

Parzine

VOL. III No. 7

MAY 1967

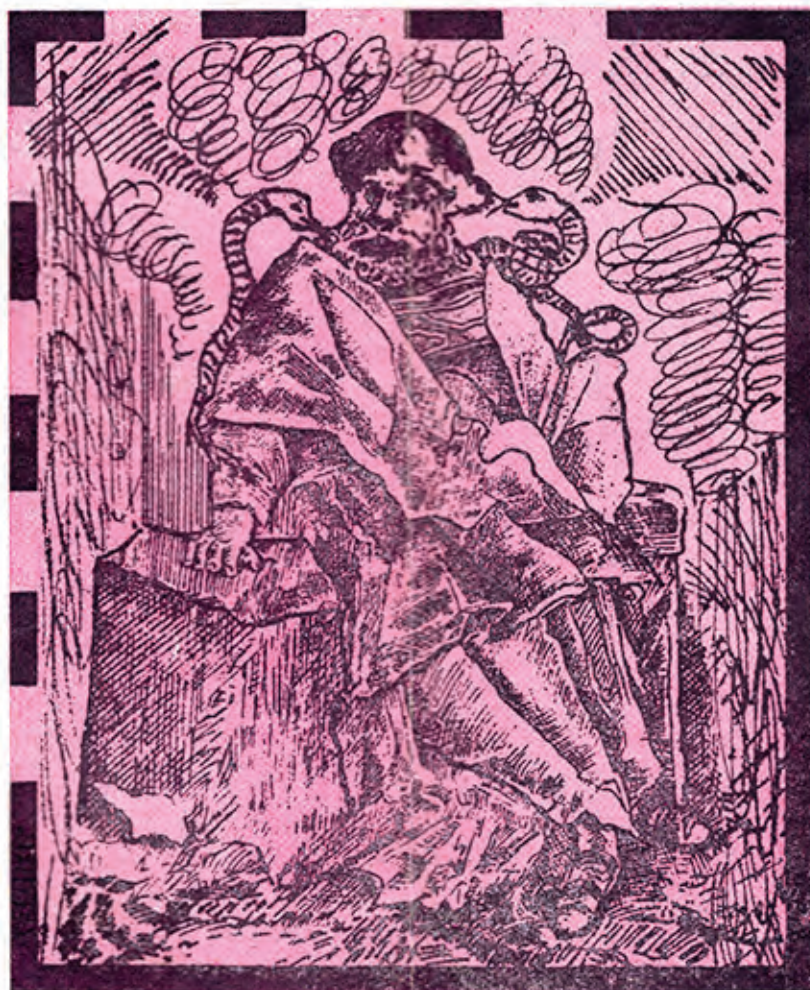
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<u>Contents :</u>	<u>Page</u>
EDITORIAL	3
The Events that led to the fall of the Parsee Empire —by Rashid Shahmardan	5
ANTIPODES—The Opposing Twin Spirits of Creation —by Mahyar Byramjee Patel	15
Parsi-Zoroastrian Sacred Rite of Navzote —by Dasturji Khurshed S. Dabu	20
Svetlana—by P. B. Warden	23
Zohak Fifth King of Peshdadian Dynasty —by P. B. Warden	25

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Single Copy: 75 paise. Yearly subscription for 12 issues Rs. 6. Inland,
Sh. 10 for U.K. and 2 dollars for U.S.A.

Office Address: C/o Warden's (Mysore) Pvt. Ltd., 378, Grant Road,
BOMBAY 7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
and printed by him at Godrej Memorial Printing Press, Gamadia Colony, Tardeo, Bombay 7.

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EDITORIAL

In the last issue Dasturji Khurshid Dabu explained the Aryan concept of marriage as Khaitwadath (self-sacrifice). On request from Mr. Naoroji Popat, Hon. Treasurer of Belgaum Parsi Anjuman to Dasturji to explain the implication of Navzot ceremony he herein explains the essence, the purport and the significance of it.

Rashid Shahmardan is the ablest exponent of all things Iranian in India. He is not in politics but except for that his vast knowledge of Iranian History, Art, Culture, etc., is drawn upon by Parsis and Iranis for the settlement of all issues perplexing them, including the implications of Iranian Law in relation to the law of the land. Court accepts him as the most authoritative witness and is definitely influenced by his opinion. He is a resident and permanent resident of Bombay keeping in touch with all details about Zoroastrians of Iran and India. He forms a reliable link. His article on Fall of Parsee Empire treats pithily but comprehensively the sequence of events in most lucid, informative and thorough manner. I consider it the most important article ever printed upto now about the last days of Sassanian Dynasty — leaving nothing important and tracing final collapse to an inescapable corollary. Readers of Parsiana should make it a point to read it and re-read it to grasp the fact that it is internal dissensions in families, institutions, governments and empires that bring about their disruption and collapse.

All dissensions begin on comparatively minor issues which only later assume big proportions. Bigger issues have to be and are usually urgently dealt with. It is the slow smouldering of the aggregate of minor issues which burst into a conflagration. Marriage Guidance Clinics record similar experiences. Of the broken marriages and broken homes except for a small number most of them are not disrupted on any major issue but on a number of minor issues allowed to drift and left unsolved. Let this article be a reminder on domestic hygiene.

Rashid Shahmardan is now going to Iran for some research work. Parsiana wishes him all success and speedy return.

Svetlana is a sorry tale of a life devoid of religion. Her regret is that in her early years no one initiated her into the noble discipline of religion. All Parsi families who to pass off as fashionable and modern fail to perform this sacred duty to their children will leave a progeny of frustrated souls — Beware of ingratitude and insolence now seen everywhere in the country where its children are growing under Government training scheme in an atmosphere of religious vacuity. Who shall beware first? The State or the Family?



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DEALERS IN HIGH CLASS SANDALWOOD

The Events that led to the fall of the Parsee Empire.

by

RASHID SHAHMARDAN

(INDIA-IRAN CULTURAL SOCIETY LECTURE)

As far back as the 6th Century B.C., the Iranians were referred to as "PAR-SAN." It became "Parsik" in the Pahlavi literature and "Parsi" in the Sassanian times. After the Arab invasion Iranians who had become Muslims were referred to as Muslims, and those who had remained Zoroastrians were referred to as "Parsis". I shall, therefore, all along refer to Parsee Empire.

The fall of the Parsi Empire at the hands of the Arabs in the last days of the Sassanian Dynasty was the most inglorious chapter in the otherwise renowned history of ancient Iran — as this downfall was at the hands of the hungry and uncivilised people of the desert.

