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Dr. HOMI BHABHA

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Contents:

	Page
EDITORIAL	3
Dr. Homi Bhabha	5
Ancient Iranian Civilization—by P. B. Warden	8
The Significance of the 'Sudrah-Kusti'—by Mahiyar Byramji Patel ...	11
Mr. F. C. Cooper	16
Genesis of the Word 'Hindu'—by Behrrm D. Pithavala	17
The Custom of 'Sagdeed' and the Bungalows at Doongerwadi ...	19
Khshnoom—by P. N. Tavaria	21
Rays of Knowledge—by M. V. A. Wasil	27

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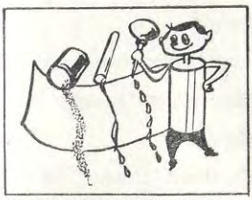
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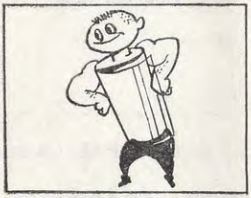
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Editorial

Dr. Homi Bhabha looms large in the minds of everybody and in the newsprints all over in the country and abroad. A genius cannot be immitated but the way a genius lives, moves and has his being can be a real lesson to life. To a genius "Aram haram hai" (sloth is sin) not because that is his conviction but that is his way of life. He cannot help being active. He can see more in a rock than we can see in the mountain. He sees in dreams. He works in dreamland until his dream comes true. This continuity and constancy in genius is described as "nine-tenths perspiration and one-tenth inspiration", that builds up a new world for himself and all others.

Our younger generation of Parsi youths will do remarkably well if they will just perspire without inspiration for five-tenths the time they actually work. Potentiality is latent not of genius but of talent and work will make it shine against any competitors. Let us take a lesson from the life of Dr. Bhabha.

You, my beautifuls and handsomes just get up early in the morning a little before sun-rise. The rest of the course of life will be lighted up by the morning glory of the glow from the skies. This is all the treatment our community needs. This is Adlerian technique of psychotherapy of Individual Psychology with his dogma of psychical compensation. Early rising is a psychical compensation against the fear of lack of time to live because "life is short, art is long, opportunity fleeting, experiment uncertain and judgment difficult."

NOTE: As Editor of Parsiana I have received several telephone calls both from subscribers and non-subscribers asking my advice whether they should pay moneys to Mr. M. V. H. Vasil (whose article incidentally appears in this issue), which he asks for as collection of funds for publications or deposits refundable after sales of publications on Zoroastrianism. My reply is it is your money and your decision. I shall only state facts as I know them personally.

Over six months back Mr. Vasil invited me and several others to attend a meeting for forming a committee to be called

Zoroastrian Revivalist Book Committee with some grandeose title to it. This meeting was held at the residence of Mr. Dinshaw S. Cambatta, Eros Theatre Building. Those present were Mr. Cambatta at home, Mr. Vasil proposer and myself. Others did not attend.

Proceedings

(1) Before any work started I told Mr. Vasil to drop his self-styled professorship or give the name of the University where he was a professor and the subject he was teaching. His reply was that he was Professor by reason of the fact that he was teaching graduates and post-graduates Avasta — Alphabet in 10 lessons charging Rs. 10 to them. I told him so far as I am concerned he is Mister or Janab if it pleases him.

(2) Moneys were to be collected to form a fund for printing his books. I did not think much of that. Publications as reprints or excerpts on Zoroastrianism were then considered. The grandeose scheme had no list of books or any manuscripts to show to the meeting. His method of writing Avasta Letters in six lines had already been printed by him (not by us) as a show-piece. Some Parsi papers and Parsiana had given it publicity. It was by then a spent force.

(3) Deposit Scheme: He proposed that he was to collect moneys on promise (verbal) to repay the amounts advanced by people on recovery of amounts from sale of books. I questioned him that if books did not sell ? Reply to it was his confidence to sell. I argued that confidence was no guarrantee for repayment of amounts ranging from Rs. 100 to Rs. 500 from probable depositors, and that too several of them.

(4) No such Book Fund Account has been opened in any Bank to my knowledge or the knowledge of Mr. Cambatta. We are not in the Scheme.

(5) The meeting terminated with a vote of thanks to nobody. The Chairman — Mr. Cambatta was embarassed, I was sore and Mr. Vasil was disappointed.

To pay or not to pay is your business.

However I have no objection to printing his articles or of anybody's for that matter provided the material is suitable to my magazine — Parsiana. Parsiana has impersonal and non-partisan attitude and will retain it as the first truly educative medium for the community.

Dr. Homi Bhabha

Dr. Homi Jehangir Bhabha was Trichotomous, i.e. describable in threes. He was the Secretary to the Department of Atomic Energy, Chairman of the Atomic Energy Commission and Director of the Atomic Energy Establishment at Trombay.

Next he was the promoter of advanced Physics as Founder of the Fundamental Research Institute, a connoiseur of Art and appreciator of music.

In his third triad he was a friend of the budding scientists, a philosopher to their love of theoretical sciences and a guide—a guiding star to their line of research.

He gave direction to India's Nuclear, Space and Electronic developments and put India on the World Map of Nuclear Physics. He could do all these and manage them all so well because he was himself an outstanding scientist. He was well-versed in the know-how of all these sciences and gave them moral and social trend by being one in the forefront of Atom for Peace Movement. He concurred with the opinion of our advanced political thinkers in not undertaking manufacture of atom bomb, though its potentialities were within his grasp and in his opinion one could be produced by India with necessary research, not requiring more than eighteen months to do so and at cost not prohibitive to our national purse. However, one more consideration weighed heavily against manufacture of such a destructive weapon. India is so thickly populated that there is no room where to explode it with safety to nearby inhabitants. Humane considerations were given their due place. Dr. Bhabha could look at development of atomic energy as a striking weapon for power-hungry nations on one hand and as an absolute necessity for developing countries on the other. At Geneva in 1955 Dr. Bhabha presided over first International Conference of Atom-for-Peace. There he forecast controlled fusion and need of fuel and electricity to new extensive industries in developing countries in which nuclear energy would be used with greater facility at first and at lesser cost in course of time. For this augury he has proved himself a real prophet by refuting other opinions which saw no use of atomic energy for nations who had not reached certain high level in technology. Nuclear power can now be produced at half the rate it cost five years ago (5 paise per unit of KW-hour then) and may successfully compete with traditional power and fuel sources in course of time. Nuclear power plants are multiplying rapidly all over because of their great utility, which the foresight of his dynamic personality envisaged.

Science is understood as theoretical science or pure science for its own sake without immediate purpose for utility and as applied science where immediate purpose is solving a practical difficulty. Theoretical science considers the broad

bases of knowledge under inquiry and pursues it for its own sake and enlightenment. Tata Institute of Fundamental Research belongs to this category of pursuit of knowledge. Dr. Bhabha had established his high reputation in theoretical science. In 1942 he was awarded Adam's Prize at Cambridge University. This is a rare honour as uptil now it is rewarded only to 15 persons during the last hundred years. At the age of 31 he was elected a Fellow of the Royal Society where election is by selection on basis of high merit.

