

پژشند

VOL. V No. 3

JANUARY 1969

new medium for old wisdom

Price

50 Paise



Prof. Ebrahim Pour Davoud,
Neshane-e-Elmi.

૨ X ૨ પોલિન પર
 ઉનાળામાં આપને હંડક આપવા મળે.
 પહેરવામાં અને લાપરવામાં સરળ
 "ટરિન"/કાટનયુક્ત બાટરિટ પર.
 હળવી ઈભ્રી કરવાની જરૂર પડે તેવી
 કરચલીયુક્ત સ્પન્ડેશઝરૂડ પોલિન પર.
 સહુને પરવડે તેવી કિંમતમાં.
 સહુની અસિરચિત સંતોષે તેવી ડિઝાઇનમાં.
 ખસ્તે ઉન્માદક રંગો. શાંત પ્રકુલિત રંગો.
 અને આછા કલાત્મક રંગો.

ઉપયોગી કાપડ પર
 મનમોહક પ્રિન્ટ્સ

TATA *Textiles*

Parizinda

VOL. V No. 3

JANUARY 1969

Contents :

	Page
EDITORIAL	2
Royal Visitors	3
Our System of Education as it compares with the American	
by Mrs. Khorshed M. J. Sethna M.A., B.T.	7
Ten Questions for Appraising my Faith as a mature Religion	
by Dastur Minocher Homji	13
"अवस्था साक्षी"	15
Review by Eryad Jamshid Cawasji Katrak	21
The Achaemenian Dynasty	22
Hon'ble Justice Sir Dinsha Dhanjibhai Davar	25

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.

Mr. Homi Burjor Dhalla, M.A. (Harvard)

Single Copy: 50 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.

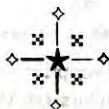
EDITORIAL

For Prof. Ibrahim Poure Davoud death came as a finale to a drama fraught with meaningful achievement. Every Zoroastrian should salute this savant for his phenomenal contribution to Iranian Studies. Catapulted to fame both by his deep scholarship and by the wide sweep of his intellectual interests, he has carved for himself a special niche in the gamut of Iranian literature.

He took a course in Medicine at Teheran, moved to Beirut to study International Law, and then spent decades in various countries especially France and Germany studying ancient Iranian literature. He wrote with authority, ease and grace and translated the books of his ancestors into modern Persian. He has thus first time in Modern Iran aroused interest in Gathas, Yashts and other important works. As one of the oldest members of the Teheran University, he had blazed the trail for the renaissance of Iran's ancient language and culture. All this did not make him a recluse. This is because he remained involved with other human beings, to be able to withdraw into a shell of his own. Under his initiation Teheran University has established Chairs in Avesta and Pahlavi languages.

He came to India at the invitation of the Parsi Community during which period a part of his works was published. He was a friend of Tagore's and at his invitation became professor of Iranian culture at Shantiniketan.

One of the students who sat at his feet asked his revered teacher, whether there was a fire-temple in Teheran. The learned Professor's reply was, "the heart of every Iranian is a fire-temple". His, at any rate, was.



WELCOME ROYAL VISITORS



WITH THE PRESIDENT DR. ZAKIR HUSSEIN AT DELHI.

The first week and a half of the New year 1969 was graced by the presence of their Imperial Majesties the Shehnsah and the Shahbanou of Iran on the soil of India. The Royal Visitors were the guests of the Government of India and the mutual courtesies of the two states brought out into bold relief the subjects of the ancient Common origin, the inherited and cultivated cultural ties, the more recent economic collaborations and the similarities of their industrial revolutions. In all these fields each has given to the other what was best in one and both have flourished according to their peculiar genius. However, a marked

contrast in the industrial revolutions of these two Countries is the absence of trouble between labour and management in Iran just due to equitable distribution of profits and promptness in justice.

Mutual respect, ethical clarity about international equality and fraternity dictated by good sense characterise Iranian politics of the day.

During their twelve day stay in India His Imperial Majesty Shehnsah Mahomed Reza Pahlavi visited several large industrial units of India like Jamshedpur steel plants, Madras Railway industries, Heavy Electricals, Bhabha Atomic Reactors etc.

Shahbanou Farah Diba visited centres of various arts and crafts and social services centres. They appreciated and admired what was good in the country. In return as India's appreciation of their high intellectual calibre and deeper understanding of life, labour and the ways of the world honoured them with Honorary Degrees. SHAHBANOU received the honour of D. LITT of Agra University and SHEHNSHAH received the honour of LL. D. of Osmania University. We hope they will treasure them as symbols of our high opinion of their lofty intellect, cultural elevation and concrete progress. The SHAH'S title of Aryameher indicates His Majesty's desire to announce Aryan as cultural origin and Meher as the Angel of truth, sanctity of word and Justice tempered with mercy.

Shahنشah Reza Shah Pahlavi of revered memory began the change of colour of the Dark Days of Iran from dark to grey. The worthy son of a worthy father has by now completed the process resulting in the clean "White Revolution." Equitable distribution of assets and Stabilization of human values and dignity with restoration of Justice to all whom it was denied mark the New Age of Enlightenment in Iran.

The Royal Conple was associated in the mind of the Parsees as the Aryameher of the land of their Prophet Zarathushtra. They flocked in numbers to see them with their own eyes—looked upon them as the

apple of their eyes—welcomed them and prayed for them, the least that they could do was to invite them to a function. A grand Banquet was arranged in their honour at the Taj Mahal Hotel (Bombay) on Saturday 11th January 1969. Large crowds gathered everywhere along the route of his journey. Area around the Taj was choke full with Parsis in big numbers anxiously awaiting the coming of the Royal Couple. It was indeed very nice of the Taj management to have allowed everybody to enter the Hall leading to its imposing staircase. Anxious spectators arrayed themselves in double and treble rows deep around the galleries of 1st 2nd 3rd and 4th storey. On arrival loud peels of welcome reverberated and the Royal Couple acknowledged their greetings. It was a perfect night of cordial enthusiasm. On entering the Banquet Hall the Royal Couple were introduced to the Trustees of the Parsi Panchayet, Major Adarbed Iranee as President of the Iranian Anjuman of India, some dignitaries and some industrialists. Mr. Sorab Godrej already known to their Majesties had played important part in organising the function with the above said persons. Godrej Company is already associaed with Kamani enterprise in Iran.

A welcome speech was given by Mr. Nadirshah Mulla. His Imperial Majesty in his reply acknowledged the good feelings of the Parsis of India towards Him and Iran.

the ancient land of their origin and religion which they are holding on to with such spirit of reverence. The Shah praised Parsi devotion and character. He said he had never known any Parsi being tried in the Court of Law for betrayal of his Country of origin or adoption and had never heard of any Parsi being tried for embezzlement or misappropriation of trust put in him and wished that the community will retain that lofty trait. He also praised the spirit of enterprise that has contributed so much to the industrial development of India. He stated that no one will be happier than himself if Parsis would take their rightful place in helping the advancement of Iran by collaboration or actually working there to build up new Iran.

He said Iran was preparing for celebrations of 2500 year Centenary of Cyrus for revival of the ancient spirit of

Justice and good Government, which Cyrus represents in the history of Iran. He said many Parsis are anxious to come to Iran on the occasion and they will be all welcome. But before that some of you must go and see Iran and witness its progress and get yourselves ready to take part in rebuilding modern Iran, side by side with your interest in rebuilding of India. Times have now changed. Communications are easy and rapid. He played a pun and said we have Air lines of ours—yours begins with A and ends in I i. e. AIR INDIA, ours begins in I and ends in A. i. e. IRANAIR. Take either of them and you will land in Iran. When the Royal Couple left the Banquet Hall all stood up in reverence and clapped and cheered them. Outside the Taj the people were waiting to give them a HEARTY SEND OFF.



Royalties at the Banquet. Lady Jehangir presenting the Silver Salver in a pure Mysore Sandalwood Casket—with Indian and Iranian motifs carved all over



Major Adarbad Iranee greeting His Majesty



Shahbanou Farha Diba at the Workshop for the Blind in Bombay

Our System of Education as it compares with the American

by

Mrs. KHORSHEH M. J. SETHNA

M.A., B. T.

The American system of education at first sight seems very complex and decentralized. The entire system of education seems like a mystic maze. Public schools are all state aided. Most of the money realized from property tax goes in for education. But the tax-payer does get good value for his money.

There is a complete revolution in the American system of education and in the method of teaching and curriculum which offer exciting possibilities to a student for research and exploration. Electronised teaching, language laboratories, T. V., Tachistoscope, and team teaching are things unheard of in India, and are luxuries the Indian teacher would enjoy.

The teacher in India is overburdened with the correction work, follow-up, etc., of more than fifty students in a class. This makes his work a drudgery, and so, he lacks efficiency.

This results in the reduction of the standard of work of the students.