Almost a thousand years before the reign of Yezdgard III the Iranians had met with a serious defeat, but it was at the hands of a civilised foe, under Alexander, the Gojestah (the accursed), as he is known amongst the Parsis. Defeat at the hands of any foe, whatever its class or distinction, is always humiliating. This is not an attempt to remove this shadow of disgrace, but I want to correct the many beliefs and untruths that have cluttered-up this part of our ancient history. Some historians have led us to believe that the victory of the Arabs was a miracle, but it was nothing of the kind. Their vic-

tory was purely due to a series of circumstances, mostly brought about by the Iranians themselves, long before the last King of Iran ascended the throne. I will first enumerate the gloomy and unfortunate incidents, which to a great extent led to the final fall of this great culture and civilisation.

1. The senseless massacre by Hormazd, son of Anoshirwan, of the many ministers, administrative officers, nobles and generals, who, he felt, were favourites of his late father and assumed to be not well-disposed towards him.

2. Dissatisfaction in the ranks of the armed forces, and dissatisfaction and disagreement amongst the nobles, chieftains and the other influential sections — mainly due to the weakness of the rulers.

3. The revolt of the people against Hormazd, and the advantage taken by general Behram Chobin by occupying the throne.

4. The long and continuous wars of over 38 years with the Romans, which left both empires weak and vulnerable.

5. The treachery resorted to by the Rabia'h Tribe of Hejar, Arabia, who were permitted by Anoshirawan to settle in Iraq near Teciphone, the Iranian Capital.

6. Jealousy, enmity, discord and open strife amongst the commanders and their lust for power and dream of occupying the throne.

7. The communistic teachings and instigations of Mazdak which led to revolts by the peasants and labourers and their open opposition towards authority.

8. One of the greatest natural calamities occurred in the reign of Khushrow Parvez. Unprecedented floods in the Euphrates and Tigris Rivers inundated vast areas of Iraq. Areas most fruitful and populated were washed away. This was followed by severe epidemics of cholera and plague.

9. The revenge taken by the one time friendly Tribe of Bani Lakhm of Hyra, a border Province of Iraq, because of the unwarranted execution of Noman, their Chief, by Khushrow Parvez.

10. The unfortunate period in Iran's history, when in a short period of less than five years, eleven persons occupied the throne, each reigning for a few days or months.

11. When Shiroyah, the son of Khushrow Parvez, came on the throne, he beheaded almost all the male members of the Royal Family besides many Chieftains and nobles.

12. The Roman Empire of Byzantium had become weak with its wars with Iran, and its defeat at the hands of the Arabs left Iran alone to face the common enemy.

I will now try to explain these in greater detail.

The actual deterioration of the Parsi civilisation can be said to have begun from the time of Hormazd, son of Anoshirawan, almost 75 years before the final fall. The most serious and disastrous action of Hormuzd, soon after his accession, was the senseless killing of a number of persons — chieftains, Commanders, Nobles and Dehgans or landlords — who he felt were not well disposed towards him, as they were the favourites of his late father. This bloody action alienated the feelings of his subjects, and the loyalty and pride with which the Iranian people looked upon their Rulers was rudely shaken. Unlike his father, who even at the ripe age of eighty, used to conduct the wars against the Romans from the battlefields, he never cared to visit the fronts, but from his hunting grounds and palaces commanded his generals to carry on the war successfully. He led a life of ease and comfort and was completely indifferent to the welfare of the armed forces, who had now to look to their commanders for favours and thus slowly transferred their loyalty to them. These made the commanders very powerful, and some even began dreaming of occupying the throne. Moral disintegration set in and the Arabs took full advantage of it. **Hormazd adopted the policy of pampering the Mazdakeans.** In doing so he antagonised the Dehgans and made the Mazdakeans bolder and stronger. **In the history of Iran the Mazdakeans played a sinister and underhand part in overthrowing the empire.** Hormazd's policy of treating all

religions alike made him loose the support and respect of the Mobeds, and on the other hand strengthened the Jews, Arabs and Christians who fully entrenched themselves in the country, and later on when Iran was at war with their religionists outside, they played a treacherous part in overthrowing the empire. The unfortunate Hormazd, after a short reign of about twelve years, was overthrown by his own people, blinded and thrown into prison in his old age. His son and heir, Khushrow Parvez, who because of some plot hatched by Behram Chobin, had earlier, to escape his father's wrath, escaped to Azarbaijan. Perhaps had he been with his father, he too might have met a similar fate. The throne being vacant **Behram Chobin occupied it** as being the most powerful commander at that time. In this he was encouraged and instigated by Shahvaraz, a junior officer, who himself in later years rebelled similarly and occupied the throne, only for a few days. Khushrow Parvez then went to Constantinople, the Court of Maurice, the Roman Byzantian Emperor, from whom he requested help to regain his throne. Maurice not only gave him assistance, but also gave him his daughter in marriage. Khushrow with an army of seventy-thousand entered Iran, and Behram Chobin came out to give battle. Before the battle could begin, Khushrow sent out a general amnesty to the Iranians siding with Behram Chobin that if they came over to his side before the battle began they would receive his pardon. It is recorded that almost the whole of Behram Chobin's army went over to Khushrow

in one night. Behram was captured and beheaded. Khushrow declared himself King.

Khushrow Parvez turned out to be a weak ruler, given to ease and comfort. He spent most of his time at Dastkara, a place about 107 kilometers from Teciphone, the Capital. He hardly ever visited the Capital or went to the battlefields. He beguiled his time at Dastkera in the company of his mistresses and a retinue of servants. It is recorded that a thousand musicians and singers would be in attendance at his dining table. Shortly after Khushrow's accession, Maurice, the Roman Byzantian Emperor, needed Iran's help to put down an uprising by Phocus, one of his generals. Khushrow, who was indebted to Maurice, immediately sent two armies under the commands of Shahvaraz and Shahin, who began their march from two separate sectors of the Roman territories. Before help could reach Maurice he was killed by Phocus in 602 A.C. Phocus in turn was beheaded by the Romans and Heraklius was elected Emperor of Byzantine. **Heraklius offered Parvez peace and sent him costly presents. Khushrow Parvez did not accept** the hands of peace, but ordered his generals to continue the attacks. Many cities were conquered in 609, Antakia and Damascus in 614, Jerusalem, after a siege of eighteen days and infliction of heavy damages, was overrun in 615. According to Roman historians the Jews who had all along harboured a deep grudge against the Christians and the Romans, had joined the Iranian forces and thus got a chance

to avenge themselves. The Jews were allowed to plunder the city. They destroyed the churches, burnt the grave of Jesus Christ, massacred many Christians and took some thirty-thousand as slaves. The **Holy Cross on which Jesus was crucified was removed and handed over to the Iranian Commander.** It was in the 24th year of Khushrow's reign that the Holy Cross reached Iran and was deposited in the Royal Treasury. Thereafter, in the year 618 Egypt was conquered as far as the borders of Abyssinia.

