

THE LIFE AND WORKS OF JEHANGIR CHINIWALLA, THE VALIANT FOR TRUTH.

ONE WHO EXERTED CEASELESSLY TO KINDLE THE FIRE OF FAITH IN MANY.

By K. N. Dastoor

The day was the 6th of July 1947. The humans on the earth had, just 23 months before that date, completely delivered themselves to the devil by ushering the mass killing era; one of their gangs had dropped two atomic bombs on another gang killing thousands and thousands of their own species. The turning point towards the end of the so called scientific and progressive - but in reality destructive - civilisation had been reached.

A handful group calling themselves 'Parsis' and bickering and brawling about the meaning and definition of that word, had also arrived at the turning point of their existence, onwards to extinction. Their thousands of years old culture, which was founded on the holy word and the teachings, tenets and traditions of the Din-e-Zarathushtra, was fast crumbling.

On that memorable day, 6th of July 1947, a Behdin Parsi, who was by vocation a down-to-earth practical lawyer, but by contemplation, a mystic, came out with the first issue of a newspaper looking weekly "Parsi Avaz". It was not just one more political or party-line paper. It was intended and meant to shake up the Parsis from their religious slumber and expose the trickeries of those who deliberately attacked and blasphemed the very teachings, tenets and spiritual Institutions, for the preservation and protection of which their ancestors had abandoned their country, where they had an empire of their own; and arrived on the holy land of 'Avatar's, Rishis and Saints, Bharata.

That Behdin Parsi was **Jehangir Sohrabji Chiniwalla.**

"We, the humble students and servants of the late Baheramshah Navroji Shroff are dedicating this weekly to him, on the occasion of his 20th death anniversary which falls tomorrow (the 7th July 1947)," declared the first issue of Parsi Avaz. It had its first banner-line "Ustad Saheb Beheramshah nae apraan". The great and divine task - a "Mahayagna" - of Jehangir had begun. **The first flame was lighted - Oos moi Ujareshva Ahura...**

The flame continued to burn until Jehangir Chiniwalla breathed his last on 13th October 1973. Just about an hour before he suddenly bade good-bye to the earth, he had completed his last article on Dokhmenashini. The flame of Parsi Avaz was, in the 27 years of its life, made so bright and shining with the divine light of IIm-e-Khshnoom by Jehangir that there was nobody who could continue it in the way he did. At the behest of his good wife Goolchaher and his able son Sohrab, it fell on me to continue the weekly from 13th October 1973 to 7th July 1974, and then to close it down, with an intense pang of agony... What a Yagna it was, whose fire was burning for 27 long years! And how divinely it was adorned by the articles pouring from the mighty and Niagara-like pens of the brothers Faramroze and Jehangir. Homage to the parents of these two sons, who stood in the uninterrupted service of the Zarthoshti Din, every moment of their lives, and left a vast treasure of written IIm-e-Khshnoom - more than 30000 pages of printed books and articles by the elder Dr. Saheb Faramroz, and (27 x 52 =) 1404 issues of Parsi Avaz each having at least two articles by Jehangir! What a gigantic feat! Today, people are craving to read the issues of Parsi Avaz, whenever and wherever available. A project is in formation to have the old issues xeroxed. Dasturji Meherjirana of Navsari has made an extensive and excellent subject-wise index of all the articles published in Parsi Avaz! There are several Parsis, who have kept and preserved the 27 years long files of the weekly.

Who was this lawyer-mystic Parsi? What was the urge that pushed him to the monumental task? Surely, such lives, which are drawn in the circle of faith and love to live and die by it, must be vibrating with unusual and mystical guidance and events. Jehangir's was such a life.

The banner headline in the first issue of Parsi Avaz: "**Dedicated to Ustad Saheb Baheramshah**", was not just an ordinary journalistic expression. It was a concentrated elixir of all that had passed in the 49 years of Jehangir's life.

