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નરથુરત્ર-ચિત્ર-મહર્શીનનું સર્જન કેમ થયું ?

લેખક : મી. નવલ જેહાંગીરજી છછના

કોલકાતુરના રાજકુટુંબના તાલીમખાનામાં પોતાની ફરજો બરોબર બજાવીને મારા મમાવા સુરબીશ્રી રતનજી લીખાજી નિવૃત્ત જીવન ગાળવા સૂરત પાસેના સુવાલી ગામે આવ્યા ને વસ્યા. મારા માતાજીનું લગ્ન સુવાલીમાં જ થયું, મારા જન્મ પણ ત્યાં જ થયો અને મારા બાલ્યાકાળ પણ ત્યાંજ પસાર થયો. સુવાલીમાં શિક્ષણની સારી સગવડ નહિ એટલે મારા મમાવાની ઇચ્છાથી મને મુંબઈની સર સાહેબની શાળામાં દાખલ કરાયો, પણ મારા મોબેદ પિતાની એવી ઇચ્છા કે હું પણ એમની જેમ ધર્મશુદ્ધ બનું અને એથી, મોબેદી તાલીમ મેળવવા મને સૂરત પાસેની આઈનેજમાં ૧૯૪૦-૪૧ના વર્ષમાં દાખલ કર્યો.

સંસ્થાના વડપણે ત્યારે એસ્વદ પુરશેદ દાખુ જેવા અધ્યોક્તાન હતા. બાળતરૂનું શિક્ષણ મને મોબેદ જમશેદજી માણેકજી તુરેલ આપતા. શાળામાં અંગ્રેજી, વિજ્ઞાન, ગણિત, ઇરાની ઇતિહાસ વગેરે વિષયો પણ શીખવાતા. યોગદાંત્રગીરીની પરીક્ષા મેં પહેલા વર્ગમાં પસાર કરી હતી-મેં ૧૦૦માંથી ૯૯ ગુણ મેળવ્યા હતા. આ બધું હું શીખતો ત્યારે પણ મારું મન ચિત્રકલા તરફ દોડતું હતું. એ વિષયમાં હું બારે રસ લેતો અને જીલટ ધરાવતો થયો હતો.

સૂરતની આઈનેજમાં સાત સુખી સાલ પસાર કરી હું બહાર પડ્યો. આહીં સખત શિસ્તમાંથી પસાર થયેલો તેના કાયદા હવે અનુભવવાના થયા. મુંબઈમાં કોટની ગામડિયાની અગિયારીમાં હું મોબેદ બન્યો. અગિયારીની ફરજોમાંથી રાતના સુકા થતાં હું ચિત્રકલાનો અભ્યાસ કરતો-અલબત્ત ત્યારે મારી નાણાંની ગુંભશ નહોતી અને સમજણે કાચી હતી. હું આંટરોડ પરની નૂતન કલાનિકેતન આર્ટ સ્કૂલમાં દાખલ થયો અને ત્યાંની એલીમેન્ટરી, ફર્સ્ટ ઇયર અને સેકન્ડ ઇયરની પરીક્ષાઓ પસાર કરી. એ પછી હું ઇન્ડિઅન આર્ટ ઇન્સ્ટિટ્યૂટમાં જોડાયો અને એડવાન્સ સુધીની પરીક્ષા પસાર કરી. દિવસ દરમિયાન મોબેદી કરતો અને બાકીના સમયની મારી એકમાત્ર મોજ ચિત્રકલાનો અભ્યાસ હતી. ખિસ્સામાં ચાકુ, રબર

સૂરત પાસેની આઈનેજમાં રહીને આશ્રયનને લગતી તાલીમ મેળવનાર બાઈ નવલ છછના ચિત્ર-કલાના અભ્યાસારી પણ છે. સદ્યુરુ જરથુસ્ટની જીવનકથા તાજેતરમાં ચિત્રો દ્વારા બહેરમાં રજૂ કરવા એમણે બારે મમ લીધે છે અને ચિત્રકલાના રસિયા આશ્રયન તરીકે સમાજમાં આગળ આવ્યા છે.

અને હાથમાં સ્કેચ બુક લઈ હું ગુંબઝ નગરીમાં જ્યાં-ત્યાં ફરતો અને મારા ચિત્તને આકર્ષી લેતી સજીવ કે નિર્જીવ વસ્તુને ચિત્રનો દેહ આપતો. એ પ્રમાણે જે સર્જન થતું, એથી હું પ્રસન્ન થતો.

એક સવારે તારદેવ પરની બારડીવાળાની અગિયારીમાં હું કિયાકામ અંગે ગયો. ત્યાં મારે એક આફ્રીનગાન ડો. પેસ્તનજી ખેરામજી વોઈનના મહુમ મહોરદાર બાઈ નાજમમાયના ચાલુ રોજગાર અંગે કરવાનું હતું. એ વિષિ મેં પૂરી કરતાં મોઝેદ લાઈશ્રી હોમી દીનશાજી લંડારીએ ડો. વોઈન સાથે મારો પરિચય કરાવ્યો. એમ કરતાં એમણે એવો પણ ઉદ્બેજ કર્યો કે ચિત્રકલામાં ભારે રસ લેતો હું યુવાન ચોક્કદાગર હતો. એ જ પળે ડો. વોઈન અને હું નજીક આવી ગયા. ગાંને ચિત્રકલાના પરસ્તારો હતા. એકના દિલમાં પોતાના મહાન પયગમ્બરની જીવનકથા ચિત્રોમાં ઉતારવાની તાલાવેલી હતી. એમને ચિત્રકલામાં રસ લેતો. એમને જાગર સાહેબની દીની ખીદમત કરતો એક યુવાન આશ્રવન મળ્યો. એમણે પોતાની યોજના તેના સમક્ષ રજૂ કરી.

એ અગાઉ ડો. પેસ્તનજી વોઈને જરથુસ્ત્ર સાહેબનાં જાણકતાં જીવનને ચિત્રો મારફતે પ્રકાશિત કરવા પ્રયત્ન કર્યો હતો, પરંતુ એ દિશામાંના એમના આદર્શો અને ભાવના ઉંચા હોઈ એમને સંતોષ નહોતો થયો. એમણે હવે અખતરા તરીકે જરથુસ્ત્ર સાહેબનાં જન્મ સમયનું એક વોટરકલર પિકચર તૈયાર કરવાનું મને સોંપ્યું. આ ચિત્ર દ્વારા એમણે મારી કલા, કદપના અને કારીગીરીની કસોટી કરી. ચિત્રકલા ક્ષેત્રે આગળ વધવાની મારી ધગસ વિષે એમને થોડા ખેસતા સર જે. જે. સ્કલ એફ આર્ટસમાં જોડાવાની મારી તીવ્ર ઇચ્છા સંતોષવા એમણે સહાય કરી. એમણે મને કામ સોંપ્યું, એ કામનું કામ આપવાનું ઠરાવ્યું ને નાણાંની જોગવાઈ થતાં નેકતાલેના નામદાર સર જમશેદજીએ સ્થાપેલાં કલામંદિરનો હું વિદ્યાર્થી બન્યો. મારા હરખનો પાર ન રહ્યો.