Prof. Dandavate, Head of the Department of Physics, Siddhart College, said that "the Cascade Theory of electronic showers, in the field of Cosmic rays, propounded by Dr. Bhabha in collaboration with Prof. Heither is a significant landmark in the theoretical research in physics" and so is also "his work of tracing the existence of a new elementary particle called the Meson. He also announced his discovery of cosmic particles with over 100 times greater energy than any known before."

Amongst his practical achievements Aspsara, the first atomic reactor in Asia, and the fifth in the world started work on 4th August 1956, which made available to the country nuclear energy for experimental purposes. It was a slow-breeder reactor. It broke down in 1958 and all its repairs with new and improved designs were done first time in Asia under guidance of Dr. Bhabha.

Modern version is the fast-breeding reactor which produces fuel as fast as it consumes and generates necessary heat at the same time.

Foundations were laid for modern Power Plants at Tarapore in Gujarat and Kotah in Rajesthan by Dr. Bhabha and they would be completed in a couple of years. Kotah power plant is necessitated by frequent failure of rains in catchment areas supplying water to local hydro-electric stations. Dr. Rao estimates that the cost of setting up the plant would be high initially about Rr. 37 crores, but the cost of power from it will be very low. A third Power Plant project was also finalised for South India by Dr. Bhabha and will be launched in due course of time.

In conformity with his policy of Atom for Peace he did not go in for Uranium-235 separation plant. Uranium-235 is a special type of processed uranium needed for manufacture of bomb because of its easier fission or separation of its atoms. This decision of his has earned him a place of honour in the International Atomic Energy Agency of which he is an active member of its scientific advisory committee from its beginnig. Agency is deeply touched by the fact that he died on way to attending its meeting in Vienna.

The Observer said "that India had lost a prophet and a guide who set the nations sights on highest peaks of technology".

Editorial in The Guardian, a British daily described "Dr. Bhabha as a scientific diplomat and emissary international. His was a voice which never expressed

bitterness and never deviated from a determined belief. He single-handedly put India on the nuclear map of the world. He built up a battalion of scientists and engineers who began to share his inspiration and embrace his vision of new India. Amongst them are young men like H. N. Sethna who designed the plutonium plant at Trombay and who might well assume leadership" — "Five years ago loss of Homi Bhabha would have been an irreparable disaster for India's technology. To-day the loss is immeasurable. Yet it can be seen that with characteristic foresight Dr. Bhabha provided for the eventuality". If he lived five years more we do not have his foresight to envisage how much more he would have seen things completed and how much more he would have launched of new projects.

Dr. Bhabha had also amongst other things set up the Radiation Medicine Centre in connection with Indian Cancer Research Centre at Tata Memorial Hospital and also a similar Radiation Medicine Centre at Sir Jamshedji Jeejeebhoy Hospital in Bombay for testing effects of various isotopes on diseases.

One thing that struck the minds of people in Bombay was that the total complement of 8000 strong of the Atomic Energy Department worked as usual after receiving the sad news. Dr. Bhabha deprecated the practice of stopping work when any one passed away. Respecting his wishes all offices of the Department worked on Tuesday as usual and met in a giant gathering wherein all Atomic Energy Establishment employees pledged to live up to Dr. Bhabha's ideals by unanimously passing a resolution to that effect and agreeing to dedicate themselves to his ideals.

All eyes are now focussed on three outstanding persons, Dr. Vikaram Ambalal Sarabhai, Dr. Rao and Mr. Homi Nasserwanji Sethna to pick up the thread.

Dr. Bhabha was a generous patron of arts. He visited Art Galleries wherever he was. He had an eye to spot genuine art. Mr. Adi M. Davierwalla writing about him in the correspondence column of the Times of India states, "His grasp of art forms, old and new, was intuitive, his judgment clear and unbiassed, his purchases magnanimous..... his collection ranks amongst the finest in the country and maintained in perfect condition. He scrutinised every art work before he purchased it and saw to it that copy-right was not infringed. The collection was always open to the public. He never overlooked the artists' self-respect."

"This fine collection is bereft of its patron but stands today as the legacy of a genius who was a prince amongst men. Without him art is orphaned".

He also possessed oustanding musical talent and had also composed some pieces.. May his soul listen to his music and the music of the rhythm of the Universe in Garodman (The House of Songs) where Zoroastrian soul enjoys the bliss of Heaven.

Ancient Iranian Civilization

PROF. RICHARD N. FRYE (Continued)

MISCELLANY

(SELECTIONS FROM HIS LECTURES)

by **P. B. WARDEN**

(1) LANGUAGE IN THE MAKING

There are a number of true happenings in the world history which we are wont to dispose of as Legends — in absence of corroborating evidence in support of their actual happenings or the language connected with them being abstruse and difficult to fathom. That is a faulty attitude. We must try to find out why such legend arose and though in all cases we may not trace their source a wide range of linguistic interest arises therefrom. Language itself has its legends as well as and as good as its developmental history.

Ancient Persian had Gilaki as a dialect, Pahlavi was an off-written language and Dari was an off-spoken speech. Arabic had Ghallian (or Gherri) dialect. Dari is Persian unadorned. It was spoken by Persians and Arabs and Iranian converts to Arab tribes. These converts came principally from West Iran. Arabic did not become popular therefore the Arabs had to learn some common language and they went over to Dari which was spoken so extensively.

Yaghnobi and Roshnani brought about their fusion. Language was spoken in cities and dialect in villages as is the case all over the world. Arabic was too hard and too harsh for Iranians and Arab Ulmas did not like Farsi. **However, Rudaki mixed up Persian with Arabic and made it (Arabic) florid. In the Sassanian period Dari got written with Arabic in it. This was the first fusion of a spoken and a written language. Though political power was Arabic linguistic and cultural impetus was Islamic but Persian.**

Rudaki was a Mohamedan but at heart a Zoroastrian but he had no Zoroastrian priests to help him. Rudaki was a great exponent of Dari and made it the court language and Dakiki was a great exponent of Pahlevi. Islam had not spread internationally, until Sufi concept from Iran made it so enticing. **Dari spoke of wine. Arabic spoke of Rasuls.** The aborigenes of Tajekistan, Afghanistan, Fars (Yezdi) and Kurdistan spoke Dari. They distorted Dari so that Islams cannot understand it. This distortion is considered natural by some students of languages and by others it is considered deliberate. Distortion was more of synthetic type with words of double origin overlapping frequently and it therefore remained a crude language. **Characteristic of an advanced language is its analytic** type with economy of words. In a **crude**

language words are simple, purely descriptive and limited in their range of interpretation and application. In an advanced language more and more words become complex in their nature, connote more than they denote and encompass a wider range of applicability — in short each such word becomes a **conceptual shorthand.**

(2) PAN-IRANIANISM

Pan-Iranianism is a vast concept not restricted only to politics and administration but represents a way of life common to a conglomeration of people of Iran proper and its contiguous countries. Historical relationship of their contact resulted in a general resemblance of ideas as of messiah, angels, Chinvat bridge and Israilite bridge etc.

