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Pārsiāna

VOL. III No. 3

JANUARY 1967

Contents :	Page
EDITORIAL	3
The Echo of Iran	5
Adar Gushnasp Atash-Kadeh Unearthed—by Ervad Dr. Peshotan C. Anklesaria, Ph.D....	11
Well—Known Facts About Little Known People	14
Peshdadian Dynasty First King Gayomard—by P. B. Warden ...	16
Gujarat Mail Disaster in February 1966	19
૨૧. હુદયશીરની કાળો—૨૦૭ કરનાર—ખેરશીર શીરો કોટવાલ (પંચમની) ...	20
Correspondence	21
Atar. The Son of Ahura-Mazda—by Mahyar Byramji Patel ...	23
Guideline to Young Zoroastrians—by Bejon N. Desai	28
Parents' Corner - Mathre (Prayer)—by Gool Shavaksha ...	29

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EDITORIAL

We have already brought in the New Year 1967, when we are now in our third year of publication. During the last one year there is a substantial increase in the number of new subscribers. This year we are preparing a campaign for sale of retail copies in greater number and for that purpose we shall lower the price of retail copies from 75 paise to 50 paise each. We are once again thankful to our Advertisers for their kind support which enables us to make that change. It is hoped that reduction of retail price will increase the sale and increased sale of copies may induce more advertisers to support the magazine. **It is our publication but it is your paper and you owe something to it** — effort to increase the number of new subscribers. There is no end to the possibilities of improving the magazine — the end is the purse not the purpose.

We are strictly following the non-alignment policy letting all shades of opinions to have a say. Truth is nobody's monopoly. Truth is always hidden in the cross-section of a group of minds and we are honouring that Truth.

Dasturji Novroz Minocher-Homji recently expressed his disapproval of certain article as it was not clear cut, not belonging to any conventional school of thought and not bringing out the essence of the subject. May be, I absolve him from all responsibility as matter is seen to only by myself before going to press—no member of the Advisory Board is responsible — for contents or transliteration or error. Ervad Dr. Karkhanawala and Dasturji Mirza previously resigned from the then Advisory Editorial Board because they disapproved certain articles and also their writers. Their argument was valid but no argument is valid for all times. They argued that I was making use of their name and reputation. Yes ! I did and do. Why not ? I am promoting a cause and have a right to borrow repu-

tation so long as my efforts are bona fide. I regret losing them and I often requested them to contribute articles of their own view points that they may enlighten our readers. If they want any apology here it is.

..... They may fill up the blanks for my next issue or any issue when they cease to look upon Parsiana as an UNTOUCHABLE. Dasturji Daboo does occasionally correct me but he approaches the issue with a view to guiding me. There he ends the matter. All are welcome but there should be no hang over.



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THE ECHO OF IRAN

(Indo-Iranian Reciprocity)

On 27th December 1966 a Reception was given under the auspices of Indo-Iran Society in honour of Dr. Jalal Abdoh — Iranian Ambassador to India. After a cordial reception to him he addressed the gathering explaining modern Iran and cultural and economic relations with India.

Dr. Jalal Abdoh was born in the year 1909. After completing his post-graduation in law from the Tehran University, he received his Doctorate in Law from Paris University.

On his return to Iran, one of his earlier appointments was as the Assistant Chief Justice in Tehran. Then he became the Deputy Director and Acting Director in the Technical Department of the Ministry of Justice. Later on, he became the Justice of the Civil Service Court and the Majlis Deputy (Member of the Parliament)

After acting as the Head and Director of the Department of Treaties and Legal Affairs and Department of Political Affairs respectively in the Ministry of

Foreign Affairs he led the Iranian Delegation in the 9th Session of the United Nations General Assembly.

At present, Dr. Jalal Abdoh is the Am-in the United Nations, he acted as the U.N. Administrator for Cameroon. He became the minister of Foreign Affairs and later was appointed United Nations Administrator of West Iran under dispute between the Dutch and Indonesian Governments.

Besides knowing Persian, Dr. Jalal Abdoh is conversant with French, English and Arabic.

At present, Dr. Jalal Abdoh is the Ambassador to the Republic of India.

Speech of His Excellency

Chairman, Ladies and Gentlemen,

It is indeed a privilege to be here in your great city, where I have been given a warm reception and where I find friendly feelings all around, for which I am most grateful.

Your city is important to an envoy from Iran especially because one finds many common links between both our

people. Primarily we find pride and joy in the presence here of the Parsee Community, who centuries ago left Iran and came to this hospitable country, because they chose to maintain their faith.

It is a matter of gratification to see how much they have been able to contribute in building up a Modern India. Their achievements in the economic and social

fields have been highly appreciated. It is with justification that one of our Parsee Scholars — Prof. Phiroze Davar, whom I had the privilege to meet in Ahmedabad on my way to Bombay, in his famous Book **"Iran and India Through the Ages"** says that Parsees are the best gift that Iran could present to India.

We are happy to see that the Parsee Community is held in high esteem and is respected as a community of good citizens in India, while they are trying to maintain their religious and cultural affinities with their Mother Country. As a matter of fact I am filled with immense joy and satisfaction to note that some of the Parsees even quite advanced in age are endeavouring hard to learn and master the Persian language. The second link existing between our two countries is the presence of a large number of our Iranians who work and live happily and in complete harmony in this city, as also the fact that many Indians live and are well known in the business society in Iran. While the Irani Community in Bombay may return to Iran some day, I am sure that the Parsees remaining here will continue to hold the torch of friendship between our two Nations.

You may wish to know more about the relations between our two nations, since last year, when I paid my first visit to Bombay. I do not propose to elaborate on this matter, however, I must say that despite the day to day politics, we have been able to strengthen our relations both in the cultural and economic spheres. In the field of culture, the Indo-Iranian So-

ciety expanded its branches in Lucknow, Patna, Calcutta, Hyderabad and Aligarh with the close co-operation of the most prominent Indian citizens, who are looking into our relationship with a far-sighted outlook. At the **beginning of this month we celebrated the Tenth Anniversary of our Cultural Agreement signed in 1956**, during the course of which one of the Members of Indian Parliament, who recently attended the Parliamentary Union Conference held in Teheran stressed the friendly feelings of the Iranians towards the Indian people and indicated the drastic reforms taking place under the guidance of our enlightened Sovereign.

It was at the beginning of the scholastic year that 40 Iranian Students were sent to your country to continue their studies in various fields at the Universities of Delhi, Aligarh, Hyderabad and Bombay. Furthermore, the National Iranian Oil Company made a contribution to the tune of Rs. 10 lakhs towards the formation of Iran House through which we may be in a better position to promote cultural relations between our two countries.

