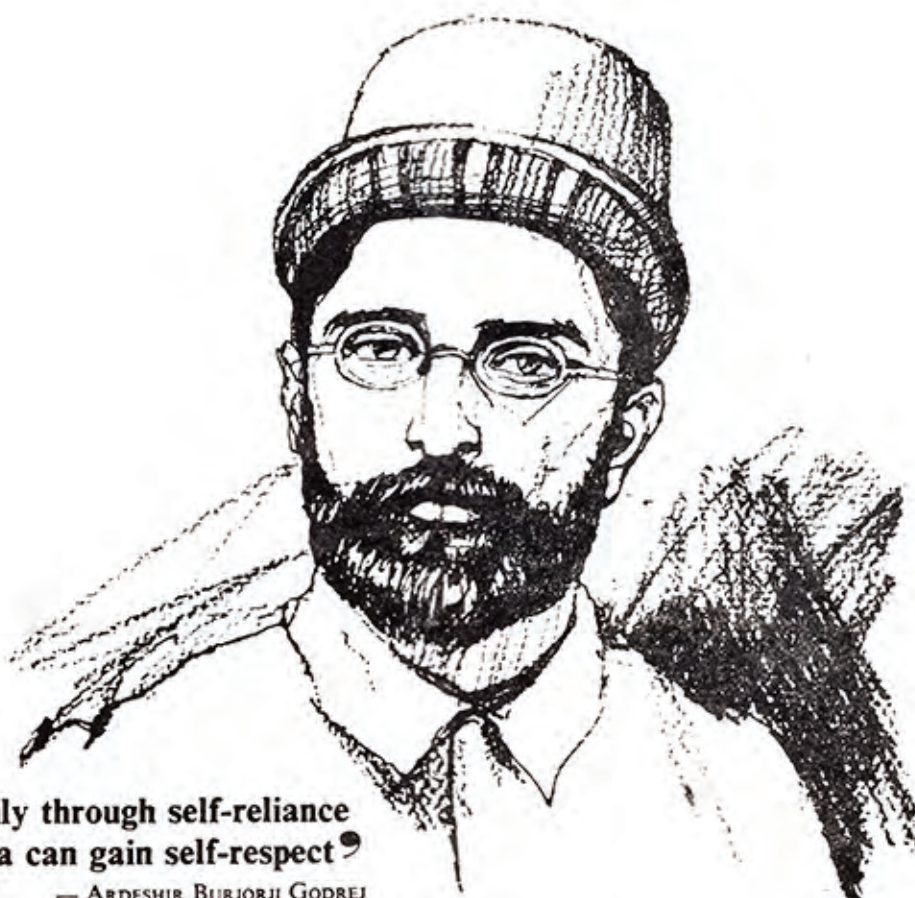


Pāṣāṇḍ

VOL. V No. 5
MARCH 1969

Price
50 Paise

new medixm for old wisdom



“It is only through self-reliance
that India can gain self-respect”

— ARDESHIR BURJORJI GODREJ
1868—1936

A PIONEER IN SWADESHI

૨ X ૨ પોશ્વિન પર
 ઉનાળામાં આપને ઠંડક આપવા માટે.
 પહેરવામાં અને વાપરવામાં સરળ
 "ટેરિન"/કોટનચુક્ત બાઉન્ડર પર.
 હળવી ઈશી કરવાની જરૂર પડે તેવી
 કરચલીચુક્ત સ્પાન્ડોસર્જીટ પોશ્વિન પર.
 સહને પરનંડે તેવી કિંમતમાં.
 સહુની અભિરુચિને સંતોષે તેવી ડિઝાઇનમાં.
 મરત ઉન્માદક રંગો. શાંત પ્રકુલિત રંગો.
 અને આછા કલાત્મક રંગો.

ઉપયોગી કાપડ પર
 મનમોહક પ્રિન્ટ્સ

TATA Textiles

Pārsiāne

VOL. V No. 5

MARCH 1969

<u>Contents :</u>	<u>Page</u>
EDITORIAL	3
The House that Godrej Built	5
Importance of Being Earnest by P. B. Warden	11
How to Greet by Sohrab K. H. Katrak (Karachi)	13
The Mobade : Magopaiti : the Magi the Iranian Priesthood by Mahyar Byramji Patel	14
Command Performance by Jamshid Cawasji Kartrak	21
Sohrab Ardeshir Bulsara	23
“ગુજરાતીયોનાં”	26
અંતરના અવવાણી	28
Meher Baba	30

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.

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.

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**

EDITORIAL

Parsiana wishes A HAPPY NAVROZ to all its subscribers, to all the Parsis wherever they be and to the Iranis of Bombay and Iran, 21st of March — the day of Equinox is the point of time for Nature to begin to blossom forth and is celebrated with great eclat in many parts of the world affected by this climatic change. "The nights are young" do not hold good any longer as the day dawns earlier leaving less and less time for lethargy except for the confirmed lazy lumps, who never see a day-break. Witnessing a day-break is a healthy introduction into life and the school of Psychotherapy conducted by Late Dr. Alfred Adler made it incumbent upon every patient to rise earlier than he or she was wont to. He used this technique as the most important weapon in psychotherapy of his **INDIVIDUAL PSYCHOLOGY** as it marks the formation of a new habit in place of the old. That, indeed is the basis and the function of all psychotherapy to make the patient live anew and enjoy the change and make use of the change for expanding life. Day-break is received with reverence by the Zoroastrian faith, which offers it the **HOSH-BAUM** prayer. The name of the prayer is self-explanatory. Hosh is awareness and **BAUM** is **BAMDAD** — early morning and suggests the exuberance of awareness as life begins a new day. The range of Hoshbaum prayer is 45 minutes before sun-rise and 45 minutes after sun rise i.e. from the "twilights of the Gods" to the complete conquest of Bushiyas Dev, the Devil of Sloth. Mr. Sohrab Godrej in the meeting held to commemorate the birth-centenary of Seth Ardeshir Godrej advised the Parsi youths to shake off sloth and get busy (at least active) to enable them to solve their own problems and those of the community. We are not singled out for unsolved problems. Every community in the country has its heap of problems. But we have some handicaps of small number and some advantages also.

Some time back I visited a Hindu family. That was my first professional visit to them. The family looked prosperous. It was 10 p.m. Everything was all right and we sat down to talk, awaiting drinks. A gentleman asked me Doc ! What can you do with your 1000,000. I retorted : What do you do with your millions ? He was discreet. He evaded direct reply and said our problems are colossal. I said yes ! We realised it and what we did was pioneering in almost every field in India for you, but we could not complete the tasks ourselves for lack of numbers. You step in and supply numbers. We have supplied quality and will continue to do so if by the weight of your number you could remove the wedge of "N" from Democracy that makes it Demo-N-cracy of licensing, nepotism, favouritism, obstructionism and such points of vantage which larger number can reach out for by longer string-pulling.

Yesterday I attended a lecture by Mr. Fariburz Nariman on Fredrick Nietzsche and Zarathushtra's Teachings. It was a treat to hear a learned lecturer, spell-bound for 87 minutes, in which he showed in unmistakable manner the emphasis which Nietzsche put on quality of man as Zarathushtra did. Mr. Nariman has kindly consented to initiate me into his Nitzschean outlook and that will appear in Parsiana hereafter.

Incidentally, the reference to our small number a non-Parsi young lady asked me cynically, "Now how many Parsis?" I said "one less". Behind my mind was Sir H. P. Mody who had passed away just when this issue of Parsiana had gone into press. When I said "One less" — I meant one less "quality-man".

