

Parzand

VOL. III No. 9

Price

JULY 1967

new medium for old wisdom

75 Paise

MINOCHEHR

Seventh King of Peshdadian Dynasty

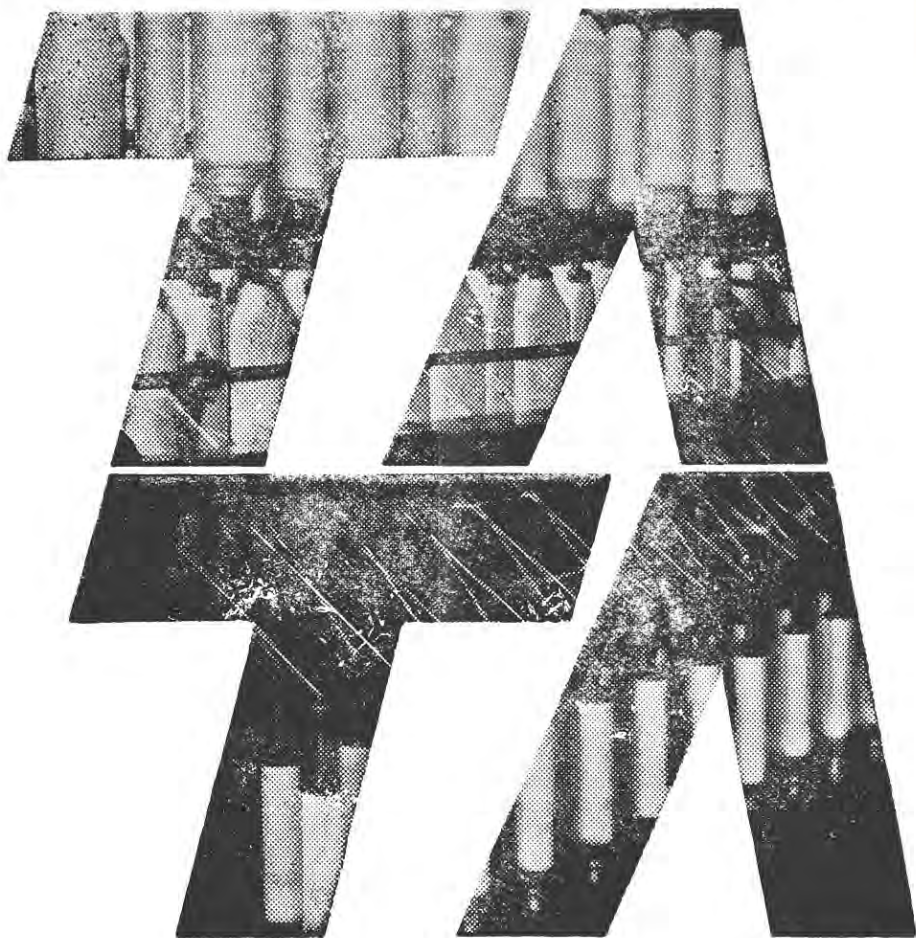


Spindles that Loom Large

Nearly a century of experience has gone into developing the four Mills represented by Tata Textiles, one of the largest cotton textile manufacturing groups in India today. 325,000 spindles and 6845 looms contribute to an annual production of 156,000,000 metres of excellent quality cotton fabrics, 16,000,000 metres of which are exported to world markets.

The four Mills in the Tata Group are the Central India ("Empress") Mills, Nagpur, the Svadeshi Mills, Bombay; the Tata Mills, Bombay; and the Advance Mills, Ahmedabad.

TATA *Textiles*



Parsiand

VOL. III No. 9

JULY 1967

<u>Contents :</u>	<u>Page</u>
EDITORIAL	2
Rahnuma-e-Daen Baaj-Rojgar —by Dasturji Khurshed Daboo ...	5
Manthra Spenta: the Beneficent Divine Message —by Mahyar Byramjee Patel	11
Khshnoom—by P. N. Tavaria	16
Salute to him, who had many Firsts—Framji Kavasji Banaji ...	21
Correspondence	24
Ashem Vohu —by Mrs. Gool Savaksha	25
Some Noble Thoughts in Atash ni Neyayesh —by J. N. Ranina ...	27
Minochehr	29

Managing Editor: P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY BOARD

Dasturji Navroz Minocher-Homji, M.A., B.Ed.

Major Adarbad Irani R.A.M.C., D.O.M.S. (Lond); D.O. (Oxon)

Mrs. Gool K. Savakshah

Mrs. Shera N. Vazifdar, M.Com.

Dr. R. C. Cooper, M.Com., Ph.D. (Econ.), F.C.A.

Mr. Jehangir F. Shroff

Prof. Nadir Ardeshir Mody, M.A., LL.B.

Dr. Sohrab H. Batliwala, Ph.D.

Mr. Bejon N. Desai, M.A., B.Ed.

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.

EDITORIAL

Ralph Waldo Emerson wrote as under in his Literary Ethics.

"We assume that all thought is already long ago adequately set down in books — all imaginations in poems; and what we say we only throw in as confirmatory of this supposed complete body of literature. A very shallow assumption. Say rather all literature is yet to be written. Poetry has scarce chanted its first song." So far as literature on Zoroastrianism is concerned all that is unmistakeably true. We badly need new authors, new look and renewed Zest to make us hear the music of the Universe and understand the rationality in the wisdom of the ancients. We floundered for two centuries over grammar and syntax of ancient languages and eked out some precious little, which is frittered away because doctors do not agree. Wherever doctors agree all agree with them in meek submission. The result is a narrow, rigid track and all the activity is a sort of repetition compulsion phenomenon. We do and we listen to the same thing day after day. Prayer, ritual, understanding, sense and significance all move and point to MONOTONY as Journey's End. We return to go on the same journey next day. The beauty of this daily to and fro is that we do not sense the repetition and chuckle over our forbearance. But nature does not forgive a folly. This has dulled our sensibility to the wealth of our heritage and we are now groping in the dark for a way out and do not see any because of our fixed habit of repetition compulsion. How shall we free ourselves from these fetters? We must retain our learning and re-learn it individually and exclusively our own way. We must push in whatever precious little we have of our learning and it will come out well-rounded with coatings from our unconscious. Our younger generation and our senior savants must take to a refreshing process. The young must portray the picture of their mind and the mature ones must write books and not books about books. Both will get enough material from their unconscious if they will give up the fetish of logic in philology and go to the cave to pray for an open sesame. Ustad Sahib Behramshah is a product of this process who with little learning has brought out profound wisdom and narrated it all his own way. Here his staunch follower Mr. Phiroz Tavaria gives us a very rational composite picture of the Khshnoomic exposition of "Fraspa.yokhedra, Nida-snaithish, Khaet-

va-datha Ashaonim". No one should skip it just because he does not agree with Khshnoom school. Here is a masterly rendering and must be read even as an isolated study.

When we come to know from Mr. Kavarana of London in correspondence column of this issue about the presence of Zoroastrians in Russia we feel compelled to acknowledge the theory of the collective unconscious of the race which retains memory woven in the being and not as graft. It is from this unconscious that much wealth can be tapped. The remarkable thing about it is that it is independent of learning and is a ready source for the learned and the not learned. To profit from it we have to free ourselves from the fear of being wrong. I therefore sincerely thank Dasturji Dabu for showing me my mistake. He writes to me

Dear Dr. Peshotan,

This is for your own information (1) Faridoon lived centuries before even the Gathic Avestan Period (2) The prevailing language of the time must have been ancient Pre-Gathic Aryan (3) To say that he composed "Afsoon" in modern Persian (mixed with Semitic Arabic) words is to commit the error of Anachronism (4) The recital may be very efficacious in Faith Cure or spiritual healing, but you can't call Faridoon the composer thereof.

Real Manthras are mostly Avestan. Pazand Nirangs are by later Dasturs. Faridoon cannot use a medium yet to be in vogue thousands of years later. Perhaps it may be attributed to him as some paraphrase of some lost original. Can you see the point ?

Yours Khurshid

NOTE : Yes ! I do see the point. With apology to Dasturji Sahib I state that I was aware of the anachronism I was creating. I took it for granted that my readers were aware of the distant past in which Faridoon lived and I restricted myself to description of Afsoon as it is available in Gujarati and Persian scripts for use of all. My eulogy on Afsoon is for the appreciation of it as a composition of prayer.