In the economic sphere, I am glad to say that our mutual efforts regarding the establishment of a joint venture have been crowned with success. The **Madras Refinery arrangement has been finalized** and the Foundation Ceremony will be held on the 6th of January, 1967, which will be presided over by your distinguished Prime Minister — Mrs. Indira Gandhi. This arrangement will be followed by the **setting up of a Fertilizer Plant in which Iran will have the option to serve as a**



His Excellency Dr. Jalal Abdoh, Iranian Ambassador to India delivering his Speech — His Excellency Bahman Ahanin, Consul General of Iran in Bombay and Mr. Nayer Mohammadi, Cultural Attache

partner. Our joint venture in the offshore Persian Gulf continues to operate with further prospects of reaching oil. Another feature of our economy which is of particular interest to you is the acceleratory pace which has direct effect on the amount of trade between our two countries. Here, I would like to refer to the Report of the Foreign Trade Commission recently issued, in which it was concluded that the booming economy of Iran will result in the further purchase of Indian goods by my country. In fact, talks are in progress for the sale of Indian rail tracks to Iran. The TATA Group are discussing the possibilities of initiating a rolling mill in my country, with our Authorities.

It is evident from this that our cultural and economic ties are developing to our mutual benefit, and, on the basis of which we may be in a position to further our political relations on a sounder basis. India and Iran are located in the same region and face the problem of expansionism of China equally. In the circumstances, we have no choice but to wish mutual progress to our respective economies, which will further support and strengthen our means to ward off this living danger.

In this connection, with your permission I might digress somehow and stress on the similarities of outlook existing between our two nations as far as our

foreign policy is concerned. We are following under the guidance of our enlightened Leadership an independent national policy. We are trying to seek the friendship of the members of the United Nations. We have during the recent years been able to strengthen our relations with the Soviet Union, with whom we have more than 2,000 miles of common border including the Caspian Sea and a pattern of rivers and waterways. The visit of His Majesty recently to the Eastern European Nations resulted in the effective participation of the Soviet Union and Eastern European Nations in the programming of our industrialization.

It is with the assistance of the Soviet Union that we will be able to **very shortly have a million ton steel mill at Isfahan. A 700-mile huge gas delivery pipe line will channel the gas waste in the South of Iran to the Soviet Border. With the assistance of the Western Bloc we will be able to expand our petro-chemical and aluminium industry**, this is to say that Iran has opened its doors to all countries seeking trade and co-operation, as you are doing in India.

In this connection may I just say a word about **our recent arrangement with the Oil Consortium, regarding the increase of production of oil in Iran**. The Consortium of international oil companies including British, French, Dutch and Americans operate in 100,000 sq. miles of Iran, containing one of the world's largest reserves of oil. Iran wants a sensible increase in the production of oil so that it can cope with the large expenditure of its

programme of development. The Consortium although lukewarm at the beginning in the face of Iran's determination in protecting its interest showed more understanding ultimately and as a result of the talks, the direction of the oil industry in Iran has changed immensely. Producing countries hitherto had no voice in the international production programming of the major international companies. The Shahenshah was determined to make Iran's voice heard and stated clearly that against the unconsulted, unilateral action in international production programming taken by the oil Companies, Iran was prepared to take unilateral action on her own. The consortium at the beginning had shown little understanding, although Iran had obtained OPPC (Organization of Petroleum Producing Countries) agreement on a 17.5 per cent production rise which, carried to 1970 would virtually assure Iran of sufficient foreign exchange earnings in oil for a major industrial take-off and the establishment of a diversified, self-sustaining economy in which oil no longer played a predominant role.

Finally the consortium after having direct talks with the Shahan-Shah were convinced of his sincerity and the deep understanding of the problems involved in the industry. Therefore, they came to a mutually satisfactory conclusion, as a result of which production in the Consortium operated fields will be raised. Furthermore, **the 100,000 sq. mile Consortium will be reduced by 25,000 sq. miles, the released portions to be operated independent of the Consortium by the N.I.O. C.** Moreover, the new Consortium pro-

duction schedules will include N.I.O.C. export market demands. **What has been achieved is increased Consortium production in a reduced concession area and the Iranian voice in production programming.** Finally Iran itself will enter directly into world markets. It is likely that marketing will be largely directed to East Europe. The recent negotiations with the Consortium and the results achieved illustrate further the independent national policy of Iran.

Let me tell you that Iran in pursuing its economic, social and political policy does not intend only to free the mass of the Iranian People from poverty, disease, and ignorance, but we hope to be able to extend our efforts at the international level and work with other developing countries for the fulfilment of the same objective on a world basis. As you know, Iran with the establishment of **her Literacy campaign has demonstrated how the military machine can be effectively utilized by providing ready made camps for corps of educated young conscripts to be sent to the rural areas for community development** and particularly by establishing schools and teaching functional literacy both to children and adults. We have done so because we are convinced that in wiping out illiteracy from our country we had to resort not only to conventional methods, but also to devise new ways and means.

Finally, we have again gone further than that by extending our efforts to the international level and it was **at the beginning of this year that Iran made available one day's expenditure under our military**

budget amounting to \$700,000 to a special UNESCO Fund aimed at financing the Campaign to be undertaken towards the eradication of illiteracy. It was around last year's Conference of the UNESCO that His Majesty sent a cheque of the same amount through his special Representative — Princess Ashraf to the General Conference of UNESCO held in Paris. A resolution tabled by several countries including India was adopted by the **General Conference of UNESCO expressing world appreciation for this noble initiative.**

From what I have said, you may realize that Iran is passing not only through a national rejuvenation, but is a nation on the march with a growing sense of self-confidence and of independence.

May I conclude by stressing that Iran wishes India every prosperity and through the efforts of men of goodwill, we will be able to promote further goodwill and understanding between the two nations.

The function was attended by almost all the important Iranian residents of Bombay. Mr. Majid Movaghar, the Editor-Proprietor of Mehr, a monthly cultural magazine published in Tehran, was also present. He applauded Parsiana and has taken back with him all the previous issues with a view to reprint selected items, and given Parsiana permission to reproduce any material from Mehr. It was a perfect cordial give and take, which will be useful in future.

At the start Prof. Pheroze Shroff while welcoming the principal guest had thrown a hint of the interest the House of

Tatas was taking in the industrial development of Iran. He also said that Mr. Sohrab Pirojshah Godrej had just returned from his tour in Iran for prospecting small scale industries there and Mr. Kavas Nusserwanji Adenwalla was proceeding there for similar purpose. Mr. Adenwalla was present and Mr. Godrej arrived in the midst of the proceedings and was silently welcomed by all wishing all success to his future plans.