On the other hand, in America, with the introduction of teaching machines, teaching tends to become too mechanical and artificial. The method of testing i.e., merely ticking off the right answer, or

just saying "yes" or "no", "correct" — "incorrect" has greatly reduced the burden of the teacher or the examiner, but it is not, to my way of thinking, a proper test of the child's knowledge or attainments. The correct answer which the child manages to tick off, may in some cases be a guess; even if it is not, it does not give the child any opportunity to express his ideas—no chance over the language, the precision of words and their meanings, — their usage cannot be developed.

India is still anchored to the British style of education and, though the system of examination raises its ugly head too high, I feel this system, if rightly conducted, with the proper evaluation of the students' work all the year round, is better fitted to academic subjects.

The absence of Public examinations in the American system of education stands out in strong contrast to the Indian system.

American education is based on the needs of the individual child. The course is meant to suit the child—the child is not hammered into a set course. Its purpose is that of catering to the entire

range of the pupil's interests and capacities—intellectual, physical, emotional, aesthetic and social. For his all-round development, a varied range of occupations, activities and experiences have been provided. Through practical training in the art of living, it has been shown to him how community life is organised and sustained. Such knowledge and experience contribute to his all-round growth. It is more important to awaken interest and curiosity in the child's mind and to teach him the methods and techniques of acquiring knowledge, than to burden his memory with miscellaneous information, and to drain his energy by learning no less than three languages. A little knowledge, acquired pleasantly and thoroughly, and with the feeling that it has real significance, is better than a great deal of miscellaneous ill-digested knowledge unrelated to life.

The American system makes adequate provision for the diversity of tastes and talents. High school courses provide for ample electives—such as carpentry, aviation, jewellery-making, ceramics etc., and gives free room for the development of different types of abilities through studies and activities congenial to such development, and are within the student's reach.

A student intending to go for a university course, has to complete his course in English, Mathematics, Science and Social Studies, but as far as the electives are concerned, they are numberless.

Because of the vast number of courses offered in Senior Schools, guidance and counselling, to a certain extent become necessary. How far this guidance should

be rendered by a psychiatrist or trained guidance counsellor, or the teacher, is a point which still remains to be answered. A student may be very good at one of the fine arts, and may be tolerably good in science. The counsellor advises him to take up science, as there is vast scope in this particular field. He turns out to be a fairly good scientist, but had he followed his natural inclination, he might have been a great artist. The Dunbar Vocational School is one of those which affords its students wonderful facilities to choose out of a large variety of subjects. Some of the courses deal with air-craft power plant mechanics. Students with high mechanical aptitude find great opportunities in the exciting field of aviation mechanics. Architectural drafting, automotive mechanics, business education, cabinet-making, commercial art, cosmetology (beauty culture), television, electronics, are a few among the host of other crafts. If a student is not good at the academic subjects, here is an opportunity for him to do something in life and become a self-supporting useful citizen.

The Double E program and the handling of 'dropouts' is a wonderful feature in this country.

Children from broken and unhappy homes, unhealthy surroundings and company, leave school. These are traced and fitted into the **Double E (Earning and Education program)**. They are given a suitable treatment in the emotional regions of disruption, trained in the academic subjects and sent back to school or suitably employed. Many such students have been known to grow up to be honoured

citizens of their country. This is a great humanitarian work, for it is always a joy to see the prodigal son come back home.

This just shows how equal educational opportunities are offered to one and all. Scientific attainments are by far ahead of the academic. In American schools, the standard of science far excels that of Indian schools. Elaborate laboratories are to be found in almost all the schools and the study of science is backed up by scholarship. Every little child in his playing, is most anxious to know the 'why' and 'how' of things. The little, experiments performed by him even in his play, help him to understand the world in which he lives, much better.

In the Aerospace Convention, it was stressed that aerospace education should be an integral part of education, from the kindergarten through the High School. In the pursuit of science, the fine arts are being neglected, though drawing was taught in the new method, as were English and Mathematics. What the child was told to express by means of drawing, was his fleeting impression of a certain movement. The expression of an act was by no means artistic. Art expresses the innermost feelings of the heart and is an exposition of pure emotion. We study the artist, his mind, his emotions and feelings through the depth of his expression and not by a few unmeaning lines which claim to show the fleeting impression created by a movement.

The education of the deaf and the dumb was most marvellous and the patience with which they are managed, most praise-

worthy. The mechanical devices which help to teach these handicapped are more useful to these unfortunate children than to the teaching of normal children. Teaching machines are simply unbelievable. That mathematical subjects are to be taught by means of machines is simply amazing. In their own way, they show the marvels of science, but to feel that these machines can replace teachers of flesh and blood, is stretching the point too far. They can be used for adults, and adult education but not for children.

The object behind American education is that of enabling the child to think objectively as also subjectively, develop a scientific attitude of mind and move towards the forces of justice, progress and righteous dealings. The instructions which call for only passive assimilation can make no contribution to the development of this type of mind. A democracy of citizens who think confusedly cannot maintain that dignity and progress. A child has to develop as a social being. He has to live in society, and, therefore, he has to inculcate the qualities necessary for living graciously, harmoniously and effectively with his fellowmen. Such qualities are discipline, co-operation, social sensitivity and tolerance. These qualities cannot be developed in a vacuum or before a teaching machine, but in the school, in the class-room, under the benign influence of his teacher whom he very often takes as his ideal and imitates. Where is the human touch which is so necessary in the teaching of children in these mechanised means of imparting knowledge? The confidence with which a student approaches

his teacher, the warmth of feeling, the love and a heart to heart talk that he may often desire to have with his teacher, the exchange of ideas, the mistaken notion that he may have, the little problems that may be pressing on him — Can the machines solve them ? or satisfy his growing and developing mind ? Certainly not. Very often, even years after he leaves his Alma Mater he comes back to meet his teachers with love and reverence, the same friendly feelings. Will he then in the future American system of education come to see his teaching machines ? A teacher in India, according to Indian culture, occupies a higher place than the parents in the child's heart, because he inspires knowledge and opens his mind to light. Can he be replaced by machines ? The machines may aid the teacher for better instruction but can never replace him.

Education will amount to mass production and depth will be sacrificed for breadth. To avoid narrowness it will become shallow.

o Juvenile Delinquency which deserves attention in India is well looked after, rather looked after on a lavish and luxurious scale in America, with the result, the delinquent after leaving one house of correction or remand is never able to adjust himself in his own meagre circumstances and comes back to the home of correction. Does this not defeat the purpose for which it was intended ? I do not thereby suggest that the delinquent shall

be so treated that he would fly from this house, but what I wish to say is that he should not be placed in such a high station that he cannot get himself reconciled to his own home conditions.

The parent-teacher association not so well developed in India is a wonderful way of drawing the parents closer to school. More often than not parents in India believe that the entire responsibility of the child—his education, his moral upbringing, his entire future rests with the school and the teacher. Well it does to a great extent, but not entirely. The child is in school for six to seven hours of the day, during which the school would do its best to implant in his tender mind all that is good. But it has to be nurtured for the rest of the day in conservatory at home. If the same favourable treatment for culturing his mind and what is rooted in it is not there, it can uproot itself. How far is the school to blame? Such parent-teacher associations can go a long way to help the parents and teachers to get together to find the correct treatment for the child.

It would be a grand day in India, when we can get the parents interested in the education of their children as they are interested in America.

A few who are interested take up undoubtedly a wrong course of action. It is always the teacher who is at fault and never the child.

ANY WAY YOU PLEASE

POLSON'S

COFFEE · BUTTER · TEA

PLEASE YOU



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)

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 tanscribed 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 Kholdae, Jasame Avanghe Mazda, Nirangigaoomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemazi-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



Sole Selling Agents:

B. A. & BROTHERS (BOMBAY) PVT. LTD.

98, PRINCESS STREET, BOMBAY 2.

B. A. & BROTHERS (EASTERN) PVT. LTD.

6, Clive Row, CALCUTTA Station Road, PATNA

Panbazar, GAUHATI, ASSAM

Baxi Bazar, CUTTACK, ORISSA

"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.

Ten Questions for Appraising my Faith as a mature Religion

by

DASTUR MINOCHER HOMJI

1. Is it primary? (original or imitative?)
2. Is it always fresh? (sense of cosmic wonder)
3. Is it self-critical? (realising its weak points).
4. Is it free from magic? (concerned with higher union with the Divine).
5. Is it dynamic (motivating energies : affording life a meaning)
6. Is it integrating (individual to society : happy relations)
7. Is it socially effective (sense of community and solidarity of a well-organised society).
8. Does it demonstrate humility? (or exhibit unnecessary superiority?)
9. Is it growing? (search for deeper truths : practising Altruism)
10. Is it creative? (or repititive : elements and characteristics).

Let us examine these 10 questions very briefly, in order to appraise our Faith as a mature Religion.