I am thankful to Dasturji Sahib as such reminders are healthy and will help me out in future from any slipshod writing. I am habituated to acknowledging my mistakes and do so here openly because it is my conviction that it is the right attitude in all circumstances and in all walks of life. It is childish for any one to crave for being right every time.

In medical career diagnosis is notoriously slippery. As C.M.O. (now retired) of a large industrial unit with a junior doctor and four other assistants the work of a hundred patients daily had to be finished quickly. As C.M.O. I insisted that diagnosis must be put down in black and white in each and every case and did so myself. Mistakes were frequent and everybody including myself got accustomed to acknowledging them. The result was the formation of a healthy habit of acknowledging pit-falls all a round life as in medicine. So fall we did and do. The pleasure lies in getting up each time. Go to the unconscious for a fall and you will rise refreshed with some new look of an old Faith. It will be a rewarding dip.



Renown BISCUITS

THE RENOWN BISCUIT CO, CONNAUGHT ROAD, BYCULLA, BOMBAY-27

Small logos: A square logo with the letters 'ST' and a circular logo with the letters 'F&N'.

The advertisement is enclosed in a decorative border. It features a central illustration of a woman and a young child. The woman is holding the child, and both are looking towards the viewer. Surrounding them are five rectangular biscuits, each with a decorative border and the word 'Biscuits' printed on them. The background is a light, textured grey.

RAHNUMA - E - DAEN BAAJ - ROJGAR

DASTURJI KHURSHID DABOO

Baaj is a protean word carrying varied meaning according to the context in which it is used.

1. બાજમાં પઢવું
2. બાજ લેવી અને બાજ મુકવી
3. બાજ ઇજવી
4. બાજ કરવી યા કરાવવી
(બાજમાં પઢવું)

(1) Saying prayers in “baaj” implies a sort of compulsory isolation of Avastan prayers from non-Avastan prayers like Pazand or late Persian. This isolation is intended to maintain the high sanctity of Avastan Mathravani, by not allowing to blend the vibrations of one with another. It is considered essential to keep the two apart to avoid incongruity in intonation and rhythm. Intonation and rhythm are regarded as effective elements of prayers — as Zoroastrian prayers are not just written down instructions but are composed on the principles of Staot-Yasna, a mystical spiritual device in which breath and sound are complementary to one another for specific powers and for greater effectiveness of prayers. This rule is more strictly adhered to when a non-Avestan sentence or stanza comes up in an otherwise uniform Avastan prayer. However, if Pazand (or any other non-Avastan) prayer both precedes as well as follows an Avestan prayer this rule is suspended and the en-

tire prayer is cited uniformly loudly without suppressing the voice as is otherwise done.

- (2) (બાજ લેવી અને બાજ મુકવી).

In the beginning of every important ceremony it is **necessary for the Mobed Sahib to assume control** over it. He does it by saying appropriate personal prayer initially observing complete silence and maintaining total cleanliness. He holds on to these **self-imposed restrictions** until such time as that ceremony is over. He then terminates his baaj. It is a sort of an exercise in concentration. Every practising Athravan assumes baaj before taking meals as a drill for developing a perfectly composed self, in which even though a meal may be a delight no frivolity is allowed to creep in and complete silence is maintained during the meal. If the intended baaj breaks up on any account the baaj is resumed de novo and the self-imposed compulsions are accepted cheerfully in the interest of discipline and maintenance of the dignity of the religion to which this ritual belongs. The life of the Behdin and the life of the Mobed differs in this staunch adherence to the self-imposed compulsions and willing acceptance of all the self-denial that this practice imposes on life. (The Mobed is to that extent the rightful claimant of respect

from Behdins). The mobed goes through this ritual several times in a day thus building up some personal stability, finally releasing himself from strict discipline after each ritual is completed. All the Athravans taking part in a big ceremony thus become હમકલામ (Hamkalam) of the same word and of the same mind. Similar self-discipline is known as ધર્મિકા or ધર્મિકા in Hinduism.

—બાજ ધરણી

The ceremony that is performed on “darun” with “barsam” by an athornan in full possession of his “barashnum” (personal self-purification state) is known as baaj iivi. The mobed then partakes of a small piece of darun symbolically representing incorporation of a sanctified item. The booklet that describes this ceremony is known as “baaj dharan” booklet. The booklet gives suggestions and directions for the ceremony in progress invoking several Yazats. These instructions are considered important for

—ખુબ (Khoob)— **attunement of the mobed to the ceremony he performs.** There are minor and major attunements according to the significance of the ceremonies. For example a Yejeshne is of a higher order in which the blessings of the Yazats are caught up in daruns and these daruns are offered to all present as — યજેશ્ને — Sacrament. Through this ચાશની (Chashni) the visitors incorporate the minoi essence of prayers — thereby meaning to make of it a part and parcel of their own self. This way the partakers experience unity and fraternity.

By His own powers (ઉત્કૃષ્ટ) Ootyuity— Dadar Ahurmazd makes droning resonators of daruns and activates them with some sort of vibrations. **To receive these vibrations the daruns are studded with nine pitted punctate marks.** The response from such daruns results in expulsion of evil influences.

The concept of **incorporation** is important for proper understanding of modern analytical psychologies, through which a new or fresh phase of a person's attitude is revealed for better or for worse by his acceptance of a suggestion or an evidence. Suggestion need not be sound and evidence may be flimsy. It is the acceptance and incorporation of them and not their quality that matters. The system of sacraments is universal and practised in all religions. The assumption is that those who eat together think together and think alike. With change of time old practices reveal themselves in new expressions.

Those who think alike or where intention is to make others think alike now meet at dinners and lunches. Society dinners, business lunches and high teas and all such get-together modern devices have this psychological incorporation at their root. The device must be working satisfactorily as entertainment allowance is admissible rebate in taxation. If all who meet in religious congregations are sincere “chashni” does enhance faith. Chashni is not meant for filling stomach. It is meant for filling heart.

4. It is however necessary for Behdins to have a clear idea of what they mean when they say બાજ કરવી or બાજ કરાવવી —to perform a baaj or to have the baaj performed by mobeds. A baaj is a separate ceremony in itself and the same word is used to include a whole set of ceremonies performed on a given occasion like the anniversary. The set consists of Yajashne, Baaj, Afringan, Fravashi and Satoom, etc.

By distorted usage and practice the once noble concept of baaj has deteriorated to suggest banquet and laying a large table with a long menu. At times when a man wishes to throw a party he thinks of having a baaj performed in the name of some deceased relative and makes this occasion a gustatory entertainment. Children too have learnt to expect good food with baaj ceremony. The following anecdote throws some light on the mentality of the expectants :

A villager went into the service of a Hindu sethia in Surat. Whenever there was any death in a family fast was observed. Later he got a job with a Parsi family. Whenever there was death there was feast. The simple soul then wished that there be no death in a Hindu family and let there be deaths in Parsi families as there will be feasts in the latter case.

SHARE

The real meaning of Baaj is setting aside a portion of any income (બાજુ કરી દેવાનો ભાગ). In ancient times all farmers and traders thus set aside a portion of their income for social welfare. This was thus a voluntary tax. Payment of Tithes to

KHORDEH AVESTA

(IN ROMAN SCRIPT)

To meet the pressing need of those Zoroastrians who are unable to read Gujarati, for offering daily prayers, we have transcribed into Roman Script our Khordeh Avesta.

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, Ushabin 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 Yash Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskar's of Cherag, Mukhtad, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Oorosti, 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.

Price Rs. Six (Postage Re. 1/-)

Jehangir B. Karani's Sons

12 B. Sir P. M. Road, Bombay-1.

Tele: 261289

Estd. 1893

Karani's All Khordeh Avestas

are available at Warden's (Mysore)
Pvt. Ltd.

Sandalwood Shops

Church is an old custom, and Islamic law ordains Zakat — as a compulsory contribution. A very small amount such as 5 or 10 paise marked **ધર્મદાત** (Dharmada) is chargeable on all bills of several Hindu traders. Setting aside a certain percentage of income was the established practice in the business of the First Sir Jamshedji Jeejeebhoy's firm and all that amount was scrupulously spent in charities. It is a well-known fact that Panjrapole (rescue home for old feeble cattle) came into existence from this charity share. Christ had ordained to his followers to pay also unto Almighty whatever tribute they were paying to Caesar.