Achaemenians were keenly aware of being Aryans and that they were descendants of Babylonians and Assyrians and therefore they held them in respect and exercised much mutual tolerance. All Aryan races had deep set religious strain. Iranians therefore brought in the name of Ahura Mazda in their government and administration for unification of their Empire to imply that all contiguous nations were united as Iranians not by reason of conquest but by the Will of God. The human figures on top of large columns of the Palace of Persepolis were of Ahura Mazda. Wings were later added to those figures, which now depict Farohars. In earlier years the concept of Ahura Mazda was not abstract but it was anthropomorphic (of human shape and form). The Almighty in human form is something conceivable even now in an age when a number of abstract ideas are afloat in the world. In ancient times an abstract Almighty would be a futile effort for masses to conceive of. Iranian political unification was surface-deep and flimsy. True unification occured with Islam under Zoroastrian teachings and ancient influences with overthrow of Aryan Pantheon of many Gods.

In Achaeminian period Iranians had close and friendly relations with the Jews. Both were in their formative years and Jews were extensively employed by the Persians. Later Palestine came more and more under influence of Greece and Rome and other areas came under influence of Persia. Darius and Alexander offered to divide the lands. Darius was to retain Mesopotamia, which was the centre for contacts. Alexander was to get Syria, Palestine and Mediterranian areas, but Mesopotamia was a non-Iranian land and the problem could not be solved. During this period there was much exchange of Iranian and Judaic influences. Dead Sea Scroll mentions therein many sects in the Jews and likewise in the Iranians. Christian, Judaic, Buddhist and Manichaean influences were vieing with each other and with Zoroastrianism. In the third century A.D. there existed the Milad system, which is the true predecessor of the Modern Sectarian concept. In it religion was under its own heads and the state did not interfere therein. Most of the Republics of the world are now Sectarian and so is India. But Sectarian-

ism of India differs a little from Sectarianism of European countries in the sense that in Europe state and Church are entirely separate with no interference by state. In Indian Sectarianism though there is no active interference state does retain some powers to influence regulation of religions.

(3) PERSEPOLIS

Sanctity and Holiness attach to the Palace of Persepolis. Local people not versed in history when asked about the history of the palace describe it as coming down from Adam. They say it has existed from the beginning of time, meaning history began at Persepolis. Prof. Frye showed his Kodachrome slides of Persepolis and indicated locations of various important parts of the palace — almost all of them in ruins. From the Hall of a Hundred Columns all the columns have collapsed. Some columns and stones are taken away to be built elsewhere or taken away by foreigners. Several rock-cuts are noticed. They are pieces of Iranian sculpture now in museums of other countries. Several types of sculpture repeat themselves in this palace, e.g. carved columns and Medean and Iranian guards, Lion-Bull (Leo-Taurus) motifs, horses back to back, king killing a lion etc.

Persepolis was more a ceremonial centre than an administrative office. It was built by Darius but he never occupied it. Leo-Taurus (lion-bull) motif in which lion kills the bull is either an astronomical presentation or sculpture symbolic of Navroz when it was a gift to the King of Kings then ruling. It meant the killing and ending of the previous year and the beginning of the new one. Similarly it was a symbol of accession of the new king to the throne — symbolic of "The King is dead, long live the King" in Great Britain. King killing a lion is also symbolic likewise. Some sculptures reveal the ancient manner of greetings. The aristocrats greeted one another by putting a finger over the lips and the commoners greeted the kings and the aristocrats by lying flat on the ground. Nakshe-Rustom is the real sanctuary of Persepolis. May be the kings were buried here as a place isolated for storing bones is discovered here.

Religion of Achaeminians was Zoroastrianism but it is strange that Zarathushtra is not mentioned in any of the inscriptions. Gibbon explains this away by saying that either He was not known or was ignored on purpose. Modern concept of religion was not admitted in ancient times and reverence for abstract idealism was less understood and therefore not reflected by mention of the Prophet. To the modern mind Truth is the greatest convergence with greatest simplicity. To the ancient mind revelation was mysticism and was responded to by sacrificial rites rather than by gratitude for receiving the gist of another's revelation.

There is reference in an inscription about the payments to sculptors. "For your sculpture on stone or wood two bulls are bestowed on you."

History lays blame on Alexander for the destruction of Persepolis under influence of wine and woman.

The Significance of the 'Sudrah-Kusti'

by

Mahiyar Byramji Patel

'He who rises from prayers a better man, His prayers have been answered!"

"Nêmô Vôhû, Vahishtem, Zarathûshtra Gaêthâbyô!"

"O! Zarathushtra, Prayers are good, prayers are excellent, for the people of the mundane world!"

"HELLELUJAH ! Glory be to AHURA-MAZDA !

Righteousness is good ; it is the highest good ; it is happiness ; Happiness to the one who is Righteous for the sake of the Highest Righteousness alone !" So we begin our daily prayers.

A Religion based on utmost purity and simplicity could not have chosen a better form than the SUDRAH-KUSTI, with which we are invested at the time of the NAVJOTE-CEREMONY, when we take the oath of allegiance to the Holy Daen brought for us by Zarathushtra, the Prophet of Ahura-Mazda, and accept the Revelation he brought us as the only course to our salvation, with the future promise of ultimate Perfection and Immortality as the reward for those that tread the 'Only Path of Righteousness'.

The Sudreh :

It is made up of white cambric cloth, and symbolizes simplicity, purity and stainlessness. The name itself is made up of two-words, i.e., Sud, meaning good, and Rah, meaning way. The white colour is symbolic of a pure life. It is formed into a shirt denoting protection, with a small pocket on the front side, known as the Girebhan, that is supposed to be the repository of all good thoughts, good words and good deeds. It has to be made up of two distinct pieces of cloth sewn together on the sides, which signify the past and the future related through the present. The past should remind us of our obligations to those who have already departed from this world, and the future to the duty we owe to the coming generations.

The Kusti :

The Avesta word for Kusti is "Aiwyaonghana". Kusti is a Pahlavi rendering, denoting Boundary or Limit. It is made up of a white lamb's wool, as a lamb is symbolic of innocence and gentility. The wool is combed and spun into a fine thread. Two such threads are prepared separately and then knitted into one. Seventy-two of such threads, signifying the seventy-two sections of the Yasna are divided into six strands of twelve threads each, which are finally knitted into one Kusti. Finally the Kusti which is hollow, is turned inside out and the remaining unwoven parts of the threads are knitted

together into three tassels of twenty-four threads each on each end. These twenty-four threads symbolize the original twenty-four sections of the Visparad. The six strands denote the six religious duties of a true Zarathushti. The twelve threads in each of these six strands denote the twelve months of the year. The six tassels symbolise the six Gahambars. The hollow of the thread symbolizes the space between the two worlds, and the turning of the Kusti symbolizes the law of cause and effect. The weaving of all these into one Kusti symbolizes the One Universal Principle or Brotherhood. The Kusti must be consecrated by a priest.