On behalf of India — Iran Cultural Society and India-Iran Society Mr. Nayer Mohammadi thanked all the guests. He is the moving spirit of Indo-Iranian Cultural relationship operating from Iranian Cultural Centre, located at Behramjee Jeejeebhoy School building, Queens Road, Bombay. When he got up to speak a whisper amongst the audience passed a message of good news that his term of office as Cultural Attache was extended by one year by the Government of Iran. It was a welcome news as he had endeared himself to one and all by his

cordiality and winning ways but more so by his solid work. He is so familiar to all connected with his institution. The only institution that was in the notice of people was Iran League prior to his entry into Iranian Cultural activity. He arranged programmes, lectures, cinema slides and films and awakened people to notice awakened modern Iran and take interest in its progress. It was he who gave the people here the idea of progress Iran was making in agriculture, education, arts, sciences, industries and all sorts of modern advances. He succeeded so well that people clamoured for Persian language classes. He started a class for colloquial Persian, another for classical Persian and yet another for Shahnameh readings. Attendance at all these is increasing every day. He is contacting people in the matter of coming celebrations of Cyrus the Great this year and his presence in Bombay was doubly welcome that he would be here to see it through in a befitting manner.



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Adar Gushnasp Atash—Kadeh Unearthed

by

ERVAD DR. PESHOTAN C. ANKLESARIA, Ph.D.

Under the auspices of India-Iran Cultural Society Ervad Dr. Peshotan Anklesaria delivered a most enlightening lecture on a recent discovery in Iranian Archaeology. It related to the unearthing of an ancient Atash-Kadeh — namely — Adar Gushnasp Atash-Kadeh, located at the site of Takhte Suleman in Azarbaizan Province of Iran.

Prof. P. B. Vatcha was in the chair.

The lecturer began his subject with citation of para 13 of the Afrine Hapt Amsaspands and explained the origins and connections of the three famous Atash Kadehs, whose glory and greatness as praiseworthy have descended to this day from their ancient origin.

The Adar-froba Atash-Kadeh is associated with the Athornan group of the time. The Adar-Gushnasp Atash-Kadeh is connected with the Rathestaran, the warrior class. The Adar-Burjin-Meher Atash-Kadeh is linked up with the Vast-rayokshan, the farmer families.

This lecture is concerned about Adar-Gushasp Atash Kadeh discovered in the early years of the present decade by the joint venture of German, Swedish and Iranian scholars. The probable existence

of this Atash-Kadeh was anticipated by Prof. William Jackson in his *Persia Past and Present* published in 1906, after his visit to Iran in 1904. Therein he has hinted — nay clearly stated — that archaeologists of future working in the area of Takhte Suleman would unearth an Atash-Kadeh on the spot. The prophetic words have come true after sixty years of their pronouncement and the honour of the discovery is shared by Henri Henning, Von/der Ostend and Prof. Rudolf Norman, who started excavations in 1959 in collaboration with the Archaeological Department of the Iranian Government with the avowed object of unearthing this ancient monument of Zoroastrian culture.

Yakut has described this Atash-Kadeh based on the description given by the Arab poet Abdolf Misar Ibn-Mohalhal. That description has come true in all its details.

The learned lecturer informed the audience that the Adar Gushasp Atash Kadeh was founded by King Kaikhushru after his destroying the idols in the Fortress of Daz-e-Behman and assuming the throne of Iran. This monument commemorates the joy of a victory. It is said that light glistened on a ear of the horse King Kaikhushru was riding and it was taken

by him as a happy augury encouraging him to action resulting in his victory. This explains the meaning of the Pahlavi word Gushasp (Gush=ear, asp=horse). It is the characteristic of Pahlavi alphabet that many of its letters are pronounced in more than one way and hence can convey different meanings. The word Gushasp also occurs in Pahlavi as Gush-nasp and suggests two meanings: (a) An ear of a horse and (2) A young horse. Firdausi uses the expression Azar Gushasp. In an Arabic text it occurs as Azar-Jushnasp; whereas an Arabic writer describes Azaraksh or Azarkhush meaning a good Atash, a benevolent Atash, as its history reveals.

Around the site of this excavation mountains rise 10,000 ft. high and the Atash Kadeh itself is found enclosed in an area surrounded on all sides by 50 ft. high walls. In its neighbourhood there is a hot-water spring 195 ft. deep with running water at the rate of 22 gallons per second at the temperature of 72 degrees Fahrenheit. The characteristic of this water is that it petrifies, i.e., sets as rock, near-by sand over which it travels. The Pahlavi Text Zadasparam has described an identical hot-spring, and may be refers to the same.

Plan of the Atash-Kadeh :

It occupies extensive area. There is a large portico at the entrance, which continues into a big hall from which corridors lead to several rooms, about thirty in number located all around.

The Sanctum Sanctorium or the holiest of the holy place where the Atash Gosh-

nasp is enthroned and the room adjoining this, specially set apart for important ceremonies, have the construction that is similar to and identical with the location and the construction of Dadyseth Atash-behram of Bombay. The plan of this particular area is similar but the ancient monument is vast and extensive with over thirty rooms.

Holy Dadyseth Atashbehram was designed under the guidance of Dastur Mullaferoz who personally directed its construction.

Due to the loftiness of the status of Atashbehrams, none of the ceremonies are performed in them. They are there singly in their own right enthroned, occupying a seat of honour in order of merit, commanding, demanding, observing ceremonies, which are performed in the Atash Adaran (what we call Agiari) that is attached to each Atashbehram.

An Atash Adaran attached thereto is also discovered. In the Revayat of Dastur Kamdin Shahpur he states that the Afargania (Receptacle for fire) of Atash Behram and Atash-Adaran should be made of stone and not of any metal as we have them now. A stone Afargania of this Atash-Kadeh is found amongst the debris. People of Kerman call this stone Afargania "Maghrab", of Yezd call it "Kalak" and of Faridabad Ardkhan call it "Aadoksh" or "Aadish". The word Aadoksh occurs in Dadestan-e-Dini. In some Persian Revayats it is known as "Aadushna" and "Aatyasha".

No ceremony of any kind is performed in the room of any Atash-Kadesh of any status where the holy Atash is enthroned and none except those Athravans attending on these fires can enter therein — and that too after proper personal cleanliness and after saying Farajiat prayers(prayers compulsory on him to be fit to perform any ceremony) with change of every Geh or that span of a day which is divided into five unequal periods in 24 hours, appropriate to any one day's activity of a normal Zoroastrian in the sense of his religious denomination. All major ceremonies are performed in a special adjoining room known as "Urvishgah" set apart for the purpose. The plan of the Dadyseth Atashbehrum of Bombay resembles the plan of the aforesaid monument only so far as the Sanctum Sanctorum and the Urvishgah are concerned.

