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Contents :	Page
EDITORIAL	3
Jamshedi Navruz or Navruz-i-Sultani —by Behram P. Bharoocha ...	5
What Way to Go? — by Prof. Baji H. Antia, Solicitor ...	7
Allegorical Family Relations of the Gods and Prophets —by Dasturji Khurshid Daboo ...	10
The Path of Devotion laid down by the Religion of Zarathushtra —by Ervad Ratanshah R. Motafram...	12
Chisti: The God-Intoxicated Love —by Mahyar Byramji Patel ...	17
Khshnoom by—P. N. Tavaria	23
Mrs. Pilloo Pochkhanawala's Sculptures in Steel	28
Presence of God in a Child's Life —by Mrs Gool K S Savaksha ...	30
Persian Monajats	31

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EDITORIAL

A HAPPY AND PROSPEROUS JAMSHEDI-NAOROZ TO ALL OUR READERS

This March 1967 issue will reach you in the Jamshed-i-Navroz week. This necessitates a minor change in our Peshdadian Royalty series appearing on the front page from January 1967. King Gayomard and King Hoshang have appeared in our January and February issues. In proper order this issue should have had the picture and sketch of the third King — Tehmurasp, but Jamshedi Navroz being so close up we have decided to give the picture of King Jamshed (the fourth King of Peshdadian Dynasty) to coincide with the time — postponing Tehmurasp for the next issue.

A short sketch of the time and talent of King Jamshed is given herein by Mr. Behram P. Bharoocha. All that is simple and self-explanatory. It is stated that He lived for a thousand years and by His spiritual force kept all his subjects free from disease and suspended dissolution of life for the like period.

Sleeping supine under the PINE TREES Boris Pasternak is visited by high thoughts of the ways in which the spirit can triumph over time and space — an experience when a man feels himself at one with nature :

“And now, immortal for a while,
We join the sainthood of pines unkempt,
From pains and ills, from evil guile,
From death itself exempt.”

(Soviet Literature 2/1967, Moscow)

At every Jamshedi Novroz time it is customary for our astrologers to associate the advent of the day with some animal. In IMPRINT of January 1967 appears the Japanese Fortune Calendar. The Japanese Zodiac unlike most astrological systems has a cycle of twelve years instead of twelve months. Each year of the cycle has its own particular animal symbol and from these twelve Zodiacal symbols the Japanese learn the characteristic traits of a person from the year in which he is born. The cycle repeats itself regularly as in our Jamshedi Novroz twelve year cycle stated within. 1967 is the sheep year of the Japanese calendar. True or false any guide is better for life than an aimless drift. Pick up a clue and cling to it this year and you will prosper ethically, intellectually and may be materially too. This year let us go the way Prof. Antia has outlined for all in his article in this issue.

The Life of Holy Zarthushtre

by

Framroze Rustumjee (Colombo)

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Jamshedi Navruz or Navruz-i-Sultani

by

BEHRAM P. BHAROOCHA

This universally known Festival of Jamshedi Navruz or Navruz-i-Jamshed i.e. New Year day of Iranian people, is in fact, one of the oldest, nay, the oldest Festival in the annals of humanity.

This Navruz-i-Jamshed according to "Shahname" was founded by the most glorious monarch King Jamshed belonging to the 1st great Peshdadian dynasty of Iran.

Since last more than 10,000 years, this festival, falls exactly on the day of the true Astronomical Vernal Equinox, on which day the day and night are of equal length. This festival was celebrated for one full month in ancient Iran, and even today it is celebrated with great eclat, merriment, cheers, hossannas and jubilations not only by the people of Iran, but, by many Mohamedan countries also.

This festival has remained connected with the name of the august and mighty king Jamshed and from this day only, the Iranian Zoroastrians reckoned their new religious year.

King Jamshed.

King Jamshed the son "Vivanghan" is presumably "Yam Vaivaswat" referred to in the 1st Adhyaya (i.e. chapter) of the well-known book of "Bhagwat" written by Shukdev the son of Vyas. This Yam Vaivaswat had founded the Lunar dynasty in Ilavrat, which is considered to be Iran by the Oriental scholars.

According to "Shahname" this king of universal acclaim and renown was possessed of great moral and spiritual strength and he had control over the entire creations of God. Human beings, birds, creatures and quadrupeds of various descriptions obeyed his commands. He had divided the people of his times into four classes, namely, the priests, the warriors, the traders and the artizans or agriculturists. He had given a great and highly beneficial civilization to the people of Iran for the first time in the history of the ancient World. His piety was so lofty that all his subjects retained good health and he staved off death for several centuries.

The Festival.

He was surrounded by a divine halo and aura around his head and body and by virtue of the same, he could foresee the future events of the World with great precision. No king of Iran after him, was so great and majestic and mighty as King Jamshed.

On the 1st day of the Iranian New Year, called Navruz or New Year's day, began the principal festival among the Persians; which, continued for six days. On the 1st day the King devoted himself to promote the happiness of the people in general; on the 2nd day he entertained the doctors (of Divinity) and astrologers; on the 3rd day he invited the priests and counsellors of State; on the 4th day he

welcomed the princes of the blood relations and grantees; on the 5th day he stayed with all the royal children; and on the 6th, which was considered the King's own day, his subjects offered him gifts of values according to and suitable to their ranks and status.

On the eve of the Navruz, a handsome young man personating the New Year, was stationed at the door of the royal bed-chamber. Early morning without ceremony, the moment the Sun appeared above the horizon, he entered the King's room.

The King immediately addressing him asked him: "What art thou? Whence dost thou come? Whither dost thou go? What is thy name? Wherefore dost thou approach? And What dost thou bring?"

To which he replied: "I am the Fortunate and the Blessed; I am sent hither by God, and bring with me the New Year."

The Presents.

Then, another person appeared with a large silver dish in which were wheat, grams, barley, peas, vetches, sesame, and rice (seven ears and nine grains of each) with a lump of sugar, and the new coined pieces of gold, which, as offerings were placed before the King.

Thereafter, entered the Prime Minister and the generals of the forces, the lord high treasurer and after them followed the dignitaries, the nobles and people according to their status and grades respectively.

Thereafter, a large loaf made of the abovementioned grains was presented to the King and after eating a part of it, he offered some to those who were around

him saying: "**This is the New Year Day of the New month of the New Year of new time, when all things consistent with time shall be renewed.**"

With these brief words, the New Year Day or Navruz was celebrated in Iran in the ancient times.

In fact, Yam Vaivaswat mentioned in the book of "Bhagwat" was none other than King Jamshed i.e. Yam Vivanghan of the ancient Iranians who alone, according to the book of "Shahnameh" and the scriptures laid foundation of the festival of the Navruz-i-Sultani or Navruz-i-Jamshedi, more than 10,000 years back in the holy soil of Airyanam Vaejo i.e. Iran, The Zoroastrian new year i.e. Farvardin Mah and Hormuz Roz always coincided with the Astronomical phenomenon of the true Vernal Equinox which from times immemorial, occurs on or about the 21st of March every year. Let it be said that in this year i.e. 1967 Navruz will become manifest in the form of a ram (a goshpand). Thereafter each year Navroz will appear as under. In 1968 in the form of a monkey; in 1969 in the form of a bird; in 1970 in the form of a dog; in 1971 in the form of a pig; in 1972 in the form of a rat; in 1973 in the form of a bullock; in 1974 in the form of a leopard; in 1975 in the form of a hare; in 1976 in the form of a crocodile; in 1977 in the form of a snake; in 1978 in the form of a horse. This twelve-year rotation is in force since thousands of years and will continue to remain the same in future.