1. Yes, it is original and not imitative, because the Religion of Zarathushtra has been acknowledged as a Parent Religion that has influenced Judaism, Christianity and Islam.
2. Yes, it is Ever-Fresh, showing an awareness of cosmic wonder. The reader may find proof in Yasna 44 where the inquiring Mind and the untiring spirit of Zarathushtra are revealed in some eternal verities e. g. "What Architect did fashion Realms of Light, And also Realms of Dark? who wisely planned for us both sleep and waking — rest and work?"

3. Yes, it is self-critical. The Parsees do know how to be aware of one's own faults and foibles and try to remove the same. The Parsi press is a positive proof of the self-critical nature of our Religious Life. There is criticism and yet there is reverence for and faith in Religion. We believe in Tennyson's dictum when he says, "There lives more faith in honest doubt, Than in half the creeds".

4. By all means it is free from magic. Yasna 8 expounds the definitions of a man of magic, quite rationally: "One who recites the manthra but does not practise it becomes a man of magic". Zarathushtra emphasised Right, as opposed to Rite. Lewis Browne in his book 'This Believing World', says "The History of Religion is in essence the story of the Prophet who moralised religion, wrestling with the priest who had ritualized the morals".

5. Yes it is dynamic, but not to the extent that is desirable — in the present times. Religion, for centuries after Zarathushtra was a dynamic force in the lives of millions of people, after king Vishtaspa embraced the Faith. Religion is chiefly concerned with the orientation of man's life, but organised church is concerned with institutions and machinery, that are the bane of progress.

(To be continued)

"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

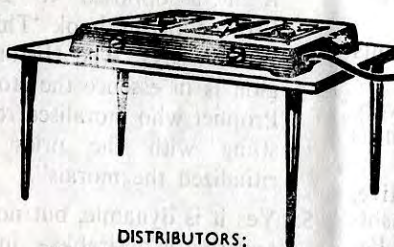
Also available at all Leading Stores.

Distributors :

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

BOMBAY-1 BR.

USE
ES
SO
GAS



DISTRIBUTORS:
KOSANGAS COMPANY



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.

“અવસ્તા સાહિત્ય”

લખનાર :— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક : કામા અથૌરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

આપણે જરથોસ્તીઓ જે બંદગીઓ કર્યે છીએ તેમજ મોબેદ સાહેબો જે ધર્મની નાની મોટી ક્રિયાઓ સાથે ભણતરો ભણે છે તે આશરે ૮૦૦૦ વરસ ઉપર કેઆની જમાનામાં ધરાનમાં અશો જરથોસ્ત સાહેબે જે ભાષામાં ગાથાવાણી ઉચ્ચારી ગાથા અને બીજી બંદગીઓ જે જરથોસ્ત સાહેબે ખુદાની બશારતથી મેળવી હતી તે સધળાં ભણતરો. “અવસ્તા તરીકે ઓળખાતા હતાં. “અ” નહી શરૂઆત કે નહીં છેડો અને “વસ્તા” = વીદ હુ નો યાને ખુદાઈ જ્ઞાન બહેર થયેલું - પ્રગટ થએલું. “અવસ્તા” માં અનેક ભણતરો હતાં તેમજ અનેક બાબતોના લખાણો હતાં જેના ૨૧ ભાગો કર્યા હતા જે ૨૧ “નશક” તરીકે ઓળખાતા હતા અવસ્તાના ૨૧ નશકોનો શ્રેણી મોટો ભાગ જમાનાની ગીરદેશથી નાશ પામ્યો છે. એ અમુક્ય લખાણોનો માત્ર પાચમો ભાગજ હાલે હૈયાત બચી જવા પામ્યો છે જ્યારે તે સીયાવના અવસ્તા લખાણોનો એક યા બીજી રીતે નાશ થયો છે અસલથી અવસ્તાના લખાણો જે ભણતર ક્રિયા તરીકે ભણાતાં આવ્યા છે તે અમુક ભણતરોનો ભાગ બચી ગયો છે. મોબેદ સાહેબો ક્રિયા કરતી વખતે જે ભણતરો મોઢે ભણે છે તે અસલથી મોઢે ભણતા આવ્યા છે તેના પરીણુમે “અવસ્તા” ભણતરો બચી જવા પામ્યા છે જે મોબેદોને આભારી છે.

હાલમાં હૈયાત અવસ્તા સાહિત્યના સાત વિભાગો બનાવી શકાયે.

- ૧) ગાથા સાહિત્ય
- ૨) વદીદાદ સાહિત્ય
- ૩) યજ્ઞને સાહિત્ય
- ૪) વીરપરદ સાહિત્ય
- ૫) યસ્ત સાહિત્ય
- ૬) ખુરદેહ અવસ્તા
- ૭) અવસ્તાના છુટા ભાગો.

ગાથા સાહિત્ય.

અશો જરથુસ્ત્ર સાહેબના મુખ્ય પાંચ ગાથાઓ હતા અને છે જે ગાથા વાણીમાં આત્મીક જ્ઞાન સમાયલું છે.

(૧) અહુનવદ ગાથાના સાત પ્રકરણ છે જેમાં પહેલાં પ્રકરણમાં ભણાય છે “યાનીમ મનો, યાનીમ વચો, યાનીમ બ્યોથનેમ અશઓનો જરથુસ્ત્રે ક્રા અમેસા રપેનતા ગાથાઓ ગેહવાઈન”. યાને અશો જરથુસ્ત્ર સાહેબના વિચાર, વચન, કલામ અને કામો, બરકત આપનારા = બશારત પામેલાં છે, તથા “ગાથાઓ” અમેસારપદોએ ગાથા છે.

“દુઠંકમાં ગાથાનું વર્ણન”.

- (૧) ગાથા અહુનવદના “પહેલા” પ્રકરણમાં જરથોસ્ત સાહેબ ભલાં મનની મારફતે કુદરતના કાયદાઓનું ખુદાઈ જ્ઞાન મેળવવાની ખાહેશ દેખાડે છે અને તે ખાહેશ પુરી કરી દુન્યાના લોકોને ખુદાની રાહે ચલાવે અને ખુદાઈ જ્ઞાન આપે.
- (૨) ગાથા અહુનવદના “બીજા” પ્રકરણમાં દાદાર અહુરમઝદની દરબારમાં ધરતીના આત્માએ પોકાર કર્યો અને દાદાર અહુરમઝદે આ દુન્યા ઉપર જરથોસ્ત સાહેબને જન્મ આપી દુન્યાના લોકોનું તારણ કરવા ફરમાવ્યું.
- (૩) ગાથા અહુનવદના “ત્રીજા” પ્રકરણમાં બે મીનોષ શક્તિની વાત જે રપેનામીનો અને ધનામીનો વીધે સમજાવ્યું છે.
- (૪) ગાથા અહુનવદના “ચોથા” પ્રકરણમાં દુન્યાની ઉત્પત્તી કેમ થઈ? ખુદાની રોશનીના બી દુમાંથી તમામ પેદાવશ પેદા થઈ છે તે બાબે સમજાવ્યું છે.
- (૫) ગાથા અહુનવદના “પાંચમાં” પ્રકરણમાં “અધ-રયમન” ફરેસ્તાની ખુબીઓ તેમજ પાદશાહ જમશેદ વીધે સમજાવ્યું છે.
- (૬) ગાથા અહુનવદના “છથા” પ્રકરણમાં ખુદાના દર્શન અને ખુદા સાથે વાતચીત કરવા માટેની આરજી કરવામાં આવી છે તેમજ સરોશ યઝદની બશારત પામવા માટેની વીગત.

(૭) ગાથા અહુનવદના “સાતમાં” પ્રકરણમાં ભલા કામો, પવિત્ર માંથ્રવાણી, પવિત્ર બંદગી એ માનવીને અમરગી બને છે.

ગાથા ઉસ્તવદ.

(૧) ગાથા ઉસ્તવદના “પહેલા” પ્રકરણમાં જણાવ્યું છે જે જુરાને જુરો બદલે અને ભલાંને સારા આશીર્વાદ. કરણી તેવી પાર ઉતરણી.

(૨) ગાથા ઉસ્તવદના “બીજા” પ્રકરણમાં જરથુસ્ત્ર સાહેબ દાદાર અહુરમઝદને અમુક સવાલો પુછે છે અને તેના જવાબો મેળવે છે.

(૩) ગાથા ઉસ્તવદના “ત્રીજા” પ્રકરણમાં જરથુસ્ત્ર સાહેબ વાઝેઝ આપી સમજાવે છે કે દુન્યાના લોકો માટે સુખ અને દુઃખ પેદા કર્યું છે.

(૪) ગાથા ઉસ્તવદના “ચોથા” પ્રકરણમાં જરથુસ્ત્ર સાહેબ દાદાર અહુરમઝદની મદદ માંગે છે કે દીન ફેલાવવામાં મદદ આપ લોકોને દીન = ખુદાઇ કાયદો સમજાવે તે લોકો સમજી તે ઉપર અમલ કરે.

ગાથા રપેન્તોમદ.