કલાના આ ધામમાં મને નિર્મળ આત્માઓનો ભેટો થયો. હું મેત્રિક પસાર થયેલો ન હોવા છતાં મારા ભલા શિક્ષક પ્રો. શંકર બી. પલસીકરના પ્રયત્નોને પરિણામે ડીપ્લોમાની પરીક્ષામાં બેસી શક્યો. આ સંસ્થામાંની મારી પ્રગતિ માટે મારા મિત્ર શ્રી. મધુ પાવલેનો પણ હું ઋણી છું. મેં ડીપ્લોમા મેળવતા મ્યુરલ પેન્ટીંગના ખાસ અભ્યાસ માટે મારા મયાકુલ શિક્ષક પ્રો. બાબુરાવ સાંડવેલકરે સારી સગવડ કરી આપી અને માસિક રૂપિયા ચાલીસની શિષ્યવૃત્તિ પણ મને આપાવી. અમે હાલ મ્યુરલ સાથે ફ્રેસકોનાં ચિત્રો તૈયાર કરી રહ્યા છીએ. કુદરતમા મલતા પત્થરોના રંગોની મેળવણીથી જે ફ્રેસકો બને છે તે સંકડો વર્ષો સુધી ટકે છે. અજંટા, જયપુર, ઇટાલિયન, ઇન્ડિયન ફ્રેસકો સદીઓથી હાલ સુધી મોજુદ છે. સર જે. જે. કલાશાળામાં મેં ઘણું ન જોયેલું જોયું છે, અનુભવ્યું છે. મને લાગે છે કે જે અનુકૂળ વાતાવરણ માટે મારું અંતર તલસતું હતું તે મને મળી ગયું છે.

ડો. પેસ્તનજી વોઈનની પ્રેરણા અને પૈસાના પ્રતાપે જરથુસ્ત્રસાહેબનાં જીવનનાં ૫૪ ચિત્રો હાલ સુધીમાં તૈયાર થયાં એમાં ૬ ડો. વોઈને તૈયાર કર્યાં

છે, ૬ શ્રી. શીરગાંવકરે, ૨ શ્રી. મહમદ અફસરે, ૧ શ્રી. ભાવેકરે અને ૧ શ્રી. એસ્થ વાડીઆએ બનાવ્યાં છે. બાકીનાં મારાં છે. આ કામ કરતાં અમને અઢી વર્ષ લાગ્યાં છે. પાક પયગમ્બરનાં જીવનને ચિત્રોનો આકાર આપવામાં ન્યાત-જતત-રંગ ધર્મના ભેદ વિના અમે લાગણીથી કામ કર્યું છે. ડૉ. વોર્ડન સિવાયના અમે સઘળા વિદ્યાર્થી હોઈ કામ કરવાનો સમય અમારી પાસે આજો હતો, એટલે આ કામ પાર ઉતારવામાં સમય વધુ લાગ્યો છે. વળી કોઈ ચિત્ર ડૉ. વોર્ડનને સંતોષકારક ન જણાય તો એ ફરી ફરી કરતાં પણ સમય જતો, એ પાછળ નાણાંનો વ્યય પણ થતો. પણ માથા પડે હૈલ-ચિત્રો છે (OIL-PAINTING) અઢી વર્ષની જહૂમત અમે જે સર્જ્યું તે તા. ૮-૨-૧૯૬૨ને દિને મુંબઈની સર કાવસજી જહાંગીર આર્ટ ગેલેરીમાં બાંહેરને બેવા મુક્યું. કલાના કદરદાન અમેસર સર કાવસજી જહાંગીરે અમારું આ પ્રદર્શન ખૂલું મુકી અમને એક પ્રકારે માન આપ્યું અને અમારી કામની કદરે કરી. ગુજરાતના માનવંત રાજ્યપાલ શ્રી. મેહરી નવાજજંગ તા. ૧૭-૨-૧૯૬૨ને દિને જિહવાડા પધાર્યો એ પ્રસંગે આ ચિત્રો ઈરાનશાહના પવિત્ર ધામમાં અમે રજૂ કર્યાં. જરથુસ્ત્રનો મહાન સંદેશ ઝીલનારા અને તેને વર્તનમાં મુકનારા જીવો જ્યાં જ્યાં વસે છે ત્યાં આ ચિત્રકથા રજૂ કરવાની અમને ઉમેદ છે. જરથુસ્ત્રના અનુયાયીઓ અને પ્રસંસકોના ટ્રેકાથી એમનાં જીવન અને એમણે આપેલા ઉમદા ધર્મને લગતી ધર્મીક વિગતો ચિત્ર સ્વરૂપે સજીવ અને પ્રચલિત કરવા અમને ઉત્કંઠા છે.

સૂરત પારસી ઓર્ફનેજમાં રહીને મેં ધર્મગુરુને લગતું શિક્ષણ મેળવ્યું. એ આશ્રમ સોનેરી જાંતી મહોત્સવ ઉજવે છે તેજ ટાંચે જરથુસ્ત્ર-ચિત્ર-પ્રદર્શન મુરખળીશ્રી ડૉ. પેસ્ટનજી વોર્ડનની મુખ્ય સહાયથી રજૂ કરાય છે એથી મને સ્વાભાવિક સારે આનંદ થાય છે. આ પ્રસંગે આ ઓર્ફનેજે મારાં જીવનનાં અગત્યનાં વર્ષો ઇરમિયાન મારા ઘડતર માટે જે કાર્ય કર્યું છે તેનું ત્રણ સ્વીકારું છું: અહીં ધર્મગુરુના ધંધાને લગતું જ્ઞાન મેળવ્યું તથા જે મહાન નળીએ એ ધર્મ આપ્યો એના જીવનના કટલાક પ્રસંગોને ચિત્રોમાં વણવા એ પછી શક્તિમાન થયો એને મારા જીવનનું સંભાળ્ય માનું છું, અને એ પાક પયગમ્બરના આશિષ એ અનુપમ સંસ્થા ઉપર અને સમસ્ત સમાજ ઉપર વરસતા રહો એવી સાચા દિલથી બંદગી કરું છું !

૨૧૨ કાવસજી અને લેડી હોરાંબાઈએ પ્રદર્શનમાં ઉત્તેજિત થઈ ભાગ લીધો હતો અને એવો મત બાંહેર કુદા હતા કે આ ચિત્રોને ZOROASTRIAN RELIGIOUS ART તરીકે પારસી લેસ્ટીજા સીરોગાંવ લઈ જાય, એઓના બાલને માલ આપી ગુજરાતના બધાં સીરોગાંવ પ્રદર્શન લઈ જવામાં આવડું હતું. ફિલકુલા અને ફરારીશી આમાં તો આવી રહ્યાં. રાજદવારી પાતાવરગાંવ લઈને ફરારીશી જુવો અને ફરારીશી હતું.