I joined Jehangir when studying for 2nd LL.B., in 1949. I had already drunk a few drops of IIm-e-Khshnoom through my revered teacher Dosabhai Desai, an apostle of love and humility, my uncle Bapaji (Rustom Dinshah Dastoor Meherjirana), an ever loving teacher and post-graduate Professor of Avesta Pahalvi, and my father Navrozji Dastoor, a pucca Pav-Mahal Mobed of about 72 'Nirangdin's. I began to help Jehangir actively in his huge task of publishing Parsi Avaz and that, on an auspicious evening, made me stand in the august but humble presence of his elder brother Doctor Saheb Faramroz Chiniwalla. Much water flew below the bridge thereafter in the lives of, the two brothers, and so also in my life. Looking back, I offer infinite thanks to Ahura, Asho Zarathushtra and their divine Agencies, who drove me in the boat of Chiniwallas, pleasantly roaming in the cool and confident stream of IIm-e-Khshnoom. I have observed, at first hand, the lives and works of the two brothers reverently and at times critically, till they breathed their last. All I can say is that the lethargic Parsis of our times do not know the spiritual greatness and stature of these two brothers... and that my life is barren without them.

Jehangir Chiniwalla was a complex personality. Like Professor Challenger of Arthur Conan Doyle, his love and anger both were overwhelming. I had experienced both. Sometimes did his anger taste sweeter than his love. I will give my reader some idea of Jehangir's spiritual romance with Zarthoshti Din and IIm-e-Khshnoom.

Pirojbai and Sohrabji Chiniwalla was a near - Khaetvodath couple. Pirojbai was a simple minded lady, an ocean of love, an angel, who, as Faramroze Chiniwalla writes in his dedication of the second Nikeez, was a fountain source of Asho Zarathushtra's auspicious heritage for all her children, a recipient and transmitter of Mino Ashishvanghahoo's blessings, which led her children on the shining path of Zarthoshti Din. Sohrabji was a colourful character. He was an athelete. He had, while in training as a wrestler, several times defeated a strong man, who later became the Wrestler Royal in the court of the King of Vadodra state. But that iron physique of Sohrabji contained a heart and soul, which were vibrating with faith and devotion for Zarthoshti Din. He had experienced quite a few miracles in his own life. He had a shop in Surat, where Sadhus and Fakirs of spiritual powers came to see him and displayed their mysterious abilities. For instance, when Jehangir was studying in school, he saw his father Sohrabji, bringing a Hindu Sadhu on his shop. In the presence of a few persons he alchemised the then current two-paise coin into a pure gold one, by putting it into his smoking pipe with some white powder. Sohrabji had met several Yogi's, Murshid's and highly advanced souls. He was an ardent follower of Zarthoshti Tarikats and rules of Ashoi, which often surpassed observances of Mobeds. From the age of 16, he recited Manthra prayers in every 'gah'. Even as he was dying (on 21st May 1931), he was observed chanting "Ferestooye...", the passage known as Avesta Patet, which also occurs in Khorshed- Meher Niyaishes and Hormuzd Yasht.

Pirojbai and Sohrabji had 4 sons and 2 daughters. Faramroze was the eldest. Jehangir was born in 1898. Like his parents and elder brothers and sisters, Jehangir had immense faith in the chanting of Manthra's. Destined to be an able lawyer, he was a man of many questions. Keenly observant and intelligent he was not amenable to any nonsense. His intelligence itself drew him to unshaken faith in the Din and all its spiritual institutions. Intelligence, when taken to its logical end arrives at the door of mysticism. It is a curious humour of God that the proof of this Truth emanates from the same physics, the science of matter, which, in the 19th century led humanity to Godlessness. But Jehangir's "Sanskaars" (natural intelligence with which a human is born) and his upbringing did not require any physics to arrive at that Truth. And its seeds inherent in him sprang up to the fragrant

flowers of faith and devotion, **when at the age of about 11, in his school days, he met his Master, Ustad Baheramshah Shroff.**