General Shahin, on the other hand in the same year, reached the shores of the Bosphorus. Constantinople the Roman Capital was in danger. **Heraklius again offered peace and sent valuable presents to Khushrow, but the offer was not accepted.** Sensing the danger, Heraklius tried to move the Capital and its treasures secretly. The people discovered the plot and prevented him from leaving the Capital with the Treasures. At this stage, taking advantage of the situation and fear, the **Christian priests began to whip-up the passions of the Christians.** They called upon all, high and low, rich and poor, **to make every effort and sacrifice their all to regain the Holy Cross from the Iranians.** The Christians rallied and prepared to take the war into the enemy's territory. In this they got the help of the Christians residing in Iran, who acted as spies and saboteurs. The Christians charged with hysteria and **religious zeal changed the political war into a religious war,** which shook the very foundation of the Iranian Empire. Heraklius at the head of a Roman and Christian army marched

through Armenia which being predominantly Christian helped the invaders, and attacked Azarbaijan. In their March through Armenia they plundered and ravaged many towns and villages. Khushrow Parvez at that time was on a pilgrimage to the Ancient and Great Fire Temple of Azargushnasp, at Shiz, a city of Azerbaijan. As the Romans had begun their march into Armenia, Khushrow had ordered both his **Generals — Shahvaraz and Shahrin** — to intercept the Romans, but both the Generals tired of the long wars and dissatisfied with the treatment and ways of Khushrow, deliberately delayed taking action. This delay gave the Romans time to reach and attack Shiz, but not before Khushrow had removed the Holy Fire and its fabulous treasures. This Temple was one of the oldest and held in the highest reverence. The Romans captured Shiz and completely destroyed the Temple and the city. This was in retaliation for what the Jews had done to Jerusalem. The Iranians had to suffer for the sins of the Jews. Heraklius then withdrew from Iran as he did not have the confidence to face the Iranian Army in open battle. In fact, the Romans whenever they attacked Iranian soil, never remained on it but always withdrew to their positions. In spite of the Roman attack on Shiz and the damage caused because of the revolt of the Generals, the Iranian Army was still in possession of the Roman Territories.

In the year 628 Heraklius finding the way clear as the Iranian Army was occupied elsewhere, attacked Dastkera, Khushrow's headquarters. He completely

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ransacked and burnt it. He had hoped to regain the Holy Cross but failed. He, however, collected a considerable amount of booty, which Khushrow had to leave behind while fleeing, plus about 300 Roman Flags, which the Iranians had captured in various battles. The ruins of this city can still be witnessed on the site of the ancient highway between Quasre Shirin and Baghdad. The whole populace was tired of Khushrow. At the age of seventy the people finally ousted him, put him on trial and sentenced him to death. His son, Shiroyah, by a Roman Princess was crowned King.

Iraq was in those days a part of Iran with **Teciphone, the present Baghdad, as the Iranian Capital.** The waters of the Euphrates and Tigris Rivers were harnessed by means of a number of dams. A network of irrigation canals had made

Iraq the granary of Iran and it formed an important and densely populated part of the country. In the latter part of the reign of Khushrow Parvez an unprecedented flood occurred in the rivers. The dams burst and the greater part of the low-lying land was inundated for considerable periods. Historians like Ibn Khurdadbeh, Masoodi, Bellazerri and Yaqoot have all given detailed accounts of these floods and referred to it as 'the worst heavenly calamity of the middle ages'. Nothing was done by the Iranian Government to rebuild these dams or irrigation systems. The inundation in turn led to serious epidemics like cholera and plague. The disruption gave the Arabs a chance to plunder and rob. They became bolder when they found that the Persian Government did not care to come to the help of the people. The main Arab invasions and attacks were through this upset territory

of which they had taken almost complete control. As recently as 1954 the floods of the Euphrates and Tigris Rivers caused considerable damage. Many towns and villages were under water for a long time.

Shiroyah, the son of Khushrow Parvez, immediately on his accession beheaded 16 or 17 of his brothers and many members of the Royal Family. A few managed to escape and amongst these was Yezdgard, who afterwards became the last King of Iran. He also did away with a number of nobles and commanders against whom he had least suspicion. This bloody act of his made him very unpopular and hated. **On his accession he proposed a cessation of hostilities with the Romans. Heraklius accepted it on the condition that the Holy Cross was returned. Shiroyah agreed, but before he could act he died of plague, ruling only for a period of six or seven months. The Holy Cross was afterwards returned by his sister Pourandokht, when she became queen. The Cross was returned to the Romans on 14th September 629.**

At this stage we can only surmise as to what the outcome would have been had Khushrow Parvez instead of continuing the war had accepted 'Hiraklius' peace offer, accepted damages and tributes and later diplomatically offered to return the Holy Cross? The Christians would have given their entire wealth to get back the Cross and could have been made to leave in peace with Iranians. The goodwill of the Christians would have been more important than the possession of the Cross. The strifes and calamities, which had weakened both the Empires,

could have been avoided and perhaps the Arabs would not have dreamt of attacking Iran.

Shiroyah's infant son then succeeded him as Ardeshir III and Meher Gushnasp, a former Minister of Khushrow was declared his Regent. The infant King was on the throne for only eighteen months, when he was assassinated by Piroz, his chamberlain, at the instigation of Shahvaraz. I had earlier mentioned that Shahvaraz as a junior officer had been instrumental in instigating Behram Chobin to usurp throne. Shahvaraz had all along been planning to get the throne. During Khushrow's time he had entered into an arrangement with the Romans to gain the throne. This explains his treachery in not saving Shiz and the Holy Fire Temple. Shahvaraz had returned to Iran with his army and the assassination of the infant King was timed with his entry into the Capital. He declared himself as king as there was no one to oppose him. Shiroyah had already wiped out the Royal Family and the best blood of the country. He was on the throne for only forty days or so, when he was killed by a loyal youth from Persipolis, while he was out hunting with a large retinue of his cronies. This was on 9th June 629. His death, according to Firdausi, sparked off a bloody uprising and there were many casualties.

Purandokht, daughter of Khushrow Parvez, was then crowned Queen. At the time of her accession the country was in turmoil and discord, jealousy and strife were increasing. The Arabs were boldly looting and plundering the border provi-

nces of Iraq. The government was weak and helpless and did not take any steps to prevent the decay all around. The unfortunate Queen died after reigning only for a period of 18 months or so.

The next person to ascend the throne was Gushnasp Bandah, a distant cousin of Khushrow, but he was dethroned within a few weeks. **Azarmidokht**, a young and very beautiful daughter of Khushrow, succeeded him. Farrokh Hormazd, an aged and powerful Commander, made a bid for the throne. His plan was to occupy the Royal Palace by force, marry Queen Azarmidokht and establish his own dynasty. Azarmidokht forestalled him by having him murdered before he could attack. Farrokh Hormazd's son, Rustum Farrokhzad, who later became famous General under Yezdgard and was killed on the battlefield of Qadesia, hearing of his father's murder attacked the palace, captured the Queen and killed her. Azarmidokht reigned for about eight months.