લંડન મહેશી મા. જહાંગીરજી ધનમુકીદ મુસી મુકુર્ષ ૧૯૬૦ માં આમાં તો આમાં તો સ્થિતિ કરી આમાં તો સુદે ડૉ. વોર્ડન પોતાના એવ મારાસ મુક્યાણુ કાવસજી અને સુદે સાદે વિમાન મારફતે લંડન ગયાં ત્યાં સુદે ચિત્રો લેવાઈ ગયા હતા તે જોશીશીમન એડેનેશીએ લીધાં હતાં. ડૉ. મા. જમરીક પાવશીએ વાનકુવર (કેન્ડા) મહે પપુ મગાવું હતું.

ઓ ગાથાના ગાનારા

રચનાર :— ફિરોઝશાહ ફરેતમજી મહેતા

પુન્ય પ્રભા છે આજ દીનની યાત્રુ એજ પયમ્પર પ્યારા;
દુઃખીયારી આ દુનિયા ઉપર વરસે તુજ અમૃતની ધારા;
નેક ચિચાર વાણી ને કરણી દીધાં એ મંત્રો ન્યારાં;
અજવાણી તે દુનિયા આખી ઓ ગાથાના ગાનારા!
ધર્મવીર! તુજ ધર્મજ શરે યુધ્ધ શીખવે છે હીતકારી
પાર કરાવે ભવસાગર આ હોય સંત કે સંસારી;
અધમ ઉધારક સખળ સુધારક રવાના રક્ષાબુહારાં!
આરાધું હું હેતે તમને ઓ ગાથાના ગાનારા!
જરથુશ્ત મહારા આદર્શ ઉત્તમ તું છે મુજની એકજ આશા,
જરથુશ્ત તહારી યાદજ મીઠી બુલાવે ફલ ગમ નિરાશા,
ઝાંખા છે તુજ રૂપની પાસે સુરજ ચંદરને સૌ તારા
આવો આ અંતરમાં બહુલા ઓ ગાથાના ગાનારા!

વધીશું ખસ હમે આગળ

રચનાર :— ફિરોઝશાહ ફરેતમજી મહેતા

સુતા શું વીરના સુતો, ઉઠો યારો ઉઠો આજે,
ગનામીનો ખરે ગર્જ, નાહી આગસ હવે ઝાજે;
પરોદર્ષ મુર્ગ પુકારે છે: “હુઠાવો ઊંઘનું વાદળ”
યથાનું નામ લઈ ખાલો: “વધીશું ખસ હમે આગળ.”
જમાવો જોશ હૈયામાં, મચાવો ધુન વૃદ્ધિની.
પુકારો: “જો પડી રહીએ, કમર પર ઢાંગ છે ફરતી,
હમારો કેમલો આતીશ, હમે ઉઠે જતા પ્રાણી
પડીશું પણ ફરી ઉઠેશું, હમે નાહી નેવતાં પાણી.”

કહો કહાં તક તમે ગારો કિરત જુના જમાનાની—
પુરાણ પહેલવાનો ને અસલતા આપ દાદાની;
કચુલ, વડવા હતા એવા. તમે શું ઢાળીયું આજે?
નવો લઈ લાભ જુનાશી. “હીં” કંઈ કોમને કાજે?

હા વધ વીરા હિંમત મદદિમાં વધ,
નેક નજર પ્રેમ પવિત્રમાં વધ,
જોશ હોંસ શાંત અપખાઈમાં વધ,
વિવેક ટેક ખુશ તમનતાઈમાં વધ.
તો વધ વહાલા, હુજર અક્યાસમાં વધ,
વહેવાર, જ્ઞાન ફિલસુફી સચ્ચાઈમાં વધ,
ખુશાલી થી રહે ખુદાઈમાં વધ.

PARSIANA
JUNE 1973

મરહુમ એશવદ બામનજી ખરશેદજી હસ્તુર-કુમાના.
 જન્મ
 શ્રાવણ ૧૫-૫ ૬૦ ૧૨૧૭ (૭ માર્ચ ૧૭૫૮) મૃત્યુ
 શ્રાવણ ૧૨-૬ ૧૦ ૧૩૦૩



જન્મથી ૫૦, વરસ સુરતના કદમ્બી આત્મચરિત્રમાં લખે તેથી, સાદી સંજીવ
 નીતીવાન એકમી જાણીને હાથે વેદની દવા નથી પાપા, ચેલિદી પંચાનીજ મરીજ
 કાળીમાંથી ૧૨૧૨ સુધી રૂ. ૧૦૦૦૦, નો મર્મ હરી ગયા.

PARSIANA JUNE 1973

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*Medicine in Avesta is withdrawn as
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 Germany*

THE ZOROASTRIAN ASSOCIATION OF EUROPE (INCORPORATED)

88 Compayne Gardens,
London, NW6 3RU.

April, 1973

A Summary of The President's Speech delivered at the Memorial Meeting held in honour of the Late Mr. J.D. Moos.

Members and friends,

We are gathered here today to pay homage and cherish our memories of a man who had served our Zoroastrian Community and our Association in this country. This gentleman is Mr. Jehangir D. Moos, who passed away on the afternoon of 11th March this year in Secunderabad, India.

Mr. Moos was born on 8th April 1898, the son of Doonabai and Dhunjishaw Pastonji Moos, both renowned families in Secunderabad. He finished his school education in Secunderabad, and then obtained a Bachelor of Science degree from the University of Bombay in 1919. After the First World War he came to England and qualified as an Accountant in 1922. Mr. Moos married Marietje Tulp in 1933 and had a long happy married life with two children, a son and daughter and four grandchildren. Later he gave up Accountancy for Stamps - Philately, and with hard work achieved an enviable reputation as a leading Stamp Dealer.

Mr. Moos from the very beginning of his stay in U.K. co-operated with the Parsees in London and helped the Zoroastrian Association without thought of Office or recognition of any kind.

In his early twenties, he joined the Theosophical Society and the Vegetarian Society. After the second World War, Mr. Moos started to take keen interest in the Zoroastrian Religion and studied it like a Scholar, the teachings of Prophet Zarathustra. He lectured to various Organisations, like the World Congress of Faiths, the Sufi Movement, the Jewish Organisations, the Theosophical Society and others.

In 1945, he was appointed a Member of the Managing Committee and soon after an Honorary Treasurer. Ever since then and right through the following 28 years of his life he served on successive Committees holding positions of Hon. Treasurer, Hon. Secretary, Trustee, Vice-President and President.

Amongst the various selfless and devoted services rendered by him to the Zoroastrian Community and to the Association in particular, the hardest task he undertook was the New Scheme for the establishment of a larger Zoroastrian House with its attached House of Prayer. In those days, the Zoroastrians House was at 11 Russell Road, Kensington, W.14, which proved to be too small for our growing numbers and needs. A General Meeting of Members was held on 26th May 1957. After a prolonged and wide search throughout London and after nearly 14 years of patience and perseverance, the present house was discovered, its potentiality thoroughly studied and finally purchased. This house is No. 88, Compayne Gardens, West Hampstead, London. Thanks to Mr. Moos, whose unflinching devotion and selfless service to his Community and the Association in U.K. brought this glorious fulfilment of a dream.