It may be noted that the place and construction of Dadyseth Atashbehrum of Bombay were carried out under guidance and instructions of Late Dastur Mulla-Feroz.

From one of the rooms unearthed in Atash Kadeh Gushnasp, 234 Bullaes and Seals were recovered. They bore the

names of the mobeds. Ervad Dr. Anklesaria recalled the lines of Firdausi

Yeki mobed bud namesh Homa

(There was one mobed whose name was Homa)

Hunnarmand au ba danesh au paak rai

(He was skilled and with wisdom and holy ways)

He was the Vazir of King Behramgor.

There is reference to Adar-Gushnasp in Behman Yasht as Vishnasp.

Only the three Adar Gushnasp, Adar Khordad and Adar Burjin Meher occur in Shahnameh, and their relations are shown herein in this article.

In Atash-ni-Niyaes Atash Mino-Karko also is mentioned. His Atash-Kadeh existed in ancient Iran and was known as Atash-Kadeh Kurku. This Atash is resplendent around Dadar Ahurmazd and is Mino Karko bringing Minoi to man and bringing man nearer to Ahura Mazda around whom he shines.

This lecture was illustrated by very interesting lantern slides of the Atash-Kadeh and the area around.



Well-Known Facts about Little Known People



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Died 20-12-1966

Aged 64

JEHANGIR DINSHAW WARDEN

Dale Carnegie wrote a book entitled Little Known Facts about Well-Known People. By a reversal of significance we can really study a number of lives which deserve our respect and attention. By studying well-known facts about little known people we can get a glimpse of life as we see it and can get at the root of life as we feel it. Late Jehangir never said and never did anything spectacular for head-lines. He, however, lived a life which can easily be the envy of many.

He started his career as a Life Insurance Agent about forty years back with the Oriental Government Security Life Assurance Co. Ltd., of which his grandfather, Late Mr. Sorabji Edulji Warden was the then Chairman. Singleness of purpose prompted him to put in all his best, which he did with admirable suc-

cess. He was cut out for life insurance agents' career. **He liked and loved people as they were.** With such outlook he could easily be a friend and get an ever expanding circle of persons willing to accept him as their friend. His friendliness was complete, untainted by any motive and his sincerity was palpable. He did not approach persons to get them as insurable parties, he approached them as friends and they in turn approached him as their Agent for their life and general insurance proposals. He believed in service and offered it sincerely and honestly, always leading, always guiding, never stinting, never wanting.

He never attempted more than he could do and never achieved less than he set out for. But what he achieved apart from success as an Insurance Agent was

something for which many have to be grateful to him all their life. By his personal touch and overpowering earnestness he secured jobs for many from peons and clerks to upper grade and senior executives for members of all communities. This good was greater good than any purse could afford. Mr. C. H. Bhabha, Vice-Chairman of the Central Bank of India, described him as a perfect friend only to be known, whose public relation sense was superb, which made him give service which cannot be matched because it was spontaneous, consistent and constant.

Likewise he was a silent helper to Parsiana, which deeply feels his loss.

He had clear-cut views on many subjects. Religion was to be lived and not paraded. Money should be honestly acquired. He never took a foul rupee even though opportunities had arisen. He

sincerely detested malpractices of every kind and lived up to his ideals.

He regretted that the priest class was going mercenary but at the same time raised a query — “After all what are we paying them?” and expressed his usual sincerity that if we do not pay them well, better we, at least, pay them respect. With more respect given to them they will realise their mission and try to come up to the level of people’s approval. That will be a new stabilizing phase in Mobed-Behdin relationship.

Following his understanding of the situation I, as an elder surviving member in the house, have started giving respect to Mobeds in a particular way starting with all mobeds who were in his Uthamna Ceremonies. Instead of paying all the mobeds in the tone of “just take your payment” I have respectfully offered them their rightful dues (out of his assets), addressing each one of them separately with following words written on envelopes

મહેરબાન મોબેદ સાહેબ,

તમેએ તકલીફ ઊઠાવી અમારે ત્યાનાં ઉંમરુમાં
ભાગ લઈ ક્રિયા સંપૂર્ણ કરવા બદલ વોરડન કુટુંબી જનો
તમારાં અહેસાનમંદ છેએ.

With one voice every mobed sahib expressed deep satisfaction at respect paid to him. This practice should be in-

troduced by all for all ceremonies as a booster technique for betterment of Mobeds, initially. We pray for the onward march of his soul to Garodeman.

PESHADIAN DYNASTY

First King

GAYOMARD

by

P. B. WARDEN

Gayomard is also known as Kayomarz. He is a legendary figure of prehistoric period. A point is worth emphasizing here about the meaning of the word legend. It is something that comes down by word of mouth from generations to generations and on that account a legend is not necessarily something false or concocted as people usually consider it. Original fact may be distorted with the passing of time or by addition or error in transmission. All legends have their basic truth in some remote past. This life sketch of Gayomard is based upon his descriptions in Bundeshsh, Fravardin Yast Shahnameh, Dinkard, etc.

He is the first human to sense and learn about good thoughts and hear advice from the Almighty. He was the first suitable human being to acquire such lofty mind who could think of Ahurmazd and His divine ways. Some consider Gayomard as the first man of Avastan literature. Others consider him to be the first of entire mankind and as such the same as Adam of the Bible. Fravardin Yast (para 87) holds the former view. Bundeshsh and Dinkard hold the latter view. Bundeshsh says that after the death of Gayomard his seeds were left on the ground. They were purified by rays of the sun for

forty years out of which arose two mutually complimentary and compensatory entities known as Mashi and Mashiani. Fifty years thereafter a male and a female couple arose out of them, which multiplied into seven couples, two famous among them being Shiamak and Neshak and Fravak and Fravakain. Mankind now went on multiplying and spreading over Hapt Keshvar (seven continents) the first births being on Khanirath Keshvar where "Hoshang" (the second king following Gayomard) and "Gujak" were born and their progeny became the Iranians. Others took birth on the rest of the six Keshvars (continents). Hence have arisen two above said versions of Gayomard being the first of the Avastan man or the first of mankind like Adam of the Bible. Pahlavi text Mino-Kherad (Divine Knowledge) clarifies this situation by stating that "Mankind descended from Gayomard and the Peshdadian kings from Hoshang.