(૧) ગાથા રપેન્તોમદના “પહેલા” પ્રકરણમાં સમજાવ્યું છે કે આખાદી ફેલાવા માટે વિચાર, વચન, કામ ભલાં ગામી દુન્યાની વૃદ્ધી કરવી.

(૨) ગાથા રપેન્તોમદના “બીજા” પ્રકરણમાં જણાવ્યું છે કે માનવીને જન્મથીજ પવિત્રતાની જરૂર છે, પવિત્રાઈ માણસને ખુદાઇ જ્ઞાન આપશે.

(૩) ગાથા રપેન્તોમદના “ત્રીજા” પ્રકરણમાં “આર-મધતી” યાને નમ્રતાનો ગુણ ખીલવી નમનતાપથી બંદગી ગુજરવાનો આદર્શ છે.

(૪) ગાથા રપેન્તોમદના “ચોથા” પ્રકરણમાં જણાવ્યું છે કે આ, મઝદ તારા પવિત્ર કલમો “માંથ્ર” ઉચ્ચારી તારી બંદગી કર.

ગાથા વૌહુ ક્ષત્ર.

(૧) ગાથા વૌહુ ક્ષત્રના એક જ પ્રકરણ છે

ગાથા વૌહુ ક્ષત્રમાં - દુન્યામાં ભલું રાજ્ય સ્થાપવા તથા ભલી પવિત્ર સાચી સત્તા ભોગવવા ધરાદો રાખવા બહેર થયું છે. જેમ અહુરમઝદ

આ દુન્યા ઉપર ભલો રાજ્ય ચલાવે છે તેમ દરેક માનવીએ ભલા થવું જોઈએ.

ગાથા વહીસ્તોઈસ્ત.

ગાથા વહીસ્તોઈસ્તના એક જ પ્રકરણ છે

ગાથા વહીસ્તોઈસ્તમાં અશો જરથુસ્ત્રની જે ધર્મને ફેલાવે કરી માનવીઓમાં ખુદાઇ રાહ દેખાડવાની ખાહેશ હતી તે ખાહેશ ફતોહમાંથીથી પાર ઉતરે છે તે માટે દાદાર અહુરમઝદના શુકાના માને છે અને પોતે જે સાચો રાહ લોકોને દેખાડ્યો અને માનવીઓ તે સાચા રાહ ઉપર ચાલવા કબુલ થયા તેનાથી જરથુસ્ત્ર પોતાને અમર સુખ મેળવ્યું એમ જાહેર કરે છે.

ગાથાનું ઉપલું લખાણ ધણ જ કુમાં સમજાવ્યું છે.

વંદીદાદ સાહિત્ય.

વંદીદાદ = “વી - દએવો - દાત,” = દેવદુજ = ખરાબ વિચારથી ઉભતો ખોદાનો કાયદો. “દાતદે વી દએવે, દાતદે જરથુસ્ત્રોઈશ.” દેવથી ઉભતો જરથુસ્ત્રનો કાયદો.

વંદીદાદ સાહિત્ય = કાયદાશાસ્ત્ર છે. વિધાનોનું માનવું છે કે ગાથા પછીના અવસ્તા લખાણો તે વંદીદાદ સાહિત્ય છે છતાં “હપેનવસ્ત” ગાથા પછી લખાયેલી હોય એમ માલુમ પડે છે.

અવસ્તા સાહિત્યને લગતા હસ્તલેખોમાં એ જાતના વંદીદાદના લખાણો માલુમ પડે છે. એક જાતના હસ્ત-લેખોમાં ફક્ત વંદીદાદની બાવીસ પરગરદો અને તેના પહેલવી ભાષામાં તરજુમો તથા શરેહ લખાયેલાં છે. આ વંદીદાદના લખાણને “વંદીદાદ” ના નામથી ઓળખવામાં આવે છે.

જ્યારે બીજી જાતના હસ્તલેખોમાં, યજ્ઞને, વીરપરદ, અને વંદીદાદ ત્રણે સાથે લખાયેલાં છે જેમાં વંદીદાદની ક્રિયા અને સમજણ લખાઈ છે. આ “વંદીદાદ” ના લખાણને “વંદીદાદ સાદે” = તરજુમાં વગર ફક્ત ભણવા માટેના વંદીદાદ તરીકે ઓળખાય છે. “વંદીદાદ” ની ક્રિયા અને ભણતર ઉશહેન ગેહમાંજ ભણવાનો રીવાજ છે. રાત્રે ચાર વાગા પછીથીજ આ ભણતર ભણાય છે.

વંદીદાદની બાવીસ પરગરદ યાને પ્રકરણો છે.

પહેલી પરગરદમાં - ધરાનની અસલ ભૂગોલ, આય વ્રજા, કયા શહેરોમાં વસ્તી હતી તે ૧૬, શહેરોની બાબદો આવી છે, વીગેરે.

ખીજી પરગરદમાં-પાદશાહ જમશેદનો ગુફો, અને બરફની રેલની વાત આવી છે. વીગેરે.

ત્રીજી પરગરદમાં - કઈ કઈ ખુશાલ જગા છે તે માટે જવાબો છે, જે જગાએ ધાર્મિક ક્રિયા થતી હોય, ધાર્મિક મકાણો હોય, પરગરદ માણસોનું કુટુંબ રહેતું હોય, ખેતીવાડી થતી હોય, ગાયધોરનું રહેઠાણ હોય, જ્યાં અશોષ પલાતી હોય તે દરેક જગ્યા ખુશાલ હોય છે. વીગેરે.

ચોથી પરગરદમાં “ફરજ અને વચન” એનું પાલન ચોક્કસ કરવું. વીગેરે.

પાંચમી પરગરદમાં - આતશ, પાણી, જમીન, પવિત્ર માણસોને ખરાબ ચીજોથી દુર રાખવા માને “નશા” થી દુર રહેવું, વીગેરે.

છઠ્ઠી પરગરદમાં - ગુજર પામેલા માણસની લાશને છેવટની જગ્યાએ પહોંચાડવાની બાબત. વીગેરે.

સાતમી પરગરદમાં - રીમત માણસને પવિત્ર કેમ કરવું તથા વાસણોને પવિત્ર કેમ કરવા, વીગેરે બાબત.

આઠમી પરગરદમાં - આતશોને પવિત્ર કરી તખ્તે-નશીન કરવા વિષે.

નવમી પરગરદમાં - મોખેદોને નવરાત્રીનું બરેશનુમ કેમ અપાય નવગરેહ = નવગાંઠની લાકડી, તથા કશા કેમ ખેંચવા, વીગેરે.

દશમી પરગરદમાં - અસલતા વખતમાં ગેહસારણું કેમ ભણુતા હતા તે બાબત છે.

અગયારમી પરગરદમાં - ધર, કુવા, જગા, માણસને કેમ પવિત્ર કરવા, વીગેરે.

બારમી પરગરદમાં - મરણ પામેલા માટે શોક કેટલો પાળવો.

તેરમી પરગરદમાં - વફાદાર પ્રાણી, વફાદાર માણસોની બાબત.

ચૌદમી પરગરદમાં - વફાદાર તરફ ગેરવર્તણૂક નહીં વાપરવી.

પંદરમી પરગરદમાં - ગુનાહની બાબતો.

સોલમી પરગરદમાં - માસીક માંદગીની ખીના.

સત્તરમી પરગરદમાં - નખ, બાલ, નશાથી દુર રહેવાની બાબત.

અઠારમી પરગરદમાં - અથોરનાનની લાયકાતો, વીગેરે.

ગોગણીસમી પરગરદમાં - જરથુસ્ત્ર માટેની બાબતો.

વીશમી પરગરદમાં - શ્રીત નામના તખીબ “ડોકટર” ની બાબત.

એકવીશમી પરગરદમાં - રાશની, પાણી માટેની બાબતો.

બાવીશમી પરગરદમાં - તનદરોસ્તીના ઉપાયો.

વંદીદાદનું સાહિત્ય તો મોટું છે પણ ઉપલી ટુંક વીગત આપવામાં આવી છે.

યજ્ઞને સાહિત્ય.

યજ્ઞને સાહિત્યમાં ૭૨ પ્રકરણ છે, તે પ્રકરણને “હા” તરીકે કહેવામાં આવે છે.

