~EK~~ KHARAB JAN is still lying there and we are out.

In or out Parsiana is continuing to give service and has planned to expand it to reproduction of old books and manuscripts. Meanwhile we go on. On into the ninth year to emerge triumphant with your good wishes.
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THE ORIGINAL EXTENT OF THE ZEND AVESTA.

THE NOSKS.

From the ancient writers as well as from traditional reports of the Parsees, we learn, that the religious literature of the ancient Persians was of a considerable extent, whilst the Zend-Avesta in its present state is a comparatively small book. This circumstance necessarily leads us to the conclusion, that the sacred literature of the Zoroastrians has experienced very heavy losses. Thus Pliny reports, on the authority of Hermippos, the Grecian philosopher that Zoroaster composed two millions of verses, and an Arabic historian ABU JAFIR ATTA VARI assures us, that Zoroaster's writings comprised twelve thousand cowskins (parchments). These reports might appear, at the first glance, to be exaggerations, but for the enormous extent of the sacred books of other oriental nations, there is sufficient reason of believing, that the number and extent of the books, ascribed to Zoroaster by his followers, was very considerable. Thus for instance, comprises, the text of the sacred books of the Southern Buddhists (Cylon, Birma, etc.), according to Turnour's computation, 4500 leaves, each page being about two feet long, and containing nine lines. The lines being written without any space between the words, we may conclude, that in one line there are at least as many as ten lines of any ordinary poetical measure. Thus 4500x2x9=81,000 lines of ordinary measure. Again the commentary extends to a greater length than the texts, so that there must be nearly 2,000,000 lines in the whole of the sacred books. The loss of most of these books, known to the ancient Greeks, is ascribed by the Parsees mainly to direct persecution by Alexander the Great, who is said to have ordered all the sacred books of the Persians, which he could obtain, to be burnt, except those which treated of medicine and astronomy. This

This report although it be the unanimous belief of the Parsees up to this time, is certainly unfounded; because it contradicts entirely all that we know of the enlightened policy of the great Macedonian conqueror in his treatment of nations conquered by him. To burn books, in order to uproot a religion, resembles rather Mohammedian fanaticism than Grecian policy; we, therefore, may consider this Parsee report to be based on confounding the Macedonian conquest with that achieved by the Mohammedans. But at that time most of the ancient literature was already lost. The real cause of this loss was, that in consequence of the Macedonian conquest Grecian civilization began to spread in Persia, which proved detrimental to the ancient religion. For 500 years (from Macedonian conquest 335 B.C. to the Sassanian accession to the throne of Iran 235 A.D.), the Zoroastrian religion seems not to have been supported by any kings, in consequence of which neglect it gradually decayed. During that period the greater portion of the ancient literature, which, on account of its language being dying out, had become unintelligible to the majority even of the priests, was lost. The Sassanids, then, in their endeavours to revive the Zoroastrian faith, were searching after all the fragments which still were extant and to their exertions we owe in the main that condition and extent of the Zend-Avesta, in which it has reached our time.

The names of all the books together with short summaries of their contents are, however, extant. According to the reports relating to them, the whole scripture consisted of twenty-one parts, called Nosks, each containing Avesta and Zend i.e. original text and a commentary on it. The number "twenty-one" was to correspond to the twenty-one words, of which the most sacred prayer of the Zoroastrians "yatha ahu vairyo" (commonly called Honovar) was composed. This division is artificial, and apparently, made for the purpose of bringing the whole of the once very extensive scripture into accordance with the number of the words of the most sacred prayer; each section of it to be headed by one of those holy words to which a supernatural power is

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ascribed. That such a division into twenty-one sections really existed cannot be doubted; for the names of several sections together with the number of chapters they comprise, and a short statement of the chief contents are still extant. I shall enumerate them according to the reports of them to be founded in two Rivayats.

