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FIRST FIELD MARSHALL OF INDEPENDENT INDIA

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CONTENTS

Editorial For Parsi Panchayat (an Industrial outlook)

Field Marshal Manekshaw

Calcutta Welcome J.M. Chatterjee

Chatterjee's Reply to Parsi's

Use and Significance of Ceremonies

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EDITORIAL.

FOR PANCHAYAT --- AN INDUSTRIAL OUTLOOK.

Chance and Probability laws practically never seem to work out well with Parsi Panchayat of Bombay whenever they undertake any Commercial venture for production of wealth for the Community. Identical units flourish under entrepreneurs of other Communities. There must be some Highest Common Factor. This H. C. F. is the incorrigible attitude of Trustees to man our workshops and Institutions with wrong men to manage them. If perchance they secure a good man, usually such person is thrown out to make room for Trustee's recommended pet. Efficient and self-respecting persons are the pet aversions of the Trustees and their immediate advisers.

The Automobile Repairs unit was working with profit so long as the manager was a simple earnest and honest soul. His posturing started immediately an upstart was to be accommodated. Upstart entered and down-trend started to end in closure.

Late Mr. Ardeshir Godrej gifted an agricultural land to put Parsi Youths in agriculture, an all-time occupation. White-collar men made it unworkable. A large piece of land in Nasik was sold for a song. Its proceeds of Rs. 50,000 were re-invested. Mr. Mehli Kanga's press was purchased for Rs. 35,000 and re-named Godrej Memorial Press. The Trustees calculated Rs. 15,000 balance as their master-stroke. That land is today yielding more than Rs. 1,50,000 a year as profit. Mr. Mehli Kanga is doing his share of the

disservice to the community of his birth by bringing job work for the new notorious press to support the ugly cause of lengthening the period of pampering of Mr. Bajan by Lady Jehangir. When I told him this he blushed.

An administrator with a dark record of recurring losses of Rs. 40,000, Rs. 20,000, Rs. 8,000 during three years of his service in the Panchayat. Lady Jehangir insists that he should be retained otherwise she will resign her Trusteeship. Despite split of Trustees into three and three and vacillation of Mr. Nadirshaw Mulla as weak chairman unable to put his foot down this refined blackmail dominated the Board, making a scapegoat of the Parsi community whose interest, honour and security they are required to safeguard. Here again Mr. Balsara, a veteran printer was dislodged. Mr. Bajan came in. He opened a gutter is still open to drain out community's meagre resources. The deaf and mute Trustees dared not throw out Bajan. Leaving behind her the above dismal record of controlled sole Trusteeship of the press the Lady has gracefully handed over her much prized portfolio with a moan, a sigh and a sob for Sohrab, to our new Trustee Mr. Khambatta.

Hope is now putting its head out because of Mr. Khambatta's lofty character, devotion to discipline and self-discipline. Such is the description of Mr. Khambatta from all quarters. It is a great thing to own the honour of such respectability.

It puts the onus upon him to live up to it. Gandhiji once said "Don't call me Mahatma" as that makes it difficult for me to live up to my title.

Prayers are said all around that bad influence may not spoil our new Trustees. Let him who can be his natural

(Continued on Page 17.)

GENERAL MANEKSHAW

BECOMES

INDIA'S FIRST FIELD MARSHAL.

" SALUTE TO SAM "

In the Ashoka Hall of Rashtrapati Bhavan Gen. Sam Manekshaw was ceremonially invested with the rank of Field Marshal.

" in recognition of his outstanding services " by the President.

A distinguished gathering, included the Vice-President, Mr. G. S. Pathak, the Prime Minister Mrs. Gandhi, cabinet members, and top civilian and army officers. Mr. Giri presented the army chief the insignia of his new rank.

Epaulettes consisted of crossed batons inside a wreath surmounted by an Ashoka emblem. The President slipped on the epaulettes on the shoulder straps of the uniform of the bemedalled Chief of the Army Staff.