Festival of Navroz is associated with a specific colour for the day. The colour for this year is

What Way to Go?

by

PROF. BAJI H. ANTIA, Solicitor.

What way to go ? The epicurean will say, "Eat, drink and be merry for tomorrow we die". The hedonist will say "Life is but frivolous fun. Get the best out of it, earn much, amass wealth, secure luxuries, a posh flat, a streamlined automobile and a beautiful wife." This is the most popular concept of life of which we are victims to-day. In an age when man is judged not by intrinsic values of his character, his mind and his magnanimity it would be considered an anachronism to talk about the finer values of life, the spirit of man and the salvation of the soul. Maybe I am an anachronist, but I believe and do firmly believe that life is not just an interval from the cradle to the grave but it is a mission. It has an avowed purpose far beyond and far above this mundane existence. It was not in vain that Longfellow said,

"Life is real, life is earnest,
And the grave is not its goal,
Dust thou art, to dust thou returnest,
Was not spoken of the soul."

You may well ask what then is the avowed purpose of life? The answer is given in a short prayer by a great sage St. Francis of Assise who used to recite it every day of his life,

"Lord, make me the instrument of Thy peace !

Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;

Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy."

If we decide and decide here and now that we shall dedicate our ephemeral existence on this planet to ameliorate the sufferings of the sick and diseased, to give hope to those without hope and give help to those who need help and rescue the poor from their wants this world will become a veritable paradise, indeed. Let 'be good and do good' be the touchstone of our life. Let the lines of Thomas Paine be the guiding principle of our life, "The world is my country, its people are my brothers and to do good is my religion."

We in this country are spending millions of rupees every year to eradicate poverty, disease and illiteracy. In the fourth five year plan we are to spend about Rs.40,000 crores to change the face of our country. **The face of our country can never change unless our people change — unless their mentality, their outlook, their approach towards fellow-countrymen change.** We may have plans after plans, we may secure all the benefits of the technological and scientific progress within the reach of mankind and the foreign aids from all the continents of the world but what if we still remain unchanged !

Only if we ourselves are out to spread the gospel of service and love to society can we become a new country overnight

even without planning, much less foreign aid, and limited technical collaboration. Only then shall we accomplish the lofty message of the brotherhood of man under the fatherhood of God. Then alone shall we achieve the nobility of spirit which the sages and saints of this country attained centuries before the western civilisation had even dawned. Then alone shall we rise to the lofty message of that divine luminary — Zarathushtra who preached to work up divinity within ourselves so that everything around us may become divine and harmonious.

In every religion truth has been given the most predominant place. Be true to yourself. Our reverend prophet Zarathushtra taught us that the divine law of Asha rotates on the pivot of truth. But we are seldom true to ourselves. We are conveniently truthful, not truthful on principle. We criticize, we condemn, we utter blasphemy and go around gossiping. So let us retract and walk on the path of truth, so easily understandable in controlled Manasni and Gavashni — then the overall Law of Asha will determine Kunashni straight.

A Parsi girl, sitting next to me in a movie depicting the scenes of a Palace, sighed uttering what sins had she committed that she was not born in the lap of luxury? This remark is not something to be laughed at. It reflects a deep sub-conscious frustration in life. It shows how much we are enchanted with the superficial glamour and the worldly splendour to condemn our own lot. There are millions of people living in the slums and ghettos of the cities and the hovels of the villa-

ges to whom life is a torture? Have they committed horrible sins? Is she an angel to be born in the lap of luxury? No, man's mind has become shallow. The stark fact is that divine destiny has assigned each one of us a role to play and placed each one of us in the appropriate place. Like a game of chess, we are the pawns on the chess board of the world and our greatness lies in performing our allotted role with a scene of devotion and dedication of purpose. Whatever may be the role assigned to us, let us play it.

Whether one may be a mediocre student or an humble employee or a prominent professional he should play his part — conscientiously, diligently and honestly. This reminds me of the following poem I studied in my childhood.

“If you can't be a pine on the top of
the hill,
Be a shrub in the valley, but be the best
little shrub at the foot of the hill.
Be a bush in the valley, if you can't be
a tree,
If you can't be a highway, then just be
a trail,
If you can't be a dazzling sun, be at
least a shining star.
It is not by the size that you win or
you lose,
Be the best of whatever you are.”

Our sacred Gathas have clearly stated the mission and the purpose of life. God after creating this material world, summoned all the living souls and offered them the choice of either to stay on with Him or to go to the material world and

ANY WAY YOU PLEASE

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fight the forces of evil. All the souls together replied :

O, Ahura Mazda, we shall go henceforth to the material world, fight with the forces of destruction and return to Ye with the radiant smiles.”

From this Navroz Day coming let us redeem that solemn pledge; it is only through that redemption lies our salvation. God has made us the trustees of our souls and we have come in this world to fight out the battle of the deliverance of

our soul. This is just the way to go, “Mun ano avayad shoodan” (I have to go there).

“We should live for those who love us,
Whose hearts are kind and true,
For the heaven that smiles above us,
And awaits our spirit too.

We should live for all human ties that
bind us,

For the task our God assigned us,
For the bright hopes yet to find us,
And to the good that we can do.”

Amen.

Allegorical Family Relations of the Gods and Prophets

by

DASTURJI KHURSHID DABOO

With our limited mind it is not for man to comprehend the omnipresent, unfathomable, vast and structureless Almighty. He can be contained in a grain of sand and the Universe may still be too small for him. But man wants the shape of things to see and many a God is conceived of as Anthropomorphic (having human form). Only we create our own illusion and sit Him up in a room, where if He is in good mood we eke out favours from Him and plead before Him if he is angry. But that upsets the universal Law of Asha and fails to fit into the concept of justice with its due compensations and proper punishments. The word 'Khuda' is the Avastan word "Khadhat" and the Sanskrit "Sva-dhat" (Self-created). Despite this clearcut origin man or mankind in the entire world is inclined to describe Him as one after his own image and imagination runs riot in making Gods and Goddesses with the needs and the relationship of ordinary mortals.

This way much of the inner meaning gets lost to man. Such a thing has actually happened in Zarathushtrian literature wherein scholars like Zehner have given distorted versions. He has rendered "ghenabio" (women) to convey the sense that Dadar Ahurmazd had several wives. That

Atar (Fire) is the Son of Dadar Ahurmazd as a progeny through one of the wives. The Gathas describe Spendarmad (Spenta-Armaiti) as Dadar's daughter and likewise Dadar Ahurmazd is the Father of all the Amesaspands according to the Fravardin Yast. Asiswangh Yast gives the relationship of several Yazats amongst themselves. "Hakha" in the Gathas means a relative friend (in the sense of boyfriend and girlfriend of modern days). Poetic licence is proper to poets but when dragged into the philosophy of life such references become butts of ridicule.