NOSK- The word occurs in the Zend-Avesta itself Yas 9,22 in the compound: nachofracaonho studying the Nosks, that is to say the different parts of the Scripture. Its origin is uncertain, and I doubt whether it is of Arian origin. Undoubtedly the Arabic nuskah, pl. nusakh, transcript, copy of a book, is identical with it; but this word seems to be strange to the Arabic also; because its supposed root nasakha bears in the Semitic languages the meaning of 'sweeping away!', abolishing, which has nothing to do with writing.

THE RIVAYATS-are collections of correspondences and decisions of Dastours in matters concerning the religion. In the excellent library of Nushirvanjee Jamaspjee, High-priest of the Parsees at Poona, there are two collections of this kind, one called Borzu qivam eddin (collected about 250 years ago), the other going by the name Shapoor Baroochee (about 125 years ago). From these two collections my remarks are taken. The younger brother of Nushirvanjee, Dastoor Hoshengjee from Mhow, who lived for some time at Poona, was kind enough to furnish me with some extracts from these books. He is an excellent Persian scholar and well versed in all books relating to religion.

1. SETUDTAR or SETUD-YASHTS (Zend; ctaota, ctñiti praise, worship) comprised 33 chapters, containing the praise and worship of the Yazatas or angels.

2. SETUDGAR, 22 chapters, containing prayers and instructions to men about good actions, chiefly those called jadungoi i.e. to induce another to assist a fellowman. The word jadungoi occurs in

reciting Patet Ravanni. Here the living person recites patet for forgiveness to the deceased(Ravan).

3. VAHISTA MATHRA, 22 chapters, treating of abstinence, piety, religion, qualities of Zoroaster, etc.

4. BAGHA, 21 chapters, containing an explanation of the religious duties, the orders and commandments of God and obedience of men, how to guard against hell and to reach heaven.

5. DAMDAT, 22 chapters; contents: knowledge of this and that world (the future life), qualities of their inhabitants; the revelations of God concerning heaven, earth, water, trees, fire, men and beasts: the resurrection of the daed and the passing of the bridge chinvat (the way to heaven).

6. NADUR, 36 chapters, containing astronomy, geography, astrology, translated into Arabic under the name Yuntal; and known to the Persians by the name Fawamaz Jan.

7. PACHAM, 22 chapters treating of what food is allowed or prohibited, of the reward to be obtained in the other world for keeping the six Gahanbars and the Fravardagan. The festivals to be observed in the commemoration of the creation of the world. Originally they represent the six seasons of the year. The last five days of the year and the first five ones of the new year. During these ten days the Farvars (Fravashi) or souls of deceased are believed to appear in the houses. The days, therefore, are called Fravardagan.

8. RASTUSHTAI, 50 chapters (at the time of Alexander the Great only 13 were extant), treated of the different races or heads in creation, such as kings, High-priests, Ministers, and gave statements as to what fishes are Ormuzd's and what Ahriman's; there was besides a geographical section in it.

9. BURUSH, 60 chapters(thirteen of which only were extant at the time of Alexander the Great), contents; the code of law for kings, governors, etc; workmanship of various kinds; the sin of lying.
10. KOSHUSARUB, 60 chapters (at Alexander's times 15 only were extant), treated of metaphysics, natural philosophy, divinity, etc.
11. VISHTASP NOSK, 60 chapters (at Alexander's time only 10), on the reign of King Gustasp and his conversion to the religion and its propagation by him through the world.
12. CHIDRUSHT, 22 chapters, was divided into six parts:
1. On the nature of the divine being, the Zoroastrian faith, the duties enjoined by it;
 2. On obedience due to the king.
 3. On the reward for good actions in the other world, and how to be saved from hell.
 4. On the structure of the world, agriculture, botany, etc.
 5. On the four classes on which a nation consists, viz, rulers, warrior agriculturists, traders and workmen.
 6. The contents of the sixth division are left out.
13. SAFAND, 60 chapters on the miracles of Zoroaster, the Gahanba etc.
14. JARASHT, 22 chapters on the human life, from the birth to its end and up to the day of resurrection; on the causes of man's birth, why some are born in wealth, others in poverty.
15. BAGHAN YESH, 17 chapters containing the praise of high angel-like men.
16. NAYARUM, 54 chapters, code of law, stating what is allowed, and what prohibited.