In response to the desire of an overwhelming number of members, the Managing Committee convened a Special General Meeting of the Association on 6th March 1966 and elected Mr. Moos an Honorary Member of the Association, in recognition of his long and outstanding service to the Association. This is the highest honour that is given by our Association.

The New Zoroastrian House with its House of Prayer at 88, Compayne Gardens, was opened on 6th September 1969. The members of the Incorporated Parsee Association of Europe (now known as the Zoroastrian Association of Europe) representing the Zoroastrian Community with their families and friends celebrated the important event in the history of the Association in establishing the New, larger and worthier house in London for the Religious, Communal, Cultural, Educational and Social needs of the members of the Community, permanently settled in U.K. and Europe.

During his work for this Association for a total of over 50 years, from the humblest to the highest office in the Association, Mr. Moos came across and had the privilege of friendship, trust, confidence and support of a very large number of people, philanthropists, community leaders and others in this country and in India, Iran and Pakistan. Honours were showered on him unsought as he was loved by all. We are the poorer for his passing on so soon but richer for his example and friendship.

Mr. Moos was looking forward to a happy retirement with his dear family. He returned to India on the 22nd of January to see his birthplace Secundrabad, and be with his ageing relations. It was there, at a gathering organised in his honour and while discussing the burning problem of the upliftment of the Mobeds, he collapsed and passed away into a higher existence. His body was cremated the next day at Bombay.

I pray that Ahura Mazda make us truly and sincerely grateful to cherish happy memories of this great and noble man, Mr. Moos, to whom we all owe so much today and for ever after.



Mr. Jehangir D. Moos,

'Asha' in Zoroastrianism

By

Sam N. Doctor

"At thwa menghi pourvim, Mazda yezim stoi manangha, Vangheush ptarem manangho, hyat thwa hem chashmaini hen-grabem, Haithim Ashahya damim, angheush Ahurem shyaothanaeshu." -Ahunavairi Gatha (Ys.31-8)

Transl: When I held Thee in my eyes, I realised Thee in my mind, O Mazda, as the First & also the last for all eternity, as the Father of Vohu Mano (Vohyman or Behman, the Good mind), as the true creator of Asha (Law-Divine, or Righteousness), and Lord over the actions of life.

"He is not mighty, Oh Zarathushtra, who is not mighty in Asha (Righteousness); nor is he strong who is not strong in Asha." Thus speak the Nasks (Tahm. Frgs., 103-104) of the superior power of the righteous or holy man, the 'Ashavan'.

Various religious teachers or prophets have given to man-kind different ethical precepts, and their cardinal teachings may be summed, up or summarised in key-words or key-maxims. Shri Krishna's message was - "get wisdom", Buddha's - "Forsake desire", Christ's - "Cultivate love", and our Holy Prophet Zarathushtra's - "Make thyself Pure". Thus 'Asha' is the key-word of the religion of Zarathushtra. Here, though, it must be said at the very outset, that Asha, or what we Zoroastrians call Ashoi, has a far deeper meaning and significance than mere 'Purity' (physical or ethical), holiness or righteousness. This we shall shortly see.

Now, to begin with, we shall go back into, history to elucidate the full significance of the term 'Asha' in several of its connotations. We shall briefly trace the development of the concept of Asha right through the religious writings of the main periods of history of our religion, starting with the pre-gathic period and coming down to the Pahlavi period:

The term 'Asha' has its origin in hoary antiquity, in Indo-Granian times, i.e., in a period even prior to the advent of the prophet, when the Vedic Indians and the Iranians lived united as one race of Aryans. The Indo-Iranians recognised or perceived a certain Universal or Divine Order in Creation. This Divine or Cosmic Order they called 'Rta' or

Contd../2.

'Rita'. This concept of Universal Order was gradually expanded to include Moral Order regulating human ethics, and the term 'Rta' acquired the moral significance of Righteousness. The Iranian 'Asha' is merely a variant of this vedic (primarily Aryan) term 'Rta'. Another more familiar and widely known Iranian variant of Asha is 'Arta'. In fact, the term 'Asha' is derived from the Avesta root 'Ar', meaning to go, move (on the Right Path) together with the suffix 'ta'. Hence, etymologically, we see that 'Asha' means to tread the Right Path, i.e., Righteousness. With the advent of Prophet Zoroaster, this ethical concept of Asha was developed to fullness, until the epithet 'Vahishta' meaning 'The Best' was suffixed to Asha, and Asha as the compound 'Asha-Vahishta' (Best Righteousness) rose in prominence to become one of the foremost of the Archangels or Amesha-spendas in the theology of Zoroaster. Thus, Asha's rank in Zoroastrian Angelology is among the divine heptad of the seven Archangels, the Avestan 'Amesha-Spentas' (Pahlavi Ameshaspendas) meaning the Bountiful Immortals, these being Ahura Mazda and His powers or aspects (emanations) personified as Archangels. The Archangel Asha-Vahishta, in the later persian language, came to be called Ardibehesht. Thus we see that the vague and partly developed idea or concept of 'Rta' of the Indo-Iranians had become dynamic, and highly ethical and spiritual with Zarathushtra.

Summing up, 'Asha' on the Spiritual or Universal plane stands for the Immutable Divine Law, Universal or Cosmic Order; while on the moral or ethical plane 'Asha' connotes Righteousness, Purity, Truth, Holiness.

Next, we shall see the role of Asha as depicted in the 'Gathas' which are the earliest of the extant Avestan scriptures, being the immediate recorded utterances of the prophet himself. In the Gathas, Asha stands for Ahura Mazda's own Righteousness or Purity, for "Asha is of one will with Ahura Mazda" (Gathic Yasna 28-8). In another place (Yasna 50-10) the Prophet says that the sun and the dawn take their course for His glorification through Asha. Or again, when Zarathushtra speaks of himself as a Zaoatar (Vedic 'hotar'), sacrificing priest, and says that he learns the straight or orderly way through Asha (Yasna 33-6).

Then again, in several Gathic passages we find Asha figuring in close association with Ahura Mazda and Vohu Mano (Behman), thus forming a sort of a Divine Triad analogous to the ethical triad of Humata, Hukhta, Hvareshta. One such passage (Yasna 31-8) I have already given at the head of this

article. In Yasna 29, we have a picture of the three holding joint consultations when 'Geush Urva', the soul of the world, prays for the appointment of a saviour.

In the Gathic Yasna 53-3, the Prophet advises his daughter Pouruchisti to seek fellowship with Asha; while in Yasna 53-5, the Prophet counsels marrying couples to strive to excel one another in their pursuit of Asha.