Love of the Almighty passing on from the Love in the Gathas to love in Sufism is a dignified transition. The Sufi incessantly talks of his Beloved. The Sufi speaks of the Beloved, dreams of the Beloved, lives for the Beloved. His only regret is he does not find the Beloved because his Beloved is the Almighty whom no one has found. Therefore in Sufism there is no insinuation of family or progeny. It is only a quest and a very dignified, dedicated and delightful quest. Zarathushtra has three sons but the three sons of His are yet to be born, whose names are Hoshedar Mah, Hoshedar Bami and Saoshyos. These are the sons who would take over the task of their Father Zarathushtra, and carry on His

Mission. Allegory here is self-evident. They are ગુરુપુત્ર-ધાર્મિક ગાદીના અધિકારી વારસો, descendants of ministerial mission.

The Sun God of the Greeks was the son of an unmarried mother in the sky. This has some parallel in the Avasta. The શ્વશુર "Thvash" (sky) is a ખદાત Kha-dhat (self-created thing). Later on similar allegory is found in the Christian narration of Virgin Mary and Christ who is declared as the Son of God with Mary as the Mother. But in Avasta with Ahunavar as Logos Vohumana is declared the Son of Dadar Ahurmazd. Christos has a similar implication and the entire relationship is shown as in grand order that God maintains the World with His wisdom (Vohumana) like father maintaining his son. The Magi (Magvans) led celibate life but amongst them they were of three orders Varezana, Airyaman and Khaetoosh. The last means "Intimate Relation."

There is a section of the Gathas which is not clear. Dr. Tarapore looks upon the contents of this Haa 53 of the Gathas as allegorical wherein the daughter and the son-in-law of the Prophet are referred to. It says Frashostra and Jamasp are brothers. Frashostra is described as the father-in-law of Zarathushtra and Jamasp is described as the son-in-law of Zarathushtra. This relationship is neither proper nor understandable, in view of the fact that both Zarathushtra and Jamasp were Magavans and therefore celibates.

"Ahu" and "Ratu" in Ahunavar are really the two forms of Ahuramazd. "Ahu" the highest of Lord of Lords, Ruler of the entire Universe, is sometimes

compared to ordinary mundane Kings and "Ratu", the great Teacher Prophet Zarathushtra is described as His Son.

The Almighty Himself makes a great sacrifice in reducing Himself from the Minoi into Material form to construct this world of ours. Reduction of self is a great sacrifice — a crucifixion. The Hindu ceremony of "Prajapati-yagna" is one of depositing every day one brick for 365 days to form a 'Kundi' and that is broken up on completion, suggesting that God gives form to His own ideas and breaking up one form rebuilds another to suit the new period. In this make and break routine cycle there is no selfishness and in Yajashne ceremony this process is looked upon as manifestation of self-sacrifice. This is not a show-piece of faith. It occurs day in and day out in the jungles where nobody witnesses this process. This makes it bewildering to understand with what motive the Almighty created the world. Is this make and break for good of mankind or for the fun of it to the Almighty? We all are His children and related to one another but not as blood relatives and blood relationship described in Scriptures are allegorical.

Sacrifice — partial, total, temporary or final is the pivotal principle in Aryan civilization to which Zoroastrianism belongs. Dasturji Khurshed continues this article to explain sacrifice in blood relation to marriage and Khaetwa-datha. In the next issue we shall treat that subject separately from selections of his writings.

(P. B. W.)

Free rendering
Courtesy Jame-Jamshed.

The Path of Devotion laid down by the Religion of Zarathushtra

by

ERVAD RATANSHAH RUSTOMJI MOTAFRAM, M.A.

The path of devotion is eminently suited to the common man as it requires of the devotee nothing but self-surrender and complete faith in the supreme Deity. It matters not whether the devotee is wise or ignorant, learned in scriptures or illiterate. Intense yearning for God, guileless nature and pure heart are the only requisites for one who treads the path of devotion.

In daily life, at least the majority of mankind pamper the five senses, and hanker after worldly pleasures and gains. However, in times of distress and calamity, natural or man made, intellect often fails man. Human being then resorts to heart searching, which in turn instils in him devotion to God.

It is this basic fact of human life which prompted all the prophets to advocate the path of devotion as the more suitable for the majority of mankind. Groping through the vicissitudes and transitoriness of life, man is in search of some permanent and unchanging Reality to dedicate his all to with the spirit of devotion.

Religion of Zarathushtra as it is practised to-day is mostly based on devotion. Its prayers, forms of worship, symbolisms, rituals — all point to devotion. Also Zoroastrian religion being strictly mono-

theistic, has put before mankind the supreme ideal of dedicating one's all, even one's own self and life to Ahuramazda with true spirit of devotion. In Yasna 33. 14 Zarathushtra dedicates his own life and his own good mind to Mazda (AT RATAM ZARATHUSHTRO TANVASCHIT XAXYAO USHTANEM DADAITI PAURVATATEM MANANGHASCHA VANGHEUSH MAZDAI)

In the Gathas, the path of devotion is greatly stressed. Zarathushtra, having declared all the Daevas as the seed of evil mind (DAEVA VISPAONGHO AKAT MANANGHO STA CHITHREM — Yasna 32-3) exhorts mankind to pay their respect to and offer devotion to Ahuramazda, the only one and the Supreme Reality, in the midst of all changes.

Devotion is the pivotal point around which the Gathas turn, and there are many references to the path of devotion advocated in the Gathas through Vohu-Mana.

I. Yasna 28.4 "I who entirely dedicate the soul in the mansions of invocation by means of the good mind (YE URVANEM MENGAIRE VOHU DADE HATHRA MANANGHA)

II. Yasna 28.7 "Give thou O Devotion! vigour unto Vishtaspa and to me" (DAIDI TU ARMAITE VISHTASPAI ISHEM MAIBYACHA)

III. Yasna 28.10 "I know the symphonious hymns of love chanted unto you are not void of effect." (AT VE XSHMABYASUNA VAEDA XARAITHYA VAINTYA SRAVAO)

IV. Yasna 31.9 "In Thee was perfect devotion (THWOI AS ARMAITISH)

V. Yasna 33.6 "I long for Thy vision and conference O Ahura Mazda" (TA TOI IZYA AHURA MAZDA DARSHTOISCHA HEM PARSHTOISCHA)

VI. Yasna 34.6 "Then do give me that direction to all the mansions of this spiritual life that I may return for staying with you adoring and praising" (AT TAT MOI DAXSHEM DATA AHYA ANGHEUSH VISPA MAETHA YATHA VAO YAZEMNASCHA URVAIDYAO STAVAS AYENI PAITI)

VII. Yasna 45.4 "Then His daughter is Perfect Devotion of good deeds" (AT HOI DUGEDA HUSHYAOTHNA ARMAITISH)

VIII. Yasna 45.8 "Upon Him would I rain down our hymns of salute, for now I have clearly seen in my eyes Him (TEM NE STAOTAISH NEMANGHO A VIVARESHO NU ZIT CHASHMAINI VYADARESEM)

IX. Yasna 45-10 "Him would I adore with our prayers of perfect devotion. Mazda Ahura who is celebrated in the sacred texts" (TEM NE YASNAISH ARMATOISH MIMAGZO YE ANMAINI MAZDAO SRAVI AHURO)

It is the spirit of devotion in the Gathas that make them the divine songs. This spirit of devotion has percolated to most of the other Zoroastrian writings and finally permeated the entire religion of Zarathushtra.