પહેલા હા માં યજ્ઞ અમેશાસ્પદોને આમંત્રણ આદર માન, આપવામાં આવે છે. ખીજા પ્રકરણ = હા માં જ્નેર, બરસમ, ને ઇજવામાં આવે છે. ૩ થી ૮) બાજ ધરવાવા હા, છે જેમાં દર્શન ચાસની કરવામાં આવે છે. ૯ થી ૧૧) હા માં હોમ ચાસની કરવામાં આવે છે. ૧૨, ૧૦) હા હોમ યસ્ત છે. ૧૨) મો હા, એકરાર નામું છે, ૧૩ થી ૧૫) ફરોરેતીના હા છે, ૧૬) મો હા નાવરનું આફ્રીનગાન છે. ૧૭) મો હા, આતશોની આરાધનાતો છે. ૧૮) મો હા, રપેનામીનોની બંદગી છે. ૧૯, ૨૦, ૨૧) “હા” ઓ યથા, અશેમ, યેંધહેહાતામ, ની બંદગીની શરેહ છે. ૨૨ થી ૨૭) હોમની ક્રિયા માટેના હા છે. ૨૮ થી ૩૪) અહુનવદ ગાથા, ૩૫ થી ૪૨) હપ્તન યસ્ત, ૪૩ થી ૪૬) ઉસ્તવદ ગાથા, ૪૭ થી ૫૦) રપેન્તોમદ ગાથો, ૫૧) વોહુક્ષાઘ ગાથા, ૫૨) મો હોશખામનો ભાગ, ૫૩) વહી-સ્તોષસ્ત ગાથો, ૫૪) મો હા અધરયમા ઇસ્થો, ૫૫) મો હા શરીર, રવાન, ફવશી શરીરના ભાગોનું વજુન, ૫૬, ૫૭) મો સરોસ યજ્ઞની આરાધના સરોસ વડી છે, ૫૮) મો હા ક્રુષો માંદગી છે, ૫૯, ૬૦) મો ભલી દુઆઓ છે અવસ્તામાં તનદરોસ્તી છે, ૬૧) મો હા યથા, અશેમ, યેંધહેહાતામની ખુબી વીશે, ૬૨) મો હા આતશ-ન્યાશનો ભાગ, ૬૩ થી ૬૮) સુધીના હા ઓ પાણી, જ્નેર, ફવશીઓ વીગેરે બાબતોની આરાધના, ૬૯, ૭૦) હા ઓમાં ભલાઓની સ્તુતી ગાંઠ છે, ૭૧) મો હા, ફસોસ્તર અને જરથુસ્ત્ર વીશેની બાબતો તથા ૭૨) મો હા, માં યથા અશેમ, યેંધહેહાતામની ખુબીઓ ગાંઠ આરાધવામાં આવે છે.

યજ્ઞને સાહિત્યની ટુંકમાં ઉપલી સમજણ આપી છે.

વિસ્પરદ સાહિત્ય.

વીસ્પરદ સાહિત્યમાં “૨૩” કરદા = પ્રકરણ છે.

પહેલા અને બીજા પ્રકરણમાં દાદર અહુરમઝદ અને યઝદ, અમેશસ્પંદોને આમંત્રણ આપવામાં આવે છે તથા પાણી બરસમને ઇજવામાં આવે છે, ત્રીજા કરદામાં ક્રિયામાં આંઠ માંખેદાનું શું કામ છે તે બાબદ છે. ચોથા થી છઠા, કરદામાં કુદરતની કરામત વીશે તથા યઝદ અમેશસ્પંદો વીશેની બાબદ.

(૭-૮) કરદામાં ભલી પેદાયશની બાબદો.

(૯-૧૦) કરદામાં બંદગી કેમ કરવી તથા બંદગીના ફાયદા તથા ક્રિયાના આલાનોની બાબદ આવી છે.

(૧૧-૧૨) કરદામાં ડોમની ક્રિયા વીશે બાબદ છે.

(૧૩) માં કરદામાં જરથુસ્ત્રના પવિત્ર “માંથ્ર” વાણી વીશે છે.

(૧૪) માં કરદામાં અહુ અને રતુ ની બાબદ.

(૧૫) માં કરદામાં હપ્તન યસ્તની ખૂબી શાવામાં આવી છે.

(૧૬-૧૭) માં કરદામાં આતશ, તેમજ માંથ્રવાણી વીશે.

(૧૮, ૧૯, ૨૦) માં કરદામાં સુખ, આબાદી, ભણ કરવાના ઉપાયો.

(૨૧) માં કરદામાં પાણી ઝાડપાણીની બનાવત અને ખુબી.

(૨૨) માં કરદામાં દુન્યાના લોકો માટે ફાયદાઓ.

(૨૩) માં કરદામાં અમર આબાદી મેળવવાનો નુસ્ખો વીગેરે.

તેમજ વીસ્પરદમાં પાછલાં બાબદરણમાં ખુબીઓ ભણવામાં આવે છે. ઉપલુલ્લખાણ ટુંકમાં આપ્યું છે.

યસ્ત સાહિત્ય

ત્રીશે રોજની ત્રીશ યસ્તો હતી એમ માલમ પડે છે તે ત્રીશે રોજની સેતાયસ ઉપરથી, પણ અમુક યસ્તો હાલમાં બચી નથી.

(૧) યસ્ત પહેલી “હોરમઝ યસ્ત” માં દાદર અહુર મઝદની સેતાયસ તથા દાદરતા (જર) નામોની ખુબી આવી છે.

(૨) “બેહમન યસ્ત” તે જદે બેહમન યસ્ત છે તે અવસ્તામાં નથી. તેમાં જરથોસ્ત સાહેબ અમર થવા માંગે છે, એમાં સાત જમાનાની વાતો આવી છે, વીગેરે.

(૩) “હમન યસ્ત” જેમાં સાતે અમેશસ્પંદોની ખુબીઓ છે તથા અમેક પેદાયશોની ખુબીઓનું ભણતર છે.

(૪) “અરદીએસ્ત યસ્ત” જેમાં “અમરયમન” ફરેસ્તાની ખુબી અને પાંચ વૈદોની બાબદ, અશોઈ પરેઝ-ગારીથી તનદરેસ્તી મેળવવાની તરતીય છે.

(૫) “ખોરદાદ” યસ્તમાં, માંથ્રવાણી ભણી કશ કેમ દોરવા તે બાબત, વીગેરે.

(૬) “આવાં” યસ્તમાં અરદવીસુર નહીં તેમ આવાં યઝદની આરાધના કેણે કેણે કરી શું ફાયદાઓ મેળવ્યાં તથા “ગોશ્તેફ્રયાન” અખત બદુગરની ખીના છે.

(૭) “ખોરશેદ” યસ્ત સુર્યની આરાધનાનું ભણતર,

(૮) “મોહર” યસ્ત ચંદ્રની આરાધનાનું ભણતર.

(૯) “તીર” યસ્ત તેસ્તર સેતારાનું ભણતર.

(૧૦) “ગોશ” યસ્ત ધરતીના આત્મા “ગેઉશ ઉવોન” ની આરાધના ખુબીનું ભણતર.

(૧૧) “મેહેર” યસ્ત સત્ય, વચન, હકાપણ વીગેરે માટે ખીના.

(૧૨) “સરોસ હાહોખત” સરોસ યઝદની આરાધનાનું ભણતર.

(૧૩) “સરોસયસ્તવડી” સરોસ યઝદની આરાધનાનું ભણતર.

(૧૪) “રશ્ને” યસ્ત રાસ્ત અને પવિત્રતા માટેનું ભણતર.

(૧૫) “ફરવહીન” યસ્ત અશો ફરોહર ફવશીઓનું ભણતર.

(૧૬) “બહોરામ” યસ્ત, ફતેહ આપનાર બહેરામ યઝદની આરાધનાનું ભણતર.

(૧૭) “રામ” યસ્ત વાએ યઝદનું ભણતર.

(૧૮) “દીન” યસ્ત દીન = ધર્મ માટેની બંદગીનું ભણતર,

(૧૯) “આશીશવંધ” યસ્ત અશી વંધી પારેન્દીની આરાધનાનું ભણતર.

(૨૦) “આસ્તાદ” યસ્ત ખોરેહ પવિત્ર રાખવાનું ભણતર.

(૨૧) “જમયાદ” યસ્ત જમીનના પવિત્ર પહેડોની ખુબીનું ભણતર.

(૨૨) “ડોમ” યસ્ત ડોમ યઝદની આરાધનાનું ભણતર.

(૨૩) “વનંત” યસ્ત વનંત સેતારાનું ભણતર.

(૨૪) “સીરોમ” યસ્ત તેત્રીસ ફરેસ્તાઓનું ભણતર. ઉપત્તી ૨૪, યસ્તો હાલમાં બચી રહી છે.

ખોરદેહ અવસ્તા.

ખોરદેહ અવસ્તા = નાના અવસ્તા કહેવાય છે જેમાં કુસ્તીનું ભણતર, સરોસયાબ, ડાશયામ, પાંચ ગેહો, હાવન,

સ. આએ દુન્યામાં આદમી વધારે લાયક શાથી થઈ શકે ?

જ. જ્યાં વેર તનદરેસ્તી હોય ત્યાં વેર ખોદાના પરોપકારી કામમાં ધ્યાન આપે, અને આત્માની ઉન્નતી કરે, બંદગી કર્યા કરે તો તે લાયકાતવાળું આદમી બને.

સ. માણસોએ આએ દુન્યામાં શાને સારૂ ધણા આતુર રહેવું ?

જ. વગર સ્વર્થિ લોકોનું ભલું કરવાની ઇચ્છાને માટે આતુર રહેવું.