The Prayer Cap :

No Zarathushtrian is permitted to say Prayers without his head properly covered. It has become customary amongst the community to wear a dark coloured cap for the purpose. However it is hard to see why the head alone should be covered with a dark material. Perhaps there might have been some mistaken notion incorporated, that started the vogue. Especially when we consider that the priest-class, and the women-folk, in conformity with the colour of the rest of the uniform, wear only white for the head-dress, it becomes difficult to understand how the men-folk took to any other colour but white for the purpose. It might have been a secret dread of resembling the corpse-bearers, that developed the erroneous practice of wearing a colour other than white for the purpose, and the sooner we revert to wearing white for the purpose, the better it would be, and more in conformity with the true Zarathushtrian standards of uniform. It would not be difficult to realize how unhygienic it is, if one wore a white cap for only a few days & saw how dirty it became, and realisation would soon dawn at the utter foolishness of wearing a dark, unwashable head-dress for months on end, instead of the more acceptable white colour in conformity with the rest of the uniform. It would certainly be more Zarathushtrian in concept and practice.

So much for the uniform. Now we would proceed with the contents of the daily Kusti Prayers, and the significance of the ritual.

Since the earliest of times, before the Aryans parted into the Indian and Iranian Branches, there had always prevailed amongst them the ritual of purifications. Both the Vedic and Avastic literature abounds in stories that tell us of the efficacies of creating **'Pavis'** or **spiritual magnetic areas that repelled any exterior intrusions** by any foreign elements. Amongst the devotees of Rama, the story tells of the helplessness of the wicked Ravana to carry off Sita till as long as she remained within the spiritual wall of protection that Rama had built about her and it was only when she was tricked to step out of this spiritual field, that she was at last carried away to Lanka. So too we are familiar with the story connected with our own Dasturji Meherji-Rana, who at the court of King Akbar successfully repelled the power of the magician, and performed the sacred ceremony from within the magnetic field that he had created. He brought down the fake moon set up by the black-magician, and exposed him before the king.

It would not be possible for the common man to build a magnetic area as the Pavi. The Kusti was the answer to it ! Here was a magnetic-field created around him, that would leave him free to pursue his daily duties, and at the same time, when properly performed, would keep him day-long within its protecting orbit, free from all evil and danger. In other words, the **performance of the Kusti is nothing short of building a mobile 'Pavi' around one's own person.** At the same time it is also a ceremony with the other purpose of reminding us of our duties and obligations to both God and man.

We are always to face the Light, when we perform the Kusti ceremony. Light has always represented the source and sustenance of all life, hence when we turn to the Light, we are actually turning to the source of all creation, and thereby offering our prayers to the One Who is represented by it namely, Ahura-Mazda. The Kusti itself is passed around the waist three times, with two knots, one in the front, and one at the back. The tying of these knots is symbolical of four vows. The first half of the first knot is to remind us that a true votary of the faith must have implicit faith and belief that Ahura-Mazda exists, is holy and matchless. The second half of the first knot denotes the affirmation that the message of Zarathushtra is the direct Revelation of Ahura-Mazda. The first half of the second knot is the reminder that Zarathushtra is indeed the true prophet of Ahura-Mazda, and finally the second half of the second knot is the undertaking to always be prepared for the Good Thought, Good Word and the Good Deed. Furthermore, the tying of the Kusti is significant of : (1) Man's girding himself in preparedness for the service of Ahura-Mazda. (2) His acceptance with all humility the Will of Ahura-Mazda, and (3) The division of the body into two parts, the higher and the lower, with the spiritual implication of keeping the lower passions under proper control of the higher.

Now for the incantations that accompany the untying and re-tying of the Kusti.

We begin the prayer with the praise of Ahura-Mazda :

"HALLELUJAH ! Glory be to Ahura-Mazda !

Righteousness is good ; It is the highest good ; It is happiness ;

Happiness to the one who is Righteous for the sake of the Highest Righteosness alone !"

Kem Na Mazda :

A part of this prayer is from the Gatha Ushtavaiti :

Who, O Mazda ! shall protect me, a mere mortal, when the powers of the evil one threaten to overpower me ? Who, other than Thy Fire and the Good Mind that advance Thy Righteous Law, O Ahura ! Tell me, so that I might spread Thy Faith. Shielded with Thy Words, who shall smite our foes ? Reveal to me the Leader of both the physical and the spiritual life. Let Sraosha approach him with the Good-Mind, O Mazda ! whom Thou lovest. Be our protector O Mazda and Spenta Armaiti ! Perish thou O Druj



and thy evil brood, thy followers and all evil. Vanish utterly and entirely into the North, never to return to destroy the good creation. Homage unto Devotion and Humility.

Ahura-Mazda Khodae :

May Ahura-Mazda vanquish the evil Ahereman, and drive him to frustration and defeat. May Ahereman, the Daevas, the liars, the evil-doers, the magicians, the false-ones who having eyes, do not see, and having ears, hear not, the tyrants, the sinners, the deluders, the apostates, the foes, the faires, be all frustrated and defeated for all time. May the wicked be destroyed, and the enemies be routed. O Ahura-Mazda ! I repent for my sins and turn back. I repent for all the evil thoughts, words and deeds that I may have originated, that pertain to my body or soul, pertaining to the material or spiritual worlds, and with sincere contrition renounce them all. Glory to Ahura-Mazda, and contempt to the Evil One. Such is the uppermost wish of all the Righteous Ones.

Yatha Ahu Vairyo :

Just as the Will of the Lord is supreme so by virtue of his Righteousness, is the Will of the Holy Spiritual Leader. The Blessings of the Good-Mind are for those who work for the Will of Mazda. Divine Power comes to those that render succour to the needy.

Ashem Vohu :

Righteousness is good ; It is the highest good ; It is happiness ; Happiness to the one who is Righteous for the sake of the Highest Righteousness alone.

Jass-Me Avanghe Mazda :

Come to my aid, O Mazda ! I am a worshipper of the Mazdayasni Zarathushtrian Daen. I declare myself to be an ardent advocate of this Faith. I affirm good thoughts, good words, and good deeds to be my guides. I confess myself embraced to the good and pure Mazdayasni Religion that puts an end to all strifes, teaches the true renunciation, and leads to Righteousness. Of all the Religions that are or shall be, I affirm that the best and noblest is the One of Ahura-Mazda, as revealed by Zarathushtra. Ahura-Mazda is the source of all good. This is the dedication solemnly declared by the Mazdayasni Faith.

Din No Kalmo :

In the name of God, the Merciful, the Forgiving and the Compassionate, do I pray. The excellent Mazda-worshipping Religion created by Mazda is the most upright and of Divine Knowledge. Zarathushtra is the messenger of this just and upright Religion sent to the world by Ahura Mazda. Righteous Zarathushtra is the bearer of the Revelation of Ahura Mazda.

So ends the daily Kusti. Beautiful in its simplicity. Pure in its concept. Divine in its message. The performance of which would surely elevate the mind of any sincere devotee, and strengthen his noble resolutions. This indeed is the noblest heritage of the community. Let us be thankful for it, and for the strong protection it affords to the votary. May the inspired Word of Ahura-Mazda, as revealed by Holy Zarathushtra ever lead us on through all our trials and joys, until we reach the Haven of the House of Songs !