When we shall consider the bitterness of Netzsche against non-quality men and women, who can and do play havoc we shall speak of the sweet surrender, of a stern quality life, to the serenity of Eternity.

Readers of Parsiana

and all Zoroastrians staying away or
abroad wishing to offer

MACHI

to the Atashbehrām 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 Atashbehrām
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, Prisi-
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 Kalelkar.

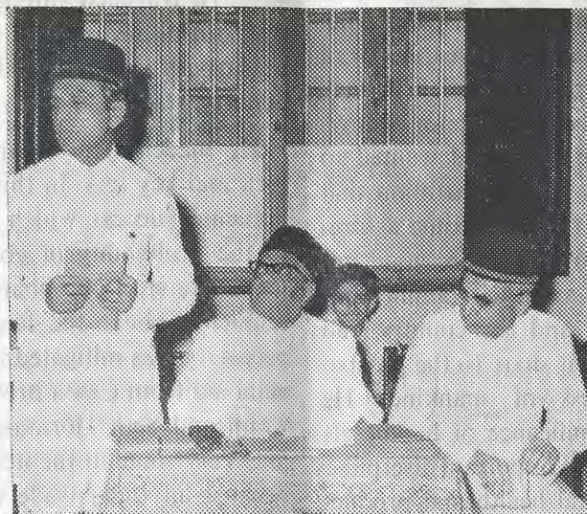
150 pages of introduction — a
treat to read — an education in
itself.

Parsiana office sells this work on
no profit basis.

It is our pleasure to offer you
treasure.

The House that Godrej Built

SETH ARDESHIR BURJORJI GODREJ (1868 — 1936.)



Mr. Sohrab Godrej, Mr. M. Mistry & Dr. Burjor Godrej
(Chairman)

The Parsis on the soil of India have been described in three respectful words — શૂરા, વીરા, ધીરા — Shoorā Veerā, Dheera — meaning the BRAVE, THE MANLY and THE TOLERANT, because this race has successfully negotiated all the many vicissitudes of the individuals themselves and of the land they live in for over a millenium. They have shared the brunt of natural calamities, fought arm in arm against the enemies of the country, unflinchingly parted with their resources and their gains for the common good and in whatever conditions and situations they have been tried and tested they have never been found wanting. They have laid down their lives in the defence of the country and with the true patience and tolerant resignation have

shown their power of endurance with necessary presence of mind to serve their end of a life of enterprise. As in suffering so in the struggle for emancipation from foreign bondage though the burden was heavy the yoke was light for their spirit of adventure. In the struggle of life though many have fought and many have fallen, unknown, unwept and unsung, neither their spirit nor their flesh was weak. One amongst the type described above was Ardeshir Burjorji Godrej whose birth centenary is celebrated now at several places in India as one of its patriotic, religious, virtuous, charitable Industrialists. This year celebrates the birth centenaries of Mahatma Gandhi, with whom Ardeshir had close contact because of the Common outlook on life and also of

Mirza Ghalib, a dreamer poet intoxicated with the spirit of Divine Love and the wisdom to use it to patriotic end.

Ardeshir Godrej died on 10th January 1936 (Roj Spendarmad Amesasband, Mah Amardad Amesasband Y.Z. year 1305) at the age of 68 years. Lord Baden Powell, the promoter and the promulgator of Boys Scout movement in the world wanted to impress upon every rising generation that if youth could learn to value time as precious they could do a lot more good not only to themselves and their families but also to the people and the country and could contribute their share to the prosperity and the progress of mankind. He emphasised the significance of handicraft and manual labour as important disciplines for promoting mental health and producing items of daily needs for welfare of people. Ardeshir read this in his boyhood and his Ashnide Kherad (Innate Intelligence) got the right spur which goaded him on to a richer and fuller life. He set his heart on lessening poverty and widening the range of honest living in a world of industrialised labour as a patriotic measure. His was the age when Mahatma Gandhi had set the ball of "Boycott" of foreign goods rolling and Ardeshir decided to accept the challenge of the time. He realised that true patriotism lay in establishing a variety of industries to promote prosperity in the country as the first step to true progress. It was the good fortune of Ardeshir that the moment he got this inspiration he took it as the will of God and set out to put it in action. It was 1893 and he was just 25 years of age and had taken his B.A. Degree and was studying Law. With the avowed purpose of learn-

ing the art and the science of manufacturing he worked hard, used his intelligence, acquired necessary knowledge and information and accepted that career as his life plan. He travelled abroad and studied manufacturing techniques, and after acquiring experience returned to his native country.

He made a start with manufacturing lock and key sets. In this line he got phenomenal success which opened his eyes to the probability of going in for bigger items like steel cup-boards and safes. His diffidence about the large capital outlay necessary was mitigated by the ready financial aid from Cama brothers, Seth Mehrwanji and Seth Hormusji Muncherji Cama. Very soon all the items manufactured became all India trade commodities, because Godrej was a man of principles and implicitly maintained high business morale, never sacrificing quality for more profits. To cope with more work he took his friend Mr. F. R. Boyce with him and established Messrs Godrej and Boyce Manufacturing Co. Ardeshir had to his credit forty patented items of industrial utility.

To prove the high standard of Swadeshi manufacture he threw a challenge to the then Government of India. Godrej safes were thrown into fire along with other safes of foreign manufacture. Godrej's turned out to be the only safe which gave complete protection to the contents. This was a noteable triumph of Swadeshi movement.

Godrej concern also started a soap making factory which too is a flourishing industry located at Delisle Road, Bombay. Their G.11 is a specific antiseptic which

has made their Cinthol soap one of their fast moving items along with other toilet preparations containing G.11.

According to the teachings of our Prophet Zarathushtra agriculture was a very noble labour. In a nutshell "He who sows a seed sows righteousness" was his teaching. Side by side with his industries Seth Ardeshir started an experimental farm admeasuring about 500 acres in Nasik district. Under his own supervision grapes were grown on a large scale, other products like grain and rice were also cultivated. This farm turned out to be a very valuable estate. Ardeshir donated it to the Parsi Punchayet to use its income for training our men in agriculture and for other welfare activities of the Community. To develop this as a model farm he had set up a dispensary for relief work and a school for the education of the children of his farm. In all his sources of earnings humane element was put in as his altruism in action. The Parsi youth did not take to agriculture. The farm was disposed of and from its proceeds a printing press was bought.

Godrej Memorial Press at Tardeo, Bombay, run by the Parsee Punchayet Trustees is thus an indirect munificence of Ardeshir. It also houses an envelop making unit. Both together are giving employment to a number of Parsis and non-Parsis. Parsiana is printed in Godrej Memorial press. The press is overloaded for its present capacity for output. Its expansion is long overdue and fortunately is in the offing.

During the first World War his factories made emergency defence items.

Godrej factory at Lalbaug (Bombay) being insufficient for his expanding industries Ardeshir Godrej purchased extensive

areas in Vikhroli about 20 miles from Bombay. The land was barren and a few villages in and around looked deserted. Ardeshir erected a new factory there and now Vikhroli is a self-contained, well laid-out township, humming with teeming population of workers — almost all of them housed in the adjoining Godrej Colony. The colony has come up recently as the Monument in the concrete commemorating the master plan of the master mind; brought to fruition by his worthy successors. Mr. Pirojshah Burjorji Godrej the brother of Late Ardeshir Godrej, is officially the present Senior Controller of Godrej establishments. He with his three સુપુત્ર સુપુત્ર (well-bred good sons) Sohrab, Burjor and Naval and with Adi, grandson of Late Ardeshir constitute the contemporaneous coterie of talents behind the present day expansions.