To follow the path of devotion Zarathushtrian religion has laid down principles.

- (I) Obedience,
- (II) Gratitude, and
- (III) Humility.

I. Foremost is Obedience, Angel SRA-OSHA personifies submission and obedience to divine commands. In the greater Srosh Yasht, Ch. 10, Srosh is called "DAENO DISO" or the Teacher of religion. Under his inspiration a true devotee receives divine knowledge of Mazdayasni religion through intuition that follows willing obedience.

Implicit in all natural phenomena is strict obedience to the immutable law of Asha, which a Zoroastrian devotee has to incorporate in his entire life.

II. Gratitude — called SPASDARIH in Pahlavi — is another virtue highly acclaimed in Zoroastrianism. In the Pahlavi Text Menok Xrat ch. 63, it is said that to be grateful in the world and to wish goodness for any one for any small thing are the two virtues greater and nobler than any other (SPASDAR BUTAN UT HAR KAS RAD NEVAKIH XVASTAN EN HACH HAR KIRPAK MAS UT YEH)

III. Humility is presided over by SPEN-TA ARMAITI. She is devotion personified due to her humility. Importance attached to her in the Gathas (Yasna 45.4) is so great. She is spoken of as the daughter of Ahuramazda (AT HOI DUGEDA HUSHYAOTHNA ARMAITISH)

Asha and Vohuman are the male aspects of divine godhead and Spenta Armaiti is the female. She is Mother Nature personified. Her power as such of procreation is observed in the Pahlavi Reva-

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(IN ROMAN SCRIPT)

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CONTENTS:

Publishers' explanatory note, Guidance for pronunciation, Note for reciting prayers, Ashem Vohu, Yatha Ahu Vairyo, Kem Na Mazda, Ahuramazda Khodae, Jasame Avanghe Mazda. Niran-gi Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardvi Sur Nayaish, Atash Nyaish. Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh Yasht Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskars of Cherag, Mukta, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Dorosti, Names of Thirty Days, Names of Twelve Months, Names of Five Gathas, details of Six Ghambars, Twelve Jashans, Seven Hamkars, Recital of Yatha and Ashem, Patet Pashemani, Patet Ravan-ni, Satum Karda, 101 Names of Ahuramazda.

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yet VIII.4 "Ohrmazd Said 'This Spendarmat (Spenta Armaiti) mine daughter..... and the mother of creation'" (OHRMAZD GUFT EN SPENDARMAT I MAN DUT..... UT A MI DAMAN) Just as a mother inspires love in her children, who in any danger, run to her for protection, (leaving aside everything, even the most sought-after objects) so does Spenta Armaiti as the mother aspect of the divine godhead inspires self-surrender in the true devotees. Yasna 32.2 says "We love your good Spenta Armaiti, ours may she be" (SPENTAM VE ARMAITIM VANGUHM VAREMAIDI HA NE ANGHAT)

In the rest of the Avesta other than the Gathas Spenta Armaiti is the one presiding over earth. Nothing could offer us more glaring instance of humility than our Mother Earth, which in spite of our transgressions against her, freely bestows her bounties, even on the worst of sinners.

Humility is a very effective weapon in the armoury of a true devotee. With it he can overcome even the worst of the enemies, whom he cannot overcome by struggle.

Hormazd Yasht 28 speaks of destroying the torments of evil doers and confounding their intellect through Spenta Armaiti. (ARMAITICHA SPENTAYA AESHAM TBAESHO SCHINDAYA-DHVEM PAIRI USHI VARAYADHVEM) In Hormazd Yasht 29 it is significant that at the sight of Spenta Armaiti the criminal became powerless (SPENTA

YAO ARMATOISH DOITHRABYA AVASTRYAT MAIRYO)

There is a short parable in Persian that once a drop of water falling into the ocean expressed itself with all humility "How insignificant am I against this immensity!" An oyster fish hearing this humility in self-pity for the drop contained it within her bosom. As time passed it turned into a shining pearl in the body of the oyster and ultimately secured its place in a royal crown.

For complete devotion Patet ch I observes that if it behoves a devotee to give away the body for the sake of the soul and the aspirant is ready to surrender it (PAT XVESHIH I YAZDAN DASHTAN EN HAST KU HAKAR CHISHE HANGAM I CHIGON AN BE RASET KE ENTAN I MAN HACH BAHR I RAVAN RAD BE APAYET DATAN BE DAHAM).

Surrender or self-sacrifice —KHAET-VADATHA — as it is termed in Avesta, is the supreme virtue indispensable to a devotee, nevertheless religion of Zarathushtra has never advocated complete renunciation of the world. Devotion in the form of action is the main ideal of Zoroastrianism. It means whatever good or noble deeds are performed they should be dedicated to Ahuramazda in the spirit of devotion with prayer for their acceptance.

Prayers and rituals play very important part in the Zoroastrian religion so far as the path of devotion is concerned. Prayer is the stepping stone to bring a devotee nearer to God.

Besides purifying our soul, prayer helps a lot to inspire spirit of devotion in the aspirant who, by stages, is so enamoured of the love of the Supreme Deity, that he is reluctant to pass off a single period of the day without prayer, as it offers him the true solace that he is in constant communion with God. Prayers strengthen our devotion, since they constantly remind us that we are the humble servants of God, for whose innumerable bounties we have at least the words of gratitude. Prayer encompasses all the three requisites of Devotion — Obedience, gratitude and humility.

Ceremonies and rituals play a significant role on the path of devotion. Swami Vivekananda says “All sects that have attempted to worship God without any form or ceremony, have crushed without mercy everything that is beautiful and sublime in religion. Their religion is a fanaticism, at best, a dry thing” “.....the greatest men I have seen in my life, the most wonderfully developed in spirituality, have all come through the discipline of these rituals” (from “The Ideal of Universal Religion”)

Ceremonies for the most part, serve to strengthen our devotion. In all the principal Zoroastrian ceremonies fire is installed as the son of Ahuramazda (ATARSH PUTHRA AHURAHE MAZDAO) and as a Yazata full of glory (YAZATA POURU XARENANGH) (Vide Atash Nyaish). Through this representative, devotion is declared unto Ahuramazda.

Even a person whose conscience is hardened (XRAOZDAT DAENA) often feels that the **ceremonies produce a sort of mellowing effect, if only he thinks over them a little.** Devotion is then enkindled.

Most of the ceremonies of the Zoroastrian religion are accompanied with offerings or sacrificial gifts derived from animal, vegetable and mineral kingdoms. All these are offered unto Ahuramazda and His divine associates, as a token of devotion and gratitude, though the Supreme Being is not bereft of any of these things. As stated in Yasna 34.3 all the material existences which are in motion are given to Ahura as votive offering for the sake of Asha, because for all the liberal devotees there is the might derived from Mazda (AT TOI MYAZDEM AHURA NEMANGHA ASCHAICHA DAMA GAETHAO VISPAO A-XSHATHROI AROI ZI HUDAONGHO VISPAISH MAZDA XSHMAVASU SAVO). Hence, it is mutual give and take in all the ceremonies accompanied with offerings that strengthens our devotion. When sacrificial gifts are offered with perfect devotion, divine blessings are showered on us. It should be noted in particular, in connection herewith, that even a single flower or a potful of water offered by the poorest of devotees with sincerity of heart, to the Almighty is the most cherished of the votive offerings, for God or Ahuramazda always looks to the sincerity and the intensity of devotion and not to the bulk or length of time in the offerings.