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Mr. F C. Cooper

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Aged 58

We regret to record the death of a useful, dutiful and able gentleman Mr. F. C. Cooper, B.A., LLB., Fellow of the Institute of Chartered Accounts of India and Fellow of the Institute of Incorporated Accounts and Auditors of London. He joined the Central Bank of India on 1st November 1932. It was his first job and he served it to the last gradually passing through various departments as their able head until finally promoted to the position of the General Manager of that bank on retirement of his predecessor Mr. M. K. Karanjia in October 1963.

His was a heart clean and conscious of great sense of duty to the Institution and to his colleagues and subordinates. He had thus earned the love and respect of everybody in the Bank wherein he passed through various stages of promotions as Internal Auditor, Chief Agent, Organiser of Branches until in 1946 he was raised to the position of Secretary of the Bank. Here he made his mark as a responsible senior officer until 1955 when his abilities got proper recognition as Deputy Manager. On the retirement of Mr. M. K. Karanjia the Bank had ready a fully experienced and fully trained person in Mr. F. C. Cooper to fill that post of high responsibility as its General Manager. Mr. Cooper filled this post with admirable success to his credit until his death snatched away a gentleman from Banking Circle, from Rotary Club and from Freemasonry. May his soul rest in peace.

GENESIS OF THE WORD 'HINDU'

by

BEHRAM D. PITHAVALA

The following letter was sent to the Times of India for publication in reply to the erroneous statement made in an article appearing in that newspaper in its issue dated the 15th August 1965, to the effect that the name "Hindu" originated with the Arabs. Since this letter has not yet been published by the Editor of the Times of India, it is published in this Magazine as it contains some interesting facts on the subject.

In his otherwise enlightening article one Shri K. A. Hamied has in its first part thereof (vide Sunday Times of 15-8-1965) made a statement to the effect that the Arabs who established their rule in Sind in 712 A.D. changed "Sind" into "Hind" and that is why our country came to be known by that name.

With all respect to the learned writer, I submit that the aforesaid statement is not only anachronistic but absurd on the face of it, as can be seen from the following scriptural and palaeographic evidence and records :—

(I) In the Vendidad, one of the oldest books comprising the Zoroastrian scripture, names of sixteen good countries that Lord Ahura Mazda created are mentioned. The fifteenth country is named as **"Hapta Hendu": Panchadasen asanghamcha** ..... **fradwaresem** .... **yo HAPTA HENDU"** (I:19). I may add that in those hoary days there were seven rivers flowing in what is now the Punjab. This is evidenced by the Hindu scriptures where also this region is referred to as of the "Seven rivers" (Sapta Sindhavah). Later, two rivers are said to have disappeared. From the Iranian expression "Hapta Hendu" the names of our country and its inhabitants were clearly derived. The Greeks omitted the aspirate 'H' and called our country "Indus" and from it the present 'India' originated.

The age of Lord Zarathushtra ranges between the seventh century B.C. (according to the Western scholars) and 6,400 B.C. (according to the testimony of the Greek writers of such eminence as Plato, Diogenes and others. In view of the fact that many of the close contemporaries of Lord Zarathushtra are actually referred to by names in the Rigveda, the Greek estimate appears to be correct. Thus, the word "Hindu" comes down to us from almost sixty centuries before Christ, and, in any event, since long before the time when the two rivers disappeared from the Punjab region.

(2) In a Zoroastrian litany, **Sraosha Yasht (Bigger)** Angel Sraosha is depicted as visiting the earth several times a day to protect us from the evil forces. It is stated therein that that Angel moves swiftly in His Divine Chariot from India in the East to the Western countries **(Yatchit ushastaire HINDVO ageurvayeiti yatchit daosataire Nigne).** Here India is clearly referred to as "Hindvo".

Some scholars have translated the word "Nigne" in the above quotation as the ancient City of Niniveh: From Hindvo in the East to Niniveh in the West. Now, the City of Niniveh was destroyed by the Babylonians in 612 B.C. This proves without any doubt whatsoever that India was known as "Hindvo" centuries before the destruction of Niniveh in 612 B.C.

(3) In yet another litany addressed to Angel Tir (Star Sirius) a mountain is named as **Us Hindava"** from which its present name 'Hinduk-Us' has been derived.

Passing from the Zoroastrian scriptures to the rock records of the ancient Kings of Iran, we again find India referred to by the name of "Hindus":

(4) In the inscription of King Darius, the Great (521-486 B.C.) at a place called Nakshe Rustom in Iran, the King records that by the Grace of Ahura Mazda "I have conquered these countries" and names "HI(N)DUS" as one of them (Ima dahyavah tya adam agarbayam .... HI(N)DUS).

(5) In his inscriptions at Persepolis in Iran the following phrase occurs: "Hacha HINDAUV amata yata a Sparda", i.e. "(the countries) from Hindauv (India), and thence to Sardis (which Ahura Mazda has bestowed upon me)".

It will thus be seen that it was the Persian Iranians, the forefathers of the Parsis of India, who put India on the world map and gave it a name to conjure with, centuries before the Arabs. Arab scholarship began only after the fall of Iran in the seventh century A.D. They got Iranian books on science translated into Arabic and destroyed the original. This is history and I need not elaborate the point. It would have been pertinent if Shri K. A. Hamied had informed us of the rule of Arabic Grammar by which Sanskrit 'S' becomes 'H' in the Arabic language. However, such a rule exists whereby Sanskrit 'S' is often equivalent to Avesta 'H', and accordingly Sk. Sindhu i.e. river, is called "Hendu" in Avesta.

THE CUSTOM OF 'SAGDEED' AND THE BUNGALOWS AT DOONGERWADI

Sagdeed is a compound word in Persian. "Sag" means a dog and "Deed" is derived from "deedan" to see ; hence Sagdeed is the custom of exposing a corpse to the sight of a dog. The practice of Sagdeed is commonly witnessed during funeral rites in following junctures.

(1) Immediately following Sachkar i.e. after ablution and purification of a corpse when it is dressed up by relatives and handed over to the nasasalars (a special set of men handling corpses).

(2) On change of every Geh (five periods into which a day is divided for prayers) until the funeral.

(3) Prior to the start of Gehsarna (during which a pair of Zoroastrian priests recite the most important prayers. It is practically Ahunavaiti Gatha with very little modification).

(4) While depositing the corpse by the nasasalars into a gehan (corpse bearing carrier). This occurs halfway during Gehsarna.

(5) On completion of Gehsarna.

(6) The dog follows the funeral and finally casts his sight on the corpse when it is carried for disposal.

Underneath the Sagdeed custom is the belief in some magnetic force projecting from eyes of a dog which dispel all unclean and unhealthy forces arising around a lifeless corpse, itself now unable to fight them out.

Clarifications by Dasturji Khurshed S. Dabu. (Jame-Jamshed)

A booklet in the English language is distributed to some Parsis in which criticisms are levelled against the custom of 'SAGDEED', and the name of Dasturji is implicated therein.