17. HUSPARUM, 64 chapters, on medicine, astronomy, midwifery, etc.
18. DOMASRUB, 65 chapters, on the marriages between the nearest relatives (called qæetvo-datha); Zoology and treatment of animals.
19. HUSKARUM, 52 chapters, treating of the civil and criminal law of the boundaries of the country, of the resurrection.
20. VENDIDAD, 22 chapters, on the removal of uncleanness of every description from which great defects arise in the world.
21. HADOKHT, 30 chapters, on the creation, its wonders, structure, etc.

(GOOD THOUGHTS).

(A QUARTERLY).

A number of good Parsi magazines have gone into circulation and gone out of print. It is an indirect indication that we are not able to sustain continued interest in our matters. It is a failing which the Community must overcome. Success in anything depends on only one thing, persistence and unfailing continuity of sober interest. Nothing depends only upon likes and dislikes. They are fleeting and self-deceiving feelings which mostly misled man. No magazine gives everything which every reader likes. People read what they like, skip off what they do not. The criterion of sound judgment is not to be led away by shibolaths or sub-titles or or insist upon circumscribing its range to a cramped limitation. Several readers of Parsiana have committed this puerile mistake that Parsiana has deviated from its main objective stated in the sub-title.--New medium for old Wisdom. It has retained all the wisdom and has brought credit to the new medium. it survives because of that broad-based wisdom and most readers and all advertisers have acknowledged that. That is why Parsiana enjoys entire support of all advertisers and maximum or at least optimum support of almost all readers.

In early years several subscribers discontinued membership because they thought that too much pressurē feeding of only religious matters damped their interest in reading. Recently some persons objected to my bringing out Godrej Press matter into prominence. Little do they realise that Godrej Press matter is a crucial issue. It is the one clue by which many issues handled in a high handed manner to the detriment of the interest and self-respect of all members of the

Parsi Community could be clenched. Struggle against present group of Trustees will work out as a safeguard in the long run against a succession of Trustees. All Institutions enjoy some power and privileges which are to be used without damaging the prestige of others and without violating the common law. All the readers who will understand this principle will acknowledge the moral value of this struggle. There may be some who are genuinely incapable of grasping the meaning and the objective of this moral struggle. The rest may be pretenders or self-seekers or those endowed with very feeble conscience willing to crush it that statusquo may not be disturbed. They must know that no change for the better in the world has come in without hurting the archaic sentiments of some people. Parsiana is a paper with its courage of conviction and genuine appreciation of the essence of religion. It courageously writes without favour or fervour about high and not-so-high in the Parsi Community and all those connected with Godrej Press. Little do they realise that this item is adversely affecting the character and the future status of the Community. Some of the readers actuated by cheap sentimentality have informed the editor that because they do not like it the matter written about should not be printed. They have branded it personal. During my first visit to Mr. P.P. Khambatta candidate for Trusteeship in the coming election I made it clear to him when he talked in the same tune that in the Parsi Panchayat everything is personal. There is nothing impersonal and if he becomes a Trustee: Sahib (Sahib with a capital S) he should not be a carbon copy of the old models or a caricature of their party acrobatics. His loyalty may however lean upon those canvassing votes for him.