Thereafter, four other persons of Royal Blood wore the crown in quick succession. All four met with violent deaths, and none ruled for more than a few months at a time. At the end of this sorry period a search party found Yezdgard, a grandson of Khushrow Parvez, at Istakhr. He was crowned in the same place in the famous Fire Temple consecrated by Arde-shir Babekhan. **Yezdgard III was just eight years old when he was crowned.** He had been in hiding in fear of his life, and as such had received no training whatsoever for the high office to which he was called. In his reign there was some semblance of peace. The people also were

tired of strifes and rebellions and were aware that unless they were united they would not be able to survive. The armies of Calif Omar were hammering away at the borders of Iraq.

Years of dissensions, strifes and the almost complete annihilation of the Royal Family and nobility — the flower and backbone of the Empire — had all in all weakened the country to a point of no return. The Armies were exhausted and worse still had no proper commanders or officers to lead them. Because of constant fear of his life, because of the intrigues and plots against the Crown, Yezdgard could not settle down. He had to be on the move all the time and could not consolidate his throne. It was a sorry state of affairs. The defeat of the Romans, in and around Syria, in 641 was a great blow, as it left the Arabs free to concentrate on Iran. Yezdgard, after a fateful reign of twenty years, died at the hands of an assassin, Mahooi Soori, at Marv, in Northern Khorasan.

I will now give you a brief idea of how the Arabs had started eroding the foundations of the Iranian Empire long before the final defeat. In Anoshirawan's time there had been a serious drought in Hedjaz, Arabia. The Rabia'h Tribe living there migrated towards Iraq, and their Chieftain asked the King for permission to settle in Iraq, which was granted on the condition that they lived in peace and did not rob and plunder as was their habit. The spot they selected to settle down was in the neighbourhood of Teciphone, the Capital of Iran. After the floods and later the death of Parvez these and the other Arabs began to plunder and rob the people. During Khushrow Parvez's reign

the border Province of Hyra in Iraq was ruled by Noman, a Chieftain of the Bani Lakhm Tribe. Noman was a noble man and a strong supporter of Iran. His ancestors, in fact, had been holding this office before him. For some unknown reason Noman was executed by Khushrow. The Bani Lakhsms were upset by this incident. They left Hyra vowing revenge and joined up with Mossana, a Chieftain of the Shibani Tribe. Mossana was a Vassal of Iran, but had been plotting against it. He approached the Arab Calif and instigated him to attack Iran promising him the help of the Arabs within Iran. The Calif sent an army under Khalid bin Valid. They marched towards Hyra, Noman's former territory, which was then under Ayas bin Qabisah. Ayas did not put up any resistance, welcomed Khalid and gave a large sum as tribute. Khalid made Hyra his headquarters and from here began harassing the other Provinces and extorting tributes from them. Because of his successes the Calif sent him a reinforcement of 18,000 men. The Arabs marched towards **Ibella, the present Basra**. Hormazd the Commander of the town had 20,000 men under him and had asked for help from Jazirah. As usual, the help did not come, and in order to save the town Hormazd went forward to meet the enemy, but lost. His army, which consisted mostly of Arabs and Mazdaykians did not put up a proper fight.

Again sometime later, the Arabs had gathered at Lice on the other side of the River Euphrates. Bahman Jadooyeh, a young and brave general ordered his deputy, Jaban, to proceed to Lice, with instructions not to attack until his return from the Court of the King, where he

went for instructions and help. The King was indisposed and Bahman was delayed. Jaban instead of waiting for his Commander attacked the Arabs. He fought a raging battle but lost due to the treachery of the Arabs in his forces. Khalid took many Persians as captives, and in order to strike terror in the hearts of the enemy, he beheaded every one of them and caused a river of blood to flow. Khalid was ordered by the Calif to proceed to Syria against the Romans. The Iranians did nothing to regain the lost Provinces and take advantage of the Arabs' preoccupation in Syria.

Meanwhile, **Calif Abubakar died and Omar took his place**. War with Iran was at a standstill. Mosanna again went to Omar and instigated him to take advantage of the Iranian weakness, and invade Teciphone. Omar agreed and sent an army under Abu Obaidah. Bahman Jadooyeh was deputed to stop the Arabs. The Arabs crossed a bridge over a river and at once attacked the Iranian Forces. In this battle, known as the Battle of the Bridge, the Arabs were completely vanquished, and their Commanders killed. This was the first battle with the Arabs in which the army was entirely composed of Iranians, and they had no difficulty in vanquishing the Arabs. The Iranian authorities again did nothing to consolidate their position and driving out the Arabs in and around Iraq, but just let matters rest. Had Bahman Jadooyeh been allowed to pursue them into Arabia, perhaps history might have been different. After this defeat, it is said that Omar did not mention the name of Iran and forbade anyone to mention it to him.

As the Iranians had done nothing to pursue the Arabs or to reconsolidate their positions in Iraq, Mosanna, after about one year, again made bold to approach the Calif and request his help. Omar unwillingly consented and sent an army under Saad Vaqqas. The Arab army reached the borders of Iran. Their aim was to attack Teciphone, the Capital. The Iranian Army was under the Command of Rustam Hormazd. Rustam due to the intrigues and jealousies within the Iranian Army was reluctant to give the Arabs battle and wanted to make peace with them. He intentionally delayed taking out his army, and he took four months to reach the battlefield of Qadesia, a distance of one hundred kilometers from Teciphone. After a long delay the armies met and a long and bloody battle ensued. Seldom battles were fought continuously for days and nights. The Iranian Army for the first three days kept up a strong pressure and the Arabs began to fall back. The Iranians had only to pursue and finish them. On the midday of the fourth day, just when victory was in sight for the Iranians, a terrific sandstorm began blowing into the faces of the Iranian Army. The Iranians were forced to turn around and seek cover. The Arabs saw in this their advantage, and with the storm behind them they began pursuing the fleeing Iranians, who perforce could not retaliate. All was chaos, but Rustam held his position to the last. He was ultimately surrounded by the Arabs and in trying to fight his way out he got entangled in the ropes of a tent and was killed. Without a leader the rest of the Army fled towards Teciphone pursued by the Arabs. At Teciphone no preparations had been made for its protection and it fell

into the hands of the Arabs. The Iranian Army tried to make a final stand at Nehavand but here again due to treachery from within the Arabs prevailed.