As is already narrated in this humble Parsi Pukar in the series "What is IIm-e-Khshnoom and Why?", Baheramshah Shroff was with the Saheb-Delans in 1875-78. He kept mum for more than 25 years and opened his treasure chest of IIm-e-Khshnoom in around 1906-07. Jehangir first met him at his school-age. Baheramshahji had his seat in Sohrabji's shop. As Jehangir grew up, he could observe Baheramshah with wonder and awe but did not hesitate to ask questions and express his doubts. From the beginning, Baheramshahji had a fascination for both the brothers, Faramroz and Jehangir, and as the latter events revealed, he was aware of the monumental roles they were to play in the propagation of IIm-e-Khshnoom and thereby preserving and protecting the Parsi faith amidst the present infidel and Godless psyche of humanity, until the divine intervenes and the Saviours of all Religions arrive.

Jehangir arrived in Bombay for his college education, in 1916. He joined Elephinstone College in the then "Previous" class. On one occasion Baheramshahji had told him that his destiny was to become a lawyer. Jehangir, however, was entertaining the idea of becoming an engineer. He was very clever in Mathematics. He had told Baheramshah that after passing from the previous class, he would enter intermediate science. Baheramshahji had made a little unpleasant face and said, "Try if you like, but ultimately you will have to take law". Jehangir did take Science, but had to go back to Arts after wasting an year in Inter-science. He wondered at Baheramshah's power of prediction. Later on, all his predictions about several events to happen in India as well as in the propagation of IIm-e-Khshnoom came true. **Baheramshahji was a Jyotishi, an astrologer par excellence, thoroughly versed in Iranian as also Indian Branches of the divinely wonderful science of Astrology.** He infused a love for that science in Jehangir, who later became a good astrologer and even the Vice-president of the Astrological society of India at Bharatiya Vidya Bhavan.

In his college life, Jehangir became a staunch nationalist actively supporting the then Congress in the freedom movement. **In 1920-21 he adopted Khadi clothes. Even the Parsi black cap he wore was made up of Khadi.** In the debating society of his college, he expressed his extremist views with great fervor and eloquence. He was an excellent orator with a roaring but sweet voice (say like Ustad Fayaz Khan of the Agra Gharana). When he raised his voice on the stage, he generated powerful emotions in the listeners. His presentation was clear, simple, colourful, artistically structured and full of sweet force conveying effectively and convincingly what he desired to convey to the audience. He had all the making of a nationalist leader. But for the turning of his life to Khshnoom, he would have become a great freedom fighter. He had come in contact with most of the then nationalist leaders including Dadabhai Navroji, Bal Gangadhar Tilak, Surendranath Banerji, Madan Mohan Malaviya, Lala Lajpatrai, Motilal Nehru, Rabindranath Tagore, Annie Beasant, Maulana Mohammed Ali and Shaukat Ali, Jinnah and Gandhiji. Because of his strong views expressed during college debates, he was denied admission to the Elphinstone College Hostel after getting his B.A. degree. The Principal of the college Alfred Lawrence Coverton gave an excellent certificate when he left his college duly graduated, but expressed his sincere regret for not being able to allow Jehangir to continue to stay in the college hostel while doing his LL.B.

But politics was not to be for Jehangir. All his talents and abilities were destined to be divinely directed for a greater, nobler and more spiritual cause - the Propagation of IIm-e-Khshnoom, ever standing by the side of his elder brother, Faramroze, the marathon writer and doyne of IIm-e-Khshnoom.

(To be continued)

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JEHANGIR BEGINS HIS STAGE - APPEARANCE IN 1922 WITH A SHAHNAMEH KIRTAN.

How Baheramshah Shroff Nonplussed a Christian Missionary.

Jehangirji's master, Ustad Baheramshah Navroji Shroff, was in the sacred and secret place of the Zarthoshti holy men during 1875-78. After coming out, he remained silent about his miraculous experience for more than 25 years. During this period of silence, a few people knew him as a Parsi, having a profound knowledge of horoscope reading and nothing more. Before Jehangir was introduced to Baheramshahji in about 1911 and during that period of the Master's silence, Jehangir had come across him from a distance, in an amusing incident, at Surat.