Now we come to Asha's relationship with Fire ('Atar') we know that Asha-Vahishta (Ardibehesht) is the Archangel presiding over fire, although in the Gathas Fire or Atar is to be understood (in most passages) in the spiritual sense as Inner Fire, the Divine Essence Itself. The reasons for the close relationship of Asha & Atar are not far to seek, for Fire, the emblem of Light, is symbolic of Truth & Purity (Asha). In the Gathic Yasna 53-4 we are told that Ahura Mazda's Fire has strength through Asha, while in the Haptanghaiti (a body of 7 yasna intermediate in point of time, between the Gathas and the later Avesta) Asha is 'bright' (Ys. 37-4).

At this juncture, having understood the term 'Asha' in various of its ramifications, we now turn to the short but one of the most important & potent prayers - the 'Ashem Vohu' which is based entirely on Asha. (Ashem, ashat, ashai and such other words being merely grammatical variants of 'Asha'), and which may be translated as "Righteousness (Purity) is good; it is the best. Happiness is to him who is righteous for the sake of the highest righteousness." Here Zarathushtra shows us the true path, the path of Asha or Purity. Here is contained the most transcendent, but grim & austere tenet of virtue for virtue's sake. Truly, Ashoi is the highest & the most valuable of possessions or attainments. Ashoi in Zoroastrianism covers every field and function, and implies both outward purity of body & inward purity of mind & spirit. Outward purity, as is well known, is a characteristic feature of all Zoroastrian modes of conduct, worship & ceremonies; while inner purity is attained through the practice of good thoughts, words & deeds, and by meditation or prayer. However, meditation alone will not help, for here it must be clearly understood that Zoroastrian ideals are thoroughly practical. A Zoroastrian is to live a full and active life, & not merely sit and contemplate over ideals and metaphysical problems. Passive escapism & doctrines like that of Maya or non-reality of creation have no place in Zoroastrianism. Active performance of good works & service in the cause of humanity characterise the Zoroastrian saint, the 'Ashavan'.

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We now come down to the post-gathic period of the later Avesta (the period of the Vendidad, the Yashts, & the non-Gathic portions of the Yasna). Asha now figures mostly as Archangel Asha Vahishta (Ardibehesht) or the 'Best Righteousness'. The abstract now tends towards the anthropomorphic, but the spirit does not suffer thereby. Asha Vahishta is spoken of as "the greatest, best, fairest, the radiant, the all-good Archangel" (Yasnas 13-8, 37-4; Yashts 1-22, 2-7, & 3-1). He it is who smites, disease, death, fiends & the Druj (Ardibehesht Yasht, 14-17). The Vendidad (Fargard X - 19) has the following to say regarding Asha or purity: "Make thine own self pure, Oh righteous man; every man in the world below can win purity for himself, by cleansing his heart with good -- thoughts, good words and good deeds." Or again: "Purity is for man, next to life, the greatest good, that purity that is procured by the law of Mazda this demon-destroying law of Zarathushtra." (Vendidad V, 21-24). And so it is said regarding the righteous Ashavan that "A gift bestowed upon a righteous man is the best of all libations". (Nirangistan - '84).

Finally we come down to the Pahlavi period. References to Asha & Artavahisht (Ardibehesht) continue to abound in the Pahlavi religious writings. A few of these may be enumerated: Ormazd gives the Archangel Ardibehesht sovereignty in heaven, with the power of refusing admission therein to those who have displeased him. (Sad Dar, 11-5). The Dadistan-i-Dinik (C. III - 19) states that "A righteous man is the creature by whom is accepted that occupation which is provided for him - i.e., resignation & acceptance of one's lot - and is warily watchful in the world lest he be deluded by the Evil One." The books of Zatsparam & Dinkard tell us that Artavahisht accompanies Vohuman (Bah-man) to protect Zarathushst when he was born, and again at the court of King Vishtaspa to convince the King regarding the divine nature of the Prophet's mission. Incidentally, the abstract or spiritual aspect of the Archangel is not lost to the Pahlavi writers, when for instance we observe that the Pahlavi Shayast-la-Shayast records that Artavahisht is invisible.

The Avesta as well as the Pahlavi texts also speak of 'Druj' or 'The Lie', the adversary of Asha (Truth). In the Gathas 'Druj' figures as the eternal foe of Asha, though in the Avesta texts in general the title or epithet Druj is given to demons in general, e.g., Druj-Nasu of the Vendidad. Later, in the Pahlavi texts, Druj becomes a she-devil or demoness.

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And so the 'Druj' will ever vie with and hamper the works of Asha; but when we turn to Zoroastrian eschatological doctrines we find that Zarathushtra holds out a hope for mankind, when he says that at the time of 'Frashokereti', the Final Renovation, there will rage a final decisive battle between the forces of good & evil, which will consummate in the victory of Spenta Mainyu (the Holy Spirit) & of the Asha (Truth) over the Arch-demon or Arch-Druj (Angra-Mainyu), and the world will be restored to a state of Purity & Perfection.

S.N.D.

"Dinner At Eight "

(No water shortage)

Mr. & Mrs. Sorabji Sodawater
Requests the Pleasure of

Mr. & Mrs. _____

To witness the marriage ceremony of
their daughter

SHERMAI SODAWATER

with

KAIKHUSHROO COLONGNE WATER

son of Dorabji Dirtywater

At Eight Sharp (B.T.)

At Cama Baug

&

Thereafter to take Garamwater with hot-dog
for Dinner

WITH BEST COMPLIMENTS FROM:

Nariman Narielwater
Hormasji Homawater
Dinshawji Dilwater
Rustomji Rosewater
Themul Toiletwater
Meherwanji Mutkawater &
Burjorji Barleywater

Sillamai Saltwater
Gulamai Griewater
Jiloomai Jeerawater
Homai Holiwater
Najamai Nulwater

RSVP: Repondez S'il vous plait

Parsiana June 1973

16

નથી હોતા

પાર્સિયાના આવાજ

૬

સજ દેનાર ન્યાયાધિશ કદિ શક્તિ નથી હોતા
ધણી વેળા ઝુનેગારો બધા હોયિત નથી હોતા

નથી હોતા સિતાસુમિત્ર પ્રકાશિત સંવત્ર જેના
રહે કુલ સાથ કાંઠા તોયે સુવાસિત નથી હોતા

મરીબાની સિકાયત રાખતાં પહેલાં જ સમજી લે
અરેબીક કંઈ બધા પુલપતિ શોધિત નથી હોતા

અનુભવથી જ માનવ વિશ્વમાં પંકાય છે બાજે
પદાવેશ કદિ પોપટ જગે પંડિત નથી હોતા

ન પારેલું કદિ દિકામાં બની જાય છે અજ્ઞપાયુ"
પીવેલા લિપ પથ્ય ક્યારેય પ્રભાવિત નથી હોતા

તમારી સાગણી ઊઘી અમારા જોડના પ્રત્યે
અમરતાયે તમારા ખમાશ સંકુચિત નથી હોતા

કરીશ યત્નો "મુખી" દિલથી જરૂર તું જ જીતીશ મારી
જગે જ માનવી કિરમત મારી વંચિત નથી હોતા

PARSIANA JUNE 1973

"મુખી"



Personal

Tel: 454237

Goolrukh, 83, Worli Seaface,
Bombay 400 025.