The appropriate question at this stage is if Gayomard was the first man whom was he ruling over as king? Superior intellect and understanding obtained by him as gift of the Divine for the teleological purpose of orderly evolution made him the Lord of all he surveyed, there being

none to dispute his monarchy. He became the "Gelshah" (Persian, Gel=land+shah) and ruled over all the then living beings including some animals which approximated to the evolving human being.

Whatever material he had on earth (which he virtually owned) he tended with care, consideration and competence and raised all of them on a loftier level than before. Not only all animals but even entire vegetable kingdom obeyed him implicitly. In the wars he waged against disobeying evil elements lions, tigers, wolves and other animals fought in his army (Firdausi). It is stated in Aine Akbari that at the moment God deposited soul (life) in the body of Gayomard all stars were propitious.

He taught the use of animal skin for covering the body and the use of wool for giving more warmth to it. He organised all his subjects so as to create society and as more and more of them became social and sociable some towns grew up in his regime.

Gayomard devoted a large part of his day to prayers for which he was always seen in the posture of supplication as shown in this and all other pictures of his. He had developed righteousness to such lofty level that he intuitively obtained hints and directives from Sarosh Yezd, hence whatever he uttered turned out true. From His spiritual strength knowing and understanding the working of the Divine he drew up a code of laws first time in history and aroused awareness of the Almighty in the minds of the noma-

dic primitive souls then gradually evolving towards human mind and form. He and his intermediate successors are called Poiryotakesho (The first ones to assume a Religion) for this reason. The dynasty of rulers succeeding him are all of supreme religious sentiments and convictions who drew up and executed the first code of social laws for justice (Pesh = first, Daad=justice) Peshodadians are the first law givers of the world. They overwhelmed and conquered all Devs (Evil doers). The roots of religion sown by Gayomard developed from Pairyotakesh to Mazdayasni religion, a religion acknowledging only one supreme Power — Ahura Mazda. The practice of wearing sudra and binding kusti symbolic of following the righteous path and binding ourselves to fight for that path continued down to the time when Zarathushtra cleared it of all unworthy elements which entered this original pure religion. Gayomard still guides our departed souls in Minqi and the Bastekustian Mazdayasni Zarathustrian remember him even now and praise him and all his devout successors. In our prayers we remember the Fravashis of Gayomard and Soshyos and all holy souls that have lived from Gayomard down to this day.

"Hama Fravash ashoan, yo kardeha az Gyomard anda soshyos aidar yad baad". Etymology of the word Gyomard also connects him with both the worlds. His other name is "Gae-maretan" of which "Gae" or Gao" means life universal and "Maretan" means mortal. He is in the centre of "life" and "no-life", an ambivalent Fravashi.

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Gujarat Mail Disaster in February 1966

APPEAL

Nearly a year has gone by since the Gujarat Mail met with a tragic accident at Dahanu Road on the night of the 21st February, 1966.

It would be befitting that on the anniversary of the ill-fated accident, all passengers and sympathisers presented a handsome sum to the families of the deceased Engine Driver and the Firemen who gave up their lives to avert what otherwise would have been a much more tragic occurrence.

Those of us who were travelling on the Gujarat Mail know that had it not been for the devotion to duty of the Engine Driver and the Fireman and had their first thoughts not been the safety of the passengers, they could have abandoned the train which most certainly would have plunged into the nullah which was only 200 feet away.

While all of us who escaped from this disaster thank providence, we cannot forget Fakirji the driver and the two Firemen of the Gujarat Mail who perished in the crash. They gave their lives so others could live — what could be more noble ?

We, the undersigned, who have formed into a Committee, are starting a Fund and we appeal to all the passengers to contribute generously towards it, so that the families of the deceased can be presented with a handsome sum, as a very small token of our appreciation for the selfless

devotion to duty of the deceased who sacrificed themselves for the sake of others.

We also appeal to other sympathisers and philanthropic institutions to contribute generously to this Fund. In order that the fund may be started, the Trustees of the Pestonji E. Polson Dhunmai Share Trust have donated a handsome sum of Rs. 5,001/- and another donation of Rs. 1,601/- has been received from the Dahanu Zoroastrian Farmers.

Donations may please be sent either by cheque or Money Order. The cheques may please be drawn payable to the Joint accountant of Mr. M. P. Polson and Mr. Z. A. Vasi, who are the Trustees of the "Gujarat Mail Driver and Firemen Family Relief Fund". The cheques or Money Orders may please be sent to the following address **before the 15th February, 1967 :—**

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સ્વ. હૃદયયોગીના કાવ્યો.

રજી કરનાર :— ખોરશેઠ ફીરોઝ કોટવાલ (પંચગની)

આજે તમે પાસે એક મહેરબાની માયું છું. સ્વ. કવિશ્રી “હૃદયયોગી” ના પાક જરથોસ્તી દીન ગ્રંથે શીદાગીરી યતાવનારાં કીમતી પુસ્તકોના ફેલાવા માટે દીનદાર દાનવીરોને અરજ કરતો ટુંક લેખ આ સાથે મોકલ્યો છે, જેને તમારાં નામીયાં **Parsiana** માં જગ્યા આપવી, એવી સવિનય અરજ કરું છું.

સ્વ. હૃદયયોગીએ પાક જરથોસ્તી દીનની સાચીજ સેવા બજાવી છે. પાક જરથોસ્ત માટેજ જીવવું એજ ખરું જીવન છે, એમ તેમના મધુરાં કાવ્યોની લીટીએ લીટીમાં દેખાડી આપી પોતાના હૃદયનો જરથોસ્તી કામ તરફનો નિર્માળ પ્રેમ અને મોહાવતની ગાંઠ સોનેરી સાંકળથી મજબુત કર્યાં છે, જેને માટે સ્વ. **વિમાદલાલ, સો. મ. દેશાઈ, જમશેદ મહેતા, દસ્તુરજી ધાલા** અને **પ્રોફેસર દાવર** જેવા વિદ્વાન સ્કૉલરોએ મુક્ત કંઠે વખાણ કરી છે.

ખુદાપરસ્ત પોતાના તેવાજ પ્રેમી પુત્ર શ્રી **જયંતિલાલે** ગઝલમાં ગાથા, અશો **જરથુસ્ત્રને** હૃદય કાવ્યો અને **ગીતાંજલિ, રાસ્ત રાહબર, અહુરાની સેતાયશ** જેવાં અનેક વાંચવા અને સંગ્રહવા લાયકના પુસ્તકો બહાર પાડી પારસી એલાદને એક શ્રેષ્ઠ ભેટ કરી છે અને પોતાના પીતાનું સેવાભાવી કાર્ય ચાલુ રાખ્યું છે, જે ખરેખર ગર્વ સમાન છે.