Godrej family is not unmindful of the needs of our community members living in the lesser towns and villages. To commemorate the birth-centenary of Ardeshir a munificent donation of Rs. 150,000 is given for establishing a Technical Arts Institute in Golvad (Gujarat). It was declared open by Mr. Cooverji Bhabha in February 1969. This will train students in technical arts and will work along with Bai Dhunbaiji Hakim Rural Boys Home and Girls Home. Mr. Bhabha has set up a wing for its extension in the name of his deceased sister Jali, who was a social worker very feelingly remembered by all whom she helped and all who need her.

After his B. A. degree Ardeshir went ahead from Lawyer to Lockist and thence to one of the foremost industrialists. The present range of manufacturers extends

from soap and toiletry to domestic, hospital and office steel furniture, filing cabinets, typewriters and frigidaires, steel windows and doors, locks, cash-boxes, safes to safe-deposit vaults. This wide range gets them a good deal of money, which they know how sanely to spend. They are reported to have established a Charity Trust of Rs. 7,500,000. This is the famous House of Godrej.

Mrs. Tehmina Joshi, a sister of Late Ardeshir Godrej described the home life of Ardeshir as simple, clean, idealistic and didactic. He had lofty idealism of Swadeshi and his deep contact with Gandhiji, whom he looked upon as a coming man for salvation of the country confirmed his convictions of Swadeshi, Nationalism and Freedom. Both never believed that the end justifies the means and as a true Zoroastrian he upheld Asha ! righteousness and uprightness as principles never to be deviated from in life. He not only lived his own way but instilled nationalism and patriotism in the heart of his younger sister and brother and he instilled goodness and truthfulness by example than by precept. Bai Tehmina accompanied Ardeshir on a trip to Europe. While visiting a Biscuit Factory in London they were shown a big godown full of biscuit tins ready for export. The usher informed the visitors with pride that all that lot will go to India. To his surprise he got a retort that raw material was taken away cheap from India and returned as costly biscuits, which only a very few could afford to purchase. When India will secure its freedom these godown will remain full.

Mrs. Tehmina Joshi is 82 years of age (younger by 18 years to Ardeshir) in the year of his birth centenary. Tehmina also

narrated some incidents from the life of the father and the grandfather of Ardeshir, Pirojshah and herself. The strain underlying the life of Godrej family was diligence, as a habit and rectitude as discipline. These ancestors also by diligence and rectitude had made good in property and building industries and left behind them Rs. 400,000, a huge sum in those days of uninflated economy.

It is seldom that ancestry and lineage are both prosperous because money has a softening effect on character and keeping the softening effect at bay is an unmistakeable sign of proper home training in which the younger immitate the elders. We wish the Godrej family to pass on this traditional trait and live and thrive to teach the younger generation of our community to throw off the yoke of sloth from their lives. Sloth is an Anglo-saxon word meaning slow — "slow-motion-picture" like acting and slow succession of images and ideas in thinking characterise sloth. By looking to the example of Late Ardeshir Godrej and reversing the above processes if they be there in our lives we shall be really giving tribute to the memory of the deceased, as advised by Mr. Sohrab Godrej in his address to the meeting.

To commemorate the Birth-centenary of Ardeshir a meeting was held under the auspices of Dadar Jashan Committee. The original name of the Committee was comprehensive and descriptive of its purpose and was called Jashan Committee (or commemorating and appreciating the lite work of eminent Zoroastrians who were conspicuous by their deeds. Ardeshir was.

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)

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

Hygienically wholesome diet

Opportunity for out-door sports

Open-air games

Care of health

Building of character along

with sound education

The late Sheth P. N. Mehta's Munificence

**HAS MADE BOYS' TOWN A MONUMENTAL EDUCATIONAL
INSTITUTION OF REPUTE.**

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

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

Importance of Being Earnest

by

P. B. WARDEN



Lady Hirabai Cowasji Jehangir is here shown some important old book in First Dastur Meherji Rana Library (Navsari) with recommendation for its micro-film reproduction. Around her discussing the issue are Ervad Dr. Karkhanawalla, Dasturji Meherji Rana, and Messrs. Jamshedji Desai, Dossabhai Desai and Hormuzdiar Chocksey and others.

Need for the preservation of our ancient books and manuscripts has reached a stage of urgent necessity and earnest exercise of our minds. We have thought of it. We are thinking of it. We have wavered over it. In the above picture we are now looking at it. It appears we are earnest about it. Importance of being earnest has perhaps dawned on us — We welcome the idea and will overcome the long lasting lethargy and put things right. The task is to be seriously considered and equally seriously undertaken. But is it going to be one more task added to the staff of the Parsi Panchayet ? Then I will have no compunction in recalling the memories of Erasmus's satire *The Praise of Folly* which he used as a weapon of re-

form. Erasmus castigated the Catholic Church as he was conscious of its folly but nevertheless remained true to it.

Indeed the task will have to be entrusted to somebody and supervised by somebody else who too will have to be a "SOMEBODY"; otherwise we may obtain an imposing looking, super-structure without ladder to climb or a rope to descend.

The proposed task of preserving ancient manuscripts and old works of our religious lore in the form of Records by Micro-films of the originals is a laudable object. Things which are looking woe-begone will have a new lease of life. Each slice of 35 m.m. film will have to be pro-

jected on a screen every time a student or a scholar desires to study the work. Every piece will have to be collected and packed in serial order in a carton little bigger than an ordinary cigarette carton to hold a hundred micro-films. Cost too is negligible about 50 paise per page and photograph of each page of the size of 5" x 4" should not cost more than Rs. 2/- each. In the west micro-film is a common and convenient method where its camera, development and projector can all be bought across the counter. Certain newspapers like London Times, Tokyo Daily and other big papers do preserve their copies in micro-films to spare space which is so costly in big cities — not only that but they run a news service by intercontinental exchange of micro-films flying them across to a number of countries outside.

We are always harping on the point that our valuable ancient literature was destroyed by the Arab hordes. It is partly true and partly untrue. Upto three hundred years after the Arab conquest of Iran all the twentyone Nasks were available to the then scholars. In ninth century A.D. Dastur Adarfrenbug Farrokzadeh began writing Dinkard in Pahlavi and his unfinished work was completed by Dastur Adarbad Hamideh during the end of the ninth century A.D. As the authors of Dinkard state they could not find Vashtag Nask but Nadar Nask was preserved intact in Avesta. Since these authors have given Pahlavi versions of all the Nasks in the eighth and the ninth books of Dinkard — obviously all except Vashtag Nask were available to the authors in the ninth century. Heavy losses really occurred and continued to occur after that time.

The greatest destroyer of our ancient lore, however was apathy. In a casual talk Mr. Sapur Desai informed me that he found several good books on our literature with curb-side booksellers and junk shops. That is the experience also of Dasturji Nowroz Minocher-Homji and myself. This is particularly true of works in Gujarati by our scholars, who have done so much to revive interest in our religion in the 19th Century and thereafter. The pity of it all is that when the senior of the family dies all his belongings (except the lucrative ones) are sold out to junk men. This is the apathy that must have worked havoc with our ancestors — many of whom gradually later got converted to Islam, some became panicky lest the fanatics of the ruling class may detect them and the rest became apathetic and did not care one way or the other.