સ. માણસોએ આએ દુન્યામાં ધણી ફીકર શાની રાખવી જોઈએ ?

જ. ખરાબ વખતની, ખુરા કામોની, ઠગારા મીત્રની, તથા દયા વગરના દુશમનની હકુમત માટે ફીકર રાખવી પડે છે.

સ. આદમીઓથી ફીકર વગર કેમ રહેવાય છે ?

જ. સારા વખતની, નેક કામની, સાચા મીત્રની, રહેમદીલ, ઇન્સાફી, હમદીન સરદાર હકુમત સત્યથી ચલાવે ત્યારે.

સ. સારો દોસ્ત કયો ?

જ. જે સંકટની અંદર મદદ કરનાર, દુઃખના વખતમાં આસરો આપનાર હોય તે સાચો મીત્ર છે.

સ. ધણા ચાહવા જોગ કોણ ?

જ. જે માણસ ધણી તમનતાઈ ભરેલો, વધારે ઇન્જનત આપનારો અને મીઠાસ ભરેલું ખોલનારો હોય તેણે ચાહવે જોઈએ.

સ. છેવટે શું કામ આવશે ? શું કાયમ રહેશે ?

જ. સવાખના કામો, દયા, પરોપકાર, સખાવત, સચ્ચાઈ વી.

સ. ધણું સારું શું ?

જ. ભલા માણસ સાથનો સંબંધ.

સ. વધારે કાયદાકારક શું ?

જ. વીદવાનો સાથની દોસ્તી.

સ. વધારે ભરોશો રાખવા જોગ શું ?

જ. સાચા માણસનો ખાલ.

સ. વધારે ક્ષીમતી શું ?

જ. વીદવાનો તથા ભલા લોકોનો ખ્યાર = મોહબત.

સ. વધારે ચલકાત આપનાર શું ?

જ. વીદવાનો સાચા કામો.

સ. વધારે પ્રમાણીક શું ?

જ. સંતોષી માણસની ઇચ્છા.

સ. ધણું ખુશખોદાર શું ?

જ. નેકાના કામો, નેકતામી.

સ. ધણું માન ભરેલું શું ?

જ. માખાપ અને ઉસ્તાદનો હાકમ.

સ. દરેક આદમી જ્યારે (૧૫) વરસની ઉંમરનું થાય ત્યારે તેણે જાણવું જોઈએ કે હું કોણ છું ? કોણની સાથે સંબંધ રાખું છું ? કયાંથી આવ્યો છું ? પાછો કયા જવાનો છું ? હું કોણની જીવનયાદનો છું ? કોણના વંશનો છું ? હું યાને (આત્મા) મીનોઈ જેહાનમાંથી આવ્યો છું ? કે આ દુન્યામાંથી. હું અહુરમઝદનો ખેશી છું કે એહરેમનનો ? હું યઝદનો ખેશી છું કે દેવોનો ? હું ભલાઓનો ખેશી છું કે ખુરાઓનો ? હું આદમી છું કે હેવાન છું ? મારે લગતો તરીકો કયો છે ? મારી દીન = ધર્મ કયો છે ? મારો દોસ્ત કોણ છે ? મારો દુશમન કોણ છે ? નેકો કોણથી બદી કોણથી છે ? રોશની અને અંધાર શાથી છે ? ખુશખોદ કોણથી છે ? બદખોદ કોણથી છે ? ઇનસાફ કોણથી છે ? જીલમ કોણથી છે ? દયા કોણથી છે ?

જ. માનવીમાં રહેલો આત્મા તે પરમાત્માની રોશનીનું એક કારણ છે. આત્મા મીનોઈ જેહાનથી આવ્યો છે. આત્મા ખુદાનો ખેશી છે. હું યઝદનો ખેશી છું. હું ભલાઓનો સાથી છું. હું આદમી છું. મારી ખુરી કરણી તે મારો દુશમન છે. મારો તરીકો અશોઈનો છે. મારી દીન જરથોસ્તી છે. મારો સાચો દોસ્ત માફ અંત કરણ છે ભલાઓથી નેકો, ખુરાઓથી બદી. ખુદાની કરામતથી જ રોશની અને અંધાર છે. સત્ય વચન અને ચારીત્રવાન પુરૂષ ખુશખો આપે છે. જીવંત વચન અને બદચલાનો આદમી બદખોઈ આપે છે. ખુદાના કાયદાથી ઇનસાફ મલશે. ખુરા કારોથી જીલમ પામશું પરવરદેગારથી દયા મલશે.

(સાધન)

MOBED—Our Urgent Problem

આપણાં પ્રાય માબેદ રોગાની ઉત્તરી માટે
મુબમની પારસી પંચાયતે ફંદ ખોલ્યું છે
જેમા ફરક જરથોસ્તીએ પોતાની ફરજ સમજી
ફાળો મોકલતાજ રહેવું જોઇએ, તમારો ફાળો
તુરતા તુરત મોકલવાની **PARSIANA** તમને
યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ ના અંકમાં
પૂરી વીગત વાંચશો.

અધોરનાનોની ઉત્તરી અવશ્ય છે.

“NO MOBED NO PARSI”

is the slogan of Prediction
and hint for urgent Action.

Give & Live

Live & Give

like a true Zoroastrian, that you are.

SODIRIN[®]
TABLET
**FOR SWEETNESS
THAT IS
NOT SUGAR**



- Non Caloric, Non Nutritive Sweetener
- Indicated In Diabetic Diets

- 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

આંદો તથા જરમન સીલવરનો ફ્રેન્સી નકસીના માલ

ખનાવવાનું તથા ખરીદવાનું

૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેલીફેન
૨૬૨૬૭૯

૬૬, અજારગેટ સ્ટ્રીટ,
ફોર્ટ મુંબઈ-૧.

REVIEW

The Age of Zarathushtra

by

Ervad Jamshid Cawasji Katrak.

This pamphlet of 80 pages is a laudable example of the author's expanse of knowledge of Avesta-Pahlavi scholarship, Iranology and the power of pin pointing the salient features of the study in hand. It is a small pamphlet of deep erudition and reveals in its preface the author's struggles for recognition as a true scholar of Iranology — a status long denied to him yet finally established in the appropriate learned circle in Iran, which has not only accepted his versions of ancient history that the Age of Zarathushtra makes in the annals of mankind but also undertook its publication. Ervad Katrak is a scholar in his own right. His grasp of the subject is clear and he has therefore secured eminent success in establishing this thesis as a landmark on the subject. No work of merit is left unmentioned and no prejudice is shown against dissenters. The references are ample and convincing in establishing the age of Zarathushtra in the hoary past.

This pamphlet is the paper read at the World Congress of Iranologists in Teheran in 1966. It was acclaimed by the galaxy of the learned present, acknowledged as a landmark, translated into Persian, printed and popularised in Iran.

It has a formidable Bibliography of 182 references of books, manuscripts, proceedings, and transactions of Conferences and original works in Avesta-Pahlavi, Persian, French, German, Sanskrit, Gujarati and their translations into English.

Available from the Author from Fairy manor, Gunbow St, Fort, Bombay 1 or from Warden's (Mysore) Pvt. Ltd.

P. B. W.

Erratum

On p. 13 of our December 1968 issue, for Review Illustrated

read Review.

Wealth Tax Illustrated
(a key to Wealth Tax problems)

by

Shiavax Mistry

THE ACHAEMENIAN DYNASTY

XERXES I

(486-465 B.C.)

Xerxes, designated by Darius as his successor, ascended the throne of Persia after twelve years as viceroy of Babylon. His first task was to suppress the revolts in Egypt and Babylon. This he did with great severity. After this he called himself simply King of the Persians and the Medes. Henceforth the royal confidence was placed only in the ruling people.

Having restored peace in the Empire, Xerxes whose inclinations were for the luxury of court life and building palaces and monuments, made no effort to continue the war. But fate decreed otherwise. The King, who was easily influenced, yielded to the pressure of the war party, which included Athenian exiles, and decided against his own inclination to pursue the policy of his father. He set in motion the formidable war machine forged by Darius. His army was formed of forty-six nations and commanded by twenty-nine generals, all of whom were Persians. Xerxes set out at the head of his army against Greece. This war continued for years.

Finally, on the banks of the Eurymedon (466 B. C.) the Greeks gained a great victory, which deprived the Persians

of all the possessions outside Asia Minor bequeathed to them by Darius. The weakness of Xerxes had cost the Empire dear: Europe had thrown Asia back beyond the straits.

The defeats suffered by the Persians arose from their own military and diplomatic blunders. The defeat embittered Xerxes, who gave up all thought of revenge, and never again left his capitals. At Persepolis and Susa he completed the work left unfinished by his father, and busied himself with new buildings in which the inordinate pride of the despot found expression in a style that verged on the colossal. He was the greatest of all builders, and not only the defender but also the propagator of the official religion.