Baaj should be such share set aside for charity as the measure of emotional richness of sympathy and devotion. A person's will to spare surplus for charity is the important consideration—**દાદેશ્વર-દાયાલ, ખેરદાત**. In this connection there is a very suggestive sentence in Atashni Niyaes "What has the ambulant friend (the votary) brought as offering for the immobile friend who is seated? (fire installed in the fire temple). In Tir Yesht (the Angel of Rain) exclaims that in time of good crop people forget me. No one cares to offer a Yejeshne to me. It is only when I do not visit their areas people offer prayers for me. It is not vengeance but an expression of the good feelings that give and take policy establishes in life. One cannot claim anything unless one has deposited something. Similarly those who give offerings of clothes food and cash to Ardafravash (Fravashi Farohars, Fravardin) as sacrifice become entitled to the blessings of the Yazat in return for their good sentiments.

MISUNDERSTANDINGS

Baaj is not a ceremony restricted to solemn memory of the deceased ones only, though the deceased are invited (to participate in it). It is known to all that Baaj is performed usually in memory of the deceased ones. Our dear ones though gone are not forgotten. For the same reason the Baaj is (or may be) performed on all happy and auspicious occasions in the family. We cannot afford to forget our dear ones when the family is celebrating wedding or Navjot or starting a new venture. We love them to be with us and we invite them to participate in our joy when we invoke the blessings of the angels in Jashan or Fareshta ceremonies. During the period of wedding festivities somewhere in some agiari a mobed sahib is performing the baaj invoking Ram Yezat and Asho Farohars to bless the couple. This important ceremony is often forgotten by the friends and relatives then in full abandon engrossed in merriment. However one or two members from the family usually do attend the agiari to witness the ceremony and for final offering of the incense (Loban). Baaj is likewise performed as expression of **thanksgiving** after a success or victory remembering Behram Yezat for his aid, as the angel of victory. In this Homage unto Yezats there are elements of grace, praise, benediction and glorification resulting in **હુશન**, Hosanna or some innocent delight. Arrival of Yezats is always considered auspicious. In all ceremonies Yezats are invoked and offering is presented to them. The prayer says "ઈતિ કિયુમન દહમ યજ્ઞદ યેરસાદ" = આ પ્રશાંતીની ભેટ દુવાના કરેશ્તાને પુગવ્વે)

“Ein Khshnooman daham yazad beresad” = May this gift offered with ecstasy reach the desired Yezat). Likewise **baaj in remembrance of the deceased is offered for** Ider Yad baad **anoshe ravan** and baaj for any pleasurable memory or incident of the living ones is offered for **Zinde ravan (living soul)**. **Sarosh Yezat** being the protector of souls of the living and also of those who have passed out is offered baaj **in the ceremony of the couple** (નેડાની કિયા-ઓ) after death of a spouse, **Here baaj for the deceased is coupled with Dhoop ceremony for the survivor.**

Food, fruits, dry fruits and flowers may be reaching the etheric world in some renovated form as also the Siyav may be, but so far as this material world is concerned they must be used for feeding the starving and clothing the needy after the relatives and friends had their share of the chashni. Then only could any offering be acceptable to Ahura Mazda. We already have the custom of setting aside what is called Dog's Morsel (કુતરાનેા યૂક) for feeding our pet, why not give away baaj for other needy ones ?

Performance of baaj brings with it several direct and indirect gains. It is some form of exchange more advantageous to man than to the Yazats. Baaj on the Deesa of Zarathushtra is an acknowledgement of our indebtedness to the Prophet, who gave us knowledge of the divine. Revival of memories of the noble souls who left this world is of great educative value if it impels us to follow their great example and make our life better than we have lived.

A Baaj should be taken so reverently that it may create in the house **an atmosphere of solemnity** in which the presence of the Farishtas and the noble departed ones is felt. Hero-worship is natural to man and good examples from past history could induce us to emulate them. We are enamoured of the sants, sadhus and Pirs of other religions unmindful of our own heritage of the great souls of Dasturan Dasturs like Ardaviraf, Adarbad Marespand, Nairyosang Dhaval, Meherji Rana, Dastur Peshotan and Shah Kaikhushru and others to the great souls like Azar Kaiwan, Jamshed Mehta, Muncherji Khareghat of the recent past who lived their life nobly in all its simplicity.

Shahenbaaj is simply a baaj of the Siroja in which all the Yazats are invoked simultaneously to seek their help. Originally “Shahan” refers to the Durbar of a Shahensha and was the Baaj offered in the Durbar to avert some danger to the state in which the public participated whole heartedly and prayed fervently for the good of the world. World survives on the goodness of such fervent souls. Life of pious devoted persons makes blessings to descend on earth. So people pray “Asho baid derji” may pious men and women live long.

Justice Davar had made a note in his **judgment in a case of Baaj-Rojgar Trust** that the settlors of such Trusts were not actuated by just personal motives but there is altruism directed towards mankind and the universe.

In Daham Afringan there is description of the arrival of Farohars during ceremony. Their advent is followed by "Asho-ish Baesheja", the climate of purity which leads to good of the good people and "Paitishtataye" power to ward off evil. Our own Khoreh simultaneously increases and spreads serenity and calm all round.

Inscription on the Tomb of Shah Akbar reads as under : "I show you a profitable bargain. Sell off your things material and buy benedictions for the other world".

Baaj is one such bargain. In expressing our gratefulness we erase the slur of ungratefulness. We acknowledge our indebtedness to the Almighty for all that we

get from Him. It is man's supreme happiness when the Minoi guides become our guests and share our joy, make our home pure and while leaving leave blessings behind. Almighty gets much less in the bargain (next to nothing) from man and gives much more than we imagine.

There is a story that a mother sent her daughter out to sell a certain number of fruits at a fixed price. The daughter returned home with less money and explained the deficit by stating that no account can be rendered of things sold to her lover.

ਧਾਰ ਕਾ ਸੌਦਾ ਕਾ ਫੀਸਾ? ਭਯਾ? Thank God ! God loves us.

Free Translation

—P.B.W.

"DIANA CLEANING PASTE"

For Spotless Cleaning, Washing, Cooking Utensils, Crockery, Cutlery, Glasswork, Enamelware, Marble, Tiles, Metal, Floors, etc.

Free Delivery From COLABA To MAHIM. Phone or Drop A CARD.

PACKINGS.—

25-00 Kgs. Tin

3-00 Kgs. Tin

6-00 Kgs. Tin

1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

Phone : 3 7 3 7 9 9

Also available at all Leading Stores.

Distributors :

G. ATHERTON & CO. (P.) LTD.

BOMBAY-1 BR.

Manthra Spenta: the Beneficent Divine Message

by

MAHYAR BYRAMJI PATEL

“‘Destroy that which you do not understand!’, has forever been the cursed call of that unimaginative and puny creature called man, who, whilst wallowing in his own self-righteous arrogance, gives the greatest expression to his own insignificance, ignorance and incompetence. All true elevation and progress arises from effectively suppressing and annihilating this outrageous and ignoble urge, and by replacing the void thus created by a sane, healthy and reverential regard for the apparently inscrutable manifestations of the Great Unknown in the working of the fascinating and wonder-filled worlds that lie both about and beyond us all!”

“HVO ZI MANTHRA SHYATO, YE VIDUSHE MRAVAITI!”

“Surely, he alone shall be happy, who shall disclose Thy Beneficent Divine Message to the wise!”

THE MANTHRA, in the Gathas, is the inspired utterance of Holy Zarathushtra. It is the sacred formula that works for the furtherance of Ahura-Mazda's Good Kingdom of Righteousness and Bliss. Although the Gathas do not specify it, the Later Avesta does so under the name of the Manthra Spenta, the Holy Formula, over which the special Yazata Mino Mahraspand presides.