The world has now emerged civilized and all over the world side by side with scientific knowledge there is "Information Explosion" and intense craving for the Wisdom of the Past. In the world every ten years the storehouse of information is doubled and includes old and new knowledge — isolated or synthesised. Our duty to our old wisdom is obvious.

Besides minute micro-films other methods of photographic reproduction are also available now. The cost of the instrument is Rs. 8000/- readily available in Bombay, and that should also be considered as the direct reproductions are of the size of original manuscript or can be reduced or enlarged at will, according to our need. Pages from two or three books can be put side by side and photographically reproduced and bound in volumes, which can be sent anywhere for ardent student or scholar for reading directly. Let good work get started.

HOW TO GREET

SOHRAB K. H. KATRAK (Karachi)

It will be of interest to numerous readers of your valued paper to note different words used at parting by people of various countries. They all have the undertone of Faith in anticipating happiness and Trust in God.

English: "Good-Bye". "God be with you."

Persians: "Khuda hafiz" — "All your days Heaven keep you."

Egyptians: "Lailatak said" — "Happy night to you."

Arabs: "Salaam Aleikum" — "Peace be with you."

Italians "Adio" — "To God I give you, since alas — I go. "Ora d'partenza."

German: "Auf wiedersehen" — "Till we meet again."

Spaniards: "Hasta la vista" — "Till we meet again."

"Vaya con Dios" — "Go thy ways with God."

French: "Bon soir, mais sans adieu" — "Good night, I commend you to God."

Sanskrit: "Swagatam" — "Happy Return for Welcome".

India : Namaste — I bow to you

In Zoroastrian scriptures the word comes as Nemsate
— as "nemsate Atash Mazdao" — I bow down to you.

Oh Holy Fire ! because of the Divine in you.

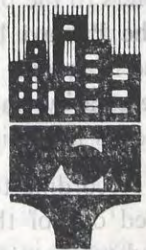
China / Russia: Some pretty gentle wish to charm away the sorrow.

Japanese: "Sayonara" — "Since it must be so."

ALANKRYIA

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

PHONE- 367996



The Mobade: Magopaiti: the Magi the Iranian Priesthood

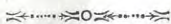
by

MAHYAR BYRAMJI PATEL

"He who preaches a Vicarious Salvation is a liar; He who believes in it is a fool; He who seeks it is a thief; He who claims to confer it is a fraud; But he who entirely rejects it as an outrageous blasphemy against the great and immutable Moral Law which righteously upholds and sustains all Creation, both Material as well as Spiritual, in a just and perfect blance, alone is Enlightened, Holy and Righteous, and is because o fit acknowledged to be fully worthy of Divine Grace and Final Redemption!"

"YUZHEM MAZDA FRAKHSHNENE MAZOI MAGAI A PAITI-ZANATA!"

"Do Thou, O ! Mazda, grant Enlightenment upon this mighty Congregation!"



THE **MAGI** of the Hebrew Bible corresponds to the **Magoi** of the Greek Bible and the **Majus** of the Koran. The **Maghavan** belongs to the Indo-Iranian period, and in the Rig-Veda, Indra, in his capacity as the head of the congregation of the Daevas is called a Maghavan. The Avesta does not recognise the term Magi, but consistently throughout the literature refers to the priest-class as the Athravans. **The Pahlavi literature refers to them as the Magopat. The Gathic Maga does not necessarily imply priest-class, but only means a dignified congregation.**

According to Herodotus, the Magi formed one of the six tribes of the Medes, and represented their priesthood.

After the overthrow of the Assyrian Empire in Iran by the Medes, five Median Kings, namely phraortes, Deioces, phraortes II, Cyaxares and Astyages ruled over their short-lived Empire. **Mandane, the daughter of the last Median King, Astyages was married to Cambyses, a Persian. Their son, Cyrus, arose to overthrow the Median Empire of his maternal grandfather Astyages, and th eannexing the two Empires of Persia and Media, established the domination of the Great Persian Empire of Achaemenian fame in 550 B.C., thus, for the first time bringing all Iran under a common mighty flag.**

However, the conflict between the Persian and the Medes continued for a considerable period. When Cambyses, the

son of Cyrus was informed of the usurpation of the Persian Throne by the Median Magus Gaumata, who had falsely proclaimed himself to be Smerdis (the brother of Cambyses, whom Cambyses had already slain,) Cambyses exhorted the people from his death-bed, that they should never let the Persian Crown pass away into the hands of the Median Magi, but that they should recover it for the Persians at all costs. So bitter was the hatred of the Persians for the Medes, that Gobryas, one of the seven loyal Persian Noblemen, urged Darius to strike at the heart of Gaumata, the Magian Usurper, even if during the struggle, the sword had to penetrate through his own body. The day on which Darius thus destroyed the Magian Gaumata, was turned into a National annual event, celebrated throughout Iran as the **Magophonia**, and on that particular day, every year, none of the Magi would dare step out of the safety of their homes.

Darius thus regained the Iranian Throne for the Persians from the Medes, but the **Persians having no priest-class of their own, gradually allowed the Median Magi**, who were well-established in the arts of priest-crafts, to guide them in religious and spiritual matters. In the course of time, the Persians became reconciled with the Medes, and elevated their priesthood, the Magi, to a position of great spiritual and religious eminence behind their temporal thrones. Thus, the Magi arose to attain great power behind the Persian Crown, and even after the tragic downfall of the Mighty Persian Empire, continued to exert great influence in the religious and spiritual affairs of the Persians, and upto

this day as their Mobades, perform all the sacerdotal functions of their descendants, the modern Parsees.

When all the Iranians accepted the Magi as their priests, some far-reaching changes were introduced into the pristine religion of Zarathushtra. Zarathushtra was always the untiring resolute advocate of Monotheism, whilst the Magi were Nature-Worshippers. The pure Mazda-Yasna of Zarathushtra is in a way irreconcilable with the Yazata-Yasna of the Magi, for Yazata-Yasna smack of the Daeva-Yasna, decried by the Prophet in the Gathas, convertly re-introduced into his religion. Later Avesta entirely the work of the Magi, who have introduced them the Gathic religion of Love for Ahura-Mazda has been converted into a religion of Fear of the Devil in the Later Avesta.

The Magi were at different times looked upon as the practitioners of either celibacy, or of the next-of-kin marriages. Both these practices never found any favour with the Mazda-Worshippers. As Ervad Sheriarji Bharucha rightly points out, in the Gathas, Zarathushtra admonishes the Maghavadans for advocating the celibate way of life. Zarathushtra himself practiced and advocated the Family-Life for his own followers.

The Later Avesta reveals, and contemporary historians affirm that the Magi were well-skilled in the art of animal sacrifices. No allegorical interpretations of these act may be implied to these passages. The actual performances have been witnessed by contemporary historians. Even the Avesta passages are careful enough to

avoid mentioning Zarathushtra taking part in any of these acts, and whilst all the others offer the sacrifices of actual beasts, Zarathushtra is carefully depicted as offering the sacrifices of holy thoughts, words and deeds. **The only beast to be sacrificed, according to Holy Zarathushtra has always been the beast within ourselves.**

Whilst Zarathushtra goes down on his knees in adoration of Ahura-Mazda, in the Gathas, and admonishes his followers, that they should never worship any other but Him Alone, the Magi offer their worship to innumerable Spiritual Beings, and go to the lengths of depicting Ahura-Mazda Himself as bending His Knees before some of these Spiritual Beings, and imploring them for their help. This is perhaps the greatest humiliation inflicted upon Ahura-Mazda, the Most-Adorable-One, by the Magi, in the passages of the Later Avesta.