Writing anything vehemently against anything or anybody in the interest of the community is not bad editing provided what is stated is based on facts howsoever ugly, offensive or unworthy. The Times of India, the premier and potent voice of Western India in its Times Weekly always exposes all sorts of antisocial sides of life observed

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around. The quality of the paper is enhanced and not deteriorated by courageous exposures. Cheap sentimentality is the load that timid heart or bad conscience carries with it and wants to unload on stout hearts. My advice to them is that they overcome their inhibitions rather than remain crushed under niceties of decorum which is a false mask worn by Sycophants and week-kneed warriors in retreat. Throw off that mask, come out and help Parsiana. Truth need not be crushed- Business of a paper is to give facts not qualify facts.

Let us go back thirty years from today and open an issue of Humata of 1942. This has gone out of print even though its Editorial Board had all stalwarts on it. Mr. Behrangore Tehmurasp Anklesaria M.A.(Editor), Mr. Jehangir Hormusji Cama B.A.
Mrs. Gulestan Rustomji Billimoria M.A.
Sir Jehangir C.Coyajee Kt., B.A., Bar-at-law.
Dr. Behram H. Mehta M.A., Ph.D.
Mr. Pestonji K. Motiwala M.A., LL.B.

Going through the issues of Humata of those days we find that though it contained several subjects of Zoroastrianism also included a wide range of other subjects. In March 1942 issue of Humata on pg.12 Parsi Panchayat is criticised. We reproduce that not out of cussedness but for comparison to know from our readers what effective comments they can offer for or against.

"We are hardly able to understand the present methods and policies of the Parsi Panchayat. The assistance given at present is indiscriminate, unstandardised, and often indirectly even tends to be unjust. There is hardly any scientific evaluation of needs and the form of help which is given becomes wasteful. The cutting down of subsidies given to hard working families, who are hardly able to maintain themselves, should be greatly deplored. The consequences will be terrible if the living standard is reduced to the level of starvation

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and demoralisation. Doles were given at the wrong time, and now that they are gradually discontinued hardly anything has been done to take the place of this unhelpful system. Workhouses of the right type have not been organised, avenues of employment have not been created, the Panchayat has not created one single profit-making source for its own revenues, and it has done nothing to prevent unemployment by improving education and providing suitable vocational guidance and vocational training wherever they are needed."

PARSI PANCHAYAT OF BOMBAY.

COMMON PURPOSE & FISSIPAROUS TRENDS.

PANCHAYAT AND THE COMMUNITY.

ELECTION & ELECTORATE F&F.

Parsi Panchayat of Bombay is a factotum. It has emerged to this height through its laudable history of the past when it genuinely and sincerely acted for and on behalf of the Parsi Community with dignity and decorum due to each circumstance and every single person. What Mr. P.P.Khambatta now wishes to introduce in his manifesto as a Council of the Elders is no innovation. The Panchayat was once such Council and did help solve personal problems. Their advice was worthy and their word was law. Every member was a select wise man of the day. There were discussions on topics. There were no artificial group loyalties, no fissiparous trends, no meaning nepotism for worthless persons. They had interest of the Community at heart and no interest or aversion for individuals. All such traits in their character made them a highly respected team that automatically functioned as a Council of Elders. The last such member in the Panchayat to command respect from all others was Late Sir Cowasji Mehangir. His rectitude of purpose conferred upon him the right to direct and secured for him the willing submission of all the rest. In one of my personal letters to Lady Hirabai I pointed out his example as criterion of real Trusteeship. It misfired with her as Mr. Bajan was the target of the firing squad.

I had an interview with Mr. P.P.Khambatta whom his friends and admirers are trying to drag into our Panchayat. I found him a real gentleman just as I had heard about him from several quarters. However, on reading his manifesto I got the feeling that an eminent lawyer would

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be a misfit in a clumsy clique for a tug-of-war trying to pull him in as an innocent from abroad. We already have two lawyers and we already had three eminent lawyers. Mr. Mehrwanji Khareghat and Sir Nowroji Wadia (judges of the High Court of Bombay) and an Advocate Mr. Homi Banaji. There is no questioning their integrity and devotion to duty. During the former two the Panchayat members looked upon their duty as a mission. Later they lapsed to power pull and still later to air tight compartmental pressure tactics. Instead of Panchayat being one body it split itself into two teams, each team countering the proposals of the other in race for supremacy. There were many things good which could not be begun or could not be completed for want of harmony.