Mr. Giri then presented to him the scroll investing the new rank and the Field Marshal's baton.

The ceremonial function began with the principal defence

The Field Marshal paid rich tributes to the "gallant forces" who had working hard during the India-Pakistan war and the liberation of Bangladesh. "The honour is not for me alone," he added; but is shared by all the gallant rank and file to whom I owe so much for my career and my rise".

Field Marshal Manockshaw will retire from effective service from 15th January but will retain his rank of Field Marshal all his life. LT. GENERAL BEMOOR will be the next army chief.

We Parsis have a long line of "firsts" to our credit - as pioneers in business, commerce, industry, education, philanthropy and even sport.

Now, India's Chief of the Army Staff, General Sam Manockshaw one of the most popular army chiefs India has known since Independence, has added an other admirable "first". He has become Independent India's first Field Marshal for his outstanding services to the country.

Field Marshal Manockshaw has worked very hard for nearly 45 years in the army, ending his meritorious career with the crowing glory of the victory against Pakistan in a war that was thrust upon us by General Yahya Khan in December 1971.

That smashing victory was master-minded by Manockshaw and achieved through direction and planning with vision and through military strategy that bespoke leadership of the highest order.

Sam Bahadur as our distinguished and genial Army Chief is affectionately called by his troops.

In his retirement, he want's to relax and take things easy by devoting himself to his hobbies-gardening and farming.

A D D R E S S T O

SRI JATINDRA MOHAN CHATTERJI, M.A.

AT CALCUTTA ATASH ADARAN

ON FRIDAY 20-10-'72.

Respected Sir,

We, the Parsis of Calcutta, take great pleasure in welcoming you once again amongst us this evening. In 1967 we had the privilege of offering you our respects and felicitations at a public meeting held at our Atash Adaran at Metcalfe Street. Since then, your fame as a student and scholar of the Zorastrian religion has spread far and wide and particularly amongst the Parsis of Western India. There have been repeated requests from individuals and associations in Bombay to persuade you, Sir, to visit that centre of the Parsi community and to receive in person the respect and the warm affection of the entire Community. Unfortunately, that pleasure has been denied to them because of your advanced age poor health. We, the Parsis of Calcutta have, therefore, gathered together here to offer you, Sir, on behalf of the entire Community, our felicitations and to express our sincere gratitude for your distinguished services in the

the field of Zoroastrian studies-particularly for your unique and enlightened interpretation of the teachings of our great Prophet Zarathushtra.

Forty years ago, the late Sri Ardeshir Nusserwanji-Di Eilimoria of Navsari published your first translation of the Gathas. Under the title of *Pisni Gatha s.* This was followed by "Ethical Conceptions of the Gathas", which has been very widely acclaimed. Thereafter, sad to say, the Parsis appear to have lost sight of you and it was only about ten or twelve years ago we, in Calcutta, had the happy privilege of "rediscovering" you. During all these years, your research and studies of the Zoroastrian religion continued and you had accumulated a wealth of knowledge for the benefit not only of the Parsi Community but also of the litterateurs of the world.

The Parsi Zoroastrian Association of Calcutta has the proud privilege of publishing four of your English works, namely:

1. The Hymns of Atharvan Zarathushtra
2. Atharvan Zarathushtra- The Foremost Prophet
3. Message of the Gathas as reflected in the

Masnavi of Jalal-ud-din Rumi

4. Gospel of Zarathushtra in the words of

Jalal-ud-din Rumi.

These books have achieved great distinction and have been acclaimed far and wide.

For the past many years you have continued to enlighten the public on the tenets of Zoroastrianism and to explain the TEACHINGS OF ZARATHUSHTRA IN YOUR MANY LITERARY WORKS AND ARTICLES IN THE BENGALI LANGUAGE.

Your humility and kindness, Sir, despite your great learning, and your simple and ascetic way of life are an inspiration to all those who have come to know you. In more ways than one way you have lived and are living the life of a true devotee of Maha Ratu Zarathushtra.