Jehangirji's father, Sohrabji, had a fascination for keeping she-goats as pets - an instinctive observance of an old Parsi 'tarikat'. He used to send his sons to bring grass for the goats. One day, it was Jehangir's turn. He was just a boy of 8 or 9. As he was passing by the clock tower at Zampa Bazar, he saw one Dr. Shilady, a Christian Father in his long robe, six feet tall with an impressive big beard. Jehangir knew him as the principal of the Presbyterian Mission High School. Along with him was a Hindu gentleman purported to have been converted to Christianity. He was known as Pittal master. Pittal means brass. It is used in Gujarati as an idiomatic word to denote something very base as compared to gold. Perhaps the Surti people did not like a Hindu to become a Christian and hence had awarded the base title to him.

The boy Jehangir saw that Dr. Shilady was giving a speech in the open place below the tower. He had good command over Gujarati. He was declaring with great force that nobody can see God, unless he becomes a Christian. It so happened that Baheramshahji was standing nearby. He also looked well-built with an artistic beard and the Parsi Paghdi, red in colour, like an impressive wise man from the East. He interrupted Dr. Shilady and entered into a serious argument with him. Only Christians would go to God and the rest of the huge humanity would go to devil! The arguments heated up. A big crowd gathered. In spite of Dr. Shilady's strenuous attempt to browbeat him, Baheramshahji did not retreat. His points were becoming stronger and stronger, and he put them in such a convincingly effective way that the crowd began to nod approval and Dr. Shilady and Pittal master thought it wise to wind up and walk away. The boy, Jehangir, was tremendously impressed. What a Bavaji and how cleverly he floored the big Principal-Father!

You must have read in the series of Articles in this humble Parsi Pukar: 'What Is Iim-e-Khshnoom and Why?' that Baheramshahji opened his treasure chest for the first time, after his quarter-century silence, before a small assembly of young boys headed by Manchershah Pallonji Kekobad, the headmaster of the Mission School, Surat. Chiniwalla brothers came into close contact with Baheramshahji through this brilliant truth-seeker Manchershah. Baheramshah had one of his seats at the shop of Sohrabji Chiniwalla, where he revealed many a matters from Iim-e-Khshnoom. Jehangir came to Mumbai in 1916 for his college studies. In vacations, his contact with Baheramshahji ripened more and more. He used to ask, at times critically, many questions to his Ustad Saheb. He had no difficulty in understanding many complex matters of Iim-e-khshnoom. Often he felt as if what Baheramshahji was telling him, he had heard before in some remote past. He told this to Baheramshahji who said that this was connected with Jehangir's own "Aasnideh Kherad". Every person is born on this earth with a certain level of intelligence and consciousness, which he or she had collected and gathered in previous lives. That is the reason why we find some people well-inclined towards mystical sciences of Religion and spiritualism, and some simply unable to understand a Jot of them. Some people have this in them dormantly and require a spark to ignite it.

Jehangir Chiniwalla's Parsi Avaz was, and this humble Parsi Pukar is meant to strike the spark. And by the grace of Ahuramazda, the spark does lighten the fire of Faith and devotion in many. At times I am stunned in thankfulness to Him.....

During my 24 years long contact with Chiniwalla brothers, I could see that their Aasnideh Kherad was beyond ordinary. When they were in mood to talk, gems of spiritual sciences were showered from their auspicious voice. I had cultivated a knack of bringing Jehangir in mood to talk on Khshnoom. So also with Doctor Saheb Framroze; but the approach required to instigate Framroze had to be different than with Jehangir.