Dated: 23rd May, 1973.

My dear Mr. Bajau,

This is to approach you with good intentions and good feeling towards you as my brother and you as brother to the Trustees and the community.

This approach is taken by me as Godrej Press incident is something that affects all the above said persons. It has now become the duty of every body directly or distantly connected or concerned with this episode to bring it to a more sensible conclusion as persons involved are all respected individuals in The Community and even outside of it.

You know all details, most of which are impleasant and by dirt of circumstances you are univessably taken as the author of them all. Details are needless for enumeration as you are the author or are blamed as author of them and are in full knowledge of them.

In socially oriented institutions like Charity Trusts justice is higher than law: You have on several occasions taken law into your hands and perverted justice to your end.

You know that Mr. Bulsara and myself have jointly sent a petition dated 2.2.73 to the Hon. Charity Commissioner to remove you. Therein we have mentioned sensible grounds for our complaint. A copy of that letter reached Parsi Panchayat through Commissioner's office on or about 5.3.73 demanding reply to which they have given a reply. That is to your knowledge, we have no direct access to that reply but from reliable hearsay we gather that the reply is evasive. It omitted significant facts and has attempted to shield Lady Jehangir from blame. We fully approve of that line of unexplained explanation. It is all due to you that we have come in clash with all the respectable persons whom we respected and do even now and of whom we shall always think and feel well.

But a struggle is a struggle and has to be carried out to the endurth a clear understanding of the end-result. All sensible people always wish that any dispute involving respectable contenders, on both sides, should end in conformity with their status and position they hold in society.

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There is a lot of acrimonious correspondence in which Lady Jehangir is implicated. Do you think we enjoyed it? No! Certainly not, We realised that too. But we and all others, including the Trustees do understand that the stand taken by her all this time was due to misrepresentation and misguidance by you to which initially she in innocence became a victim and then continued to remain a willing victim thereafter under some sort of strangle hold. If she retained you against the wish of those Trustees looking at you unfavourably she clashed with those who were so close to her in daily life for years together. If she let you go after piling up heaps of bitterness around her she would lose face. You are the man to engineer this stranglehold on her and it is now your duty to free her from this dilemma by acting as man and as gentleman by resigning from Godrej Press, no one is indispensable anywhere. You have repeatedly said that you do not want to stay but Lady forces you to hold on.

She is under a moral strain and you are contributing to that tension and making her go astray from the path of rectitude which is natural to her from her good breeding and traditional status. However, I had warned her in good time of the pitfalls ahead in which she would be trapped.

Due to her unresolved dilemma other respectable Trustees deviated or had to deviate from their true nature and inclinations and most reluctantly let you drift. Your record from 1969 to 1972 is a drift. This drift does not affect you alone, it affects Trustees, Trust and Community and complicates the matter with the Hon. Charity Commissioner who is puzzled why such indulgence is shown to you by Trustees. It is made clear to him by our letter of 2.2.73 that you took upon yourself the burden of recasting accounts from fraudulent losses to commercial losses. Thus you raised hope for miscarriage of justice in favour of Trustees. Perhaps your well-meaning but misjudged effort misfired and you could achieve nothing worthwhile in the interest of the Trustees.

Now the detailed reports are out and the misfortune of it is that several respectable innocents are involved. Mr. Damania's report is accepted. It puts fraudulent losses at Rs. 350,000 and business loss at Rs. 75,000 left to yourself you would have liked to reverse the figures knowing full well the unethical aspect of any wilful twisting of accounts as is unethical the twisting of the letter of the law to annul the spirit of justice, as you can recall.

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During our recent visit to the office of the Hon. Charity Commissioner a few days prior to his passing of orders on Trustees The Commissioner asked Mr. Dastur and myself why the Trustees did not get Murti arrested forthwith? His assistant referred to the file of reply of the Trustees and told him that they have submitted the matter to the police on 24th May 1972. That put him into rage saying " why? Why so late ? Peremptorily he instructed the assistant immediately to send orders under section 38/39 with instructions to Panchayat to reply by 15th May, 1973.

The delay was due to their expectation of Mr. Bajan possibly managing somehow to recast fraudulent loss figures into business loss figures. The fact of fraud was known to the Trustees very early by written opinions of two prominent Criminal lawyers Mr. Phiroz R. Vakil and Mr. Desai. This significant fact could never be outside your knowledge. To avoid the catastrophe for the time being you first mooted an interpolation of a partial audit by a very respectable auditor Mr. Yazdi Malegaon. You know that half truth is worse than lie. It is not like half a bread being better than no loaf. You were forced to liberalise terms of reference, yet Mr. Malagaon, as a gentleman could not go beyond his gentlemanliness to accommodate you. His audited report stands rejected for no fault of his. Instructed by you Mr. Boman Behram took up the cudgels and then withdrew. Sensible of him.

As for your persistent obstructions to the staff of Mr. Damania, the auditor of the Parsi Panchayat itself, you were warned by the Hon. Charity Commissioner and the Chairman, Mr. Mullan. The Charity Commissioner wanted detailed audit. The Charity Commissioner assigned the task to Mr. Damania, Mr. Damania has now submitted it in spite of you.

It is rumoured that all are now balmng you. Her own dilemma now pesters lady Jehangir and those trustees consistently trying to support the wrong man, you all the Trustees have now to look at you with a sense of the ridiculous for their feeling of frustration for relying on you much too longer, despite warnings of Late Mr. Mistry from within the Panchayat - and warnings from without through well-meaning respectable newspaper like Parsiana, devoted to the service of the Community, courageously against heavy odds of big money, wide circle of friends and broad spheres of influence. Its only source of

strength was truth and its only appeal to the Trustees was to lift up their eye-lids and see it. They did not and you led them on from complications to complications and created a queer complex, which is now on your head to unravel. YOU RESIGN.

Instead, Trustees went on squandering Trust moneys over you from 1969 onwards upto now during which your incompetence because patent and further confounded the incorrigible Trustees. Instead of facing truth of your unsuitability for the task they rendered the episode ignominious and made the ignominious episode their prestige issue. In whose interest was this extravagant wastage undertaken? To whose account should this extravagance be debited? Trust asset is nobody's play thing in the fancied hope of some idle illusion come true. You Resign.

In my letter of 2.2.73 to the Hon. Charity Commissioner I have reported that extravagance to support you at Rs.225,000 with details thereof. This contrasts most unfavourably with denial to grant only Rs.3000 to Mr. Balsara who initially wanted that sum of renovate types. He records a profit of Rs.11,000 during his managership of six months and debit figure on your account has amounted to Rs.225,000, that is behind all this jugglery?

A new machine is recently installed worth Rs.65,000 From 1969 to 1972 you are consistently showing losses. Where has the money come from? Is it permissible for Trustees to transfer any sum from any Charity Trust fund to prop up a tottering business unit under their care.