We, in all humility, offer you today, Sir, on behalf of the entire Parsi Community this address and gift as an humble token of our sincere regard and warm affection of you and request you to honour us by accepting them.

SHRI JATINDRA MOHAN CHATTERJI'S REPLY

TO THE ADDRESS : -

My Parsi Sisters and Brothers,

I am deeply touched by the words of appreciation that have been said in the Address presented by you. Your evaluation of my scholarship is much exaggerated, for I am aware that I am not very much of a scholar. Yet your praise is the expression of your love for me and I am very proud that I have got a place in your hearts.

When anything is said about my service to the Parsi Community, I take it rather lightly. For the Hindu and the Parsi religions are to me the obverse and the reverse sides of the same coin; they are inseparably connected, and in serving the Parsi Community, I serve the Hindu Community, that is to say, I only serve myself.

Asura Vedha of the Rigveda is no other than Ahura Mazda of the Avesta. The fact that Ahura Mazda is being worshipped in India under the name of Asura Vedha - and sometimes as Asura Mahat - is not so widely known as it should be. Take,

important mantras as :

Yatha Rudraya Sumav Asurasya Vedhas:....Rigveda

8-20-17

Where Vedha (i.e. Mazda) is identified with

Rudra, (i.e. Shiva.)

and

Yo purvyat Vedhase naviyase, Sumajjanayo

Vishnavo dadashati

.....Rigveda 1-156-2.

Where Vishnu is designated as Neo-Vedha (i.e. a development of Vedha-Mazda).

If Shiva and Vishnu, the two highest Gods of Hinduism, are truly different aspects of Ahura Mazda -and this is the definite assertion of the Rigveda, - then how can the Hindu and the Parsi help but cling to each other in an embrace of fraternal love!

Dr. Bhagvan Das, the great savant of Banaras, starts his Introduction to my 'Ethical Conceptions of the Gatha', 2nd edition, with the following words :

for instance, the Rigveda lines :

- a) Mahad Devanam Asuratvam Ekam.....3-55-1
- b) Mahad Tad Vishna: Asurasya Nama.....3-38-4
- c) Chakar Ta Krishnavan namam anyam.....
Yani Vrivanti Vedhaso Suteshu.....7-26-8

I would boldly challenge that it is impossible to understand such lines as these without recognising the identity of Ahura Mazda and Asura Vedha.

I have been in my own way, trying to impress this new outlook, and in a small hand-book entitled 'Vaidik Gita', I have collected together in a separate chapter, all the important mantras relating to Asura Vedha. Unfortunately in the matter of the publication of this booklet, I did not get the help of a vigilant friend like Brother R.T. Saklath, and the book was printed and published very slovenly, and it did not attract much attention. But that does not detract the importance of the mantras collected therein.

Maxmueller had spoken about the identity of Ahura Mazda and Asura Vedha. But he did not go the full length of the matter and did not point out the significance of such

"A fortunate accident introduced me to this ~~fine~~
I happened to read in the Modern Review of September
... 1933 a review of Sri J. M. Chatterji's edition of
the Gatha. I had never had a chance of reading any
of the Gathas in the original. Here was a chance. I
sent off a request to the Cherag Press of Navsari. I
received not only a copy of the Gatha, but also a
copy of the 'Ethical Conceptions of the Gatha', as a
free gift through the generous kindness of Shri A. N.
Bilimoria. A most agreeable gift it proved."