When Jehangir arrived in Mumbai in 1916, the movement of IIm-e-Khshnoom had gathered good ground. Ervad Firoz Masani was at the helm. Jehangir was, however, not happy at the way in which some Khshnoomists were behaving in their over-enthusiasm. They were trying to practice higher Tarikats meant only for Aabeds and holy men, and some tarikats not at all in consonance with the present times. Jehangir, with his fierce common sense, could see that all this was not only beyond the capacity of ordinary Parsis but also was leading the Khshnoom movement in a wrong direction. He, however, had not the slightest idea that his elder brother and he would be at the helm of the movement in future. They had no ambition whatsoever to be the leading personalities to propagate IIm-e-Khshnoom, as they later became at the command of Ustad Baheramshah himself. Jehangir was firmly of the view that propagation of Khshnoom was a Himalayan task. One is required to have a certain way of life and certain frame of mind and thought. One has to be extremely conscious of one's responsibility and beware of the snares of ego and pride. One has to maintain certain character and should be in control of one's thoughts. He has to lead a life disciplined with certain spiritual exertions like Manthra-prayers and extreme humility. Without all this, Jehangir believed, nobody could be effective in propagation of Khshnoom. And a lawyer that he was to be, it was not for him to take up such onerous task. But nature was working otherwise.

A few years after Baheramshahji was brought to Mumbai, IIm-e-Khshnoom Institute was established. This was in 1910. The propagation of Khshnoom advanced slowly but surely and solidly. Within next about 15 years, Khshnoom reached quite a sizable part of the Community. Then obstacles started coming. As the Hindu holy books say, whenever a 'Yagna' (a divine Fire ceremony) is performed, the devils arrive to throw bones and dirt in the holy Fire. Whenever anyone tries to exert on the spiritual path, the satan tries to hurl him out. And satan's most powerful weapon is ego and pride. Some purported leaders of the Khshnoom movement thought themselves wiser than; even their Ustad Saheb, Internal strife brooded up. Baheramshahji knew what was happening and going to happen. As a preparation for the coming events, Baheramshahji, one day, did a strange thing.

Somewhere in 1922, in the classes conducted by IIm-e-Khshnoom Institute, one of the subjects was Firdosi's Shahnameh. Certain portions from it was read before the participants in the class and the mystical meanings, explanations and interpretations were presented. This was being done by Dinshah Masani, Phiroze's brother. After a time, Baheramshahji ordered Dr. Framroze Chiniwalla to carry out the Shahnameh readings.

One day, Dr. Framroze had a sore throat and was finding it difficult to read the Shahnameh. One Sohrab Banaji stood up and requested Baheramshahji, who was present there, to ask Jehangir to read. Baheramshahji agreed and ordered Jehangir to do so. With some hesitation, Jehangir started. That was a grand beginning. Everybody present was pleasantly surprised at Jehangir's style of singing Shahnameh. His was a sonorous and ringing voice. The meanings and Khshnoomic interpretations were beautifully presented. A beaming Baheramshahji was passing his hand over his beard and looking admiringly at Jehangir.

That was the modest beginning of Jehangirji's public life. One Ardeshir Homavazir of Dadar, who had a natural inclination to organise religious lectures and assemblies, approached Jehangir and requested him to do a public 'Kirtan' (singing and explaining) of Shahnameh. Jehangir flatly refused.

But Ardeshir was not to be browbeaten. He straightaway went to Baheramshahji and requested him to persuade Jehangir. Baheramshahji flowered out a significant smile. One auspicious day he called Jehangir, told him about certain events to come and sweetly ordered him not only to do Shahnameh-Kirtan but also start speaking Khshnoom from the stage. In obedience to his Ustad's command, Jehangir agreed. His first public Kirtan was in Pandey Dharamshala, and from that day till the last year of his life, for 50 long years, Jehangir did not look back. He delivered thousands of lectures and hundreds of Shahnameh Kirtans. (By the way, Ardeshir Homavazir was the father of Mrs. Coomi Dastoor of Dadar, who has continued her father's work of organising religious assemblies till today, at Rustomfaram Agiary, Dadar on every Behram Roj and Muktaad and Salgirah days. Chip of the old block Indeed!)