In the Ahura-Mazda Yasht, Zarathushtra implores Ahura-Mazda to inform him of the Manthra Spenta which is the most efficacious of all for the acquirement of power, success, glory, health, and for smiting the Evil. When Zarathushtra desires to know which part of it is the most beneficial for the minds and souls in

turmoil Ahura-Mazda replies that the best parts of the Manthra Spenta are the names of Ahura-Mazda and the Amesha-Spentas. Thereafter, Ahura-Mazda proceeds to enumerate a list of seventy-two most beneficent names for acquiring Divine Help and Guidance. Ahuramazda advised Zarathushtra to worship Him by day and by night. He would be blessed with the Help through the Good and Holy Sraosha, and also by the earthly and the Spiritual Waters of Life and by the Plants of Immortality, and by the Fravashis of the Righteous, who are the prototypes of the purest in creation.

Elsewhere, we are provided with a list of a Hundred-And-One Names, and these, together with Ahunavar (Honovar

— Yatha Ahu Vairiyo), the Ashem Vohu, the Yenghe Hatam and the Airyema Ishyo (Yasna Ha 54) prayers form the Manthra Spenta supreme of the Zarathushtrians. In the Later Avesta, Manthra Spenta is regarded as the embodiment of the Holy Spell. It is invoked by the devotee along with Daena — the Holy Law, which is the genius of Vohu Mana's Wisdom. Wisdom is the knowledge of the law.

Manthra Spenta — the Beneficent Divine Message shall save our souls and make them easily cross over the Chinavat Pool, the Bridge of Discrimination.

Thorne Smith says:— "The world either cheats us with wealth, or numbs us with want!"

It is the common lot of all mankind to experience suffering. In his "Essay On Man" Alexander Pope sums up the lot of man thus:

".....Created half to rise, and half to fall;
Great Lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurl'd;
The glory, jest and riddle of the world!..."

It is under stresses and difficulties such as these, that man, feeling baffled, turns to a power greater than himself, and lifting up his hands, opens up his heart, and pours forth his complaints and his misgivings to his God. The words that thus pour forth from his heart are tested on the touch-stone of sincerity, and when they are uttered from the sacred lips of some prophet, they acquire a dynamic potentiality that gathers strength with every repetition, and are henceforth regarded as Holy Spells — The Manthra Spenta!

These Manthra Spenta prayers are very potent and efficacious, and when piously invoked, grant us relief, protection and succour in all our troubles. Whenever the heart is heavy with the worries of a cruel world, whenever secret longings assail us, and taunt us with our utter helplessness, whenever the soul languishes for dearth of spiritual comfort, whenever remorse gnaws at us for our past misdeeds, in all our pains and sorrows, troubles and disasters, sickness and poverties, fears and failures, we turn faithfully to the One True Light that always shines before us, brightly and magnificently, beckoning us and leading us to the Great Healer.

The Holy Songs of Zarathushtra are the best of Manthra Spentas, for they are the spontaneous out-pourings of the first-ever mortal who broke all earthly-bounds, and in his sublime passion reached up to the very heart of his Maker, and finding Him, rejoiced in Him! The Gathas are the nectar of the Avesta, and no Zarathushtrian should ever let a day pass by without reciting and trying to understand even a portion of these Divine Songs. He who recites the rest of the entire Avesta, whilst neglecting the Gathas has missed the Precious Cream of the Sacred Cow, whilst he who takes recourse to the Gathas has tasted the Elixir of Life, and has no real need of any other spiritual nourishment. This is not to suggest that the rest of the Avesta may be neglected but only that it is imperative that the Zarathushtrians should awaken to the true spiritual greatness of their prophet, and become mindful of their true value and place in Life, and

ANY WAY YOU PLEASE

POLSON'S

COFFEE · BUTTER · TEA

PLEASE YOU

this is only possible by a deep and careful study of the Songs that Zarathushtra himself sang.

The study of the Manthra Spentas and their regular repetitions would exorcise our co-religionists from the evil and pernicious practice of running to those dubious talisman, dispensors, who fleece the unsuspecting victims, and covertly re-introduce among the members of our community the spirit of the discarded Daeva-Yasni. Holy Zarathushtra always held up Ahura-Mazda alone as the One-True-Light, Who Alone was the Creator, Nourisher and Re-Fashioner of both the Material as well as the Spiritual Worlds. We Mazda-Yasni Zarathushtrians should turn our faces away from the worship of Bavas, Avatars, Icons, Idols, Durghas, Mausoleums, Altars, Spirits, Genii, Fairies, Sprites, Magicians, Sorcerors, Matas, Charms, Charmers, Witch-Doctors, and

all that alien Brood. They may have their place in the life of others. Zoroastrians must know that food for the goose may be poison for the gander.

The Later Avesta indicates that the Manthra Spentas are magical invocations. They ward off all evil, exorcise those possessed of demons, and heal the sick of the ninety nine thousand, nine hundred and ninety-nine diseases created by Angra Mainyu. These Holy Spells abound in the Yashts and the Vendidad. The mere recital of the Manthra Spentas have mysterious powers and produce marvellous effects. He who heals by means of these Manthra Spenta is the best of healers. He heals by the very soul of Ahura-Mazda. The knowledge of the Manthra Spentas is to be zealously guarded, and may be imparted to the select few of a chosen circle. The ones thus privileged to recite these Holy Spells are called the Manth-

P. N. Mehta Education Trust

RUNS

Boys' Town

NASIK

We invite attention of parents to this famous Boarding School
for boys of all ages and all communities.

Efficient staff

Individual attention

Clean wholesome diet

Opportunity for out-door sports

Open-air games

Care of health

**Building of character along
with sound education**

HAS MADE THIS INSTITUTION A FAMOUS MONUMENT OF LATE

Mr. P. N. Mehta's Munificence

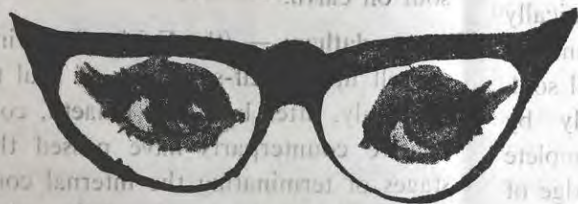
(Concessions to Parsee Students will be considered by the Trustees)

Inquiries—Mr. Bejon N. Desai, M.A., B.T. Principal.

rans. Those pious souls who are intent on seeking wisdom must be taught the Manthra Spentas. Their potency resides in their careful and accurate recitations, without any omissions, and with an adherence to fixed and rigid rules, for purposes of chanting. Teaching the Manthra Spentas to non-believers or men of shaky faith is a grievous sin. It is not only a waste but there is danger of wrong type of persons misusing the potent weapons.

In the Gathas, Zarathushtra declares: "We shall ever lead the ignorant ones who have gone astray, back unto the Excellent Path by means of these Holy Words, the Manthra. May it be Your Will, O! Ahura-Mazda, that we, your devoted servants may carry out Your Word through the Divine Power that is Yours. O! Ahura, Thou Who art one with Rectitude have uttered that Holy Word. The Best shall go to him who in his wisdom shall spread my message, which is the Holy Word. The misguided ones shall long for the Message I bring and pine for the holy songs I sing. He alone, shall be happy, who shall declare the Holy Word to the Wise!"

For those who go by Faith, the Manthra Spentas contain Powerful Holy Spells, whilst for those who would trust their intelligence, the Manthra Spentas have a deep and powerful message. It serves equally well, whether one pursues the path of Action, Knowledge or Devotion. It serves no purpose to ridicule without experimentation the potency of the Manthra Spentas. They have been there since times immemorial, and shall survive us long after we have passed away. The ignorant call it mumbo-jumbo, but those that have deeper insight know better. The prayers that we have learned to lisp at our mother's knees have served us well, and have stood by us faithfully when all our aggressive self-confidence had floundered. For when the night is darkest, and hope is dimmest, it is the short Ashem Vohu that restores confidence in us, and raising up our tired eyes hopefully points to us the way to the distant star, for those that pray. For those that still can pray, there is a hidden reservoir of immense strength that shall fill us up once more, and we shall never doubt the potency of the Manthra Spenta, ever again.



HOMI & CO.

Charni Road Junction

A place for Quality and

Precision for glasses.