Chisti: The God-Intoxicated Love:

by

MAHYAR BYRAMJI PATEL

"RAZISHTAM CHISTAM MAZDADHATAM ASHAONIM YAZAMAIDE !"

"We adore the most righteous Chisti, created by Mazda, and Holy !"

CHISTI is the Esoteric teaching of the Gathas. In the Ahura-Mazda Yasht, the eighth name of Ahura-Mazda is Chisti, and the ninth name is Possessed-of-Chisti.

"Aestemo yat ahmai Chistish, naoomo Chistivao"

The faithful yearn for Ahura-Mazda of Chisti. The Daena Yasht is actually consecrated to Chisti and there, **Chisti represents that religious knowledge which leads to bliss. Although the old epic heroes were enamoured of Anahita, the goddess of the pure and undefiled waters, the Later Avesta tells us that Zarathushtra and his wife Hvovi worshipped Chisti,** who from her very name and characteristics appears to belong peculiarly to the cult of Zarathushtra in origin and development.

The Later Avesta informs us that Chisti **is the female goddess of religious wisdom.** She has a sharply defined personality. She is always known as good and most upright. She is very holy, and wears white garments that signify her purity.

Zarathushtra yearns for her, and piously implores her to grant him, amongst other boons, the visions of the greatest clarity. The world owes its very existence to Ahura Mazda's Chisti. Haoma elevates and exalts

the lowly by means of Chisti. When Holy Zarathushtra offers her libations, she offers back to him friendliness, righteousness of thought, word and deed, swiftness of the feet, quickness of hearing strength of mighty arms, health of the whole body, keen eye-sight, and sturdy manliness.

Hvovi, the noble consort of Zarathushtra wishes Chisti to grant her the good draught that would enable her to think, speak and act according to the Good Law.

The Athravans, who travel far and wide to spread the Good Religion of Holy Zarathushtra, implore Chisti to grant them a very good memory and strength of the body. The Athravans do still retain these traits noticeably. The Kings and the Lords of the country wish that Chisti would grant them peace for their country, and bodily strength to enjoy peace. The 'Din no Kalmo', which is the Confession of the Faith of the Religion of Ahura-Mazda, as revealed by Zarathushtra, and which acknowledges the worship of Ahura-Mazda alone, regards Chisti as the most upright and Divine Knowledge of the Excellent Religion.

But it is to the Gathas that we must turn for the sheer beauty of the Chisti cult. Here, Chisti is the worship of Ahura-Mazda through the mystic elevation of Love, love for a very Personal and Intimate God.

Chisti, in the Gathas, is love that blends the adoring worshipper with his beloved Object of Worship. The mystic blending is such that the one privileged with Chisti coalesces into his Beloved, only as true lovers may. For the lover, the individual-self entirely ceases to exist, and he lives only for and through his Beloved. It is Ahura-Mazda's greatest delight to be loved through free-will and free choice. There is no true love where there is no such freedom, for love under any other condition is no love, but the compulsive submission of a slave. **It is when love for worldly objects turns insipid, that the seed of Chisti is sown, and man turns his eyes inwards and finds his Beloved there.** When the Beloved-One reveals Himself, everything else pales into insignificance. Zarathushtra warns that Chisti should be based on the solid foundation of Righteousness, lest it degenerates and arrogates to itself the licence of cynicism towards the sensibilities of others. **The Universe maintains its Unity, in apparent diversity, through the Chisti of God, Who is all Love.** That is why the appellation Razishtam—Most Righteous is applied to the Chisti created by Mazda, and Holy. **To establish 'Aru' — Harmony, and 'Khshnoom' — Bliss, is the highest perfection of our lives, and it is Chisti — the Msytic Love, that makes this possible.** Zarathushtra declares that Ahura-Mazda is not to be attained through mere conte-

mplation or ritual, but through the active participation in a self effacing Love for Ahura-Mazda.

When Chisti awakens in us, the entire world reaches new heights of harmony and bliss. The presence of Ahura-Mazda is very forcefully felt. The awareness that He too loves us, cares for us, and is exceedingly mindful of our innermost aspirations raises new hope and delight. Our drink turns into nectar, and our food becomes ambrosia. We are led to the vision of Ahura-Mazda.

The Amesha Spentas are the seven pillars that support the grand edifice of Chisti. They represent the necessary discipline that sustains Chisti. Merged in Chisti, Zarathushtra sings in the Gathas :

"O ! do accept me, I offer You the Soul of my soul, and pine for Your Vision ! O ! Ahura-Mazda, and long earnestly for Your Touch ! Come down to me Holy Ahura-Mazda, and have pity on Your Prophet ! Reveal Yourself ! I salute You with outstretched hands ! When will I find You, and the Way to You ? Tell me, just how may I live to please You! O! Mazda, when I behold You, I realize You alone to be the Most-Adorable-One ! When, O! Ahura-Mazda, and by what deeds, will I be Your Own ? In my mind there is love for You Alone, and coming as Your Messenger, would chastise those who deny You ! I worship You, Ahura-Mazda, in order to see You and touch You ! Shower Your Grace upon me ! Lift me up ! I praise You with my songs ! Save me, O ! Holy One ! Teach me the Path of Love ! Grant me Your Ecstasy, Perfection and Immortality ! I would unite my heart most firmly with You now ! Extolling You with adorations, I approach You !"

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Tradition informs us that Ahura-Mazda desires that we should know Him, for then, when He stands truly revealed to us, we are bound to embrace Him. Ahriman, on the contrary dreads to have himself revealed to us in his true colours, for then, we are bound to fall away from him. Ahura-Mazda reveals Himself to His true devotee, who is merged in Chisti. Henceforth, **the two inter-penetrate into each other, but without any loss of identity,** and Love is the bond that unites them ! Now, the aspiring soul has reached the 'House of Songs' — the Garodamana of the Gathas, and that Highest Abode of the Righteous, — the Behest, becomes his Eternal Dwelling !

When Holy Zarathushtra looses himself in Chisti, he pours out his noble heart in song ! **The Gathas are the outpourings of the one, who is God-Intoxicated !** In his love for Ahura-Mazda, Zarathushtra includes all humanity, and so was born the first and the greatest of all the World Religions ! **This Love-Intoxication, the Chisti, is rooted in self-sacrifice, and never in self-indulgence !** It is motivated by a purity of purpose ! Service of the Beloved, with all one's finest ability becomes the all-absorbing passion, for which the heart burns with a furious intensity ! It entails a devoted spirit of 'Thy will be done !' The surrender to Ahura-Mazda is absolute ! Complete surrender to His Will is the perfection and the fructifications of

that Love ! The lesser-self is completely burnt up in the fire of longing for the Beloved ! Even the apparent punishment from the Beloved is a source of great and congenial joy, for it serves to remind him that He really cares.