Jehangirji's mission of life had begun. To hear him speak on Khshnoom as also do Kirtan was a formidable experience by itself for every person present. His recitation of Shahnameh was ringing with clear and powerful notes of a Persian Raga. He had a natural way of altering his voice from a ringing metallic to a soft resonant. His Persian pronunciations of Firdosi's poetry were so exact and natural as if coming from one born in Iran and trained specially to sing Shahnameh.

Later on, it was less of the Shahnameh and more of IIm-e-Khshnoom. He was delivering more lectures than Kirtans. As to the writing of Khshnoom, Dr. Framroze was in charge. Jehangir did not write much of Khshnoom at that time. But 20 years after the death of his Ustad Saheb, Jehangir's marathon writing adventure began when on 7-7-1947 he came out with his 'Parsi Avaz' under the banner headline "Dedicated to Ustad Baheramshah."

(To be continued....)

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JEHANGIR HIMSELF SAYS...

"I had come in contact with Baheramshahji at a very young age and was accepting the Khshnoomic explanations with full faith. But my study-psyche led me to searching discussions with him... This enabled me to extract several important things from him. The explanations from IIm-e-Khshnoom used to confer on me wonderful feeling of spiritual delight and I had no difficulty or obstacle in absorbing them... I often used to tell Ustad Saheb, "Saheb! When I hear these truths of the IIm from your auspicious mouth, I feel that I am hearing something which I have heard in the remote past". He said, "I do understand what you are saying. It is a matter of your Asnideh Kherad."

- Translated from "IIm-e-Khshnoom ni Maktabni Tavaarikh" - page 95-96. (Parsi Avaz 24-12-1950)

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THE PUBLIC CAMPAIGNS OF PARSI AVAZ - 14 DASTOORS' "KHARDO", AND KHURSHED DABOO'S MOGLAI 'FATVO'.

The Great Mystic Bomanshah Hakim Adorns the Columns of Parsi Avaz.

The publication of Parsi Avaz from 7th July 1947 was a giant leap in the field of propagation of IIm-e-khshnoom. Jehangir Chiniwalla initiated his Afringaan, a Maha Yagna, on that memorable day. It was the time when the Western civilization had taken a sharp turn towards the devil's pit. The energy intentionally captivated by Mother-Nature in every atom of physical matter was violently released by man. A volcano had burst out in the psyche of the humans. The journey towards Godlessness which started just 500 years back had almost reached its goal. Here, in a tiniest of the tiny group of humans called Parsis, the faith towards its Din and its spiritual Institution had started evaporating. The community had a powerful Newspaper, Jam-e-Jamshed, which had for one and a half century kept up the fire of that faith burning in the heart of the community since more than a thousand years. Somewhere in the forties that newspaper was flashing signals of the deterioration of its lofty aim. The community had already started developing its lethargy towards the matters of Din. Few people could see the onslaught on the Parsi faith, which had kept the community alive and kicking for centuries. If Jam-e-Jamshed was on the point of changing its policy, another daily or weekly was the dire need. To float a daily was beyond the sources of Jehangir. He thought, he would try a weekly, and he did it... till his last day.

All along his life, Nature was preparing Jehangir for the gigantic task. He was nurtured in IIm-e-khshnoom right from the early youth. Ustaad Saheb Baheramshah Shroff had already entered in Jehangi's life.

He already had a few mystical experiences in his own right. The fire of Parsi Avaz was ready to be kindled.

When he initiated his Weekly, Jehangir had no idea of the formidable obstacles which were in store for him. His father-in-law Jamshed Shaheriar Irani (Moriabadi) offered financial help. One Rustom Motafaram, who used to write under the pen-name of 'Cinzac' offered all the administrative help.

But the forces of Ghanamin were hovering around the holy fire of Parsi-Avaz trying to find some way to extinguish it. The first victim was Rustom Motafaram himself. After about a year of publication, Jehangir became worried about the Weekly's eroding finance, which were in full charge of Motafaram. He first avoided Jehangir's queries. That led Jehangir to be angry and to ask for accounts. Motafaram (Cinzac) had no explanation. He promptly ran away and joined the enemy camp!