Eyes tested by qualified eye-

specialist on attendance

(COURTESY and FAIR-DEAL)

KHSHNOOM

Of Fraspa-yaokhedra, Nida-Snaithish, Khaetva-datha Ashoanim

by

P. N. TAVARIA

Mess that is wrought by philological school by their guesswork and interpretations of Avestan technicals, is most evident in these three terms

- (1) Fraspa-yaokhedra,
- (2) Nida-snaithish and
- (3) Khaetva-datha

occurring in the prayer 'Jasame-avanghe-Mazda.' This portion of the prayer which is taken from Yasna ; 12,9 is considered the Confession of the Faith of a Zoroastrian. In this Confession the devotee repeats each time the four distinguishing features which make the Zoroastrian religion so venerable. These four features are mentioned in the above prayer as (1) Fraspa-yaokhedram, (2) Nida-snaithishem (3) Khaetva-datham and (4) Ashaonim. Of these the first three terms enigmatically express and relate to the lofty emancipated conditions of an erstwhile sinful soul. They are not understood properly by philological scholars, due to the complete absence in philology of the knowledge of spiritual background behind these terms. Hence they are rendered quite incorrectly and irrelevantly by Dr. Mills in The Sacred Books of the East. Vol. XXI as

- (1) (the Faith which) has "no faltering utterances",
- (2) (the Faith that) "wields the felling halbart", and

(3) (the Faith of) "kindred marriage". whereas these three terms really signify as under :

Fraspa-yaokhedram — (the Faith which is) the terminator of (inner) conflict ; This conflict is within the body between the forces of good and the evil desires, Tewishi. **Tewishi** comes from Tu, force, and Is, wish or desire ; (Ysn. 55,1) Good and evil desire forces are the two contestants **Ranoibya** (Ysn. 51,9); whose 'Rana', arena is at the umbilicus, the good one above, the evil lower down.

Nida-snaithishem — (the Faith that is) the liberator from the instrument ; Here this 'instrument' is not in the sense of any steel implement, but the physical body, which is the tool of the soul on earth.

Khaetva-datham — (the Faith of) 'giving oneself up' or self-surrender of soul to soul only, after both the Khaetu, correlative counterparts have passed the stages of terminating the internal conflict — Yaokhedra, and of liberating their respective souls of 'snath', the physical body. (Snath also means a steel instrument).

It will be understood from the above that Fraspayaokhedram and Nidasnaithishem apply to an individual emancipated saintly soul, whether male or female, while Khaetvadatha applies to the two

emancipated counterparts concerned. **When a soul attains saintly condition, the internal conflict — Yaokhedra — ceases,** and that holy person gains control over the five senses, to which worldly people are more or less slaves in varied degrees.

The goal of the Zoroastrian religion is to exalt the soul by rendering it evil-free, and to lead it to its 'Frasho-kereti', (Renovation), effort after effort to the final state of purity of the soul. This is possible only after a soul crosses the Chinvat Bridge and becoming 'Ashim-ashai', holy for the sake of holiness.

Thus the excellence of the Zoroastrian religion does not consist in 'non-faltering utterance', nor in the 'wielding of the felling halbert', nor in the performance of 'kindred marriage' as incongruously and irrelevantly rendered by a scholar highly illustrious, yet innocent of the lofty theme behind those three terms. Of course what applies to Dr. Mills applies to the whole philological school.

Dr. Mills in the absence of knowledge of the above true and lofty significance of Fraspa-yaokhedram has imaginarily changed the original spelling of the term, and puts the following footnote (in S.B.E. Vol. XXXI):

"Fraspavaokhedram; ('y' miswritten for 'v'). Fra seems to be prohibitive 'speech without falling or hesitation', and renders the term (Fraspa-Vaokhedram) as 'no faltering utterance', which is incorrect. In his innocence of the lofty significance of the term, Dr. Mills imagines 'y' miswritten for 'v', and corrupts the original orthography of the term to suit his misconceived idols of the mind.

When by the power and effect of the exercises of Baj rites and other Zoroastrian laws of purity the evil desires are transmuted into good, the soul of that practitioner of Ashoi, holiness, succeeds in crossing the Chinvat Bridge as promised by the holy prophet in Yasna; 46,10. Such an Ashavan, saintly soul does not take birth again for his own salvation. This material world is the world of deceptions Druj (literally deceiver), and is called Drujo-Deman (Ysn. 46,11). An Ashavan, however, may visit the earth to help other human beings in their spiritual progress.

It will now be understood that the claim to excellence of the Zoroastrian religion is not based on sentimental or ethnocentric grounds, but on genuine sublimity of its laws and practices leading to purity.

The term Fraspa-yaokhedram implies that the Zoroastrian religion, on account of its most rigorous laws of spiritual purity, is the 'terminator of inner conflict' between good and evil. Desires and forces — Tewishi — within the body when brought under restraint finally assume full control over the five senses leading to the final goal of liberation of an individual (masculine or feminine soul) from the physical body referred to as Nida-snaithishem dealt with below.

Nida-snaithis,

Liberator From The Instrument,
(The Physical Body).

Nidasnaitish is compounded of Nida- and snaithish, literally meaning 'laying down Snath, the instrument'. This instrument is not a steel weapon, as is erroneously rendered in philology, but is the

SODIRIN[®]
TABLET
FOR SWEETNESS
THAT IS
NOT SUGAR



- Non Caloric, Non Nutritive Sweetener
- Indicated In Diabetic Diets And Weight Reduction.
- 1 Tablet = 2 Teaspoons Sugar.
- No Bitter After Taste And Completely Stable In Cooking, Baking & Heating.
- Dissolves Immediately In Warm Liquids
- Packing Of 100 And 500 Tablets.

Roc Pharmaceuticals

808, B. AMBEDKAR ROAD, DADAR T. T.
 NEAR BROADWAY CINEMA, BOMBAY-14, DD.



PHONE: 65 414

IF
 IT'S TIME



PLEASE REMIT
 YOUR SUBSCRIPTION.
 THANKS



Telegram :
CITYICE

Telephones :
 Office : 252497
 Resi : $\left. \begin{array}{l} 374755 \\ 211679 \\ 245247 \end{array} \right\}$

Cawasji Behramji & Co.

Shipchandlers & Canteen Contractors

City Ice Building,
 298, Bazar Gate Street,
 Behind Reserve Bank,
 Fort, Bombay-1.

physical body, in which the soul is engaged for its Reformation on this earth. Hence it will be understood this Snath or instrument is not the 'felling halbert' as imagined by Dr. Mills, but the physical body. Even in English the word 'instrument' has the meaning of 'thing or person utilized for any purpose. A man is often made a tool of..... Here the physical body is utilized for presenting the soul on earth. There is a reference to striking by means of a weapon ('Snath'), Yasna; 31,18 whereby Dr. Mills is misguided, and may have rendered Nida-snaithishem as (the Faith that) 'wields the felling halbert. But such rendering is unsuitable and strange in the context. This erroneous rendering may have arisen from a Sanskrit equivalent, in which Neryosangh has rendered "Bhava-tchhedam" as the cutter or cur-tailer of re-incarnations.

The physical body composed, as it is, of permutations and combinations of the four elements, each sub-divided into sixteen parts, is not alien to the soul, but is drawn from the mixture of the good and evil constituents of the soul itself with the elements of Yazads (angels) Payu and Thworeshtar (Ysn, 57,2). The formation so brought into an organic whole is the body called in Avesta 'Tanu' (Ysn. 55,1) derived from Tan, to draw. Gao, the good or blissful side of the soul, which displays philanthropic characteristics as of the kine is supplied by Payu, while the soul's Druj or Drvao, the evil or dark side, resulting from the deficiency of divine knowledge, and showing destructive or harmful characteristics, is supplied by Thworeshtar. The Yazads (angels) augment the soul's

own Gao, good constituent by a loan from their own to help the soul in transmuting the Druj or evil into goodness. For this purpose a Zoroastrian must maintain the physical body on a certain high level of purity. Covering the body with the prescribed type of Sudreh-Kusti (holy shirt and thread-girdle), covering the head and wearing shoes are all necessary adjuncts to attaining the height of purity. Only a pure body can harbour a pure soul. According to Prof. Zaehner: "The struggle of the Lie is with man's essence which is his soul, and with the soul's weapon and garment which is the body." ("Dawn and Twilight..." by Pro. Zaehner.)