અશો દાદારના કીમતી કાવ્યોનું ગાન મધુરી ગઝલોમાં ઘેરે ઘેર ગવાય, જ્ઞાનદાનનો સારો લાભ લેવાય એ માટે પુણ્ય પ્રતાપી દાનવીર વીરલાલેાને નીચલે ટુકાણે પોતાની કીમતી મદદ મોકલવા સવિનય અરજ કરવામાં આવે છે, કે જેથી વધુને વધુ કીમતી સાહિત્ય રત્નો બહાર આવે, અને જ્ઞાનની મીઠી મુગંધ ફેલાવે. એાપડીઓ મલી શકશે.

જયંતિલાલ અમૃતલાલ શાહ,

૧૯, દીપક, શ્રી અયલેશ્વર સોસાયટી, મની નગર, અમદાવાદ-૮.

NOTE: Parsiana very strongly recommends all who know Gujarati to own a whole set of these publications. The whole set is instructive and parts here and there are inspiring, rendering Zoroaster's teachings positively appealing to the readers. What Hradयोगી saw in and felt about our Prophet Zoroaster he has put them on paper in poetry form and that is why it all is poetry of the heart of a Gujarati Hindu intellectual — almost a devotee to our faith resembling in attitude and concept the work of Prof. Pouré Dawood in Persian.

CORRESPONDENCE

To,

The Editor,
PARSIANA,
Bombay.

Dear Sir,

I am an admirer of your worthy publication "Parsiana" which is endeavouring to revive our great and ancient religion "Zoroastrianism"; and it has undoubtedly achieved its purpose to a great extent. Parsiana becomes more dear to its readers because it sincerely concerns itself in imparting true religious facts. But in your last edition of December '66, you have published an article, "Renaissance of Zoroastrians" by Edulji N. Randeria of Karachi, and I agree with the ideas he has put forward to bring about religious education amongst our new Parsee generation, but sad to say, by also allowing to be published a gross insult and criticism of the great Gurus specially of the renowned Sri Sai Baba and of the living Avtar Meher Baba.

We already have gossip and critical papers for the benefit of Parsees, then why bring this one and only good Parsee magazine in this category?

To his query, "can these Gurus give better religion than taught by Prophet

Zarathushtra?" Religions have different forms, owing to different times and circumstances in which they were established, but in essence, they are the one and the same ideal taught over and over again by the one and the same divinity who appeared and manifested on earth at different times. Meher Baba and Sai Baba did not come to establish religions. They only awaken our dormant minds. Meher Baba has come 'not to teach but to awaken'.

Secondly, the author of the article says, "can Gurus stop natural calamities like illness and death?" Rhetorically, they are natural calamities, why should they be stopped? In fact, the destructive aspect of Divinity is "self-glorification!" Again, when we stop to think, death is not a calamity, it is a culmination of the soul.

Mr. Randeria has challenged the so-called "ill-informed" Parsees to show any material or spiritual gain obtained by following these Gurus. **"It is a mistake to divorce spirituality from materialistic considerations.** It is not by ignoring human suffering but by handling it with creative love that the gate is opened to life eternal. It is not through callous indifference but by active selfless service that one attains

the transcendental and illimitable truth that lies at the heart of this materialistic universe". I ask you Sir, has Meher Baba ever spoken anything un-zoroastrian?

If some people, among them some Parsees happen to recognize the Ancient One, it is most un-zoroastrian to wrongfully

accuse them as 'deva-yasni' (devil worshippers).

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Atar. THE SON OF AHURA-MAZDA

by

MAHYAR BYRAMJI PATEL

“O! For the blessed delight of standing in the presence of the sweet-scented and beautiful awe-inspiring Holy Fire, enraptured and utterly lost in deep contemplation of the sublime Infinite, to be thus purified by this Son of God, as the furnace refines the smelted gold, and to become worthy of the merger into the Divine Ascent!”

‘NEMASE-TE, ATARSH MAZDAO AHURAHE HUDHAO MAZISHTA
YAZATA !”

“Homage unto Thee, O! Thou beautiful and greatest adorable creation of Ahura-Mazda!”

One of the three Yazatas of the Later Avesta mentioned in the Gathas of Holy Zarathushtra is Atar. It is the Sacred Fire forever kept shining in the Zarathushtrian Temples, as the symbol of the ‘Divine Spark’ that lurks in every human heart, and which is planted there by God Himself. Fire is thus the outer expression of the Inner-most Reality. Zarathushtra regards Fire as belonging to Ahura-Mazda, and holds it up as worthy of the highest reverence. It is a Spark of the Universal Flame. The Zarathushtrian regard Fire with so much reverence that they have erroneously been called Fire-Worshippers. Actually, it is not so much the physical Fire that is being worshipped, (as generally supposed), but the Inner Divine Spark. The Sacred Texts abound with this truth, where Fire is always invoked as the ‘Son of Ahura-

Mazda’. In the Zarathushtrian Scriptures Asha-Vahishta, which means the Highest Righteousness and the Supreme Truth is so very much identical with the clarity and brilliance of Fire, that Atar is taken as synonymous with Asha-Vahishta.

The Avesta distinguishes five kinds of Fires.

1. **Atashe-Barezisavah**
(Buland-sut in Pahlavi) represents the Fire of the Atash-Behram, and means a thing of great beneficence.
2. **Atashe-Vohu-Fryana,**
represents the Fire that energizes life in the human body.
3. **Atashe-Urva-Zishta,**
represents the Fire of the burning wood.
4. **Atashe-Vazishta,**
represents the Fire that resides in the Lightning.

5. **Atashe-Spenishta,**

represents the Eternal Fire, which reveals to man the presence of Ahura-Mazda.

Kavayehecha-Kharenangho the Kyanian-Glory, that shines resplendently around the persons of the great Iranian Kings is also one of the manifestations of fire. Whilst rejecting all idolatry, Zarathushtra speaks of Fire as a brilliant and potent creation of Ahura-Bazda, and offers it as a symbol of Divinity. He nowhere enjoins the worship of Fire. Firdausi, stoutly affirms this, when he warmly repudiates the often-hurled charge of Fire-Worship against the Zarathushtrians by his immortal lines: "Na gui ke atash-parastan budan, Parstanda e pak yazda budand!" — "Do not say that they are Fire-Worshippers, they are the worshippers of Holy God" — (Pak Yazda).