I would repeat the first sentence and say that "a fortunate
accident introduced me to this ardent champion of Mazda
Yasna, the late Sri Ardeshir Nusserwanji Bilimoria". In
1928, I ~~had~~ been serving as an Assistant Settlement Officer
at Berhampur, in the district of Murshidabad. I do not know
why, but suddenly, I felt an irrepressible urge to read the
message of Bhagavan Zarathushtra in his own words. I did
not know how to do this. I was quite ignorant of Zend;
there was no edition of the Gatha at that time in Devanagari
script, and the English editions seemed to me to be very
unmeaning. I thought that I should make an attempt

through Gujarati books. I enlisted myself as a subscriber to the Cherag. Soon after, I wrote to the esteemed editor Sri Bilimoria, that the phrase 'Naroish-Naro' of Gatha 48-10 seemed to me to be the root of the designation 'Narayana', so much current in the Hindu scriptures. He was exceedingly delighted with my interpretation and encouraged me to go on with such elucidation. And the result was the publication of the Gatha in devanagari script for the first time. It was a very fortunate accident of my life that I came in contact with such a fervent soul.

Another fortunate accident of my life was when some time in 1964, Sri R. T. Saklath came up to my house at Barasat and enquired if I thought of writing any more books. I replied in the affirmative. Since then, I have been writing and Sri Saklath has been collecting funds for the publication and the result has been the publication of the following books by the Parsi Zoroastrian Association of Calcutta :

1. The Hymns of Atharvan Zarathushtra
2. Zarathushtra - The Foremost Prophet
3. The Message of the Gatha
4. The Gospel of Zarathushtra

What the value of these books is, it is for the scholars to decide. I can only say that they point out a new way of approach to the Vedas and a new way of solving the Hindu - Muslim tangle.

The burden of financing these publications has been born entirely by the Parsi Community. But for their kind help, I

would not have been able to express my ideas. And so, I come to this gathering not to receive any thanks, but to offer my heartfelt thanks to my Parsi Brothers for enabling me to say my say; the more so, as other people seem to be lukewarm about these books.

The Rigveda is the earliest book of mankind, and if there is in it undeniable evidence about the worship of Ahura Mazda, that is a matter that should interest not the Parsi Community alone, that is a concern for all serious students of the Veda.

There is an official High Court, the Sahitya Akademi, and a non-official Higher Court still-for-evaluating the worth of such new interpretations. That there is no blatant mistake in my interpretations of the relevant passages of the Rigveda is attested by Mahamahopadhyaya Dr. Gopinath Kaviraj, D.Litt., Radam Vibhushan, the highest authority on Sanskrit studies. And if my Parsi Friends hail my works, whilst others are silent about them, I cannot but be too thankful to these generous friends of mine.

Om Tat Sat Hon!

Calcutta : 20th October 1972.

M. Chatterji.

USE AND SIGNIFICANCE OF
RELIGIOUS CEREMONIES
BY P. B. WARDEN.

Amongst the educated people there is a belief that if we live a moral life we need have no ritual or ceremony. Ceremony is a weapon for inculcation of discipline and is common to all aspects of life-social, governmental, religious or any other. Belief in this discipline is a stabilizing force in formation and maintaining of character at high level by removing all feelings of uncertainty going with life. Concept of duty and responsibility which make mark of man of ceremonies when voluntarily accepted as common to all activities of life can help unfold our inner powers. Spending ceases to be a burden when inner soul satisfaction promotes it and spending is within personal limits.

Hindus have the belief that man should take up "SANYAS" after 50 years and a genuine sanyasi needs no ceremony, but even sanyanis advise ceremonies as good for good men.

Materialists are ignorant and unmindful of spiritual world we know as Minoi which regulates the entire universe including the material world by one law of "ASHA", the inflexible. Nothing escape its hold and nothing changes its mind which works with seven Amsaspands all of one mind and one aim.

Prayers and ceremonies put us in tune with these Minoi powers with or without the mediation of "Aalaats" or instruments catching the elective vibrations which give solace to the dead and blessings to the living; therefore the same prayers are said in our religious ceremonies for

the dead and the living. The same bell that tolls in " Marchi " ceremony reverberates upward to heavens and downward to people offering it followed by Patet or Tandarosti by the self-same Athornam, whose beggest " aalast ", the fire in front of him, distributes the vibrations accordingly. The ennobling effect of this ceremony is definitely felt specifically by those who ordered it and generally by all present around. To deny this effect, howsoever gripping or transitory, is to deny ourselves out recaptive power from sources other than commonly known to us. That means we are cramped. Nature is ever free and flowing. "If we bang the door the Lord may wait outside", ever awaiting to help us know life better.