Dasturji's explanation :

In all my writings, I have always given four different view-points, in this connection. (a) Whenever a dead body was exposed on the top of a hill, on open ground, it was devoured by wild wolves, dogs and also birds, as has been declared in the Vandidad. It is quite possible, that perhaps a dog was made to follow the corpse. (b) From the same source we find that **a dog with 'four eyes' was used for the purpose of this 'Sagdeed'.** This dog might well have been sort of a blood-hound, with intuitive sense of perception and the detective type of training. Such a dog was probably capable of finding out whether life was really extinct, or was merely dormant. (c) In the Hadokht Nask, it has been declared that the presiding angel that helps lead the newly departed soul over the Chinvad-Bridge, is known as 'the one accompanied by a dog'. It is possible that the dog might have been employed to follow the funerals with this idea in mind but, (d) Most probably real reason for this, as given in the Vendidad and the Pahlavi books is that the mere sight of this dog is capable of driving away the onsetting demon-of-putrefaction (druj nasho), at least temporarily. As a proof of this, it is contended that the presence of the dog supresses the activities of ghosts and evil-spirits. Similarly, spirits refuse to put in an appearance in the presence of a dog. The writer of the English booklet has only presented one view-point and thus created confusion. Behind the reason of 'bringing a dog in the presence of a corpse, and denying a member of another community access thereto', there is the sanction of ancient custom. Sezda, (as performed in Navsari), is only the last respect paid to the body, whose face has been carefully covered from general-view ! In conformity with this ancient usage, even the Governors and other high dignitaries used to give preference to the customs of the Parsee community, and were wont to wait out-side the premises where the

dead body was kept, from where they paid it their last respects. There is no satisfaction to be gained by insisting on seeing the face of the corpse, in opposition to ancient custom and usage. Long standing custom and usage are also accepted as part of religion — all over the world in all religions.

(2) Someone else has had some handbills distributed to the effect that I am solely responsible for the practice of the Doongerwadi Bunglis cleaned after the four days' funeral rites, by members of other communities The Trustees of the Parsee Punchayet do not ever act on the advice of just one Dastur, but always consult many Dasturs on all matters before finally framing any rules of giving sanctions. Nevertheless, when a corpse is removed from any private homes or bunglis it is customary to allow members of all the communities to enter the room after the four days of ceremonies are over. **The Doongerwadi Bungli is not a consecrated place of worship.** When vacant, it is not in any way different from any other ordinary private residence, inasmuchas there is no difference between the private and public bunglis. The same custom prevails in other parts of the country, and elsewhere. In Calcutta, residents dwell on the upper stories of these bunglis. (The same conditions prevail in the various bungalows of Bombay) No one has ever inquired of me as to who does or should do the cleaning of the utensils.

Intentionally and slanderously, I have been dubbed 'a so-called Dastur'. However, I am in no way responsible for the false allegations by irresponsible people.

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KHSHNOOM

by

P. N. TAVARIA

THE WICKED MILLENNIA

With regard to the distant ages in the current Zarvane daregho khadat (of 81,000 years) this known material world will thrice pass through extremely wicked millenniums shown in 3 columns below, during which mankind will be more beastly than human, and the duration of life and man's height will be stunted.

Wicked period during major cycle of	Duration of We cked Period	After how many years from 2,000 A. D.
Mars	2 000 years	3,000 years (Hoshedar bami)
Venus and mercury	9 000 and 13.000 years	S0,000 years (Hoshedar mah)
Saturn	12,800 years ..1,100 ,	64,000 years (Soshyos).

On the expiration of each of the above three respective millennia shown in the last column, this known material world will witness glorious periods in which the three Saviours, Hoshedar-bami, Hoshedar-mah and Soshyos, marked against each will manifest themselves.

Significance of 99,999 Fravashis

In Farvardin Yt. 62 it is stated that 99,999 Fravashis watch over 'Khshudra' the seed of the Holy Zarathushtra. According to Zoroastrian numerology, 9 indicates perfection or excellence; it (9) is expressed 5 times, because 5 stands for perfect divine knowledge and divine Wisdom. **So 99,999 Fravashis mean Ashaunam Fravashis who possess perfection of divine Knowledge and Wisdom.** Hence this figure group is not to be rendered as 'many myriads' as done by learned Dr. Mills in his book "Our own Religion in Ancient Persia" (p. 20 footnote). It is true that in the case of worldly sinful men, their Khshudra, seed (semen) represents the essence or virility. But this seed in the case of the Holy Prophet has no such meaning. His (Prophet's) seed i.e. essence — Khshudra — consisted of 21 Nasks or volumes of the Avesta. Dr. Mills does not understand this allegorical term 'Khshudra'.

He does not know why the Gathic style differs from the other Avesta.

Allegorical References to "Maiden Bathing in Lake Kansava"

In footnote to his translation of Yt. 13, 62 Prof. Darmesteter states:

"A maid Eredat-fedhri, bathing in Lake will conceive by that seed and bring forth the Saviour Saoshyant; his two forerunnners Ukhshyat-ereta and Ukhshyat-nemah will be born in the same way of Srutat-fedhri and Vanghu-fedhri (Yt. XIII, 141, 142).

Then in footnote below the name Srutat-fedhri (whose Fravashi is worshipped) in par. 141 (ibid.)

"Ukhshyat-ereta's mother ..... states that bathing in lake Kansava, she will become pregnant from the seed of Zarathushtra, that is preserved there..... and she will bring forth a son, Oshedar-bami".

Lake Kansava is referred to in Avesta (Yt. 19, 66) as Zrayo Kansum, technically called 'Zareh Kyanse' explained in this book under 'Cosmography of the Space'. Zareh literally means a sea which signifies expanse of salt water. Kyanse is called Zareh, because like sea it is a vast expanse, but ethereal. Thus normally, it is the ethereal interlink between the four lower ethereal planes (Dakhyus; Yt. 10, 144) in Space. So it will be understood Zrayo Kansu or Kyansai is not "the present Zareh or Human Sea in Seistan" as erroneously conjectured by Pro. Darmesteter in philology. In the above quotations it also signifies the interlink between the termination of the wicked ages and the emergence of the pure. So on the arrival of the interlink period (referred to as 'lake Kansava'), the maiden, i.e., the potentiality Srutat-fedhri, will go for bathing, which means she will be purified. At this propitious stage she will come in holy contact with the seed (Khshudra) of Zarathushtra protected by Ashaunam Fravashis mentioned above. As the result of this contact Hoshedar-bami, the first of the three prophetic place-takers and Saviours will manifest himself after 3,000 years as shown in the tabulation above, and the pure Zoroastrian Teachings of the 21 Nasks (volumes) will spread in all their glory.

Similarly, Vanghu-fedhri will come in holy contact with the second seed of Zarathushtra (some 40,000 years hence) preserved by Ashaunam Fravashi, and as the result Hoshedar-mah will manifest himself and the holy teachings of 21 Nasks will again flourish in all their glory.