Zarathushtra believed in the Omnipotent Power of Ahura-Mazda, whilst the Magi became well-known for their magical arts. Zarathushtra has condemned these magicians' practices, as he has scorned the worship of fairies and other super-natural beings. Word magic as art refers to the Magi. Side by side with magical rites, the Magi practiced Oneiromancy (predictions by dreams), Astrology, the Haoma drinking ceremonies, the Mithraic rites, Ritualism and Secret Mysticism, all of which Zarathushtra either pointedly ignored or condemned. The Magi believed in the malignity of planets and mountains, whilst Zarathushtra climbed the highest mountains, gazed upon

the celestial orbs, and lost himself in deep contemplation there, till he obtained a vision of his Beloved Ahura-Mazda Himself in all His Glory, and learned from Him all the secrets of Life. Thus whilst Zarathushtra attuned himself to Nature, he worshipped Ahura-Mazda Alone. The Magi, on the contrary, though accepting the belief in Ahura-Mazda, were more worshippers of Nature.

The Later Avesta of the Magi, without adding anything to the ethical value of the Gathas of Zarathushtra, have unwittingly detracted much from their high ideals.

Spiritual, ethical and psychological ideas in the Gathas have been concretized in the Later Avesta. The Magi alone are responsible for belief in actual locations of Heavens, Hells, and Purgatories. The Gathas merely reveal them to be conditions of the departed souls.

Being followers of Nature, instead of Nature's God, the Magi became Masters of Ceremonies. They introduced Gao-maeza (Taro) into the ritual. Thus, gradually, Magi ceremonials have supplanted the ethical and spiritual values of Zarathushtra's Religion. The ceremonials have consequently given rise to the Holy Spells. The Manthra Spentas of Zarathushtra were the Holy Inspired utterances of the Beloved Prophet, which for the Magi became Magical Holy Spells and Chants. All these differences between the pristine religion of the Gathas and the accretions of the Later Avesta and Pahlavi quite clearly point out that Zarathushtra himself was not, could never have

been a Magus himself. The tenets of Zarathushtra are as distinct from those of the Magi

One more element the Magi introduced into the religious practice was the custom of exposing the dead to the devouring birds and beasts, and to the rays of the powerful suns. The ancient Persians used to apply wax to their dead, and buried them. They used to construct many-tiered graves, and laid their dead in the top-most part. **They never allowed their dead to be devoured by the flames, nor permitted them to be carried to the waters. Accordingly when the morbidly Cambyses, son of Cyrus, entered into Egypt in triumph, and ordered the mummified body of their Pharaoh Amasis to be opened up, and the corpse to be consigned to the flames, he socked and disgusted the conquered Egyptians no less than he did the Persians.** Herodotus informs us that when the Magi introduced the custom of exposing the dead to the Persians, they did not at first take willingly to the new practice, but even those that did so, took to it very gradually and furtively, in order not to shock their neighbours. It took a very long time for the Persians to take up to the new practice in general.

Nevertheless, all that the Magi teach us need not necessarily be regarded as either wrong or un-Zarathushtrian. The Dakhmas, where the bodies of the Zarathushtrians are now-a-days exposed, might not have been the mode in which the ancient Persians disposed of their dead. They might not be Zarathushtrian, but then, they are neither un-Zarathushtrian, in as much as they do not vio-

late any precept of the Prophet, and they have besides, acquired the sanction of countless ages. Rather than do away with the Dakhmas on flimsy grounds, it would be much wiser to improve the same method, in case any objectionable matters come to light about them. It would be most unwise to create a schism within the community on matters which the Prophet hardly considered worthwhile to speculate upon. The leaders of the community should zealously guard the sanctity of ancient usages, and protect them from violations. They should also with equal conscience take care to root out any customs or beliefs that go contrary to the teachings of the Prophet. It might be pointed out here that the Avesta term for the place where the dead are to be exposed is not here that the Avesta term for the place the Dakhma, which in reality refers to the enclosed grave, which the Avesta the Condemns, but is actually called the 'Barezishtgatu', the 'Balestagas' of Pahlavi, and the 'Bulandtar Gah' of Pazend Persian. Hence, the proper term for the place where the dead are exposed is not (Lofty Place).

Similarly, the Magi introduced belief in the Manthra Spentas as powerful Holy Spells of incantations. They are undoubtedly a distinct facet of the priest-class, and yet, the efficacy of certain Holy Spells like the 'Ahunaver' (Yatha Ahu 'Vairyo'), the 'Ashem-Vohu', the 'Yenghe-Hatam' and the 'Airyaema-Ishyo', perhaps along with a few others, is unquestionably undisputable. Those who employ them have found them extremely potent.

Likewise, the performances of certain ceremonies like the Navjote ceremony, with the consequent wearing of the Sudreh-Kusti (Emblems of the highest purity); the Wedding ceremony, with their attendant vows of love, fidelity and mutual tolerance and respect; the Death ceremony, with the chanting of the Holy Prophet's own Ahunavaiti Gatha during the Gah-Sarna; the Jashans, and such other gatherings, might not be absolute essentials from the strictly Zarathushtrian Religious point of view, but they serve admirably and excellently from the traditional and communal view-point, and are indispensable as cementing forces within the community, and these should never be allowed to be tampered with, or rejected, from a false or lop-sided judgement of their proper values. By all means, where un-Zarathushtrian elements have crept in, there should be a careful weeding-out, but the rest should be left severely alone in the interest and well-being of the interest and well-being of the community. **The Rationalists should learn to respect the claims of the Devotionalists.** Even the late Dasturji Dr. Maneckji Nusserwanji Dhalla, of revered memory, eminent rationalist that he was, never recommended the actual practice of any of his religious reforms against the wishes of a reluctant community, and always sacrificed his own views, rather than distress the community at large. The performances of all the above-mentioned rituals and ceremonies are the injunctions of the Magi, and they serve useful and excellent causes, whilst producing very desirable results.

Dr. Dhalla's autobiography, 'Ek Atmakatha' is that excellent book which would act as an eye-opener to many that scorn the priesthood. Today, the revered Mobades (Maghopaiti, Maghava, Mobade) give a right lead in bringing to light the excellence of the Gathas, and the noble efforts of some of the Dasturs like the well and justly admired Dasturji Saheb Naoruz Minocherhomji one of the esteemed members on the Advisory Board of Parsiana deserve special mention and honour for the good work being carried out in this particularly important field. The voluminous output of Dr. Dhalla and Dasturji Khurshed Daboo are byword in the field of Zarathushtrian Religious Education. We are proud of the noble band of these priests who illumine us by their spotless lives, deep learning, utter simplicity, and above all their love and zeal to guide and help those that knock at their doors for spiritual nourishment and intellectual manna.

However, there are some who are asserting that the Gathas contain the same and identical message as the Later Avesta. Even the most cursory glance at the two widely differing scriptures will at once reveal to the impartial and discriminating mind that the Gathas are un-Avesta is mundane, almost to the point lifting and sublime, whilst the Later of being quite un-Zarathushtrian in parts. No book written by the greatest adversaries of our Noble and Ethical Faith have done a greater disservice to the cause of our True and Eternal, Ethical and Spiritual Daena, as some of the books written by our own Magi in their Later Avesta and Pahlavi works. It is these

books that have rased a host of scorn and ridicule from the bitterest foes of our Religion, and led men like Dr. Wilson and others like him to try to hold up our Religion to ridicule and contempt. It is because of some of the contents of the Later Avesta, that the eminent Dr. Moulton raises a query, and asks the Parsees to reconsider their verdict against Alexander the Great, and stopping the imprecations against him, reconsider **the Dakhma, but the Bulandtar Gah.** whether it would not be more proper to bless him for having destroyed the accretions of the Later Avesta, that had gathered around and dimmed the purity of the inspring Gathas!