On 17th January 1973 Mr. Dastur and I requested Mr. Savak V kil that he should make a move to remove you. He had no good ground to support your continuation in the office. He just said apologetically " but we want to give him a chance ". Is this the first chance or the Nth chance? What chance did the Trustees give to Mr. Balsara? They gave none because some of the trustees mistook you for a saint and saviour.

The Trustees are now resorting to punting that you may get a Jack Pot so that they may perchance manage to raise their down cast head again. Perchance also has a chance the other way too, which our learned trustees shall not discount in going all out for you. Your very presence may land them into some fresh trouble. No one wants them in the ditch and I believe you too do not want them in

Contd../5.

further trouble. As a gentleman you resign and give every body a fair deal. Import of a machine cannot bring this episode to its end is certain. Mr. Boman Behram as a relative of Mr. Gutta of Union Bank has pushed the cat out of the bag, in his speech in The Press, for workers to fondle with the cat and get their applause for self and the Lady, and perhaps you too as their saviour. Condemnation of The Community's honour was not on the agenda.

Mr. dear friend Mr. Bajan. YOU RESIGN. You resign for my good, for good of Lady Jehangir, for good of the other Trustees and for good of the Community. If you like look at it as sacrifice for which God will reward you and we assure you that we shall do all we can to raise you in the opinion of every body. It shall not be your defeat nor our triumph. It shall be your noble gesture which we shall willingly acknowledge and liberally notify.

Initially our mutual relations between your good-self. Mr. Balsara and myself were so friendly and sincere. Whatever gave them an ugly turn may be left here and now, as mystery rather than trace them to their consequences. Awaiting your reply in 10 days on or about 2nd June 1973, I remain,

Yours V. Sincerely

The following part is written for printing after 2.6.73.

Explanatory Note: I am a layman and not a lawyer. If in roughly mentioning the figures of Mr. Damania's report to the Hon. Charity Commissioner I have crossed the limit of prudence. I hereby tender my apology to the Hon. Charity Commissioner who will not find it difficult to ignore my trespass as figures very close to them are already published in newspapers. I have not touched the details of the Report nor made any comments thereon.

Explanatory Note II

Characteristics of Trusteeship

With the inclusion of two law members on the Board of Trustees hope grew that law and justice which are fused as one in jurisprudence will prove effective in the administration of Parsi Panchayat. I had built up my hope on my preconceived notions of Trusteeship, in which I looked upon Trustees of the Parsi Panchayat not only as Custodians of our tangible assets but also as custodians of our intangible assets as our hope, faith, charity and conscientiousness. This outlook I have always maintained and mentioned in my previous correspondence with them.

On second thought I have discovered that Parsi Panchayat of Bombay has lost its original sense of values. Their dignified predecessors were highly respectable persons and highly respected too because they looked upon law in all its beauty and totality insisting upon the spirit and ethical aspects of law with the same earnestness as its implamentation. Late Sri Cowasji Jehangir of revered memory was amongst the Last of the Barons in the Panchayat Rule in whom the spirit of law was inseparably fused with the sanctity of Trusteeship and all that it meant. That made him and his breed trustworthy. I had written to Lady Jehangir that she had before her an intimately noble example to adhere to without being involved into politics or policy within the Panchayat. My suggestion went awry because of Mr. Bajan's superior persuasiveness over a very inferior rationalization that he had scored over Dasturji Kutar in a Navsari case. Over that I need not digress. I just mention this to show to the members of my community the wide deviating power of a false premise on human mind. This can very well be the basis of a Social Survey of the Parsi mind for us all to study the disproportionately wide diversion by an unrelated occurrence somewhere else. This has shaken our faith in our Trustees. The end justifies the means has become their new motto, which indicates or presages a moral crisis of the community percolating from top downwards, gaining or losing an issue is of every little consequence. The thing of greatest consequence is the insidious setting in of a deteriorating trend in the intellectual and moral aristocracy of our community from a cause so insignificant as a servant of the community ~~assuming~~ arrogance and corrupting our time-honoured

Seven. The Trustees owe their loyalty to the community. They owe no loyalty to a servant, their own and ours, of which they please take note and act upon. Let them realise it even though late that a press must be run by a pressman and not by a show man Mr. Bajan sticks to some Trustees like a leach and in their decision he is to be allowed to suck the community's blood. In the interpreted words of Mr. S.R.Vakil he is to be pickled and preserved for service in the Panchayat for several absurd reasons - under him the Godrej Press has continuously made losses from 1969 to 1972 without a break - under him envelope department which previously made profit of Rs. 90,000 per year is now making only Rs.15000 per year. He has successfully created disharmony amongst the senior and the junior staff of Parsi Panchayat - where entire staff hates him and old friends disown him - only Trustees do not desert him for he has caused such a wide split amongst them that it cannot be sutured without a break-through. He has to his credit a number of acts of lawlessness in the press and another set of distortions of law to pervert justice under his administration. All these facts are reported by me in writing to the Trustees. Such man they harbour, such man they go out of their way to connive at and condone. That should make you think. Are these not enough questionnaires for a social survey of the Parsi Panchayat to help us compile reliable data for our social survey.

Explanatory Note - III

Law and Justice

Lawyers loom large in the lobby of the Parsi Panchayat yet justice recedes further back with the recent load of two more because the private desire of Trustees outweighs the public need and its relative social values. What in a fully developed mind is implanted as nature to do what is right and to forbid what is not right is law. The rest is jurisprudence, a conglomeration of contradictions as a show-piece of human intellect built up as a super-structure ostensibly for the protection of human society yet so plaster and pliant that it can defeat its own end. Oliver Wendell Holmes has said law does not attempt to see man as God sees man; for more than one sufficient reason that the man of law

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can pull out from a volume of jurisprudence.

Our Trustees even though they be legal luminaries have dents in their minds and blind spots in their eyes which make it overwhelmingly difficult for them to think straight and to see clear. Frailties of human beings are also their lot and taking cover under them they fight stay of straight honest approach to the problem in hand, namely our problem adult Mr. Bajan. Once they are brought they stay brought in exchange for the honour of promotion to Trusteeship. Nowhere else are prejudices more firmly gripped to the exclusion of their personal convictions. Every independent honest person refuses to believe that our intellegent trustees do not see the wrong in Mr. Bajan and his continuity in the service of the Parsi Panchayat.

Mr. P. P. Khambatta gave me a sermon on my approach to the muddle of Godrej Press by Bajan as personal. I replied everything in Parsi Panchayat is personal. If such an intellegent person reported to be of unimpeachable integrity were to pretend that retaining Bajan in Panchayat is not a personal matter of few Trustees it can only mean that he is ill-informed or is posint a bluff.