Mr. Homi Banaji was anxiously awaiting his time for retirement because as he said, nothing could be put through. With legal acumen there develops a sense of justice which he could not satisfy for himself. He persuaded, he struggled to arouse the sense of justice in the colleagues who were ever anon in combat trim. He expressed his despair that Panchayat has no room for gentlemen.

Mere addition of a man of law will not make Parsi Panchayat a just body. With two in it at present and even when there were three together no light was thrown on the essentials of justice. With three once again it may become a total black-out. A practising lawyer is basically a pugilist with the weapon of a big book in hand hunting for loop-holes in jurisprudence even as far back to forgotten days for some unrepealed law. Justice is only tangential touch. The nearest approximation to justice is the presiding judge, who too may surrender in utter despair to the unrepealed law, however unjust. Parsi Panchayat code is a code of unrepealed practices, which enjoy the force of unrepealed laws. In such a set up no one can be wiser than the prevailing atmosphere.

Parsi Panchayat is overwhelmed by problems on hand for which the have no finance. Prudent Mr. F.F.Khambatta has steered himself clear of any entanglement which may demand big finance. He has substituted finance by fantasy-two good-looking schemes-one a vulcanising plant for patching up marriage rifts and two a Council of Elders who would peep through human follies. My impression from interview is that Mr. Khambatta has not formulated any plan but as manifesto demands some mention of some plan it is a last moment grab of catch-ye-catch-can. His promoters know that man's memory is so short that no one is going to force him to implement his chimera. Probably the plans are tutored to him that the good man as he is may look good without putting anything into the life of the Community or pulling out anyone of the many evils now existing.

All the candidates for Trusteeship are tabulating the urgency problems of the Community.

(1). Housing problem.

(2). Problems of mixed marriages.

(3). Religious beliefs.

(a). On Housing Problem Mr. Khambatta claims to be giving advice. It the easiest thing in the world to do. What is the outcome?

(b). Mixed marriages are an evil from the Community's point of view. of the marriage:partners it is sociological change. How far the change is good, not good or tolerable is the assessment to be determined from wider angles. Mr. Khambatta has not given us any indicator of his angle of vision. Just a platitude makes us no wiser.

(c). Religious belief to be orthodox is a must for any Trustee.

The keenness for it which late Mr. Manek Mistry showed is worth emulating by all Trustees jointly and severally. Mr. Khambatta declares that he believes in deeds not in words. What deeds of religious conviction has he to his credit? A lawyer advising on religious institutions and their constitutions is no act of faith. It is reading of an agree

-ment, a document of gift or a conveyance. Any lawyer of any religious denomination should be equally competent.

Lastly it appears that he belies his own statement when he says "He belongs to no party". His canvassers are notoriously party conscious who accompany him hand in hand like blind leading the blind, should do from the tops of the election homes by Major Adarbad Irani as unfair tactics.

Kaiser-i-Hind is championing the cause of a lady canvasser. We are informed that anybody has a right to canvass, and if she has hold on 35 votes and wants to play the King-maker information has leaked out that the lady collected these voters with a little sharp practice over Late Mr. Manek Mistry. During election of additional members of Electorate "E" The lady requested the Jashan Committee group to let 16 of her members to be elected without opposition. Mr. Mistry agreed. On the election day she posted a number of hirelings at several points from where the electors would come. The hirelings accosted the voters and misguided them that an agreement was reached between all parties that candidates from NOX to NOY on the list shall be elected. When this ~~was~~ 35 voted wrongly Mr. Mistry and others came to know that they were tricked into her plan. Hot words were exchanged. Honest voting was subsequently obtained. If for Kaiser-i-Hind everything is fair we just point out a proverb "There is honour among thieves". In a non-representative indirect election system of ours this menace must end. If five such King makers in hands with 40 votes each we might as well wind up election and the five may declare the winner on phone. That is why Parsiana clamours for more broad-based election.