The Magi must be made aware of their true functions as contained in their own sacred books. Amongst its many merits and demerits, the Vendidad contains some excellent advice on the real quality of the priests. Let them follow that advice.

Then, there are also some learned members of the community who decry the present priesthood unnecessarily. Let

them also be told that whilst it is the lesser part of the clever man to point out that which is wrong, it is the greatest part of the wiser one to point out that which is right. Rather than being falsely by attacking wrong knowledge, let a proper start be made by imparting that which is right. That, shall itself right the wrong. In the Gathas, Zarathushtra clearly emphasizes that each man will have to find out the right course for himself, and then follow it conscientiously. Let the Magi first absorb the true wisdom of Zarathushtra so that they might correctly impart it to those that thirst for it. **Paucity of Religious Literature of the Zarathushtrians is the idle and common excuse of the lethargic.** Let the Magi stir themselves to rectify this, and point out that there is more to be read and studied and assimilated than there is sufficient time to do it all in. It is by fulfilling the aspiring needs of their followers that they themselves shall find their own deserved fulfilment of their high calling.

K. BOMANJI & SONS

Dealer in Sandalwood and Sandalwood Oil, etc.

DADYSETH AGIARY

DR. DADABHAI NAOROJI ROAD, FORT,

BOMBAY-1,

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 Khoodae, Jasame Avanghe Mazda, Niran-gi Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardvi Sur Nayaish, Atash Nyaish, Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh 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

Ested. 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

Fanbazar, 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.

Command Performance

by

JAMSHID CAWASJI KATRAK

No doubt, there is awakening in Iran at present, not only among the enlightened public, but also among government officials, regarding the civilization and culture of Ancient Iran. His Imperial Majesty Shanshah Aryameher has promulgated the order for the preservation of ancient monuments with admonition to the nation to practise Humata, Hukhta and Huvarashta — the TRIPOD of its ancient civilization and culture. Interest in this subject by Iranian scholars, is shown through publication of books and articles and broadcasting radio talks. The World Congress of Iranologists held at Tehran in September 1966 is the instance of this fervour. 125 delegates from the world, and 100 from Iran itself were invited by the government of Iran. All participated to gather materials for the compilation of a comprehensive history of Iran in several volumes, and to discuss and make suggestions thereon.

Recently Kasam Masindi, the editor of the daily newspaper of Tehran, "Post e Teheran", made a television radio broadcast regarding the civilization and culture of Ancient Iran. It is published as a leading article by the editor in the issue of Thursday 7th of Sheherevar Mah 1347 (29th August 1968) of this paper.

I give below its translation.

Civilization and Culture of Ancient Iran

"Yesterday was given the television radio broadcast regarding the preservation and protection of Ancient Iranian monuments. Today I speak about the civilization and culture of Ancient Iran.

"His Imperial Majesty Shahenshah Aryameher, by promulgation of a law, has ordered the high dignitaries of the Ministry of Art and Culture to attend to the preservation of Ancient Iranian civilisation and culture. This order promulgated with all good thoughts is right and just to the Iranian nation of olden times.

It states "The subject of the civilization and culture of Ancient Iran should be investigated from their three basic principles. These principles are: good words, good thoughts and good deeds. As the foundation of the main principles for the existence of a nation, these principles are so excellent, that they be better taken into consideration, and efforts be made for their preservation and development.

"The national ideals of the Iranians have sprung from these three basic principles. Owing to lapse of long ages, and owing to the effect of the assaults of fierce and blood thirsty races like the Arabs and the Mongols these principles have weakened and have gone out of sight at present. It is without doubt that the customs and

traditions of a nation are preservers of that nation. And for the Iranian nation, good words, good thoughts and good deeds are the best traditions and customs of old. And if we follow in the steps arising from them, it would be better for us, because we would thereby turn to the substance of our basic principles. Furthermore, besides keeping alive these three virtues and characteristics, we would be prepared for the development of ancient civilization and culture, and thereby would show the way towards it to others.

"It is unfortunate that except getting his share accruing from social pre-occupations of to-day, man does not willingly partake of anything from the materials of ancient civilization and culture. Men become less busy with good thoughts and

goods words and good deeds. Nothing is so disastrous and ruinous for a nation than this that any person joining a congregation at any place would not become a true friend and supporter, or would become unsteady and wavering in his belief and faith.

"For this very reason when His Imperial Majesty the Shahenshah has issued an order regarding the preservation of ancient civilization and culture, that order should be fulfilled in toto. So this "Mad-anyat" (revelation in Medina) should be supplemented by the spread of Ancient Iranian customs and traditions which as the wisest customs of this nation spread splendour and lustre on the desolations of Ancient Iran, and which customs and traditions would eventually become living and permanent."

PARSIANA WISHES

HAPPY NOWROZ TO ALL

Statement about Ownership and other particulars relating to **PARSIANA** monthly published under Rule 8 of the Registration of Newspapers, (Central) Rules 1956.

- | | |
|--|---|
| 1. Place of Publication : | 378, Grant Road, Bombay 7.- |
| 2. Periodicity of Publication : | Monthly. |
| 3. Printer's Name : | Pestonji Byramji Warden. |
| Nationality : | Indian. |
| Address : | 378, Grant Road, Bombay 7. |
| 4. Publisher's Name : | Pestonji Byramji Warden. |
| Nationality : | Indian. |
| Address : | 378, Grant Road, Bombay 7. |
| 5. Editor's Name : | Pestonji Byramji Warden. |
| Nationality : | Indian. |
| Address : | 378, Grant Road, Bombay 7. |
| 6. Name and Address of Proprietors, Partners, Share-holders holding more than one percent of the total Capital : | Pestonji Byramji Warden, Sole Proprietor, Residing at "Goolruk", 83, Worli Sea-face, Bombay 18. |

I, Pestonji Byramji Warden, hereby declare that the particulars given above are true to the best of my knowledge and belief.

For **PARSIANA**
Pestonji Byramji Warden
 Sole Proprietor.

Date : 15th March 1969.

Sohrab Ardeshir Bulsara

(Lalajijina)



The impression late Sohrab gave me on my meeting him first time at the Godrej Memorial Press 1967/68 was of a hardy, stern, determined, robust man, the kind that made Parsis a small community make a big job of living. The spirit of adventure was written large on him. He left Bulsar at an early age for Zanzibar and Tanganyika in the service of Smith Mackenzie & Co. and soon rose to the responsible post of the foreman of the African Wharfage. He resigned after 20 years of service due to ill-health of his wife Jala, to settle down in the small hill-station of Arusha, where he built for himself a small bungalow — all with his own hands, because he could not afford to pay labour. The climate of Arusha suited his wife Jala. After recovering the couple earnestly took to work. Mrs. Bulsara was an expert in man's tailoring and secured large orders for suits and shirts from Europeans and local Indians. Sohrab was an excellent mechanic, technician and also an experienced agriculturist. Wherever he be he could find handful of work. Besides work he took keen interest in politics and was well-informed of world affairs.