Atar, being the cause of all life and growth acquired great importance amongst the Iranians. Homage paid to it was such that no important ceremony could be performed without its august presence. It was accepted as the friend of man, presiding on his hearth, assisting him in his toils, dispelling all darkness and evil, and generating the life-giving heat. Its shooting tongues and towering flames drew the poetic imagination of the ancients, who compared it to a messenger of God, carrying to Him all their aspirations, their complaints, and their gratuities. Some of the greatest Kings of ancient Iran had their images impressed on coins, in the attitude of offering their homage to Ahura Mazda, praying before the Holy Fire, attended upon by their High-

Priests. The carvings at Naksh-i-Rustam depict Darius Hystaspes engaged in prayer to Ahura-Mazda before the Holy Fire.

In Atashni Niyas we meet with the reference regarding the simple expectations of the stationary Holy Fire enthroned in the Fire Temple. Atar asks the worshipper "What offering has the moving friend brought for the stationary friend?" If it is good, clean, dry wood and incense, Atar is happy.

There are Seven Shining Ones identified with the Fires of Heaven.

1. **Usha** — the Fire of the morning twilight.

2. **Hvare** — the brilliant life-giving-and-sustaining sun.

3. **Mithra** — the precursor of the glorious day-light.

4. **Mah** — the moon with its cool effulgence.

5. **Tishtrya** — the rain-producing star, probably Sirius.

6. **Asman** — the celestial abode of all the Heavenly Lights.

7. **Aneran** — the belt of endless lights that shines in the heavens.

According to the Avesta, Fire is the most important creation of Ahura-Mazda. It is illuminating, beautiful, creative, sustaining, attractive and worthy of the highest admiration. The Sun is the representation of Atar for the Material World, as is Ahura-Mazda of the Spiritual World. It is therefore to the Sun that we turn our face when we pray, and in its absence we turn to any other Light, as symbolic of Ahura-Mazda.

Zarathushtrians are enjoined to keep the Fire perpetually burning in their Temples and in their homes, and to feed

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them with good, clean, dry wood and incense. In reward the worshippers are blessed with energy, power, material and spiritual, joy and wealth, good-friendship, worthy progeny, comfort, abundance of glory, sufficient nourishment, active souls, expanded minds, lasting virility, long lives and purity.

Samuel Johnson writes about the beneficence of Fire: "As light, Fire is the symbol of truth; as heat, of love; as cosmic vital energy, of consciousness of being; as astronomical centre, of unity; as all-producing and all-sustaining power, of creative and providential care.....

It is the first-born of creation; germ, seed and atom... The soul itself is said to glance down from heaven as a beam of light, and as a beam to return whence it came."

To Zarathushtrians, Fire represents that which is noblest in Personal Will. It must forever create and serve life, and never destroy it. That is why true Zarathushtrians will never permit the burning of corpses. They disapprove smoking, which is regarded as desecration of Fire, besides being unhygienic. Fire is held in such great esteem and reverence, that the Athravan, who is the Keeper of the Holy Fire, will keep his face covered well with a 'padam', a white piece of clean cloth, lest his impure breath pollute the Fire before which he prays to Ahura-Mazda. There is no other element like the Fire, that so very perfectly represents Supreme Force, and consequently, careful tending of it ensures security and bliss.

The Greeks declared their solemn oaths before Fire; The Romans beheld it as the Guardian of the State; The Vedic Aryans declared that it brought down upon them

the blessings of the gods; The Turanian Magi of Media adored it. The ancient Teutons caused an ever-burning lamp to be placed before the statue of their god Thor. The Slavs and the Prussians likewise had permanent Fires maintained before their deities. The Lithuanians bowed in reverence before their Fire, Zinoz. Ireland paid its homage to its perpetual Fire Bridgit. The Semitic, Assyrian, Phoenician, Hebrew all saw in the presence of Fire the Revelation of God; Jehovah seals His covenants with men whilst moving in a smoky flame; Jesus visualizes the Kingdom of God coming in a lightning's flash that moves from the east to the west; Mahomet announces that Allah is a flame, burning like a star, as a lamp set in a pure glass within a niche; And the devout Zarathushtrian pays his deep homage to his Holy Fire, Atar, with the chanting of ancient hymns and the proffering of sweet incense and Sandal-wood 𐬵𐬀𐬎𐬌 which literally means good wood.

To all the scriptures of the world, Fire represents Truth, Purity and Divinity symbolically, because this mighty agent of the Almighty is able to destroy all evils, all impurities of mind and matter.

The perennial heavenward tendency, the curling smoke, the sparks, the radiant light, the rosy-red beams, the variety of colours, the glowing wood, proliferation without diminishing the crackling, the fluctuating motion, the heat, the warmth, the comfort, the oneness, the beauty, the splendour, and the connection between the Material and the Spiritual Worlds which it represents truly makes it the most effective symbol of Ahura-Mazda. As the Fire soars upwards, it scatters

away all drossness and sin, and lifts up the heart to the One True Light. Zarathushtra always exhorted the faithful to contemplate the beams of the darting Fire with a pious mind. Those who would come out of the Ordeal of Fire unscathed would surely be pure in heart and humble in mind at the sight of ashes to which fire reduces things.

There are **three grades of Fire-Temples** among the modern Zarathushtrians.

1. The Atash-Behrams are Fire dedicated to Verethraghna, the Yazata of Victory. In India, there are eight of them in all. The Holy of Holies at Udvada is called the Iranshah which is kept aglow for over a thousand years. One at Navsari and two at Surat together make four Atashbehrams outside of Bombay. Bombay itself has four Atashbehrām, namely, Anjuman's Wadiaji's Banaji's and Dadyseth's named after the Donors.

Ceremony of Consecrating an Atash-behrām takes over a year.

No other light is ever permitted to glow near or within the precincts of the Sanctum-Sanctorum, as this Fire is regarded with special reverence above all others. Ceremony requires seventeen sources of Fire, including the Lightning. Fire are taken from all trades where a furnace or oven is kept working, and the cremation-ground fire is also required to build up this King among Fires. After passing through various purificatory rites individually, (depending upon the class of origin) all these Fires are brought together and after some still more lengthy rites the

Fire is at last properly consecrated and set upon the altar, which is regarded as its throne. Only those Fire-Priests who have undergone special ceremonies are permitted to the inner-room where the Kingly Fire rests. No one else can tend it, or even enter within its precincts. Ashes from these Fires are applied to their foreheads by the visiting worshippers as a token of humility, loyalty, acceptance of Ahura-Mazda's Will, purity and as a return on their offerings.

2. The Adarans are of a lesser grade than the above, and their positions may be compared to the relationship that exists between the Kings and their Ministers. There are perhaps about two hundred and fifty or so of these in India to-day. There is no bar against any other light penetrating these Fires. Only sources of Fire, from the four castes, the Athornan —the priests, the Ratheshtaran —the warriors, the Vastroyshan —the agriculturists, and the Hutokhshan —the artisans are required for its consecration which takes about a month to perform it. All ordained priests can enter within its precincts, and tend the Fire. The term Agjary was acquired for it in India, from Agni, the Vedic God of Fire.