Still again, according to calculations of the heavens, after about 51,000 years from now will commence the rulership in the heavens of 15,000 years of the king or major cycle of Saturn (the seventh and the last within the current Zarvane daregho khadat of 81,000 years which will be terminated by the next World Deluge). After a lapse of 12,778 years of dire wickedness will follow the placid minor cycle of the Moon of 329 years.

Manifestation of Soshyos

In the interlink between the above mentioned wicked and the glorious periods the third potentiality or maiden will come in holy contact with the third 'seed' (Khshudra) of Holy Zarathushtra, resulting in the exalted Saviour, Saoshyant named Soshyos (Av. Astavat-ereta). In this connection it is stated in Farvardin Yt. 142, as under :

> "We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all destroying) because she will bring him forth (i.e. Saoshyant), who will destroy the malice of Daevas and men.

Soshyos possesses the potentiality of "Yim" with the aid of which he will select good souls of all religions, as well as a pair of every kind of species of animals, vegetables and minerals. These selected human souls and other creatures he will carry to safety on the indestructible heights of Airyana Vaeja on Mt. Alborz at the North Pole, where the climate will then be habitable and pleasant. The selected human souls and other creatures saved from the waters of the Deluge are called **Maabadians.**

In later ages after the time of Soshyos, a horrible period of wickedness will follow again culminating in the next World Deluge, which is dealt with under the head "Un-fettering of Azhi-Dahaka" in Supplement No. 10.

In conclusion, it must be emphasised that the nine entities designated as three wives, three sons and three daughters are none but the nine fully developed spiritual divisions, for explaining the functions of which the analogies of wives and their offspring have been employed, for as shown already, Holy Zarathushtra, though born of holy parents, was an angel on earth.

Miraculous Passing Away of Zarathushtra

At the outset it must be distinctly understood that Zarathushtra had no worldly death, i.e., his body had not fallen on the ground as in the case of human beings. In Sanjana Dinkard (Vol. XIV, Ch. IV) we are informed that "the passing away (Vikhiz) of Zarathushtra of the revered Fravahar to the best abode (Pahlum Ahwan) took place when he attained the age of 77, i.e., 47 years onwards from conference (with Ahura Mazda) and 37 years onwards from the acceptance by Vishtaspa of the Religion."

With regard to the Prophet's passing away, the parable in Pahlavi states :

> "While Zarathushtra was offering his prayers in an Atash Behram, he was killed by a Tur who pierced a dagger in his back, but Zarathushtra threw his rosary on the Tur which killed the assailant".

It is explained further on, how inconsistent this statement would be if taken literally, because according to Khshnoom, the 'rosary' mentioned there was not a material one of beads, but was the lustrous ring of the Prophet's halo.

Zarathushtra's Passing Away by Lightening or a Flame from Heaven

In Greek and Latin accounts cited by Prof. Jackson, there is reference to lightening or some such luminous phenomenon connected with the passing away of Zarathushtra. Since such occurrences are normally impossible and incredible in the case of worldly people, they are mentioned as 'fabulous' by the illustrious scholar (Jackson). He gives them in his book "Zoroaster, the Prophet of Ancient Iran" as under :

> "From the fate of Empedocles we are not surprised to find a miraculous departure attributed to a great sage; and the Greek and Latin patristic writers give a fabulous account of the passing of Zoroaster. His is no ordinary end; he perishes by lightening or a flame from heaven, which recalls the descent of the fiery chariot and the whirlwind in the apotheosis of Elijah. For such a description our principal source is the Pseudo-Clementine RECOGNITIONES and the spurious Clementine HOMILIES whose statements are followed by later writers. All these passages are given in Appendix V, so they are simply summarized here.1

(Footnote 1. The best material on this subject from the classical side, is to be found in Windischmann, ZOROASTRISCHE STUDIEN pp. 306 -309 (accessible now in translation, Darab D. P. Sanjana, "Zarathushtra in the Gathas" pp. 131-135.)

(a) A passage in the "Clementinae Recognitiones" (dating about A. D. second century, and existing in the Latin translation of Rufinus) identifies Zoroaster with Ham or Mesraim of the family of Noah, and anathematizes him as a magician and astrologer. To deceive the people, it is said, he was wont to conjure the stars until finally the guardian spirit or presiding genius of a certain star became angry at his control and emitted a stream of fire in vengeance and slew the arch-magician.

(k) The later Persian Dabistan (beginning of 17th century A.D.) .....A Turk named Turbaratur, or Turbaraturhash (i.e. Tur-i-Bratur-Vakhsh) having entered Zardusht's oratory, the Prophet received martyrdom by his sword. Zardusht, however, having thrown at him the rosary (Shumar Afin or Yad Afroz) which he held in his hand, there proceeded from it such an effulgent splendour that its fire fell on Turbaratur and consumed him."3

(Footnote 3—Dabistan pp. 371-372).

When we put together the above accounts by non-Iranian writers, who were not necessarily eulogistic of the Iranians or their faith, one thing becomes evident that the Pahlavi tradition of a Tur killing Zarathushtra is not literally true, but is only an enigmatical and allegorical statement which modern scholars have not understood. From the above accounts of patristic writers, one thing that comes uppermost is that the passing away of the Prophet had connection with lightning or some such luminous phenomenon which those (patristic) writers did not know in its genuineness, and consequently presented it mixed with their own erroneous conjectures. At the same time, it also proves that the Prophet was not killed by the piercing of a dagger by the Tur (or Turk).

Demons could not kill Zarathushtra

It will be understood from the following arguments adduced by Ervad S. M. Bhadha in his book "Amar Jyoti Zarathushtra" (pp. 45 seq.) that the Pahlavi statement mentioned in the beginning would be quite inconsistent if taken literally. In Tir Yasht 44, it is distinctly stated:

> "Neither Ahriman (the Satan), nor sorcerers nor witches nor all the demons collectively can strike or dare to strike Prophet Zarathushtra."

When we put the above Avestan passage and the traditional Pahlavi statement side by side, we can understand that the latter has some allegorical meaning because Avesta are the most authentic.

It must be stated that the Prophet's passing away is related as a simple parable. Here Tur or Turk does not signify member of the Turkish race, but stands for "Tur-bara-Tur", the Satan.

Tur-bara-Tur represents the invisible, monstrously inflated, gigantic cloud of the Dark side, which was the veritable body of Darkness that rained dire havoc on the earth with plague, cholera, lusts, famines, floods, earthquakes, warfares, robberies, sorcery, murders etc. during some 4000 years prior to the advent of Zarathushtra on this material world. These gave cause to Geush Urva to raise her appeal for deliverance from all those catastrophes. Geush Urva is the blissful phantom, arisen out of the White side of the totality of souls of human beings of the earth, appointed for their protection.

The above terrific condition had reached such limitless proportions that just as water overflows during floods in rivers, so had Druji, i.e. Evil crossed all bounds. This overflow of Evil i.e. the dire inflation of the Body of Darkness is allegorically called Tur-bara-Tur. Zarathushtra alone possessed the power of shattering this body of Darkness with the aid of the divine Aoj power of holiness which he, Zarathushtra, possessed in common with Ameshaspends and Yazads.