Born 14th October, 1902

Died 28th November, 1968

In cricket he was an all rounder. Late Mr. Mehrji Ratanji Adenwalla of M/s. Cowasji Dinshaw & Bros. arranged matches locally and lavishly feasted the teams at Chwaka, in the suburb of Zanzibar. Sohrab trained up many Bulsar boys in bowling and batting.

Manual work, roughing out in life and travels were in his opinion real forms of education. He lived up to these ideals and trained up his sons Zal and Keki accordingly, who are now in England working as technicians.

Around Arusha there is Mount Meru, a difficult terrain to negotiate which he climbed in one day with his sons Zal and Keki. It was a real feat of hardihood.

In 1948 Sohrab with his wife Jala, his brother Jamshed and his two sons Zal and Keki started in his Dodge station wagon from Arusha to come to Bombay. Overcoming innumerable hardships and diffi-

"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 : 373799

Also available at all Leading Stores.

Distributors :

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

BOMBAY-1 BR.

USE
ESSO
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.

culties on their way passing through jungles and mountains of East Africa, Ethiopia, U.O.A., Sudan and Arabia they arrived in Aden and related all that they went through in this long travel of several months, before a gathering arranged in Aden in appreciation of their courage and conviction that travel is an education. The team came to India by sea, resumed travel to see several cities and returned to Africa.

In 1965 Sohrab came to Bulsar to see his mother Dosibai aged 90 years. Here he helped his younger brother Savak with his up-to-date knowledge of agriculture in increasing the output of wheat and other cereals. Even a few days before his death he was seen in the fields at Nevri knee-deep in mud and slush. Because of our lack in appreciating the dignity of labour our Community men lost all their lands in Gujarat. For the very same reason Godrej

Farm in Nasik had to be sold out. We are orphaned without land and burdened with gloom. Wish ! we had many Sohrabs.

As an excellent mechanic he repaired free of charge electrical and mechanical pumps supplied by Government to farmers. He likewise as his gesture of brotherhood willingly did road repairs to motors and trucks stuck for mechanical breakdowns.

The Engine of Gujarat Express to Bombay, in which he was travelling suddenly stopped. Sohrab got down, saw the Engine driver, asked for a hammer weighing 10 lbs. and put the displaced part right after a heavy labour of half an hour.

Besides all these he was a keen social worker, helpful with money and medicines to the poor ailing and sympathies to the wailing. He lived to work and win the world. May his soul rest in peace.

P. B. W.



ગંજેશાયગાન

લખનાર :— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક : કામા અથૌરનાન ઈન્સ્ટીટ્યુટ, અંધેરી.

ભાગ ૨ જો

આ વિષયના પહેલા હપતામાં જણાવ્યું છે તેમ ગંજે-શાયગાન પુસ્તકના લેખક નાશીરવાને આદેશના વઝીર યુનેગ મેહેર યુખ્તેગાન હતા. એમાં કંઈ દોહત પાચેદાર ને કંઈ દોહત નાપાચેદાર છે તેનું વર્ણન કરાયું છે. એના પહેલા ભાગમાં Moral Precepts - યાને નૈતિક નિયમો વર્ણવ્યા છે.

આ બીજા ભાગમાં Practical Injunctions યાને વહેવાર ફરમાનો આપેલા છે અને તેનું પાલન કરવા જણાવ્યું છે તેથી એ એક Moral Code ગણાય. ખરા જરથોસ્તીએ કેમ જીવવું અને કેમ વતવું તેના આ ફરમાનો છે.

(૧) દરેક માનવીએ આ દુનિયામાં પોતાના ધર્મ ઉપર જ ઉત્તરવાર રહેવું. (૨) ઓરત કરવી યાને લગન કરી પોતાની આલાદ વધારવી. (૩) જમીનની ખેતી કરવી. જે જમીનને ખેડે છે તે અશોષને વધારે છે. (૪) ગાય ગોરૂપંદોને પાળી તેઓની પરવશી કરવી. (૫) રાત અને દીવસના ત્રણ ભાગોમાંનો એક ભાગ દીનધર્મને લગતી કેળવણી લેવામાં અને ખુદાની બંદગીમાં તેમજ પરજગાર લોકોની સાથે ખુદાઈ જ્ઞાનની અક્કલ અને ડહાપણ મેળવવામાં ગુન્જરવો. બીજો ભાગ જમીનની ખેતીવાડી કરી દેશની આબાદી કરવામાં ગુન્જરવો અને ત્રીજો ભાગ ખોરાક ખાવામાં, રમત ગમત કરવામાં અને આશાચેશ લેવામાં ગુન્જરવો. માનવીઓ એ ખાસ આએવાત ઉપર યેગુમાન રહેવું કે મને સવાયથી કાયદો થશે અને ગુનાહથી નુકશાન થશે. મારો દોસ્ત અહુરમઝદ છે, જે તુરૌના તુર પરવરદેગારને દોસ્ત ગણી તેણી મીત્રતા કરવી તો છેવટે તે યાને આત્મા તેજ તુરમાં ભેલાઈ જાય.

(૧) દરેક જરથોસ્તીએ દરરોજ ત્રણ વખત આતશ કહેલમાં જવું અને આતશની સેતાયસ અને ન્યાસ કરવી સંજવર છે. કારણ કે જે જરથોસ્તી આતશ બેહેરામ, કે આદરાંનમાં જઈ જેમ વધારે આતશની સેતાયસમાં રહી

બંદગી કરે છે તેણે “યઝદાન” ની તરફથી ગંજેશાયગાન એટલે શક્તિવાન દોહત, જેમાં અમર સુખ મેલવવાનું છે તેની અમરગી આતશ પાદશાહ તરફથી તે મેલવે છે.

(૨) દરેક જરથોસ્તીએ દરરોજ ત્રણ વખત ખોરશેદ મહેર ન્યાંશ કરવી સંજવર છે. સુર્ય જીવન શક્તિનું મુળ છે માટે જીવનને ટકાવવા અને પ્રગટીકરણમાં મદદરૂપ થવા સુર્યની આરાધના કરવી જરૂરી છે.

(૩) યામદાદના વખતમાં સુર્ય ઉગે તે આગમય ઉઠી દીનના ફરમાન પ્રમાણે શરીર પવિત્ર કરી બંદગીમાં મશગુલ થવું.

(૪) દુન્યાના દરેક આદમીઓએ ખાસ યાદ રાખવાનું છે જે આ દુન્યા તો સે-પ જન્મ ત્રણ પાંચ દિવસની મુસાફરી માટેનું મુસાફરખાનું છે માટે આ મુસાફરી દરમ્યાન આદમીઓએ પોતાનું વતન જે મીનોષ ગરોથમાન બહેસ્ત જે રાશનીનું રહેથાન છે તે વતનને અને તેના માલેક પરવર-દેગારને નજર સામે રાખી સવાલના કામો કરવા, જેનો બદલો સારોજ મળે છે.