The wealth of Chisti comprises in the ability of the aspirant to penetrate into his own life the significance of the Amesha-Spentas ! Asha-Vahishta (Best Righteousness), Vohu-Manah (Good and Loving Mind), Vohu-Khshathra (Divine Power of the detached-in-spirit), Spenta-Armaiti (Holy Devotion), Haurvatat (Perfection and Spirituality), and Ameretat (Immortality), along with Sraosha (Obedience), Ashi-Vanghihi (Good Piety), Atar (Inner Fire), and Daena (Exoteric interpretation of the Religion of the Good Life), unfolds into the life of the aspirant the **glory of Chisti — the Divine God-Intoxication ! Chisti ignores the failures of the past, and brushes away the anxieties of the future ! All that is now in the care of the Beloved ! The here and the now is all that matters !** With God's name upon the lips, and His Love within the heart there is nothing but success. **Merit comprises in the struggle for the Great Cause of the Causeless One !** Who is there that would dare to touch a single hair on the head, with intent to harm, when the Beloved is there to protect ?

To-day, the cult of Chisti is alive in Iran in the garb of Sufism. Masnavi of Jalal-ud-Din Rumi is the Holy Book of that Mystic Love. Sufism was born in and flourishes in Iran as it does nowhere else. Jalal and Hafiz, along with the greatest and the best-known and loved Sufi poets, singers, lovers, saints and mystics of all

times, are the descendants of Zarathushtrian ancestors. **Sufism is the direct result of the unwelcome imposition of the Koran over the Avesta in Iran, and Sufism is the message of the Chisti revived from the Gathas of Holy Zarathushtra. The ancient Chisti is the equivalent of the modern Sufism. It is the greatest contribution of Iran to the world. By it, although politically, Iran fell to Arabia, spiritually, it over-whelmed and completely subjugated the victors !** Suf, is an Arabic word that means wool, and the term Sufi was applied by the Arabs to the God-Intoxicated people of Persia who wear the woollen Kusti, known there as the Junnar. The Masnavi is directly based on the teachings of the Chisti aspect of the Gathas. The term Chisti is even now applied in Persia to one of the four Sects of the Sufis. Because of possible religious persecution, Jalal confesses that he is unable to reveal the true object of his veneration, but he affirms, that 'even the birds and the fish know that it is the One Prophet to whom I owe my allegiance and all my heart, and if the people had not been vulgar and vile, and my throat stifled thereby, I would have revealed more and done greater justice to that one.' He further declares that Often have I praised a number of other apostles, but always, my object had been you alone. My invocation however knows its true destination !' Thus, since it was the Religion of Zarathushtra that was being persecuted in the land of its birth, and since the great Jalal was the descendant of Zarathushtrian ancestors, it can logically be surmised that it was the Holy Prophet Zarathushtra who alone was the object of his veneration, and that the mes-

sage of the Masnavi, the Holy Book of the Sufis owes its origin to the Gathas of Zarathushtra and the identity of Sufism being thus established with that of the Chisti, it stands to reason that even today the Light of Chisti continues to shine in Iran resplendantly, thanks to the sufferings and the martyrdom of the many Illustrious sons of Iran. Dakiki, the forerunner of Firdausi (Abu'l Kasim Mansur) of the Shahnameh fame, boldly asserted that:

**"Of all of this world's good and ill,
Four things chooseth Dakiki still,
Girl's ruby lips, the sound of lyre,
The blood red wine, the FAITH OF
FIRE !"**

Again, one of the greatest sons of Iran to-day, Aga Pour-e-Davoud asserts that he prefers Mazda-Yasna to any other cult and declares that 'I would have selected any of these three shrines (i.e. Hebrew, Christian or Islamic) if the Fire-Temple had not been my fascination !' Hafiz is quite outspoken when he says "Take your plaint to the Prince of Rai (Zarathushtra), for the whole world would unite in adoring the first and the foremost of all the Prophets !" About the unique greatness of the Religion of Zarathushtra, he recites :

"Ba bagh tazeh kun aine dine Zaradushti,
Kanun ke lalhe bar afrukht Atashe
Nimrud !"

"Now that the red lilac has blossomed and shines like the fire of Nimrod, How can one help but accept the Religion of Zarathushtra ?"

And these are the noble sons of Iran, who in the garb of Sufism, keep alive the Chisti cult of the Gathas to-day !

Even in India, the Chisti cult has made its unforgettable impact, as is evident from the Vaishnava Philosophers who hold that God has created the entire Universe with the sole intent of enjoying the love of his many creatures. The only difference between the description of the Indian and the Iranian lovers of God is that whilst the Vaishnavas describe the love of man for his God as that of the woman for the man, as Radha has for Krishna, the Sufis describe it as the love of the man for the woman, as the immortalized Farhad has for his idol Shireen ! They both speak of this Ideal Chisti as a conjugal love. **Kabir is the best exponent of the Chisti cult in India. The Dabistan reveals that he imbibed this mystic love from Shaikh Taki of Jhansi. Thus, through the Bijak of Kabir in India, and**

through the Masnavi of Jalal in Iran, the Chisti continues to delight and shed its steady all-embracing and all-consuming lustre on a fascinated world !

As for the Majestic Gatha to acquire its rightful place once again as the fountain-head of all the spiritual knowledge in the world, and for Holy Zarathushtra to be accepted as the Sovereign Head who first proclaimed it, Jalal wisely counsels the Parsee Zarathushtrians : "to put up with the high-handed arrogance of their misguided brothers, till the return of the Prince of Rai (Zarathushtra : i.e. till the revival of the Mazda-Yasna), and though the wait is long, the final victory of the Best Religion is certain !"

"Atha Jamiad, Yatha Afrinami !"

"May it be so, as I pray !"

(Grateful indebtedness is hereby tendered to Mr. Rustom T. Saklath, of 9-Grant Lane, Calcutta, 12, for providing the writer of the present article, among other matters, with the pre-publication copy of "THE HYMNS OF ATHRAVAN ZARATHUSHTRA" — By Shri Jotindra Mohan Chatterjee, just coming out of print, under the auspices of the Publishers : The Parsi Zoroastrian Association, Calcutta, and which book forms the main basis of the present article.)

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King Jamshed, the Brilliant,
His so-called 'Pride', a Great Self-Sacrifice.

by

P. N. TAVARIA

remony of Hom he was rewarded with Jamshed as his son. According to Shahnama Jamshed ruled for 700 years, according to Bundeshesh 616, and according to Avesta 1000 years. To commemorate the history of Iran, he laid the foundation of a gigantic monument on a mountain, which is known as 'Takht-e-Jamshid'. (Firdausi's Shahnama, Kutar Bros.)

The name Yima is of three categories, viz., I, Yima Khshaeta, the Yazadic (angelic) potentiality referred to in Vandidad; 2,22 seq.; Yima Khshaeta, the holy king Jamshed, occurring in different Yasts in the Avesta; and III, Yima, the potentiality which will function with Soshyos to-

૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(રથાપી ૧૮૬૦)

રત્ન જ્યોત્સના

रक्षीशन
२५२५७८

૬૬, બાહારગેટ સ્ટ્રીટ,
ફોર્ટ મુંબઈ-૧.

wards the next Frasho-Kareti (spiritual renovation) of the world.