From this narrative it will be seen that the main cause of the fall of the Parsee Civilisation was internal squabbles and weak and disinterested leadership of the Rulers. Disunited, the Parsi Civilisation not only fell but was wiped out by the savage and uncivilised Arabs. The harm done by the Arabs can be judged from the following passage from the book "Almoqaddamah" by the famous Arab Historian, Ibn Khaldun, under the heading — "Places that succumb to the Arabs are quickly ruined":

"Arabs are a savage nation. The Arabs need stones to set them up as supports for their cooking pots; so they take them from buildings, which they tear down to get the stones, and use them for that purpose. Wood, too, is needed by them as props for their tents and for use as tent-poles for their dwellings; so they tear down roofs to get the wood for that purpose. Furthermore it is their nature to plunder whatever other people possess. They recognise no limit in taking the possessions of other people. Under the rule of the Arabs, the subjects live as in a state of anarchy, without law. Anarchy destroys mankind and ruins civilisation. It is noteworthy how civilisation always collapsed in places the Arabs took over and conquered and how such settlements were depopulated and the very earth there turned into something that was no longer earth. Persian Civilisation in the Arab Iraq is completely ruined. The same applies to contemporary Syria."

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by

MAHYAR BYRAMJEE PATEL

“What would goodness be, if there was no badness to overcome ? — Only those that have traversed through the dark corridors of ugliness would best appreciate the true worth of the dawn of a new and beautiful resurrection.”

“ATCHA HYAT TA HEM MAINYU JASAETEM PAOURVIM DAZDE
GAEMCHA AJYAITIMCHA !”

“And now, when these two primordial Spirits came into being, they for the first time created Existence and Non-Existence !”

The North and the South Poles placed as they are exactly opposite each other are the Antipodes of the Mother Earth. Any two things placed in opposition in space or posed in contrast of nature, temperament or idiosyncrasy are Antipodes de facto.

THE SPENTA MAINYU is the manifestation of the Best-Mind of the virtuous, contrasting with the Angra Mainyu as the manifestation of the Worst-Mind of the vicious. Together the two comprise the dualistic speculative philosophy of Zarathushtra, which is so often confounded as a belief in two gods in the Avesta.

The Gathas reveal that these two spirits are the very first creations of Ahura-Mazda. All Creation owes its Existence to the incessant activity of these two counteracting spirits. They are inseparable and therefore regarded as twins. They are unlike one another in their thoughts, teachings, desires, beliefs, words, deeds, selves and souls.

The Spenta Mainyu is the active image of Ahura-Mazda. It is creative in relation

to the created world. It moves the spirit of right thoughts, right words and right deeds. It is identified with Ahura-Mazda as the Creator but it remains distinct from Him. All the Good Creation owes its existence to it. Ahura-Mazda responds to man's aspirations for power, other necessities and good things of life through the invocation to Spenta Mainyu. Thus, Ahura-Mazda imparts the best to the righteous through Spenta Mainyu. It is at times invoked as the Most Holy Spirit. This superlative quality is bestowed upon it by Ahura-Mazda Himself, and Spenta thus gets identified with Ahura-Mazda Himself in several passages.

The Angra Mainyu is the direct opposite of the Spenta Mainyu, and characterizes all warped and crooked thoughts, which lead to Imperfection. It chooses wrong where right is apparent. Evil therefore exists as the choice of Angra Mainyu. It chooses destruction of the Good Creation as its sphere of activity. It advocates wrong. It is also known as the druj (the harmful one), the daeva (the false one), and the akaman (the evil-minded). All

evil, distress and destruction is ascribed to it. It has no life of its own and lives on death of good things by seducing man away from right path and introducing discord leading to destruction and death of good things. In the Later Avesta Angra Mainyu becomes Ahriman, the Personification of Evil.

In a strictly uncompromising Monotheism the problem of Evil bewilders its followers. Where does the root of Evil lie? If the Monotheism is complete then Evil is inherent in the One and the same God. The only other alternative to this would be existence of another God, who is the author of this Evil. That would end Monotheism. Holy Zarathushtra as the most resolute advocate of an uncompromising Monotheism has solved this tricky problem by his philosophy of the two Primeval Principles co-existing One Good and One Evil.

In the Gathas, Zarathushtra postulates: "Now shall I reveal to those who are eager to know, about those Two who are created by Mazda, and thus teach the wise. I shall recite my hymns unto Ahura-Mazda, and praise His Good and Loving Mind. I shall explain the Immutable Law of Righteousness. Thereby, may you attain to Perfection in the Realms-of-Light. Listen to the Highest Truths, and consider them with illumined minds, deciding between the two Paths, each one for himself. Let my words reach far. In the beginning, were created these two spirits, born as twins. And in their thoughts, words and deeds, the one was Good and the other Bad. Of these, the wise choose rightly, but not so the unwise. Together, they created Existence and Non-Existen-

ce. They fulfil the purpose of creation, for the Worst shall thus accrue unto the followers of Untruth, and the Best shall accrue unto the followers of Truth. And of these Two, the False-One chose the Worst but the Holiest Spirit chose the Best. Let those that would clothe themselves in Imperishable Light and please Ahura through acts of Righteousness, choose the way of Mazda. The Daevas choose not the Right, being deluded by their doubts, they accept the Worst Thought, and by their own folly pollute our mortal life. Understand these Laws of Mazda, O! Men, which lead to Happiness and Pain, for age-long punishment shall befall the Followers-of-Untruth, and upward-progress to the Upholders-of-Truth. May Illumination dawn upon you through these Teachings. Of these two primordial spirits, created first in the beginning, the Holier One spoke unto the Evil One thus: 'Between the two of us, neither our thoughts, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selves nor souls agree.' Evil shall go to the Evil, and Good shall go to the Good, upto the End of Creation."

Zarathushtra thus gives us a message of the Freedom of Thoughts, Words and Deeds, and preaches Free-Will with its attendant Results. Ahura-Mazda is wholly Good, and it is His desire that we should reach Him through a perfect Freedom-of-Choice. **All Nature is beset with an inescapable dualism. The Good and the Bad co-exist side-by-side, and cannot be brushed aside simply as a play of 'Maya' or illusion. Tolerance of Evil is not acceptance of its Creed. Good and Evil are positive experiences of man and are his common heritage. They are both**

very distinct. They work within him, just as much as they work upon him as external forces. The incessant conflict between these two very real forces makes up the history of the entire world and all creation. Man is the active participant in this perpetual warfare and he is born to be a fellow combatant on the side of the Good, or if he mis-chooses on the side of the Evil. **Ahura Mazda has introduced and Zarathushtra induces a militant spirit in man to side with the Beneficent Spirit. The Life of a Zarathushtrian is thus a crusade** against the forces of Darkness. We march towards a perfecting world, where innumerable wrongs have to be constantly righted. We are born to help in redeeming the world.