or even courtesy. For the rest of the members of the Community they adopt the White Man's formula "Keep the Nigger under". For then some may be pet dogs, some other dogs may lick their feet and get a morsel and the rest are relegated to Kennel Bombay where they may eat drink and be merry if they can afford or drudge and escape annihilation. The status of the seven sages is held sacred where no man shall peep in and woo be to him who looks in and questions the questionable seen therein. Mr. Savak Vakil and late Mr. Rustomji Siddhwa looked in. All things worth looking into were removed from their range of sight. They proposed to show the Trustees where they can find fusads or moneys for their schemes. But the Trustees have a theory of their own for their own self-assessment. The theory is if a cup is full how can you add anything into that cup? They assume that they are so brimful of wisdom, knowledge and understanding of day to day problems that any outsider making any suggestion is an unwanted intruder into their sacred precincts and must be kept out. In their opinion listening to anybody is derogation and anybody trying to intrude must be branded as a rebel and must be kept down as a social pariah. This dirty habit has worked alright with them since fairly long period and they think that without changing their ways they will be able to hold sway over the Community indefinitely. They are so compartmental in their outlook that the previous Trustee in charge of Godrej Press would not allow Mr. Manek Mistry, the Trustee in charge finance, to enter the press. He had to force his entry to discover frauds in the accounts of the press. Lady Jehangir passed this heritage of self-contained secrecy to a mere servant Bajan, who got puffed up, became a bloated pumpkin, acted foolishly, harmed good Zoroastrians and equally foolishly got support from some other interested Trustees. Bajan thought that by enforcing secrecy to a foolish level he will be able to secretly manipulate accounts and as in the near

PROBLEMS WITH THE PANCHAYAT.

When a boy or a girl becomes difficult by way of immature thinking and becomes crude by destructive or self-destructive activity so as to become a menace to the family or society is clinically labelled Problem Boy or Problem Girl. Same traits that younger ones develop they carry to the adult life and even beyond except those traits which remain self-corrected by reason of external pressure of social disapproval and family discipline. Few people, however, talk of grown up persons as Problem Adults. The inner imbalance of the Parsi Panchayat is due to the concentration and dispersion of Problem Adults within the body of the Panchayat itself with stooges of their own dispersed around some of them to work diligently to increase the concentration of Problem Adults in the Panchayat. Problem children and problem adults are characterised by their specific pattern of life, namely aggressive or submissive. There is nothing to choose in between them as each one is capable of harming the harmony of home or of council ^{or} the Wise where they fail to detect each elements or cannot part with them even when discovered. Difficulty in their detection lies in the unlimited subterfuges with which they present themselves. Enthusiasm for social service may merely be a mask to cover their earnest quest for power, prestige or even personal gains. It is will to gain rather than wish to give one's best to others.

One biggest defect in the Parsi Panchayat's August Trustees is their craving to be called "Sahibs" or "Sahiba". The appendage inflates their ego. They look upon themselves as all complete in prestige, proficiency and paramontsy. With control of a big prosocial Institution in their hands they gradually become anti-social in their out-look towards other members of the Parsi Community. They can either be good enough for them to keep company or too low for any consideration

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past he had thrown his own burden of irresponsibility in Navsari matter on the shoulders of Dasturji Mahiyar Kutar he would be able to do something similar with the Hon. Charity Commissioner. This mightly pleased Lady Jehangir. He missed the point that in the first case he was a long-standing accountant and Dasturji was just a Dasturji and could be entrapped in accounts. Here was a Charity Commissioner with accounts on his finger tips. The engineer was caught in his own petard.