In the Avesta we find king Jamshed, Yima Khshaeta, the good shepherd, sup-
plicating to different divine Intelligences
such as of Avan-Ardvi-Sura, Dravaspa
(Gosh Yt.), Ashi-Vanguhi, Vayu (Ram
Yt.) for various boons, which were all
granted. Thus he prays: "that I may be-
come the sovereign lord of all countries,
of the Daevas (demons) sorcerers, witch-
es, oppressors and the wicked who having
eyes see not, and having ears hear not;
that I may bring immortality down to the
world created by Mazda; that I may take
away hunger and thirst, take away both
old age and death; take away both hot
and cold winds for a thousand years;
may become the most glorious of the men
born, to behold the Sun (or having appear-
ance as of the Sun — 'Hvare dareso';
Yt. 15,16); may make animals and men
undying in my reign; may make waters
and plants undrying, and the aliments for
creatures never failing"; "In the reign of
Yima there was neither old age nor
death, nor envy raised by the Daevas".
(Abridged from S. B. E. Vol. XXIII —Tr.
by Prof. Darmesteter). Thus the world
passed through the Golden Age for cen-
turies in the reign of King Jamshid.

The so-called Fall of Jamshed — a Great Self-Sacrifice

After describing the glorious side of the
reign of King Jamshid, the Zamyad Yasht
34 seq. states :

"But when he began to find delight in
words of falsehood and untruth, the
Glory was seen to flee away from him
in the shape of a bird, (**Varaghna** bird)

Great Yima Khshaeta, the good she-
pherd, trembled and was in sorrow be-
fore his foes ; he was confounded.

It is shown above that animals and men
were made undying, which implies that
selfishness, lust, sorcery, disease and other
Satanic activities had stopped. However,
this does not mean that the Satan was
rendered totally extinct, but his devilry
was only contracted to embryonic state,
i.e., rendered latent for such time as man
lived good life. King Tehmurasp (Jam-
shed's predecessor) had subdued the de-
mons. The demons saved their life by
teaching the art of writing on mountains
by rendering the stone soft and writing
thereon by means of harder stones. Thus
alphabet came into existence in the form
of hieroglyphics. But this art was not all
blissful or of innocent type, for in the
knowledge gained from the demons there
were Agha-Manthra, evil spells, which
engendered sorcery, dissensions, etc.
Thus such evil arts became current in the
world, and the state of immortality and
blissfulness created by king Jamshed could
last no longer, and selfishness, lust, death,
etc. reappeared. It is this reappearance
which is allegorically expressed as the
downfall of Jamshed. It was the inability
of Jamshed to render blissfulness perma-
nent which is regarded as his fall, and not
pride or vanity was the cause.

This falling Jamshed is not called Yime-
Vivanghvat, but Yime-Vivanghush, about
which (Vivanghush) there is reference in
Gatha (Yasna; 32.8). Jamshed thereafter
assumes the role of wickedness. That part
of former Yima (Jamshed), called simply
Yim, emerged and allied itself Ganamin,

in the service of Satan. Ganamin though by itself an angelic potentiality leads, guides or instigates the Satan. In Gatha (Ysn. 53,7) we are exhorted to extirpate our lust, our avarice and Evil Spirit (main yush dregvato). In Zoroastrianism there is no teaching of forgiveness for sins.

Evil Spirit within us entices the person to step up the vice to which he or she is subject. Vice is made to overflow through the agency of Ganamin so that it may reach the level for retributive punishment. Evil is thus transmuted into Good. Yim though a benevolent potentiality becomes the charioteer of Ahriman in the company of Ganamin. The goal of both Ganamin and Yim is to develop and intensify wickedness by guiles and wiles, so that when wickedness goes to its extreme, it is smitten, and Evil transmuted into Good in the end. **Thus the work of Frashokereti, spiritual Renovation is made quicker.** In this way Ganamin and Yima give great self-sacrifice and display their devo-

tion to Ahura Mazda by the mode of opposition (Jooz). Thus the great service rendered in Nature is enigmatically expressed in Avesta as 'King Jamshed's pride'. (This explanation is condensed from Dr. F. S. Chiniwalla's "Khshnoom Nikize Vehdin," Vol. I, p. 45 seq.)

In Zoroastrian philosophy every good deed is awarded and every sin punishable. There is no set off of one against the other. The function of Ganamin, though a blissful potentiality, in augmenting evil is not in spreading it far and wide but in making the guilt-feeling more acutely felt by the perpetrator and subjecting him to penance, which is self-chastisement. The degree of realising criminality or sensing the antisocial attitude of one's own self varies widely and Ganamin stimulates wrong doing upto the point of awareness of wrong by the individual. Most men come right. Some must suffer a long way even upto imprisonment or gallows.



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Died 9-2-1967

Rustom Sorabji Dhondi had a very chequered career. He was an Elphinstonian and had studied upto Inter Arts when he left college and joined his brothers, in building construction work. Jointly with his brothers he built bungalows and libraries for the Maharajas of Bhopal, Indore and Jamnagar. Thereafter he opened a factory at Kurla for making conduit pipes. As early as 1896 his energetic mother had started her own cottage industry of soap making. After that building was demolished Rustom started Diana Soap Factory in partnership with Late Mr. Jehangirji Ardeshir Wadia. Diana Factory supplied a variety of soaps to the Port Trust, Railways and Steamer companies.

In 1918 Lord Willingdon was to be given a public address in the Town Hall of Bombay. It was opposed and resisted by the public under the leadership of Kaiyde-eh-Azam Mohamedali Jinnah. To obstruct the proceedings, the opposing public occupied the entire Town Hall from 7 o'clock in the morning. Government had

engaged volunteers to maintain Law and Order. Late Rustom was one amongst them. The harsh treatment meted out to the obstructing occupants of the Hall changed Rustom's heart and he resigned on the spot.

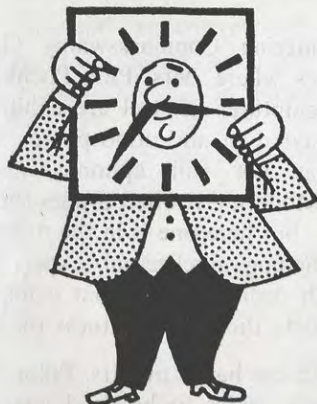
Mr. Rustom then came in contact with Late Burjorji Bharucha, Laxmidas Tershi, and joined Gandhiji's Satyagrah at Bardoli and distributed on a sly "patrikas" in villages. That way he came in more intimate contact of Gandhiji, Vallabhbbhai Patel, Khan Abdul Gaffar Khan, Vir Nariman, Jamnadas Mehta and other stalwarts of the time. He started wearing Khaddar and became a pacca vegetarian, which both traits he staunchly adhered to upto the end of his life. His father Sorabji did much to popularise Devlali as a health resort and even now the road where he built his Dhondi Hotel is known as Dhondi Road. Later Vinoba Bhave after knowing Rustom deeply admired him.

He was fond of religious literature and of spreading it. He printed, published and distributed શ્રી મનસની a compilation from the Jame-Jamshed and two very valuable books written by Ervad Minocher Hormusji Toot, who died recently at Devlali. These books are ઋશ્વેશ્વરીઓની આતેન અંદગી and "Metaphysics of Zoroastrianism", the preface to the latter was written by Dr. Sarvapalli Radhakrishnan, the President of India. It is a remarkably good book.