Was he informed

- (a) That Lat Mr. Manek Mistry, Mr. Peshotan Hansoke and Dr. Aspy Golwala consistently and frequently struggled to throw Mr. Bajan out.
- (b) That Mr. Nadirshah Mulla, the chairman wished eagerly to see Mr. Bajan out but in his casting vote failed to muster courage of conviction. I therefore described him as Pendulum President. He should have firmly put his foot down long before, even as late as last month Mr. Peshotan Honsalia told me personally that all the time Mr. Mulla's sympathies were for the cause I was struggling for. I thank Mr. Mullan. Though he did not have the courage to cut off contention he has given me courage to continue the struggle. Thanks again.
- (c) That at least once Mr. Erach Naridshah too had the goodness to suggest that Mr. Bajan must go.

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(d) That twice Mr. Bajan resigned (or pretended to resign) and was pushed back into the office through the good offices of Lady Jehangir, nobody is indispensable anywhere why is Mr. Bajan indispensable for Lady Jehangir for Parsi Panchayat ? My letter to Mr. Bajan may be read as a preamble.

(e) That one Mr. Saujana had written a letter to the Trustees against Mr. Bajan. The contents were provable. Mr. Mistry was alive. He made an issue of it in the Board's meeting to throw out Mr. Bajan. The inquiry was smothered under a thick smoke that the complainants' address was wrong. The contents of the letter were the thing not the address.

My inquiry with one of the seniors of the office of the Hon. Charity Commissioner revealed that they go deep in the contents of even anonymous letters. I was connected with life insurance medical examination for thirty years and I know that every letter of complaint was registered, looked into and inquired about whether or not bearing name or signature or address of the sender. The motives of other offices and Parsi Panchayat office are far apart. In the former it is detection in the latter it is suppressio veri under cover of some suggestio falsi.

(f) That Col. Sohni as Director in Charge of Tata Hotels Ltd. had taken disciplinary action against Mr. Bajan and Mr. Savak Vakil interfering on his behalf obtained a letter for Mr. Bajan's good conduct (in 70th year of his life) from some senior officer of the House of Tatas so that contemplated action may not be taken against Mr. Bajan by Parsi Panchayat. It is rumoured that Mr. Nani Palkhivala also put in a word with Mr. S. R. Vakil for an

S. O. S.

(Save our Soli)

The action contemplated was by late Mr. Mistry with Mr. Peshotan Hansotia and others.

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Little wonder that grandeosi Gustadji of Parsi Panchayat told Mr. Dastur that Bajan will not be thrown out as "big big persons" are protecting him. In many offices people work under Indemnity Bond. In Parsi Panchayat Bajan may be working under an Immunity Bond. Parsi Panchayat is famous for its method of crushing any opposition against them. Without such immoral coercion they are incapable of maintaining their status. It is a general cry in all Parsi Papers that Panchayat is scared of taking the community in their confidence. If crooked ways predominate their working method the Trustees themselves may never gather confidence in themselves, little can they transfer confidence to others, because taking people into confidence is necessarily an exchange of confidence and not a method of parting with secrets. They have too many secrets to cover to develop confidence in themselves.

In socially oriented institution like a charity Trust justice is higher than law. Justice is higher than law in any case as can be gathered from the recent battle of wits in the Supreme Court where each side argued its case to determine whether or not the constitution was a guarantee of personal or social justice. The concept of justice was the crux. Individualising or generalising justice was the problem of policy. Not only that justice is everybody's due, not only that justice must be given but also it must seem to be given. Justice is not a back-door affair, as Parsi Panchayat Trustees try to make out in Mr. Bajan's case. If amongst trustees old or new "you keep bad company you must suffer" (Mr. Justice Hegde).

With all the precision, practicality and purposefulness of law law has been known to deny justice. That has given rise to a famous dictum that "the law is an Ass". There are countries with constitution which accept constitution as guide-line for implementation of justice. Countries without constitution go by precedents. As Parsi Panchayat has no constitution and the law is an Ass may be our Trustees are creating an asinine precedent for themselves to adhere to and for their successors to follow . Q.E.D.

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Mr. Bajan is a superb example of loyalty to the Panchayat. He joins Panchayat so to recast accounts that Trustees may escape any shir or any liability. When he finds that there is a joint liability he tells one of his friends that Trustees must be made to pay. The amount that can come to the Godrej Press account, he can thus make use of to run the press. The trustees richly deserve such double faced loyalty. In life you get what you deserve.

In the entrance of Fariyas Hotel Mr. Homi Banaji, a former trustee asked me before Mr. Erach Nadirshah, the sitting trustee "Kem Warden, taroo kai valtu nahi ke ?" It was a joke and an insinuation I said "no! nothing yet". But every dog has his day and we Pahrias of Parsis may have our day, some day soon.

The outlook of our trustees is so puerile and putrid. They beg, borrow or steal. Steal means transfer from one trust account to buy a 65,000 rupee machine to be put in charge of Bajan - Another S.O.S. effort - Nothing beyond that much. Supposing Bajan thereby earns a few thousand rupees for the press is that the solution of the present day problems of the community? Trustees? you have lost your vision of the future. I am writing all this for the good of the community, I bear no malice against anybody and wish nobody bears malice against me ". Act well thy part, there all thy honour lies ".

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FINAL APPEAL TO TRUSTEES.

"Act well Thy part There all Thy honour lies". If that be not true for you it may be true for Others. Better let honour abide in Thee.

MR. S. R. VAKIL - Your words are quoted verbatim, but Their version is "What I say is not what I mean unless I mean what I say".

MR. P. P. Khambatta - Your version That my doings are personally motivated is true. Are your doings ~~are~~ of a free or a Committed Trustee? Wherever we go we carry our shadow with us.

MR. N. R. MULLAN - Why does The law fraternity require Magistrates, Judges, Chief Justices and a Supreme Court Chief Justice?

Is it because Lawyers are not sure of themselves?

MR. B. BOMAN-BEHRAM: Respectability is social appraisal. Honour is self-appraisal.

The moment Mr. Sikri became Ex-Chief Justice There came up Three Aged Chief Justices. Most lawyers made a row about Committed Judges. Mr. Pal Khivwala with his Colleagues issued a pamphlet

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Will you Trustees with your Colleagues issue a pamphlet?

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and Then act honourably? P. B. W.

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The student energy can be disciplined and channelised for constructive national purposes only through a revivification of the religious impulses.

Religion provides the greatest voluntary agency for self-regulation and self-discipline. It is high time that we took positive measures to revitalise the sanctity of marriage; resurrect the healthy influence of happy homes; re-illumine our path with the living flame of spirit.

Compiled by Sigma Nue
Mirror, April 1971

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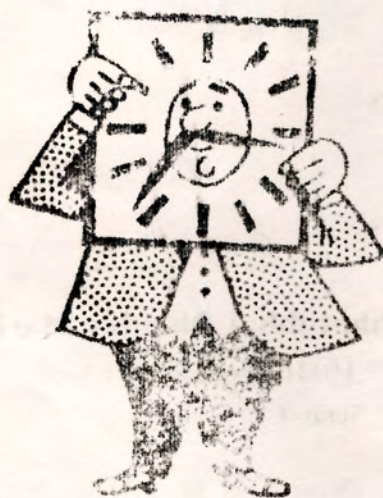
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