It is through the physical body that Nature contrives to present a soul on this earth in accordance with Mazda-data, the deified law of infoldment of Spirit (i.e. of the soul) into Matter. As long as there is preponderance of Druj, evil, the soul is unable to cross the Chinvat Bridge, and so there is need of the physical body in order to effect transmutation of that Druj, evil, through retributive sufferings during repeated re-births called **Thwasha Khadata (Vand'idad 19,13), which is self-created shuttling between the sky and the earth and vice versa.** But when the devotee observes the laws of Baj-rites and other practices of Ashoi, purity, enjoined in the Zoroastrian religion, such a devotee becomes an **Ashavan, holy person, whose physical body undergoes great transformations.** Its grossness is gradually rarified due to transmutation of its evil into good, and consequently that Ashavan, holy person, is able after death to cross Var-i-Jam-kard, the top sub-region of the Chinvat Bridge. From the time a person chan-

ges the path of life from evil to good, it is freed from the operation of the law of Mazda-data mentioned above, and is governed by Ahura-data, the deified law of Un-foldment of the soul from Matter.

helping other people of the earth in their spiritual progress. In Dadare Gehan the soul gets Tane-Pasin, the final body which is of a fiery type fit to reside in Keshvars. The soul flies from Keshvar to Keshvar, though very very slowly, till it meets its counterpart and becomes Khatva-datha, that is intermingles with its emancipated counterparts.

After crossing the top region of the Chinvat Bridge the soul of the Ashavan, whether male or female proceeds upwards to the felicitous regions of Jaza, reward, thence to Pahlum Ahwan, and thence to Dadare Gehan. Such soul is emancipated. It is freed from re-birth, and if such a soul does come back to the earth, it is not for the expiation of its own sins, but for

Hence the ultimate idea in Nida-snaithish is final deliverance of the soul from the conflict of Good and Evil by liberation from the instrument of the physical body through attaining Ashaonim.



ચાંદી તથા જરમન સીલવરના ફ્રેન્સી નકસીના માલ
ખનાવવાનું તથા ખરીદવાનું

૧૦૭ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટ્રેલીફિન
૨૬૨૬૭૯

૬૬, ખઝારગેટ સ્ટ્રીટ,
ફાટી ચુંખઈ-૧.

SALUTE TO HIM, WHO HAD MANY FIRSTS.

Framji Kavasji Banaji (Contd.)

Framji Cowasji Banaji, whose 200th birth anniversary was celebrated on 5-6-1967 had many firsts to his credit.

He was the **first of the great Parsi merchants**, he had six ships sailing the China Seas, he was one of the **founders of the Bombay Times** which later became The Times of India, he was a promoter of the **old Bombay Bank**, he was a **director of the G.I.P. Railway**. Not for nothing was Framji Cowasji Banaji known as the Lord Leicester of Western India.

He was the first Indian Justice of Peace, he was the first to introduce water pipes, and to start the silk weaving industry. In the year 1842, he introduced gas lights in his residence at Mazagon. It was reported then that "crowds of people of all caste and creed thronged at his place to have a sight of this novel light."

At Dhobi Talao—"on the verge of the Esplanade"—stands the Framji Cowasji Institute, a memorial to the prince of merchants and the great philanthropist by his fellow citizens. The building which housed the old Wellington Cinema was once the site of the Dhobi Talao tank sunk by Framji for the benefit of the poor. Today, the institute operates a free library and reading room.

The famous Two Tanks at Kamatipura are also the work of Framji. In the 1820s there was a great shortage of water in the

area. Framji bought a spacious ground at Mooghbhat Wadi and sank three big wells. The water from the wells was carried by pipes and with the assistance of steam engines and cattle wheels to the Two Tanks.

Yet another mark left on Bombay by Framji is the Banaji Atash Behram at Charni Road. It has been maintained from the revenue obtained from the Kanjur and Vikhrote (now known as Vikhroli) villages.

The Parsi Tower of Silence on Malabar Hill was also built by him. In June 1831 the foundation stone was laid before a gathering of more than 12,000 Parsis from all parts of the country. A year later, the consecration ceremony by Dastur Rustomji Mullafeeroz was even more elaborate.

Writes a historian: "Framji had by advertising in the local papers invited his castemen from all quarters; not only that, but had through his influence got all the Parsis, either in Government service or private firms, a holiday. Framji had several tents pitched all over the panchayat ground for his guests from up-country and entertained them all during their stay in Bombay."

The founder of the family was Framji's great grandfather, Banaji Limji. He came to Bombay around 1690 from the village of Bhagvadandee, near Surat, and he is

said to be the first Parsi who travelled over the sea to Pegu for extending his business. Today, the Banaji Adarian constructed by him in the heart of the Fort (at Nana-bhoy Lane) remains a place of worship. It is generally believed to be the oldest Parsi "agiary" in Bombay.

Framji must have inherited some of his great grandfather's spirit, the sort of spirit that sent him across the seas to Pegu. Framji was not born rich, his father having a shop of English goods at Bazaar Gate Street.

Framji was born in his maternal grandfather's residence within the Fort on June 5, 1767. The house at Todd Street (the present Byramji Homji Street) later became his and he "improved it according to his taste."

At the age of seven he was in the school of a Brahmin mehtaji by the name of Bapubhai Sobharam and at 11 he was transferred to Pantuji's Pathshalla. A year later, he was put under the charge of a Mr. La.Ford and started learning English.

At 20 he was already launched on a career as a dubash for an uncle who traded with England and China. Twice he went to China on "The Shah Ardeshir" as an agent for his uncle. In the year 1801 he was employed as a dubash to the East India Company's ships.

In 1806, at the age of 38, when Bombay had become one of the biggest ports on the China-England run, Framji started out on his own. In partnership with his brother Nusserwanji, he bought the "Salamani", weighing 679 tons, from an Arab merchant for Rs. 1,33,000. It was a fast little ship and its speed helped Framji to make his fortune.

The war between the English and the French was raging, and along with Framji's ship, three other vessels — "Asia", "James Drummond" and "Brunswick"— had set out for China. All the rival ships fell into French hands and only the fast "Salamani" managed to reach the Chinese port with its cargo of cotton. The value of cotton went up and Framji's fortune was made.

In 1838 another first was recorded in the history of the Banaji family. Framji's youngest brother, Rustomji invited the entire family to Calcutta and the ladies of the family were the first to cross the seas to Calcutta.

But it is not only as a merchant that Framji is known. He was one of the pioneers of native education and connected with the Elphinstone Institution, Grant Medical College, Agri-Horticultural Society and the Native School Book and School Society. He was also a trustee of the Parsi Panchayat.

In 1836 the Panchayat was shaken up when Framji along with Mr. Nowrosetji Jamsetji Wadia, passed a strong censure motion on the mismanagement of that powerful body and resigned from it. A translation of Framji's minute was published by a correspondent, under the nom de plume 'Q' in the Corner, in the Bombay Times.

Framji was reported to have stated: "There are at present many instances of forsaking one's own wife and residing with another and of taking into the Zoroastrian religion children born of kept mistresses. The Panchayat seems to take no notice of such evil-doers nor punish them,

but they freely join with us in the Gumbhar feasts and even enter the sacred precincts of our fire temples. The past dread has gone because the Panchayat does not take them to task. Consequently such crimes daily increase.

Framji's prowess as an agriculturist, apart from his sending the present of mangoes to Queen Victoria, was widely appreciated. Buried somewhere in faded Government files may still be found the deed by which the East India Company transferred to Framji the villages of "Poway, Terandaz Comprey, Pospowly and Chandowley, included in the district of Marole Coorlim and Moolly and in that of Trombay in the Island of Salsette" as a freehold estate on the payment of the sum of Rs. 47,470.

Also transferred to him were several other villages around Bombay on an annual rent.

In spite of all his wealth his high connections in the then closed society of Bombay, Framji at this distance appears to be an intensely human person. One

story about his administration of justice, in his position as a member of the Parsi Panchayat, is often told.

On one occasion, a Parsi applied to the Panchayat for separation from his wife. The grounds were that she was "black" and he did not like her. Framji called the man to his home and arranged for the wife of the plaintiff and her parents to be present also.