In spite of this and several other obstacles, Jehangir did not budge an inch. The forces of Ghanamin could not stop him from his Himalayan task. The blessings of his Ustaad Saheb and the Abeds of Daemavand were all along with him. I am personally aware that at times he was getting mystical messages from them.

In 1950-51, Chiniwalla family underwent a heavy emotional earthquake. Jehangir's daughter Piroja had a serious illness for about a couple of months. She, however, survived and got well. After a few months, one morning she suddenly died; she was only fifteen. The pink blooming flower suddenly withered away. It was all along a heart breaking time. I saw the two brothers facing the

calamity with courage and prayers. I am ever thankful to my 'Khoda' that in these dark days, I had the opportunity of standing by Jehangir's side in his task of publishing Parsi-Avaz. My eyes moisten when I remember his words spoken to me years later: "Keku! I will not forget for my whole life what you have done for me at that time."

Jehangir carried out several successful campaigns against the activities of the faithless, which included the then Jame Jamshed. When that daily had put forward one Faram Bulsara as an independent candidate for the Legislative Assembly, Parsi Avaz had a pivot role to play in getting him defeated at the election. The late master saheb Dosabhai Desai wrote a hilarious poem in Parsi Avaz on that defeat in a well known Gujarati meter, under the title "Toja bhagatna dhappa". It was a literal piece of excellent poetry. Many such amusing and sarcastical writings used to appear in Parsi Avaz.

POLITICAL PEACE - TREATY

One important campaign Jehangir had carried out through his Weekly in 1948-49 was against what was then known as (Draft Peace Treaty of 14 Dastoor.) This was an attempt to arrive at an alleged compromise between the orthodox camp and the faithless of the community.

In the guise of the peace-treaty, several faithless propositions (which were then termed as 'reformist') were advocated. 14 'Dastoor' were made to sign it, some by dubious means. However the two Dastoorji's of the ancestral line, viz. the then Dastoorji Kekobadji Meherjirana of Navsari and Dastoorji Hormazdiyar Mirza of Udwada refused to sign.

In spite of Jam-e-Jamshed's support to the draft, the just two years young Parsi Avaz organised a big meeting against the alleged peace document. More than 1500 Parsis attended the meeting and passed Resolutions discarding the Draft. Dastoor Dr. Hormazdiyar Mirza presided at the meeting and moved the main Resolution from the Chair. **This meeting surfaced up Dastoor Mirza as the priestly orthodox leader of the community.** In his speech he refuted many arguments of the small faithless group of Parsis against the spiritual Institutions of the Parsi Religion. The Resolution refuted the attempts made in the Draft to dilute the age-long tenets and traditions of the Zarthoshti religious and social life. **Dastoor Mirza in his speech referred to the utter lack of mystical knowledge in the Western studies of the Parsi Religion and quoted the words of no less a person than K. R. Cama, the pioneer of the Western studies in India, spoken on 13-2-1901 before an assembly called to celebrate his 70th birthday. Camaji's words were to the effect that nobody had taken any step in the direction of understanding the mystical philosophy of our Religion.** (Later on, after the advent of Baheramshah Shroff, Camaji had spoken similar words while presiding over the delivery of a lecture by Baheramshah Shroff. We have set out his words in the former issues of Parsi Pukar, vide the series under the title "What is IIm-e-Khshnoom and Why?"