The Persians, who had hardly emerged from infancy and who ruled over people belonging to very old civilizations, should have called on their subjects to take a greater share in the administration of the Empire. But nothing of the sort was done. Xerxes was assassinated in his palace (465 B. C.).

UNITED MOTORS (INDIA) LIMITED

AUTHORISED DEALERS OF

TATA MERCEDES BENZ TRUCKS AND BUS CHASSIS

for

BOMBAY - THANA - KOLABA and RATNAGIRI

DISTRICTS IN MAHARASHTRA:

**Jobs of Servicing, Repairs, Complete
Overhauling of Engines Undertaken.
Efficiency and Good Workmanship is
the Motto of the Work-Shop.**

**WORKSHOP - AT ARTHUR BUNDER ROAD, COLABA
BOMBAY-5, (NEAR RADIO CLUB.)**

TELEPHONES: 211031, 212881

**Spare Parts Sales Depot and Car-Workshop
AT 39 HUGHES ROAD.**

TELEPHONES 357616/357617/357611

Dealers for



**TATA
MERCEDES-BENZ**

"Renown" BISCUITS



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

Tele.
Off. 312412
Res. 255475

Grams
"PRESERVE"

With Compliments of

M. M. Poonjiaji & Co.

Manufacturers & Exporters

"SHIP BRAND" "GREEN LABEL"

Mango Chutney, Pickles, Curry Powder,
Pure Sugar Cane Vinegar,
etc. etc.

42, 1st Marine Street, Dhobi Talao,
Bombay-2.

With Compliments of

**VEERA
AUTOMOBILES**



HON'BLE JUSTICE
**SIR DINSHA
 DHANJIBHAI
 DAVAR**



From a modest Police Court practice to the High Court Bench is a long jump, but Sir Dinsha Davar made it and made it with distinction and in the process won for himself the devoted admiration of his professional colleagues and the everlasting gratitude of the Parsee Community.

The second Indian barrister to be a judge of the Bombay High Court, he adorned the Bench for over a decade.

As a judge, his exposition of the principles of common law and their peculiar application to Indian conditions was significant, but his legal contribution to the stability of the Zoroastrian rites, tenets and traditions will forever remain imperishable. If the historian of the future were to chronicle the story of the Parsees in

India, Justice Davar will undoubtedly be regarded as one of the veritable saviours of the community who was responsible, through his judgments, to preserve the pristine purity of our ancient faith. The two cases directly to the point are **Jamshed Tarachand vs. Soonabai** (popularly known as the **Bai- Rojgar case**) and the latter but more famous case of **Sir Dinshaw Petit vs. Sir Jamshedji Jeejeebhoy** (popularly called the **Parsee Panchayat case**).

While it lasted, the Parsee Panchayat case blew up a controversy unparalleled in the annals of the community. The controversy was sparked off by the marriage in 1903 of Mr. R. D. Tata to a French lady in Paris. Mr. Tata, having brought his wife to Bombay, formally

admitted her into the Zoroastrian fold by the performance of the "Navjote" ceremony. He then underwent a marriage ceremony with his French wife according to the Zoroastrian rites and then declared that she had become a Parsee, professing the Zoroastrian faith, entitled to participate in its sacred ceremonies and entitled also to the right to access to all the Fire Temples. He further declared openly that on her death, Mrs. Tata would be entitled to have her body exposed in the Towers of Silence—a claim which our contemporary Parsees prone conveniently to abdicate.

The admission of a Christian convert to the faith and, what was more fatal, her proposed entry into the Fire Temples created an uproar in the entire community. Meetings were held, resolutions were passed, threats and violent consequences were communicated and it was unanimously declared at the meeting of the entire Anjuman that Mrs. Tata, not being born a Parsee, was not entitled to participate in the communal functions and did not have right of access to the Fire Temples, although she professed to have embraced the Zoroastrian faith.

Accordingly, a suit was filed on behalf of the lady, in the Bombay High Court, and since it involved many delicate points affecting the sensibilities of the Parsee community, Sir Lawrence Jenkins constituted a special Division Bench with Sir Dinsha as the senior Judge. The supporters of Mrs. Tata strained every nerve to secure her access to the Fire Temple and in the words of Justice Beaman "everything that money, talent and energy could have done for the converts has been done, far more than they could have done for themselves".

The hearing of the case lasted for several months and the leading Barristers who appeared for Mrs. Tata vehemently

argued that according to the doctrines and scriptures of the Zoroastrian faith and also according to the history, habits, customs and usage of the Parsees both in Persia and in India, proselytization or conversion to the religion was not only tolerated but enjoined by the faith itself. Rejecting these arguments Sir Dinsha observed :

"Zoroastrianism denotes a religion; Parsee denotes a community...I have not the smallest doubt that if the contingency of an alien being ever admitted into the religion had been present to the minds of the founders of the trust as being even most remotely possible, they would have made special provisions to exclude them...If the leaders of the Parsee community objected to even a Parsee corpse touched by Durvands being disposed of in the Towers of Silence, if they considered that the corpse of a Parsi was polluted by having a postmortem performed on it, or by even an inquest held on it, or by being brought from upcountry through Durvand Agency — how could they be expected to have contemplated a Durvand's body being disposed of in the Towers; for, no matter what five or ten thousand years ago the Zoroastrian religion laid down as to proselytization, their ideas since their advent into India had crystallized into the belief that a Durvand's touch, or even his gaze, was enough to defile a Parsi corpse, and if such a corpse is not allowed to be carried to the Towers for disposal, and is placed on a Chotra or an unused Tower, how could they be supposed to have contemplated the possibility of a Durvand corpse being carried to the Towers so zealously guarded from even the approach of a Durvand ?

A Durvand "Zoroastrian" was a being who never entered their thoughts.

The argument that in ancient Persian history there were known and recorded cases of conversion was successfully refuted by Sir Dinsha in language that may be quoted with profit:

"For centuries, the only people who in India professed the Zoroastrian religion were the members of the Parsi community born in the religion of their forefathers. No one had for twelve centuries ever made an attempt to convert persons professing other religions. Proselytising was wholly unknown amongst them. No one preached the religion or attempted to teach it to an alien. There was not an instance known either in modern or ancient times, of anybody but a Parsi who professed the Zoroastrian religion. The Zoroastrian religion was professed by the Parsis alone in India."

It was finally argued on behalf of Mrs. Tata that once having been subjected to the "Navjote" ceremony and having been made to wear the **Kusti** and the **Sudrah**, the convert automatically became a Zoroastrian and therefore a Parsee, and no further question arose. Rejecting this argument, Sir Dinshaw Davar observed:

"I confess this question has never presented any difficulty to my mind; a Zoroastrian is a person who professes the Zoroastrian religion. Supposing a Parsee Lady becomes a Christian and then marries a French-man; can it be said that she has become a French-

woman? And if she adopts Christianity and marries an Englishman does she ever become an Englishwoman?"

In the lengthy and elaborate judgment which is remarkable not only for the language employed, but for the principle of law enunciated, Justice Davar held that the Parsee Trusts can be utilised only by members of the Parsee community born of Parsee parents in India or the Zoroastrian immigrants from Persia or by children born of Parsee fathers and **not by converts.**

By this single judgment, the community has been successful not only in excluding undesirable opportunists and mercenaries from the use of its manifold trusts, but it has also preserved its distinct identity, its rich heritage and the natural traits for which it is renowned. This judgment was cited with approval, quoted and adopted by Lord Phillimore in the Privy Council's case of **Bella vs. Saklat** wherein the Privy Council refused to allow a daughter born of a Parsi mother by a Goanese father to have access to the Ran-goona Agiari.

Another case which made history was **Jamshed Tarachand vs. Soonabai** wherein Justice Davar overruled the previous decisions of Justice Jardine and held that a perpetual trust created for the annual Baj-Rojgar and Muktaad ceremonies was valid and enforceable as being an essential part of the Zoroastrian rites and traditions.

In 1887, Justice Jardine decided that all the Parsi trusts created for the performance of religious ceremonies and the

consecration of Nirangdin were invalid as being meant only as a consolidation for the living. The decision, although manifestly erroneous, was followed without exception in a large number of other cases, where the Court refused to recognise Parsi religious trusts.

When the matter came up before Justice Davar, he informed the counsel to prepare afresh as he would like to reconsider the validity of the Judgment and ascertain for himself the true significance and meaning of the ceremonies before he was required to implicitly follow Jardine's judgment. Accordingly a number of authorities were cited and placed for his consideration, quotation from the scriptures were extensively read, and evidence from many learned Dastooris was obtained. After considering this evidence, Justice Davar, on his own, refused to follow the previous judgment in words which have become classic.

"The course I thought fit to adopt in this case was not adopted without the most anxious consideration. I have carefully studied every line of the judgment of Mr. Justice Jardine. The more I have thought over the case, the more convinced I have felt that his determination is most evidently contrary to reason and is clearly contrary to the Divine Law as it prevails amongst the believers of the Zoroastrian tenets. It is a decision which to my mind is manifestly unjust."