Framji's own wife was also present and this gracious lady he pointed out to the plaintiff and asked: "I hope your wife is not blacker than the lady sitting here? Do you know who she is? She is my wife and it is through her that I command so much influence and respect."

The story concludes with the couple being entertained at dinner, being given presents, and then going home together.

Framji died at the age of 85 and the Bombay Times, of which he was one of the founders, had a laudatory obituary notice in the issue dated February 13, 1851.

From the Times of India.



CORRESPONDENCE

Dear Mr. Warden,

It was interesting to read in your article 'Svetlana', in the May 1967 issue of *Parasiana*, about the religions followed in the U.S.S.R. Coincidentally at that time I was reading a book entitled "Religion In The Soviet Union" by Walter Kolarz, and I am sure your readers would be interested to read what he had to say about the survival of the Zoroastrian faith in a certain part of the U.S.S.R.:—

"The ancient Zoroastrian religion, of which such strong elements have survived in the faith of the Yezidis, does not exist in the Soviet Union in the pure form in which it has been preserved in India, where its followers are the Parsees of Bombay, and in Persia where they are called Guebers. However, Zoroastrian influence is still present in the customs and beliefs held by the people of the Tadzhik mountains, especially in the Darvaz and Karategin areas. According to the eminent Soviet ethnographer, S. A. Tokarev, the name of Zoroaster is still known to the majority of the Tadzhik hillmen. They know that their forefathers were fireworshippers and remnants of the veneration of fire have still been preserved. This is why Soviet ideologists and propa-

gandists cannot afford to consider Zoroastrianism a completely extinct religion as far as the U.S.S.R. is concerned. In books on the history of Tadzhikistan, Zoroastrianism is still attacked as a 'stupefiant like any other religion' giving its blessing to the rule of the aristocrats and priests over the toiling masses.

"The people of Darvaz and Karategin, who were the main bulwark of Zoroastrian survivals, were for the greater part transplanted after World War II to the cotton growing plain of Southern Tadzhikistan. Several tens of thousand of people were affected by the Tadzhik resettlement action. The action was officially justified by economic considerations, but all the same it had considerable sociological and ideological importance. The complete Sovietisation of the Tadzhik hillmen and the uprooting of their ancient religious customs could obviously be achieved only by their removal to the plain."

Yours sincerely,
Farrokh K. Kavarana.
London House,
Mecklenburgh Square
London W.C.1, England.



P
A
R
E
N
T
S'
CORNER

ASHEM

★

VOHU

by

Mrs. GOOL SAVAKSHA

If your child asks

What is ASHEM-VOHU ?

You can tell him that

ASHEM VOHU VAHISHEM AS-
TEE means: Truth with kindness and
love is the best Truth.

VOHU means love with kindness and
consideration.

This is the best truth. Truth which is
rude and unkind is not really truth but
pride.

OOSHTA ASTEE OOSHTA AHMAI:

This loving Truth gives happiness to
him that gives and him that takes.

YUT ASHAI VAHISHTAI ASHEM:

Because being true to oneself is the best
truth.

NOTE: Everything in the world is made
for this love and goodness. This is
called VISPE VOHU.

Goodness and kindness are part of God
in the air and any one can "pull" them
towards one self and use them.

If you turn your back to them it is your
own fault. There is really no need to do
so. All the world's wealth which is called

PERENDIM (HAPTAN YESHT Kerdo
4) and all the best wishes and health
called HUZANGRAM VAIRYIANAM,
and HAZANGRAM HAP KAJARAM
(of AVAN NIASH and AVAN YESHT)
are in the air around you, just waiting for
you to put out your hands and "pull"
them to you. The "pulling" means work-
ing. You have to pull with love in your
heart. There must not be any hate for
anyone.

This "pull" to perfection is called
KHORDAT and the "work of pulling
this perfection from the air" into one's self
and pulling one's self into God's Grace is
called HEOM. (God's AURA).

All the Emanations of God are in the
air. Truth called ASH is there but without
VOHU, love, and ARMAITY, faith, it is
difficult to acquire it. You have to deve-
lop your SHEREVAR (Self-control) to
get KHORDAD (perfection) to reach
AMERDAD (eternal Happiness.)

M/s. G. P. Mhapsekar & Co.

**Sandalwood, Sandalwood Oil Merchants
&**

Importers—Exporters

"LAXMI NIVAS"

Gibb Town, Post Box No. 8, Dharwar (Mysore) India.

Oldest & Largest Stockists of

**MALBARI & DHARWADI (MYSORI)
SANDALWOOD & SANDALWOOD OIL**

Our Sales Depots at :

Dharwar & Bombay

Principal Suppliers to:—

M/s. WARDEN'S (MYSORE) PVT., LTD.

Grant Road, Bombay & other Merchants in Greater Bombay.

Grams : "SANDALWOOD" Dharwar.

Phone No. : 179

The Life of Holy Zarthushttra

by

Framroze Rustomjee (Colombo)

Replete with exposition on the inner meaning of the miraculous element and incidents.

PARSIANA " recommends this book, highly, to all interested in discovering modern meanings to early Pahlavi versions.

Available at:—

**New Book Co., Taraporewalla, Jehangir B. Karani's Sons,
Fareedoon & Burjor, Warden's (Mysore) Pvt. Ltd., Banaji's
Fire Temple (Sukhadwalla).**

SOME NOBLE THOUGHTS IN ATASH NI NEYAYESH

by

J. N. RANINA

Man with his limitations requires some external visible symbol to focus his thoughts on and concentrate his attention. Fire is such a symbol for Zoroastrians, as the Cross is for the Christians and an idol for the Hindus. Because Zoroastrians keep the fire burning we are wrongly called Fire-Worshippers. Really we are Nature worshippers. We esteem in high regard all the creation — earth, water, air, fire, the sun, the stars, the moon etc. Our object is the worship of One God who created all these out of His Superb Powers and infinite wisdom. The sun represents the most resplendent body of God, whose rays upon reaching the earth brighten atmosphere and give life to everything. Fire is like the Divine spark kindling the light and awareness of Ahura Mazda in our hearts. It is the fire within us that matters really. We daily pray in Khorshed Ni Niyayesh that if the fire within us ceases to burn life comes to an end. Atash Ni Niyayesh emphasises the moral aspect of life. Therein we are asked “what has a moving friend brought for a stationary friend?” There is deep philosophy in this. The idea is what would a living person capable of life and activity do for the benefit of his soul which is seated stationary within him. The teaching is that we should direct all our actions with

the chief aim that they would further the progress of the soul in the moral and spiritual sphere to reach for divinity within us.

As man is made in the image of God, man possesses, though in a small degree, the attributes of God. Fire keeps alive the latent thoughts and powers to be developed towards the goal of Perfection and Immortality, which are the promised destiny of every man. We daily pray, “Mun Avayad Shudan” i.e. I have to reach there (I have to attain divinity).

At the time of consecrating an Atash Behram, fire from different artisans and traders, sixteen in all are collected, mingled and merged together. This is symbolic of the equality of men coming from various stations in life. We all spring from a common stock, are partakers of a common Nature and share a common destiny. We are enjoined to treat all human beings with respect and affection, ready to be of use and service to them without distinction of their worldly riches or social status. We place sandalwood on fire to spread sweet aroma. This symbolises that every sacrifice and all good deeds will smell sweet. When we apply the Ash to our forehead we acknowledge with Humility our status and our fate in the grand scheme of Nature.

It is a mistake to believe that if we ask for something before the fire we shall be granted our wish. The great teaching of Zoroastrianism is that we get just what we deserve. The unfailing and unchanging justice of Ahura Mazda works everywhere and always. Therefore, the first duty of man is to deserve higher things. Prayers and repetition of daily prayers go a long way in forming a proper outlook, (Vohu Mano) on life. **All that Zarathushtra asked for from Ahura-Mazda was the ability to do good deeds and to sacrifice one's own interests in the cause of righteous-**

ness. Our prayer should be the same, to prepare ourselves through righteousness for spiritual life. **In Zoroastrianism preparation for spiritual life is not negation of worldly life but living this life "in all its beauty and totality", looking at Fire as the advance-guard leading to such fulfilment.**

(Lecture delivered by Mrs. Mehra R. Dhalla under the Rahnumae Mazdayasnan Sabha.)