Late Rustom was the President of the Bombay Soap Manufacturers Association and his Diana Soap Factory is now efficiently run by his colleague. Rustom was a good, kind, charitable, simple sincere soul. May his soul rest in peace.



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Mrs. Pilloo Pochkhanawala's Sculptures in Steel



On entering Coomaraswamy Gallery (Bombay) where Mrs. Pilloo Pochkhanawala's sculptures in steel are exhibited I was ensnared in an atmosphere where steel was not still, aphonic, muzzled silence. Modern Art often evades the uninitiated but here one is in the midst of a thoroughgoing intellectual experimentation with dedicated zeal that cannot fail to stimulate those who witness the show.

Steel in the hands of Mrs. Pilloo Pochkhanawala ceases to be dead metal and each piece conveys something — may be broken speech, a hidden hand that strikes, a distorted limb that makes a move, an

unusual posture that gives a pose, something composed that indicates a purpose, which is clever and striking.

The repose of **BUDDHA**, the frantics of **KATHAKALI**, the broad features of **BHARAT NATYAM** and the approach of **YOU AND I** to the appeal of the **DEMONSTRATORS** we have the appeal from peace to gaiety.

Now a **COUPLE** engrossed in their own intimacy calmly facing one another stand in contrast to the belligerent pose of the adjoining **WARRIOR**, who completes his smash in the **MAIMED** with the old time weapons and not with the **NEW**

HERITAGE of heavy steel of today. All the above exhibits have a human touch.

The **TOY HORSE** is a little frisky animal with proud neck whose mane sticks out as a ladder each rung apart.

Now the Artist takes us to the nature study in steel. Her **NATURE** — not personal but one set in steel — is a misnomer. In essence and contents it is the same as her **STONE AND STEEL**, which, the latter is incidentally true to the name and description. Nature however, is always alive, fluid and asymmetrical. The exhibit is steel-bound symmetry and “wherever there is symmetry there is death.” Stone and steel at least has varied facets.

The **NETTED TREE** is caught in its own mesh but the **CAGED BIRD** seems to have escaped with the **PROCESSION**, may be into the **STEEL FOREST**.

The **RUGGED RHYTHM** records the beats of a drum in long-wave graphs caught and kept as musical bars running up and down.

My imagination got arrested and needed help of the sculptor to know the **CLOSE-LINK** as mother-and-child.

Entering and leaving the Gallery we find **THE ROOM DIVIDED** by this beautiful screen in the Ante-Room. It is an iron curtain with no secrets but only art the other side. This completes all exhibits.

Mrs. Pilloo Pochkhanawala is already well-known, as she has won many **Awards** and her works are appreciated and purchased by both private individuals and public institutions, where art has a place in their life.

Her present experiments in welded sculpture are made possible by facilities extended to her by Mr. & Mrs. R. M. Goculdas in their Kosanga Co., and Kosan Metal Products Pvt. Ltd., and by Mr. Viren Shah of Mukund Iron and Steel Works Ltd., who all will get the satisfaction that the Exhibition is a triumph over stagnation and repetitive and stunted self-expressions which have led to decay of our ancient heritage of sculpture.

— P. B. WARDEN.



Presence of God in a Child's Life

by

MRS. GOOL K. S. SAVAKSHA

P
A
R
E
N
T
S' CORNER

When you teach your child to pray the child is sure to ask "WHO IS GOD ?"

God is a Presence. We cannot see Him, only feel Him with us.

This Presence is like the air we feel and breathe. It is always there. It makes us feel good as fresh breeze makes us feel good.

What do we feel when we pray ? We feel we are one with this something Good.

We then feel good ourselves. This feeling is good for us and gives us happiness.

God has made everything for happiness. All the beauty is for us to look at ; all beautiful sounds for us to hear. So we should always be happy. If we are not happy there is something wrong with us ; either with our body or in our mind. We must learn to look about with wonder at all God's lovely creations, which are so much better than sterile preoccupations with things that are artificial and which alienate us from the sources of our real strength. This wonder is in itself a prayer.

If we are Truthful
If we are Kind
If we are Good
If we are healthy
We must be happy.
So

We must not hate
We must not get angry
We must not hurt people
We must not be unkind.
We must try and be healthy

"USTA AHMAI YEH MAI KAMAI-CHIT — Kemna Muzda

USTA AHMAI YEH MAI OOSUTI AHMAICHIT — Yas 42 Gatha II" mean :

If we give happiness
We will get happiness.
We must promise :
To think Good Thoughts, "Maneshni"
To speak Good Words, "GAVASHNI"
To do Kind Deeds, "KUNESHNI"
And work for God with love in our hearts "SHIOTHENENAM"

If we do this we will get "VENGHE-HOUS", "awareness of His Presence" in our hearts, and "Menengho" awareness of Him in our minds. This "Awareness" of His Presence "ANGHEUS MAZDAI KHUSHTREMCHAI AHURAI" will make us good and feel good and we will learn to "DREGOBIO DEDAT VASTARAM", look after, protect and help others as we are looked after and protected by God.

Persian Monajats

ATTENTION !

Dear Co-religionists ! I have prepared a book of Persian Monajats in Gujarati characters together with Gujarati translations. These Monajats were written by holy and righteous Zoroastrian priests in the past in Persian language. They are like 150 psalms contained in the Bible. These Monajats written in different metres were composed in eulogy of the creator of the world, the Archangels, the angels, the holy creations and the holy scriptures and in praise of holy Zarathushtra, the first great prophet of the world. The book is in the press and will be out within 3 or 4 months. It is with a **pakka** binding and will contain more than 450 pages. It will contain a number of Persian Monajats, as well as Persian, English and Gujarati poems of Divine love and of praises of The Creator, the Archangels, the angels, the holy creations and the Prophet Zarathushtra. The latter are all composed by myself. The book will contain several poems in Gujarati and Persian of "Prem-Laxana-Bhakti" known as "Ishki-Haquiqi in Persian. Such a unique book of Persian Monajats together with other interesting religious subjects has never been published in the Parsi-Gujarati literature in India during the last 1300 years. The thoughts contained in the whole book are lofty, sublime, ennobling,

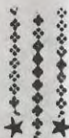
and devotional. Their perusal will lead its readers on the path of virtue, truth, religion, righteousness, love and cleanliness of body and mind. It is my hope and earnest desire that Parsi families shall purchase the book and place the same in the hands of the young generations for their spiritual, moral and religious welfare.

Price Rs. 6/- in Bombay. Outside Bombay Rs. 7 and 62 Paisa including V. P. Postage.

Behram Phirozeshah Bharoocha.

The book will be available after three months from the following places :

- (1) Behram P. Bharoocha, Vasiamal Building, "A", Block, 2nd floor, Grant Road, Bombay.
- (2) Faredoon Burjor and Co., Dhobitalao, Bombay.
- (3) Messrs. J. B. Karani and Sons (Book sellers), Sir Phirozeshah Mehta Road, Fort, Bombay.
- (4) WARDEN's (Mysore) Pvt. Ltd. — H.O. 378, Grant Road, Bombay 7, and Dhobi Talao and Gowalia Talao Branches.



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