Zarathushtra Shatters Tur-bara-Tur's Body of Darkness

When Zarathushtra completed the work of spreading the divine mission, he undertook the task of smashing the Body of Darkness and so he darted the ring of his halo full of lustre to the sky towards the above Tur-bara-Tur's body of Darkness. This agrees with the note in Dabistan above referred to, where it is stated that "there proceeded from it such an effulgent splendour that its fire fell on Tur-bara-Tur and consumed him", (though actually it did not consume but shattered it to pieces and reduced it to its normalcy).

From the Tir Yasht passage cited above, we find that no demons with all their witch-craft powers could kill Zarathushtra. Hence it is easy to understand that it was quite impossible for a Turk to have murdered him. In the Avestan passage cited above, it is also stated that Tir Yazad is appointed as the guardian of the stars, and Zarathushtra as the chief and protector of human beings. Thus holy Zarathushtra was not an ordinary human being, whom a Turk could have killed by piercing a dagger, but was the deputy of Sarosh Yazad and of the potentiality called 'Gatha' (which is distinct from the Gatha prayers in the Avesta).

Zarathushtra Master Astrologer

The holy Prophet was sent to this world endowed with great powers and authorities. He was Master-Astrologer who could predict the events from dead past to the dim future, and as such he possessed the knowledge of all ages. So is it possible that he could not have foreseen his own death by a Turk ? Ahura Mazda and Ameshaspends constantly rendered him succour and saved him on all occasions during which the demons left no stone unturned to kill him by their great powers of sorcery. Would those holy divine Intelligences not have saved him at such a critical juncture of attack on him ? This proves that a Tur was not a man, but represents Tur-bara-Tur the Satan.

Angelic powers of Zarathushtra

Zarathushtra had unique and limitless powers. Nobody could approach him. Owing to the talismanic currents flowing through his body it gave a shock when touched, which has been testified by Pliny also. His body composed as it was of solid aura, was lustrous and transparent. No implement of any kind had any effect on his body. In fine, his body was not composed of flesh and bones. If we remember all the extraordinary facts about his angelic powers and the composition of his body, we would realize that the Prophet could not have undergone ordinary worldly death, because it is utterly impossible that a human being Tur could have killed him when all the combined powers of the demons did not succeed in effecting his death by the dreadful sorcery.

No Mausoleum of Zarathushtra

Had Zarathushtra been killed by a human being as alleged, the great Iranian empire would have erected in his memory lofty mausoleum and we would have had atleast the ruins of that monument, just as we have various ruins existing to this day like those of Persepolis. Nay, such place and the monument would have become the holy centre for pilgrimage. Moreover, the narrations of the events of his death, the atetndance of the King and the courtiers in the funeral and speeches delivered by them would have been preserved in Avesta-Pahlavi writings and such books in the form of Nusk or Nusks would have been referred to with great reverence by the community. But, as we know, nothing of this sort has happened. On the contrary, we find indirect proofs of his becoming invisible.

The Greatest Ordeal

As stated before, Zarathushtra darted his lustrous ring of halo towards the Turbara-Tur's body of Darkness with his divine Aoj power and shattered it to pieces, and voluntarily drew its rebound shock on his purity-perfect body whereby on the one hand, the Prophet's luminous body elements were dispersed and drawn back to their respective ethereal regions above, and on the other, reduced the power of Darkness, i.e. Satan, to its normalcy. So dire was this shock, that had Zarathushtra not drawn it upon his body but allowed it to strike against the earth, it(earth) would have been pulvarized.

Thus Zarahushtra did not have a worldly death, but his passing away (Vikhiz) was the spiritual ordeal of the highest degree.



Rays of Knowledge

Compiled by

M. V. A. WASIL

"The Original language of the Parsi Scriptures is known as Avesta. "Zend-Avesta" is used as a general term for these scriptures. Whenever the word "Zend" is used alone, it is applied to the Pahlavi translation, commentary or gloss. The term "Pazend" denotes a further explanation of the Zend. The word 'Zend' is derived from Avesta Zan, to know, and signifies "explanation"; and the word "Pazend" is derived from Avesta paitizanti, with the meaning "re-explanation".

Pahlavi and Pazend

"The term Pahlevi, in its widest extent, is applied to all the varied forms of the medieval Persian language, from the time when the grammatical inflexions of ancient Persian were dropped till the period when the modern alphabet was invented and the language became corrupted into modern Persian by the adoption of numerous Arabic words and phrases. Strictly speaking, the medieval Persian language is only called Pahlavi when it is written in one of the characters used before the adoption of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. Whenever it is transcribed, either in Avesta characters or in those of the modern Persian alphabet, and freed from this peculiarity, it is called Pazend."

The Ancient Country of the Parsis

"The ancient Greeks spoke of the ancient country of the Parsis as Persis and of the people of Persoi. This country was bounded on the north by Media, on the south by the Persian Gulf and the Indian Ocean, on the east by Carmania (Kerman), and on the north-east by Susiana (Khujistan). In length it was 450 miles and in breadth 250 — about equal in area to Italy and about 10,000 sq. m. larger than Great Britain. It is this country which produced such eminent Persian rulers as Cyrus and Darius the Great of undying fame."

The Ancient Persian Empire

"From 506 to 479 B.C., when the Persian empire was at its zenith, its boundaries were as follows :— in the north, the Jaxartes, the Caspian Sea, the Caucasus Mountain, the Euxine, and the Danube; in the south, the Indian Ocean, the Persian Gulf, Arabia and the Nunian Desert in Africa; in the east, the Indus and the Sutlej, and the forests of Tibet; in the west, the Sirtis in the north of Tripoli in Africa, the Aegean sea, and the province of Macedonia and Paoinia to the west of the Strymon. Its area extended over twenty-two million square miles, that is, more than half of the extent of modern Europe. It exceeded the area of any other ancient empire."

The Modern Kingdom of Iran

"Bounded on the north by the Caspian Sea, on the north-east by Turkestan, on the east by Afghanistan and Baluchistan, on the south by the Persian Gulf, and on

the west and north-west by Iraq, Turkey and Russia.

Areas: Greatest length about 800 miles and greatest width about the same. Total area about 600,000 square miles. Population: about 12,000,000."

The Mazdayasnan Religion

"The faith or religion of the Iranians at the time of Zoroaster's appearance was that known as Paoryo-tkaeshi, literally, "the religion of previous faith." It was a form of Mazdayasnism, i.e. a religion acknowledging Mazda as the One God."

"The great Mazdayasnan Teachers or Reformers, known as SAOSHYANTS (Benefitters of Humanity), who from time to time had arisen in Iran previous to Zoroaster were eight in number: Kaiomars, Hoshang, Tehmurasp, Haoma, Jamshid, Feridun, Kai Kaus and Kai Khusrau."

"The follower of the Zoroastrian creed called himself "vidaevo Ahur-tkaesho", that is, "of the faith of Ahura Mazda and opposed to demonism"."





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