J. N. Ranina.



"Zoroastrian Credo"



A Book for every home by Gool K. S. Shavaksha, A very simple translation in English of the Gathas, Daily Prayers and the Life of Zoroaster with simple essay explaining our religion to the children. Rs. 5/- Available at N. M. Tripathi and from the Author, 43 New Marine Lines, Bombay—1.

USE ESSO GAS

The clean, safe and efficient

Domestic and Industrial fuel
with KOSANGAS SAFETY HAT

Your neighbour has it
why not you ?

Sole Agents

KOSANGAS COMPANY.

Bombay and Poona Distributors

THE NATURAL GAS CO.
PVT. LTD.

53/57 Laxmi Buildings,
Sir P. Mehta Rd., Bombay-1.

2, Moledina Road, Poona.

MINOCHEHR

Seventh King of Peshdadian Dynasty

The name Minochehr comes from Mino (Minoi) Heavenly and Chehr meaning face. He had divine personality, which was so striking that his grandfather Faridoon named the child Minochehr. His father was Erach, in whose favour Faridoon had given up the throne and retired into the quiet of mountain recesses for devotion to and worship of Ahuramazda. His mother Gurdafarid came from the same royal family. Minochehr was the posthumous son born six months after the death of Erach. Faridoon was very fond of this grandson and while fondling him as a young boy he used to place his crown on Minochehr and enjoyed that fun.

On hearing of the murder of Erach Faridoon had returned from retirement and re-assumed the control of the state. His two other sons Tur and Salam who had murdered Erach were kept out of statecraft and allowed to live their own way but under watch. They tried in vain to make up with the father but Faridoon looked upon any such effort from them as a trap to assassinate Minochehr. Faridoon brought up Minochehr with all care training him in statecraft and when he found him prepared to assume administration put the crown fondly and now also reverently on his grandson's head and again retired into solitude.

After coming to the throne he put to death both his uncles Tur and Salam. He administered the state for 60 years and introduced essential and important reforms. He appointed Satraps (Governors) for districts and Kadkhoda (Commissioners) for towns and Kotwals for villages, and organised law and order. Minochehr worked along the lines of Faridoon. He helped gardeners to grow fruits and trees and helped the farmers for extensive cultivations. His reign was prosperous and happy.

After 50 years of his good reign Afrashiab, a descendant of Tur started a war from Turan against Iran and captured a wide area. Minochehr escaped to a place of safety and a negotiated peace was signed. The boundary was demarkated in an unusual way. Afrashiab's army was to occupy the area upto a line on which the arrow released from the bow of Arish, a Tirandaz, would fall. It reached the banks of Amu river. Minochehr honoured his word but after a time Afrashiab again started a fight. Minochehr gave a call to his subjects and declared that people would do their duty and promised that he would fulfil his. He gave command of his army to Rustom Pahlvan, who drove away Afrashiab's army and restored to the state the entire area occupied by Afrashiab as his previous gain. A happy and prosperous reign ended after sixty years on the death of Minochehr. Two prophets Shoeb and Musa lived during the reign of Minochehr.

—P.B.W.



WARDEN'S (MYSORE) Pvt. Ltd. 378 GRANT RD. Bombay-7.	September - October		ARDIBĒHSHT 1335 Y.Z. KHORDĀD.			
	WED	HORMAZD 29 TIR	DAË-PĀDAR 6 BEHRAN	DAË-P-MEHER 13 ASMAN	GOVĀD 20 RHEHREVAR	MĀRESPAND 27 KHORSHED
	THU	BAHMAN 30 GOSH	ĀDAR 7 RAM	MEHER 14 ZAMYAD	DAË-P-DĪN 21 ASFANDĀRMAD	ANERĀN 28 MOHR
	FRI	ARDIBĒHSHT 1 DAË-P-MEHER	ĀVĀ 8 GOVAD	SROSH 15 NARESPAND	DĪN 22 KHORDAD	
	SAT	SHEHREVAR 2 MEHER	KHORSHED 9 DAË-P-DIN	RASHNA 16 ANERAN	ASHISVANGH 23 AMERDAD	
	SUN	ASFANDĀRMAD 3 SROSH	MŌHŌR 10 DIN	FRAVARDIN 17 KHORAZD	ĀSHTĀD 24 DAË-PA-ADAR	
	MON	KHORDĀD 4 RASHNA	TĪR 11 ASHISVANGH	BEHRĀM 18 BAHMAN	ĀSMĀN 25 ADAR	
	TUE	AMARDĀD 5 FRAVARDIN	GŌSH 12 ĀSHTĀD	RĀM 19 ARDIBĒHSHT	ZAMYĀD 26 ĀVĀ	

Our Calender in English language is now a favourite of most Parsis, here and abroad.

Size 36 cm x 30 cm Price 50 p. post free in India

Warden's (Mysore) Pvt. Ltd., 378, Grant Road, Bombay-7

Tel. 371464

and Branches.

DEALERS IN HIGH CLASS SANDALWOOD



NOW - at your service

1250

MEMBER ESTABLISHMENTS

AIRLINES

T.W.A.	AIR FRANCE	GRANIFF
SABENA	B.O.A.C.	LUFTHANSA
IBERIA	AMERICAN	UNITED
EASTERN	NATIONAL	DELTA
WESTERN	VARIG	LEBANESE
COMPANIA MEXICANA DE AVIACION	BONANZA	CARIBAIR
AERONAVES DE MEXICO	TRANS CARIBBEAN	etc. etc.
AEROLINEAS PERUANAS	AEROVIAS CONDOR DE COLOMBIA	

HOTELS

Taj	Great Eastern	Carlton
Ashoka	Oberoi Grand	Krishnarajasagar
Ambassador	Imperial	Marina
Oberoi Palace	Rambagh Palace	Cama
Natural	Oceanic	West End
Ritz	Airlines	Savoy
Claridges	Mount View	Central
Clarks-Shree	Holiday-Inn	Queens
Sun-N-Sand	Lantern	Roan-Oke
	Rock Castle	Palacion, etc. etc.



RESTAURANTS

Kwality	Rendezvous	Trincom
Gaylord	The Other Room	Gulmohr
Bistre	Mocambo	Three Colms
Bombellie	Moulin Rouge	Sayona
Gulmarg	A. Firpo	Flora
Little Hus	Maxim	Ali Baba
Napoli	Lido	Chinese Room
Volga	Bar-B-Q	Gazebo
Blue Room	Mikado	Venice
Khyber	Ferrazini's	Moka Bar etc. etc.

★ TRAVEL AGENCIES
★ AUTOMOBILE HIRERS
★ PETROL & SERVICE STATIONS
★ ALSO OVER 500 SHOPS

Aarjee Travels	Central Motors	Bombay Garage Pvt. Ltd.
Asiatic Travel Service	Modern Garage	Fall & Homes
Jehangir Travels	Star Automobiles	S.K. Sorabji & Co.
Indian Air Travels	Delhi Transport Service, etc.	National Garage Pvt. Ltd.
Iyer & Son Pvt. Ltd.		Rula Petroleum Pvt. Ltd.
West End Garage	National Auto Supply Co.	Fairdeal Motors
Globe Automobiles	Cama Motors Pvt. Ltd.	Mineral Agents Pvt. Ltd. etc. etc.

If you are not a member

Contact:

THE *Diners'* CLUB (INDIA) PR. LTD.,

VULCAN INSURANCE BUILDING, VIR NARIMAN ROAD, BOMBAY 1.

Gram: DINCLUB Tel: 242642/241249



Nutex—the new towel from Bombay Dyeing, with the 'Superloop' that makes it dry out faster

a little kid could get lost in a big towel like this ...

...but you'll find her soon enough—safe, and warm, and dry. Soft, deep-pile Nutex Towels are made by Bombay Dyeing's 'Superloop' process to caress your skin dry. In rich jacquard designs and soft shades that will be fresh and beautiful for years. Go see the new range of Nutex Towels today!

How does the superloop give you a better towel?



Look closely at the fabric of a Nutex Towel. Thousands of 'Superloops' give your Nutex Towels a deep, absorbent softness that dries faster—and dries out faster, too.

NUTEX—the towel with the superloop from BOMBAY DYEING