These two spirits of Good and Evil, whose constant work we always see around us, exist in relation to each other. They have been the first creations of Ahura-Mazda. One is not free of the other. They are the very antithesis of each other, at the same time indispensable to each other. **They are Eternal Polarism at work.** Their activity is an affirmation of uncompromising Monotheism. We are called upon by Holy Zarathushtra to rally around his banner of Spenta Mainyu and fight for the establishment of active Good. It is man's inherent belief in the final triumph of good over evil that has always been the solid ground for his faith in One Good God. Whatever the field, he who fights injustice, fights on the side of God, and in defying death, becomes immortal! There is no compromise here, for he who either helps or ignores wrong is himself all wrong! Zarathushtra does not preach a middle course. He quite candidly expostulates "More-than-the-Good to

the Beneficent, and More-than-the Bad to the Wicked!"

Zarathushtra quite clearly elucidates that those that are not for us, are against us ! All negative approaches are thus barred to a true Zarathushtrian. Zarathushtrianism is a positive Religion. It only values positive virtues, which actively participate in doing good, and are not merely content with refraining from doing evil. Aware of the eternal truth of his message, he makes allowance for those that do not agree with him now, for he is confident that some day they too will deliver up Untruth into the hands of Truth, to work out their own redemption.

The doctrine of these two principles, in later times gave rise to the fallacious belief in the existence of two Gods. Spenta Mainyu came to be identified with Ahura Mazda Himself, and consequently, Angra Mainyu gave rise to the belief in Ahriman, who came to be accepted as the God of Evil. The One created, and the other destroyed. One was Bright and the other was Dark. The One was the embodiment of Good Thoughts, Good Words and Good Deeds, whilst the other gloried in Evil Thoughts, Evil Words and Evil Deeds. One tended to Holy Aspirations, whilst the other led the way to Unholy Degradations. The One propagated the Good Religion, and the other promoted Religion of sacrificial propitiations, vestiges of which still loom large in the beliefs of some co-religionists.

The Gathas however make it abundantly clear, that both these Spirits are quite subordinate to Ahura-Mazda, Whose Monotheism is Absolute. It is for ultimate Good that Ahura-Mazda created

both Weal as well as Woe. **Angra Mainyu is not the opponent of Ahura-Mazda, but the opposite of Spenta Mainyu.**

Both these belong to, and work for the advancement of Ahura Mazda in their own respective ways. Both of them find a point of meeting the Higher Unity of Ahura-Mazda. Angra Mainyu is the Stumbling Block and is to be converted to a Stepping Stone, through transformation by Spenta Mainyu. Their seemingly Eternal Conflict shall some day end in the triumph of the forces of Good over the forces of Evil. This is the living optimism of our Religion. Every man at heart detests Falsehood and adores Truth. Because of this redeeming feature Evil cannot have a permanent hold on man. The order of Asha — Righteousness — is the very foundation upon which the structure of the entire Universe rests.

The Spenta Mainyu of the Avesta, is the Satwa Guna of the Vedas, and the Angra Mainyu of the Avesta is the Tamas Guna of the Vedas. Both of these ancient Aryan Philosophies have never acknowledged their independent existence. Neither Philosophy treats them as gods. Therefore, those mistaken ones who ascribe a duality of God-Head to the Avesta because of these two Mainyus might as well ascribe polytheism to the Bible for belief in the Trinity of the Father, the Son and the Holy Ghost.

The final blow to the belief in Ahriman as a separate God is provided by the Later Avesta which attests that Ahriman is not Eternal as Ahura-Mazda is. As man gradually weans himself away from the glamour of Evil, Ahriman will find himself baffled and weakening. As man advances in

Righteousness, Ahriman will find his resources exhausted. He will become confounded and impotent. Overpowered and broken Ahriman will become afflicted and miserable and will himself withdraw to Hell and disappear. So long as even one single man harbours him Ahriman will exist. When all humanity will cast him out of themselves Ahriman will be reduced to nonentity and pass out into nothing. Then all Evil will have ended. Good will become Perfect. All imperfections will have vanished. There will be an end to all death and disease. Then duality in Nature will cease. Goodness alone shall prevail. Angra Mainyu shall be melted away and Spenta Mainyu shall exist alone thereafter. The world shall reach an undisturbed Perfection, and we all will have reached the promised Immortality !

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PARSI-ZOROASTRIAN SACRED RITE

of

NAVZOTE

for admission of a new Initiate into the Zoroastrian Fold

Brief Explanation

by

DASTURJI KHURSHED S. DABU

You would like to know the significance of the sacred ceremony. Here are brief notes regarding the same in which you may feel interested:—

Every Community has arranged for some such ritual, corresponding to the **Yagnopavit** of the Hindus, **Baptism-cum-Confirmation** of the Christians, and **Sunnat** of the Muslims, in order to welcome a neophyte into religious fold, with its privileges.

While religious Faith is a personal secret relation with God, based on inner convictions, it is not open to inspection or scrutiny by another person. It is therefore necessary to have a formal declaration of one's creed, before an assembly of the community, invited as witnesses to the neophyte's acceptance of obligations.

Navzote (arranged for Parsi children of both sexes between the age of 7 and 9) is such a ceremony for admission of a candidate — born of Parsi Parents by race — and henceforth Zoroastrian by free choice of religion. Our ancestors came to India about twelve hundred years ago as "Refugees", to preserve their faith unmolested,

leaving behind their near and dear ones; as well as their possessions, as a supreme loving sacrifice unto Lord Zoroaster. The Prophet had preached his message to Iran about eight thousand years ago. It is natural that some such rite (as is performed just now) must have been in vogue for centuries after centuries.

Navzote is a term with two meanings:

- (a) **A new recruit**, added to the ranks of those who worship the Omniscient Creator, whom we call Ahuramazda and
- (b) **a new birth**, into a spiritual life of responsibilities and duties. Henceforth the candidate's soul assumes the reins of his career, as a sojourner in this material world, with a spiritual outlook.

The ceremony is divided into four parts:—

- (1) The first is the sacred ablution with prayers to prepare the body, mind and soul for the Divine blessings to be invoked thereafter.

- (2) The officiating priest's recitation of prescribed litanies, followed by the

neophyte's declaration of the Creed: "that he or she would henceforth treat the religion of Zarathushtra as true, and proper and as the **"Revelation sent by God"**, in order to prescribe the path of purity, and the worship of The One Omniscient Creator".

The candidate then receives an emblem of Zoroastrianism in the form of a spotless white cotton-shirt, known as **Sud-reh** which means: a memento of the **Path of Benevolence**. Our ancestors used to call it **an armour** or coat-of-arms, because Zoroaster depicted this world as a battlefield; and every man as a soldier, fighting against temptations, hardships, disease, and untruth. Every Zoroastrian is thus called upon to fight against evil to vindicate God's Omnipotence, and to final victory.