Catching and amassing vibrations and redistributing them is not a vague fancy. It is totally true to nature. Recent studies of actinic rays and other emanations constantly barraging numerous heavenly bodies confirm this arrangement and re-arrangement in nature. What is confirmed today was known to Zoroastrian scriptures ages ago and is mentioned in Fravardin Yast. Several Astronauts have seen this phenomenon with their own eyes. College Students of physics study this peculiarity as refractive index of various reflective materials. Farohars catch and throw back light ray is true and real. Blessings are showered and spread is real " Heart of some with grace is filled if one ray of light with mercy guild the darkness of the night " - (of many a life) .

Nature's ways of bestowing blessings are unathomable. God said " Let Newton be and there was light ". Later God said " Let Gandhi be and there was fight (to a finish of the British Empire). It is a moral lesson that man of non-violence initiated fight under some blessings he had

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drawn forward himself for the lofty purpose of freedom and to retain which freedom comes a man of armed forces as a Field Marshal " Sam Bahadur ". Men of deep religious faith, truly, often advise men totally given to materialism.----

" Do something add to get even ".

That addity advised is faith in the higher order with or without ceremonies; with ceremonies it is often easier.

An oil-painting 36" x 30" on canvas is made by me in brilliant colours of the Sun thrown down light rays on Earth after the intermediary criss-cross of rays in heaven. It is for sale for Rs. 500/- . At present it is on 12th floor on Express Towers, Nariman Point, Bombay - 20, where several artists of repute have scrutinised it with favourable comments. Those interested please communicate to Parsiana office.

Continued from page 2.

good. Company elevates or lowers human qualities. But it is not universally true. Firm sound character is never affected by poor environment.

કયા કરી સકત કુંસંગ
ચંદન વીસ વ્યાપત નાહી
લપટ રહે ભૂજંગ

(1) What can bad association do. (2) Good tree like sandalwood catches no poison. (3) though cobra may coil around it.

An evil is an evil is an evil. To leave behind a precedent of evil is also evil. Significance of precedents should be obvious to Mr. Khambatta and to Mr. Vakil as half the working life of lawyers is spent in collecting and selecting precedents and this should dawn on them as naturally as other precedents ingrained in them. The other Trustees could not act boldly because they were involved and therefore committed. The new Trustees are neither involved nor committed. Did the old group of Trustees remain tongue-tied, despite repeated requests and challenges, and connived at complaints and condoned faults of Bajan because of their natural rights or fundamental rights to use discretionary powers in a bona-fide or mala-fide way? Or was it due to their wanting to suppress natural justice to those whom such justice ~~was, is and shall remain~~ in their due? That is a fit subject for our new eminent lawyer Trustees. Will they take it up if I submit it to them on the basis of a Revision Order in which the culprit or culprits and the aggrieved parties shall present their cases within their limits so prescribed? I shall limit myself only to what I have conveyed to the Trustees personally and individually and to what I have printed in good faith to enlighten the community. Let us measure our bona-fides.

In a small room opposite Godrej Press a European lady married to a Parsi was conducting doll making class. It was doing well but ended up on the death of the lady. In the same place thereafter about half a dozen Parsi Youths were engaged by the Panchayat. They did good wiring and repairs to electrical gadgets. They did good work and left their jobs as they were given no advantage of their earnings in profits. Readers! please collect your H.C.F. " People who have no vision shall perish. "

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golds; if you see yourself
in patterns of startling beauty;
if you want to stop the
world for a bold, dramatic
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flowing textures. And discover,
that beautiful colours
don't belong only in dreams.

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don't belong only in dreams.

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