As for children's education and health the Trustees are doing laudable work within their means. May be they are not able to expand this for lack of funds. But funds pour in - Rs1,600,000 (sixteen lacs) this year. But Lady must have earmarked Rs300,000 @ 10% to finance Baja's losing game. Baja's wasteful pay and Lady Jehangir's vanity go hand in hand. Trustees are told "hands off". AND COWARDS "KEEP OFF"

The Panchayat has no blooming chance of working in harmony. It is a boxing ring where challenges are thrown. Late Mr. Manek Mistry lamented that Lady had thrown a challenge to Trustees to see how they would throw out Bajan. There were three versus three then and Mr. Chairman as Problem Adult--Submission type--It is an offence under Charity Trust Act to hand over unrestricted control to any Trustee for any department. It is an offence under Charity Trust to run any business at loss or any business at marginal risk. It is an offence in the Charity Trust ~~not~~ to ruin any business except under maximum economy. Have your respectable Trustees Sahibs respected the law of the land in this case or have they flouted the law in spite of two lawyers being on the Board. Having known Mr. Boman Behram in relation to his Independent Congressite turn coat and having known him in the matter of Godrej Press episode we can safely rename him OLD-SODA-WATER-BOTTLE, because that could not stand erect. Here is Mr. Bomab-Behram to view. Here is Boman-Behram who first vehemently exposed the claim of Mr. Rati Bulsare as manager of the Press in place of displaced Murti and also manager of envelop department in place of Mr. Vesuna to be displaced. Lady Jehangir selected Mr. Bajan for

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absurd reason that he had won a case in Navsari Court by cleverness pitted against Dasturji Kutar as stated above. Mr. OLD-SODA-WATER-BOTTLE leaned over to Lady Jehangir's side; but wilfully connived at criminal propensities practised in the press under Mr. Bajan's management and brushed them aside as "Permissible offences". This man Bajan swore to the Trustees that as administrator he will manage press without the costly machine 'Linotype'--belonging to Mr. Bulsara and the machine and Bulsara both be thrown out by fair means or foul to make his position secure. Having committed herself the lady had already lost her balance and was desperate. Bajan learning the futility of a modern press without Linotype made Lady open her purse and an old junk of Linotype is purchased for Rs85,000. This contravenes the basic principle of Trust administration, viz, to run it with minimum expenditure. Here is maximum extravagance to throw ^{AWAY} a thing in hand and buy another.

If such are our Trustees how can we trust them? My dear Parsis-- Rise or be for ever fallen and let Trustees understand that even a worm turns. Under our National Constitution Indira Gandhi is answerable to the Parliament. Under Parsi Panchayat Constitution Lady Hirabai is not answerable to anybody. Don't sleep anymore, change the constitution and fight for a broad-based election, where your voice can prevail. God ^{WILL} side with Community not with Trustees.

*Lady Jehangir has destroyed God and
Trustees have Suspended the Prophet*

≡ S. I. R. STRING PULLING ≡

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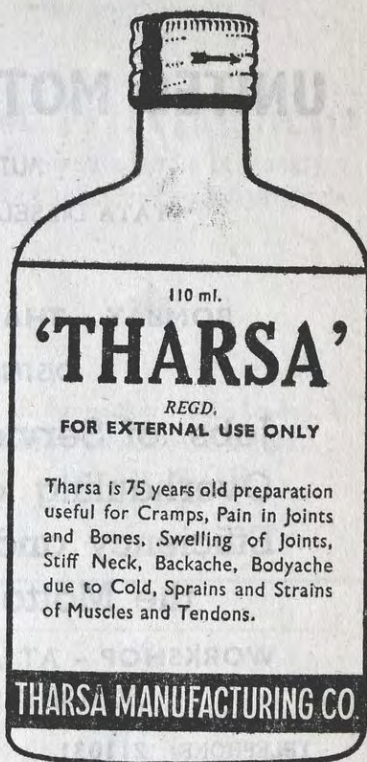
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