On to that shirt, near to the bosom, there is attached a small pocket called **Giroban**. It is to remind the wearer, that it would treasure his/her inner Faith therein. It is a symbol of what we have to store up (Good Thoughts, Words and Deeds) against the day, when we have to return, and submit our record to the Divine Tribunal. It is known also as the "Purse of Merits".

(3) Another emblem is then wound round the candidate's waist, as a further reminder of the soldiery — a sash made of wool-yarn a sort of sword-belt, with two knots in front and two behind. The sash is known as **Kushti** (a Kamarband). Then follows the neophyte's recital of his/her religious creed and his/her solemn undertakings.

I describe these presently —

(4) The last part consists of showering of benedictions and good wishes, coupled

with some precepts by the officiating priest. Two of these are significant: (a) **"May your religion be a source of pleasure unto you" and in times of difficulty may you get some of your inner problems solved** in the light of Zoroaster's message. and (b) **"May you cooperate with God and His Angelic Hosts** in fulfilling the Divine Plan on earth as it is in heaven".

(I may draw your attention to what you may have observed as a peculiar custom of welcoming the candidate near the stage, by waving certain objects round his/her head (coconut, betel, rice, dates etc.) This is supposedly meant to cleanse and refine the invisible etheric aura, which we call **Khureh** (=halo) which emanates and radiates from the body of each person. The objects used in this "exorcism" are also oblations to the angels present at the ceremony).

There are, as already mentioned, four knots tied with the woolen sacred **Kushti**. They are reminders of **four daily duties and obligations of a Zoroastrian**.

- (a) To render every day, like a Scout's daily "good turn", some service in His Name, such gifts which one is endowed with—wealth, art, knowledge or some act of labour of love. This act of sacrifice is a way of thanksgiving to Him for His gracious favours.
- (b) To follow Zoroaster as a Religious guide in matters spiritual, along the path recommended by Him. This loyalty is incumbent on every Parsi, who accepts him as the Commander of the army of righteousness.

- (c) To carry on ceaseless fight against untruth, deceit, and evil; and to undergo cheerfully all the trials & tribulations, as a faithful soldier; and never to countenance any subversive movement of disorder. and
- (d) to repose full faith and confidence in Divine Dispensation, whatever betide. A true Zoroastrian does not grumble against the working of Divine Will, whatever may be ordained by God's Wise Providence.

There are five fundamental principles which Zoroastrianism propounds, and which the neophyte has repeated in his/her declaration of creed.

- (a) **Goodness** being godliness, one must always be good and openly renounce **evil**. Benevolence and beneficence are essential duties. In thought, speech and deed, one's goodness should be a strict measure of a Zoroastrian's conduct in all spheres of life.
- (2) **"Unity in the midst of diversity"** is inculcated so that a Parsi is a sort of "bridge" over the gulf dividing conflicting viewpoints; so that one discovers a grain of truth in all controversial arguments. He is a peace-maker amidst quarrelling sects.
- (3) **Freedom of Faith** is a licence permitted by Zoroaster. There is to be no outer compulsion or coercion on anyone's inner beliefs. One is free to formulate and retain one's inner convictions. Our religion was never promulgated with force of arms even when kings extended their empire. It appealed to one's Reason, and needed no force.
- (4) **Self-abnegation** is a Zoroastrian virtue, shown in munificent Parsi

charities. A Parsi is supposed to dedicate everything, even the life of his body to God, and use his gifts as a Trustee here, on behalf of Divine Providence. Self-denial implies altruism.

- (5) **Absolute Purity**, integrity and innocence are to be cherished as essential virtues of a Zoroastrian: Physical, moral, mental and spiritual purity should distinguish a Parsi in all his dealings with others.

While a Zoroastrian sees God's Presence in **Nature** (Ocean, mountains, forests, fields, stars and the sky) he is a worshipper of the One without a second — the sublime Architect of the Universe. Fire is a sacred emblem of God, reminding us of His energy as heat, light and life in each atom and cell. Fire, as you may have observed, burning on the stage, on a censer, as His Representative on physical emotional and mental planes of existence.

Friends, you are invited to this function primarily to share with us the joy we feel, on getting another aspirant on the path of holiness, one who should richly deserve your blessings and goodwill. The Path may prove easy with encouragement from elders, in a world, where life is becoming more and more complex, almost an ordeal due to storms of materialism and scepticism prevailing in the world. In ancient Iran such a candidate was placed in charge of a competent teacher who could solve his/her problems and remove doubts that might assail one's heart. Such guides are badly needed now; and your mature experience of life may be very helpful.

On behalf of all present we may offer to the candidate, just initiated, the best wishes of one and all. May he/she grow up to be an ornament to the family, the community and the world at large, by living life of probity and service in accordance with the noble tenets of Zoroastrianism ! Amen !!

SVETLANA

Svetlana Alliluyeva, the self-exiled daughter of Stalin has created sensation at times and commotion at places on International fronts. Will she be or will she not be a citizen of this country or that vexes the minds and taxes the patience of Home Departments of countries she passes through. Wherever she goes she makes news and commands head-lines. At last she is in the U.S.A. with a visa that would be extended indefinitely in her favour. Svetlana has done much and said many things but her one utterance which is revealing is her statement that "without religion life is becoming more difficult".

Svetlana who is 42 years old has a deeply philosophical bent of mind. She was drawn to religion through studies of Indian religious philosophers Vivakananda and Ramkrishna Paramhansa, she was taught and she believed in Communism in her early years. Later on religion brought a change in her and her present belief is that Communism and religion cannot co-exist. Class conflict cannot engender love. God alone is the power of love and justice and cannot be dispensed with without losing either or both. Religion has made a deep impression on her mind and she says "it has brought a great change in me". In May 1962 she was baptised in Moscow into the Russian Orthodox Church to which her parents and her ancestors belonged.

One Mr. K. Sadashivan of Pulavelli (Kerala) has put a question — How many religions are followed in Russia? Are the followers increasing or decreasing in number? To this, Sovietland (April 1967) replies as under :

In Soviet land Russian Orthodox Church has the biggest following. There is also Georgian Orthodox Church which maintains its independent existence. After these Orthodox Churches Islamic Religion ranks second. Most of these muslims are of Sunni sect but in the district of Azarbaijan Shiahs are in good number. There are Roman Catholics principally distributed in Latvia, Luthiania, Yukrain and Byelo-Russia. Many of them in Latvia and Estonia belong to Lutheran Church, some are Evangelical Baptists and some are deeply religious Jews.

In Eastern Asia sector of the Soviet Union there are several Buddhist groups. Small groups of Reformists, Seven Day Adventists, and some Methodists are also found.

Despite these wide varieties of religious denominations present in Soviet countries due to anti-religious beliefs held and fostered by the Government the number of persons with faith (आदिनाई) is getting lesser and materialists (मरिनाई) is on the increase. Greater number of believers and persons with faith mostly belong to advanced age groups.