"It is not easy to explain the true meaning of the Dathla ceremonies. Though a Parsi myself, it took me considerable time before I correctly could under-

stand the real meaning and nature of these ceremonies — their origin and effect and the true aim and object of the performance of ceremonies during the muktad days."

It required courage to overrule a series of decisions but Justice Davar in his lengthy judgment effectively pointed out that in all the preceding cases, the court was not adequately assisted on behalf of charity, since the heirs who appeared before the court were eager to destroy the religious trust and get the money for themselves.

Explaining the character and importance of Dathla ceremonies Sir Dnshaw said :—

"The Zoroastrian religion is a **revealed** religion. It was **revealed to Zarathustra by Ahura Mazda**, the Supreme Being who according to the scripture was the only self created being."

"The Farvardigan days form the most important festival in the Zoroastrian's calendar and the performance of the Muktad ceremonies is a religious duty imposed upon the Zoroastrians by the proved tenets of the religion they profess. The ceremonies themselves are acts of religious worship. They include worship, praise and adoration of the supreme Deity, and a thanks-giving for all his mercies. They contain petitions for benefits both temporal and spiritual for all Zoroastrians, for all holy and virtuous men of all other communities — and they comprise prayers for the well-being and long reign of the sovereign, for good Government by him, and for victory to him over all his enemies. The Muktad ceremonies

tend most unmistakably towards the advancement of the religion promulgated by the Prophet Zoroaster, and performance of these ceremonies is an act of Divine worship in its highest and truest sense".

In conclusion, Justice Davar relied on the classic passage of Lord Justice Fitz Gibbon in the case of **O'Hanlon vs. Logue** :—

"The fruitions of faith and the evidence of things not seen, is hidden from humanity. It is not within the powers of an earthly Tribunal to entertain whether these propositions are true".

Replying on the above passage Justice Davar observes :—

"If this is the belief of the community—and it is proved undoubtedly to be the belief of the Zoroastrian community—a secular judge is bound to accept that belief—it is not for him to sit in judgment on that belief—he has no right to interfere with the conscience of a donor who makes a gift in favour of what he believes to be in advancement of his religion and for the welfare of his community or of mankind, and say to him, "You shall not do it."

The importance of the judgment can be gauged easily if we reflect what would have happened to our ceremonies and religious institutions which have kept the flame of the faith alive, had all our endowments been thus vitiated.

Doubtlessly the learned judge would have shuddered to read in the columns of today's papers the theory recently

sought to be propounded that the Mukhtad ceremonies are of a recent origin, are superfluous, or do not form any integral part of the Zoroastrian faith—a theory propounded by self-acclaimed scholars of the community whose knowledge of our scriptures is limited to a few odd translations selected at random and quoted repetitiously.

Dinshaw Davar's legal career commenced in 1880 when he was called to the Bar from the Middle Temple. On returning from England, he commenced his practice in the local Police Courts and the Small Causes Court. He first came into prominence by his stout defence of Lokmanya Tilak, in what is known as the first Tilak Trial. Tilak was arrested on the charge of sedition and incitement. On two occasions he applied for bail pending trial, but the bail was refused and he was remanded in police custody. Davar was then briefed and a third application was made by him for a bail. After a forceful defence in which Davar urged that a bail could not be refused to an undertrial prisoner vindictively or as a measure of punishment, Davar succeeded in releasing his illustrious client on a bond of Rs. 50,000 which was readily produced.

The case made him famous and he then commenced practice in the High Court where he soon made his mark as an outstanding Barrister, a master of cross-examination and a lucid exponent of the civil law. He was appointed as a judge of the High Court on the death of Justice Budruddin Tyabji in August 1906 and thus became the first Parsee Judge of our High Court. On the Coronation of King

Edward VII in January 1901, Knighthood was conferred on him.

His work on the Bench was remarkable not only for his contribution to the then unstable sectors of civil law, but for his overriding zeal to eliminate technicalities and legal objections to ensure that humane justice was rendered to the litigants. His judicial career was distinguished by two outstanding qualities which made him popular on the Bench. The first was his endearing candour and the second was his over-whelming zeal to encourage and uplift the junior members of the Bar who needed the incentive to build up a legal career.

Of his candour, it is said that he was the most outspoken of his contemporaries. Mr. P. B. Vachha records that once when Counsel pompously described his client as a highly placed respectable gentleman holding a senior official position, Davar was provoked to retort :—"Respectable man of high position ! You think I do not know him ? Ask him if he was not a hack victoria driver only a short while ago !"

On his death the editors of the Bombay Law Reporter observed :

"He was a strong judge in the sense that he was never irresolute or waver-

ing. He was fearless in his criticisms of any iniquity that came to his notice, and he never shrank from giving expression to what he thought and judged. Practitioners before him are familiar how, with protruding eyes and stern demeanour, he expressed, in most scathing terms and sharp invectives, his disapproval of the conduct of a suitor or his witnesses or even his legal advisers. But there always lurked behind such expression of judicial condemnation a kindliness of heart, not to harm or injure the delinquent by taking any measures. No technicalities of procedure, no ordinary rules of evidence fettered him in his manifest determination to get at the truth in every matter. His judicial pronouncements..... bear the impress of practical good sense and reveal sound judicial insight".....

His memory is enshrined in the pages of the Law Reports, for to the uncoded branches of civil law he made a contribution which can be regarded as unique, but by his community his name will be remembered with reverence, as a great Parsee and a true Zoroastrian.

ALANKRYIA

COLOUR ADVISORS AND PAINT CONTRACTORS, 25,
PEDDER ROAD, BOMBAY-26.
PHONE- 367996



Readers of Parsiana

and all Zoroastrians staying away or
abroad wishing to offer

MACHI

to the Atashbehran or Agiari (of their
choice) in Bombay will please place their
orders with



Warden's Mysore (Pvt) Ltd.

378, GRANT ROAD, BOMBAY 7.

Our reputation is the guarantee of your
wish carried out religiously.

Machi value Rs. 11, 15, 21 onwards
plus Rs. 2/- for offering in Agiari
or
Rs. 3/- for offering in Atashbehran
as per our custom

THE HYMNS OF ATHRAVAN ZARATHUSHTRA

by

Jatindra Mohan Chatterji, M.A.

Available : Parsi Zoroastrian
Association, 1 Saklat Place,
Calcutta, 13 or from **Parsiana**
office, Bombay. price Rs. 25/-.

It is a monumental work of a
thousand pages by an already
famous author of The Ethical
Conceptions of the Gatha, Prisni-
Gatha, Gathas, Ramchandra and
Zarathushtra, etc.

= A work of labour and
dedication.

= A conjoint study of Avasta,
Sanskrit, Sufism. Every word
explained in detail, every idea
clarified.

= A "Magnum-Opus" (Dr.
Radhakrishnan).

A "Great work"

(Mahamahopadhyaya

Dr. Gopinath Kaviraj,
greatest living authority on
religions).

Recommended to every Parsi home
by Kakasaheb Kalekar.

150 pages of introduction — a
treat to read — an education in
itself.

Parsiana office sells this work on
no profit basis.

It is our pleasure to offer you
treasure.

Mysore Sugandhi Dhoop Factory

are manufacturers of
well-known brands of
AGARBATTIS

available everywhere
Office

Commercial Chambers
near Jakaria Musjid,

Bombay 3

Telephones } **321752**
 } **324584**

JEENA & COMPANY

**Travel, Clearing, Forwarding,
Warehousing Agents**

HEAD OFFICE:

10, VEER NARIMAN ROAD,
FORT, **BOMBAY-1.**

Tel. 258413 & 256942

BRANCHES AT

NEW DELHI & CALCUTTA

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.

a picture of success



PNB-CBI-53-68

"I bank with 'Central'. Why don't you? I started saving as a student and continued to do so as a working girl. Now as a career wife, I save all the more. My pass book? It is the story of my success — all in figures!"

You, too, can save. Start to-day. Call at the nearest branch of 'CENTRAL' and open a

- HOME SAVINGS ACCOUNT
- TERM DEPOSIT ACCOUNT
- RECURRING DEPOSIT ACCOUNT

REMEMBER, savings is a woman's privilege.
Banking with 'CENTRAL' is her pleasure.



THE
CENTRAL BANK
OF INDIA LTD.

Regd. Office: Mahatma Gandhi Rd., Bombay-1.

V. C. Patel — Chairman

where will that money go?



As a bank cashier he handles lots of money—other people's money—every day. It is their savings and he knows how much these savings mean to them. He too saves a part of his salary. He should know the value of savings.

His experience has, however, shown him that putting aside money is one thing, keeping it saved is a different matter... and that's where Life Insurance scores.

The money stays secure, it builds up through regularly continued savings... it is there to meet all the problems of the family man by covering risk—which no other form of saving provides.

Take a cue from the cashier. He has reposed his confidence in Life Insurance. Why not you?



**Life Insurance
Corporation of India**