3. The Dad-gahs are of the lowest grade. They are dedicated to Mithra, and are consequently also called the Dar-e-Mehers. Any one, even the Beh-dins, the layman, may tend these. They are the simplest to instal.

Tradition informs us that several great and sacred fires had been consecrated by pre-Zarathushtrian Kings of Iran. Jamshed established the Fire Froba, Kai khushrau established the Fire Goshasp, and Kai Gushtaspa established the Fire Burzin Mehr. The Peshdadian King Hushang is credited with discovering Fire, whilst smiting a serpent with his staff against a rock.

In the Gathas, Holy Zarathushtra sings: "O! Ahura, we yearn for Thy Fire, that, mighty through Righteousness, we greatly desire to be ours, and which, possessing power, gives constant help to the faithful, but sees through the evil of the unfaithful at the merest glance, and punishes them with fitting torment!"

"THWAM ATAREM AHURAHE
MAZDAO PUTHREM ASHAVANEM
ASHHE RATUM YAZAMAIDE!"

"Thee do we extol, O! Holy Fire, Son of Ahura-Mazda, Lord of Righteousness!"

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THUS SPAKE ZARATHUSHTRA :

Gatha Ushtavaiti is a beautiful sermon on spiritualism. Our Prophet gets answers to baffling questions through the Divine. He then passed these answers to the Mazdyasnans, who after learning them have become Mazdyasnan Zarathushtis, that we are.

How shall I worship Thee ?

How shall one reach the Goal of Holy Life ?

Who is the suprememost fashioner of the Divine Law ?

Who inspires Love for right-mindedness ?

What architect did fashion the realms of Light and Dark ?

Who planned the States of wakefulness and sleep? & Rest and Work?

Who gives us strength to serve our Brotherhood ?

Who makes the Son obey the Father ?

Who shall reveal Thy purpose for my Soul, Oh Lord !

How shall one dedicate one's self in completeness ?

Who shall reveal to me Thy faith.

How can devotion dwell in our heart for ever ?

On what side shall I stand — True or False ?

How shall one keep the False One far away ?

How shall I deliver the False Ones into the Holy hands of Asha ?

When Thou, with Truth, wouldst shield me from untruth ?

Who, of the Holiest, shall protect humanity with Thy Commands ?

How shall I, guided by Thee Oh Lord, reach the Goal ?

How shall I have restraint on my senses ?

Why does the speaker of truth get rebuffs in this world ?

Why are the wicked powerful ?

All the answers revealed to our dear Prophet are beautifully narrated in this Gatha Ushtavaiti as sublime poetry. In the future columns you will be delighted to know them.

— Bejon N. Desai

by

PART II

GOOL SHAVAKSHA

Each man has two sides to his character, the good and the bad. Whichever upper most is due to the teachings of the parents and the discipline in childhood. If animals can be disciplined why not human beings. Here the factor that fights is that of Free-Will and therefore gentle firmness is needed in childhood and a child must be told the difference between good and bad.

There is fundamental good and fundamental bad and the differentiation is called Human Values. These Values are neither environmental nor social but they teach about pure truth and pure lies; Goodness and badness; beauty and ugliness. It will depend on the parents how to explain this.

A man's memory is also the essence of all memories. His seed carries images from the First Thought and from seed to seed, which is a cycle of life. Lessons of the Good Life are taught in HORMUZD ARDEBESHT AND SAROSH YESHT.

If you tell a child that prayer is a medicine for his soul he will not be able to understand. You should tell him God is his friend; the kindest person who though He sees all, forgives all. God may have to punish but that is to improve us; to put us right.

Man's greatest enemy or friend is another man and another man's words and deeds can always influence him; so the word is very powerful. Man contemplates but that is at a later stage. The child

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is influenced only by the Word. So for the child the word is God, and faith in the Word is essential, hence prayers are essential.

Prayers should be explained to him. Once you explain the meaning, the child will not question the language. He will take you on Faith. He is used to different languages. He absorbs them through his pores. If you explain HERBEREZ, which is the highest mountain in Persia, as the best Peak of Thought, he will understand it at once. **Explain that vibration of sound is essential and helps to reach God. Beautiful music is vibration and a child will understand vibration of prayer and the "Sound" of our prayers as very beautiful.** Of course to teach what is beautiful music also depends upon the parents. The parents must try and be cultured. Hence, "culture", (that is to understand the higher values of life, the best of everything), is essential for parents. In life one has to strive for the higher level of living.

That does not mean rich-living but rich-thinking. This is called "Mithre". (We will give details next time). So Mithre, the word and Mithre, the thought, go hand in hand. Then comes "Yasna" the planned work. How to live, to work, and to teach. How to learn what to read, how to think depends upon the parents, and good teachers. **It is not right that a parent just leaves a small child at a School and thinks her duty is finished. It has just begun. Parents of other religions are taking greater care of their children's religious life. Surely we are educated enough to care about this vital necessity.**

The warmth of life reveals the real life.

Before a seed is put into the ground, a gardner will clean the plot, sieve the soil, put in more good clean soil, manure it and then put in the seed. A child too must be taught to be clean, be given good food and care. This will create good vibrations round him and he will digest what he is taught and what will come out of his mouth will be good clean vibrations, the result of good clean thinking and living. This is called **"good environment"**. In the Avesta it is called **"KHO-REY"**. Good people create an atmosphere of kindness round them and so naturally we try and keep our children near such persons.

To summarise: Prayer helps a child in three ways, his body, his mind and his soul. His body gets **VENGHEUS**, Consciosness and awariness of the Presence and he starts to understand what are called moral laws. His mind gets **"MA-NENGHO"**, the mind's purity, which tries by concentration to attain **VAHISTA ASHEM** the best Truth. It is man's natural desire to be **"ANGHEHOS MAZDAI**, one with the Creator. **STOAT YESNECHA YAZMAIDEY, YA DATA ANGHEHOOSH PUREYEHEYA** (Yasna 54 Verse II) "May I reverberate back to the First Thought and be one with It".

Then on the Navjot Day the child takes a vow to have **ASHEM VOHU VAHISTEM ASTEE**, Truth with love and kindness (consideration) because that is **VAHISTAI ASHEM**, the best Truth. He promises to go to the best Teachers, Men of the **YENGHE HATNAM** standard and serve his Maker with all his might: **SHIO-THE-NENAM ANGHEHOS MAZDAI**. This means he will help others and the promise of the **AHUNA-VAIRYA**, God's wish, is fulfilled.

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