Observation of connection between age and faith in religion is nothing new. Life needs to be lived in its own setting and all age groups have their own sets to live by. New comers in this world have to be primarily worldly and not other-worldly and elderly persons must and do feel dismayed with the frivolities of everyday life which they have experienced in full. This change comes into many people if not in all. Hindu philosophy of life recommends

that people do acknowledge this change openly and live a new way of life in line with the inner change. Some of the Hindus therefore completely renounce the world on reaching life of 45 or 50 years of age. Zoroastrian religion's philosophy desires that man develop the growing awareness of change coming on in life but couple that consciousness with the existing way of life to modify it in tune with the infinite without renouncing the world.

Svetlana's marriage with Brajesh Singh was opposed both by the Soviet Government and the Communist party. She wondered why! as Brajesh was a Communist and also a party member and the law of the land permitted marriage with foreigners. Death of her husband had deeply moved her and brought about a more decisive swing towards religion.

Gujarati proverb—In prosperity we seek goldsmith in adversity God. is a pithy and apt description of many a conversion. One need not wait till then to acknowledge and feel the presence of the Almighty around us and within us. It is really the vanity of man that keeps away the incessant approach of divine grace. It is around every man all the time. One need only welcome its approach and receive it with all humility. It will stay put willingly and from within enlarge one's life. We, the Zoroastrians, admire Srosh Yezad because it is He who expands our life by instilling Intuition and working that change in us "Srosh Ashem, huorodhem, verethrajanim, fradat-gaethem" as "Sroash the holy, the handsome, the victorious proliferator of the gaetha (the world of man, in which he lives)

— P.B.W.

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ZOHAK

Fifth King of Peshdadian Dynasty

One popularly known as King Zohak is better understood in his Persian name Dehak (Deh=ten, aak=vices) — a man of ten major vices. Roots of all evils were incorporated in his life. His father Oorvaspa was a real good soul and was a ruler of a small kingdom. He had 1000 cows, whose milk he gave away free to his poor subjects. Zohak had 10,000 horses from which he got the name of Beevar-asp (beevar=10,000 and asp=horse in Dari dialect). Zohak in Arabic meant jubilant. He may have been a good soul in his early years but toying with minor evils he got firmly caught in the clutches of Satan. Initially Satan enticed him to kill his own father to come to the throne. He dug a deep pit in the daily route of his father and entrapped him to death: Satan put a bigger temptation in his way promising him the throne of Iran if he implicitly followed him; which he did and then killing King Jamshid became the King of Iran.

Zohak now became a great admirer of Satan. He hallowed Satan and became his handmate. The two made a perfect pair. Under promptings of the Satan he spread a veritable reign of terror over the country. The infamy of his wicked and brutal reign has not been forgotten. His tyranny, his diabolical reign and his vicious depravity have become proverbial and curses

are uttered in his name even today. An oppressor is called Zohak and tyrannical government is called "Zohaki dowl" even now.

Satan is never a friend of anybody. He is an embodiment of seduction and deceit. After using Zohak as his tool for spreading disaster and completing decay of mankind Satan had no more use of Zohak. Iblis, the Satan, then gave a parting kiss on each shoulder of Zohak and from both these shoulders arose one serpent each. After torturing, agonising, tormenting and making the life of his subjects wretched it was now his turn to suffer.

Both serpents bit him, strangled him, compressed bones around his shoulders and gave unbearable aches and pains. The law of Retribution was now operating on Zohak. He now lay prostrate in depth of misery and despair.

"It is destiny that makes us brothers
No one goes his way alone;
What we bring into the life of others
Comes back into our own".

Everyone's life image boomerangs on one's own life. Dismayed, horrified, anxiety ridden at his dismal state Zohak discovered a remedy which was doubly distressing. To spare him torture each serpent needed one human brain to eat every day.

Thereupon Zohak ordered two men (initially from amongst prisoners and later from people) to be killed every day and their brains given to serpents as food. His cooks Karmail and Armail somehow managed to let one of the two marked out victims for the day to escape into jungles. Kurdistanis are supposed to be the progeny of those escaped settlers.

Now came panic into Zohak's sufferings to complete the picture of misery. He dreamt that two hafty men were beating him after a little child accompanying them had given a blow on his head. He consulted augurs who interpreted his dreams to mean that Faridun, a descendant of Jamshid, soon to be born will dethrone and destroy him.

Zohak sent men all over to get this child alive or dead. 16 years went by and Zohak himself went in search of Faridun and before he returned empty-handed, people who were tired of this man-monster were preparing to overthrow his regime. Kaveh, an ironsmith, to avenge the killing of his one son, tore off his bellows, fixed its leather at the end of a pole and thus preparing a flag went round from place to place arousing people to revolt. All joined his army. Amongst the followers was Faridun, a descendant of King Jamshid, who was living in hiding to escape capture. The army offered the throne to Kaveh but he declined to accept it as he had no royal ancestry. His chief purpose was revenge — not regime. The best choice for the throne was Faridun. Kaveh became the Commander.

Franak, the mother of Faridun blessed him. Kyanush and Poormayeh (according to Firdausi) or Ketayun and Burma-yun (acc. to Bundehshn), the two brothers of Faridun became jealous of Faridun and made an attempt on his life. Faridun forgave them, gave them a raise and appeased them.

After saying prayers at an Ibadatgah (a place of worship) on the way, the army marched on to the palace of Zohak. Reaching there they first set free Shernaz and Arnaz the two sisters of King Jamshid who were in captivity in the palace. The palace was occupied and Zohak entered it in the dark of night to kill Faridun. Faridun sensing his approach gave him severe hammering with ગાંધારી ડુલ (a baton with the head of a cow on striking end).

Zohak did not die. He was caught and put in a strong straight-jacket and imprisoned in Demavand Koh. The legend is that he is still lingering there in iron chains. Whole day he licks the chains to thin them out for his escape but at every dawn when the cock crows the chains resume their thickness and strength. Because of this the Parsis do not eat cock even though they eat chicken and other fowls. At the time of Resurrection a warrior-saint will at last kill Zohak.

This allegory tallies with the statement that Angremainyu has life co-eval with Spenta Mainyu but in the end Spenta will overpower Angre when all evil will have vanished.

In Jamiad Yasht Zohak offers prayers to get the Iranian Khoreh (aura of nobility) and in Ava Yasht he seeks strength to devastate Iran. Both his wishes were not granted as therein he is described as a man of many mouths (i.e. a liar) and of bad faith. Yejeshne Haa 9 describes him

in similar terms. In Gosh, Ram and Ashiswang Yeshts Faridun prays for strength to destroy Zohak and spread happiness and peace amongst people. His wishes were granted.

P.B.W.



ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
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૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(રજાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, ખઝારગેટ સ્ટ્રીટ,
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