DASTOORJI MIRZA TURNS ROUND

From that point of time onwards, Dastoorji Mirza presided over the annual Baj meetings of Baheramshah Shroff and Dr. Faramroz Chiniwalla, for 25 long years! His speeches on all these occasions are reported in Parsi Avaz from 1949 to 1974!! He spoke very highly about Baheramshahji, Framroz and IIm-e-Khshnoom! It is because of IIm-e-Khshnoom that the faith of our Community in the teaching and tenets of our Din was preserved and protected, Dastoor Mirza said often and often, in these Baj functions. Alas! After the death of Jehangir, Dastoor Mirza forgot his own words, and led himself towards the same so called reformist propositions, which he was deriding for the quarter of a century. I cannot think of any reasons that prompted him to have this summersault except that because of his too much egoistic emphasis on his own scholarship, the ever active negative forces succeeded to lead him astray. To me it was a spiritual climb-down for Dastoorji Mirza. It illustrates the fact that the Western studies can be poisonous for a feeble faith. Dastoorji! You don't know how many lamps you have lighted when you were with IIm-e-

Khshnoom. Come back Dastoorji! Please dissolve the inflated ego of being a Western scholar. The lives, which the Mobeds of your Iran-Shah village lived, were more instructive than any Bartholomaeas and Darmesteters. May you live long to realise this and bring back Khshnoom in your good heart

HERE COMES A MOGLAI BUFFAT

During the time Jehangir's Parsi Avaz was actively and effectively campaigning against the peace treaty of the fourteen, the late Khurshed Dabu, who was for some years the Dastoor of Wadiaji's Atesh Beheram and one of the 14, came out with his self-illuminated story that Beheramshah Shroff's IIm-e-Khshnoom came from some Mogal (Arabic) clan and it was systemised by Firoz Masani on the basis of Theosophy! Every word of this "moglai buffaat" was a lie. Dastur Khurshed Dabu wrote this in the Jame Jamshed of 3-10-1949. This was a blessing in disguise for IIm-e-Khshnoom and Parsi Avaz. Dastoor Dabu's 'Moglai fatvo' (as we in Parsi Avaz branded it) provoked articles upon articles from the disciples and students of IIm-e-Khshnoom, old and young with the varying ages between 21 and 85. Several direct disciples of Baheramshahji came out with many unknown facts about him and Khshnoom. The most noteworthy of them was **Bomanshah Hakim and Kaikhushru Choksi**.

Bomanshah Hakim was the direct disciple of Baheramshahji and a man of numerous mystical experiences, about which he never opened his mouth before anybody. But this moglai buffat was such a shock to him that in the last week of December 1949, I found myself in the presence of this unknown but great spiritual personality. A shining face with a fine long beard, and eyes laden with devotion, one look at him was sufficient to reveal that here was a man of "Amal", a devout and mystical chanter of 'Manthra.' All that I have heard about him from my friend Soli Contractor was before my eyes. To this day I remember the electrifying feeling the 'Fraado' from his shining eyes generated in me. Jehangir introduced him to me. He wanted to refute the moglai fatvo through a few articles in Parsi Avaz. We decided that he would speak out what he wanted to write; Jehangir would paraphrase it in proper language and I would take his dictation. These articles revealing, amongst several things, extraordinary events in the life of Baheramshahji are published in Parsi Avaz of 1st, 8th and 15th January 1950. We will, God-willing, print their English version in this humble Parsi Pukar. The articles are reproduced in "IIm-e-Khshnoomni Maktabni Tavarikh", recently published.

Kaikhushru Choksi was another disciple of Baheramshahji, who was induced to refute the moglai dish of Khurshed Daboo. In his articles, amongst several other facts and events, Kaikhushru described how Camaji was tremendously impressed by Baheramshahji's meanings of certain difficult Avesta words. Kaikhushru's articles are in the Parsi Avaz of 13th, 20th, 27th November and 3rd December, 1950.

Another campaign carried out by Parsi Avaz was in opposition of Parsi Punchayat's proposal to call a Samasta Anjuman Sabha for Burjorji F. Bharucha, who had participated in the alleged Navjot of the mixed breeds of Vansda. A counter requisition was organised and ultimately Parsi Punchayat dropped the proposal. Jehangir then organised a highly successful meeting to congratulate the Punchayat for their decision!

Apart from these public activities, Jehangir had some miraculous experiences from his young age. To these I will now turn.

- K. N. Dastoor

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