(૫) દરેક માનવીએ ખાસ નોંધી રાખવું કે મરણ દરેકને માટે નોંધાયેલું છે. મોત કયારે નીપજશે તેનો ભરોશો નથી. કોઈ જીવાન કોઈ યુન્જરગ, કોઈ બાળક, કોઈ સુખી, કોઈ દુઃખી હાલતમાં મરણ પામે છે માટે મોત માંથા ઉપર લટકેલું છે. જેમ બને તેમ ખુદાની બંદગીમાં મશગુલ રહી ખુદાની જ તલબ કરી ખુદાને પીછાણી ખુદા તરફ જવાનો માર્ગ શોધવો, જન્મ અને મરણ એટલે મીનોષ હાલતમાંથી ખાટા હાલતમાં અને ખાટા હાલતમાંથી મીનોષ હાલતમાં પાછી જવાની, ફેંકાર થવાની એક ખુદાઈ કાયદાની (ગતી) છે માટે જન્મ વખતે જેમ ખુશાલી હોય છે તેમ મરણ વખતે પણ આદમીઓએ ખુશાલ જીવે ખ્યાલ કરવાનો છે કે આત્મા તો પરમાત્માને મલવા જાય છે. મરણ વખતે ખાસ શોક કરવો નહીં બ્રહ્મને પણ બંદગી અને ક્રિયા મારફતે મરનારની પવિત્ર યાદ કરવી બેધએ.

(૬) જરથોસ્તી ધર્મના સઘળાં ભણતરો અને ક્રિયાઓ ઉપર પુરતો એતેકાદ રાખવો જોઈએ કારણકે ભણતર અને ક્રિયાઓ મારફતે માનવી પોતાના આત્માની પીછાણ કરી શકે છે.

(૭) દરેક જરથોસ્તીએ પોતાના જ ધર્મ ઉપર ઉસ્ત-વાર રહેવું અને ધર્મના કાયદેજી જીવવું જોઈએ.

નોંધ-ઉપલી કેતાય ગંજેશાયગાંનમાં બીજા અનેક ધાર્મિક આખદો માટેનો ખ્યાલ આપી ધર્મ ઉપરજી ઉસ્ત-વાર રહેવા ફરમાવ્યું છે.

ઉપરું સવાલ જવાબતું હુંકમાં લખાણ લખ્યું છે, આપણુ જરથોસ્તીઓ તેમાંથી જો થોડુ પણ ડહાપણ મેળવ્યે તો તેથી “જુઝોર્ગ મહેર ખોખતગાન” ના અર્થે આત્માને જરરજ ખુશાલી ઉપજશે કે તેની શિખામણ પ્રમાણે પારસી કામ વરતે છે અને જીવન યુગ્મરે છે.

આમીન

પાદશાહ નૌશીરવાન આદેલની વસીઅત

જ્યારે પાદશાહ નૌશીરવાન આદેલ પોતાના વજીર જુઝોર્ગ મહેરખોખતગાંનની ઉપલી કેતાય “ગંજેશાયગાંન” ની સલાહ પ્રમાણે આદ્યા તો તેથીજ દુનિયામાં પોતાના રાજ્યને અને કામને પ્રકાશિત કર્યા, તેમજ નૌશીરવાને “આદેલ” નો ખેતાય મેળવ્યો અને પોતાનું નામ દુનિયામાં પમરતું મુકી ગયા.

આ ઇન્સાફી પાદશાહ નૌશીરવાન આદેલ જ્યારે મરણના દિવસ નજદીક આવ્યા ત્યારે પોતાના રૈયતને વસીયત કરી ગય છે જે નીચે પ્રમાણે છે.

(૧) સવાળના કામ કરવા-સખાવન કરી ખુદાઈ રાવ પકડવો.

(૨) દુનિયાની તકલાદી દોલતને હલકા ગણીને, મરણ પછી કંઈ પણ સાથે આવનાર નથી માટે નેકાનો ખજાનો જે અમર છે તેજ ગૃહણ કરવો.

(૩) નૌશીરવાન પાદશાહ કહે છે કે જ્યારે હું જીવતો છું ત્યારે મારી આગલ ખીદમતગારો હાજર છે અને મારો હાથ પકડવામાં અને મને ભેટવામાં વાણુ માન સમજે છે પણ જ્યારે મરણ પામીશ ત્યારે આદમીઓ મને અડકવા પણ અચકારી.

(૪) હંમેશા સાચા અને સખી રહેવું, પ્રમાણિક જીંદગી યુગ્મરવી.

(૫) દીન પ્રમાણે ચાલી આત્માની પીછાણ કરવી.

(૬) કોઈનો હક **લુટવો** નહીં અને દરવીશો = ચરી-ખોની પરવરેશ કરવી.

(૭) મહોખત = પ્યારથી બધા સાથે વર્તવું.

(૮) આ જીંદગી ટુંકા છે મીનોષ જીંદગી અમર છે માટે મરણ પછીની હાલતમાં મીનોષ હાલતમાં રહી ખુદાને મલવાતું છે.

(૯) જેમ શરીરને પાણીથી સાફ કરી સ્વચ્છ રાખ્યે-છીએ તેમજ રવાનને = આત્માને જીંદગીના કલામોથી પવિત્ર રાખવા જરૂરી છે.

(૧૦) આ દુનિયામાં માનવી બીજાને ઇગ્શે પણ મરણ પછી ઇન્સાફના પાદશાહને ઇન્સાફ આપતી વખતે તે સાહુબને ઇગી શકાશે નહીં. જે તમે ઇન્સાફથી વરતશો તોજ તમે ઇન્સાફ સાચો મેલવશો.

(૧૧) દરેક માનવીએ ધ્યાન રાખવાનું જે હું કોણ છું? શરીર કે આત્મા? ક્યાંથી આવ્યો છું? ક્યાં જવાનો છું? તે ખ્યાલ કરી જીવના જરૂર છે. મરણ પછી મારી પાસે ત્યા ઇન્સાફની દરવારમાં શું માંગશે નેકા કે બદી, તેનો ખ્યાલ કરવો.

(૧૨) ઉપલી દરેક તસીયત નૌશીરવાન કોખાદ (આદેલ) પાદશાહે પોતાની રૈયતને કરી હતી.

અંતરના અજવાળાં

લેખક અને સંપાદક — બહેરામ ખીરજશાહ ભરૂચા

આ લગભગ ૬૦૦ પાનાનું અમૂતની સરિતા અને દિવ્ય પ્રેમની ગીતા સમાનનું પુષ્ટક હરેક જરથોસ્તીના ઘરમાં રહેતું નોંધાયે. પહેલાથી છેલ્લા પાના સુધી એક સામટું ખેરીને વાંચી નાખવાનું એ પુષ્ટક નથી. સંપાદકના આ સંગ્રહમાં પોતે રચેલાં ગુજરાતી કાવ્યો, ફારસી ગઝલો અને મોનાજતો ઉપરાંત જગમશદુર ફારસી કવીઓ જેવા કે શેક્સપીરી, હાઈક તથા જલાલ-ઉદ-દીન રૂમી જેવા ઇશક હકીકોને દર્શાવતા લેખોના ટુક ઉતારાઓ તેના ગુજરાતી ભાષાંતરો સાથે અચ્છી રીતે સમન્વયા છે. બાણીતા દસ્તુર સાહેબો તે જહેદીન સાહેબોની મોનાજતો પણ સપોવી લીધી છે. લીટીઓ પછી લીટીઓ વાંચી તેની ઉપર મનન કરવાનું છે. આગલા જમાનાના ને હાલના જમાનાના પાક પરહેઝગારીથી જીવનારા દસ્તુર સાહેબો ને જહેદીન સાહેબોનું જીવન કયા પ્રકારનું હતું તેના ખ્યાલ આપ્યો છે. તે ઉપરાંત મોબેદાન મોબેદ નેરોસંગ ધવલ સાહેબે જયદેવ રાણુને સંસ્કૃતમાં જે ૧૬ શ્લોકો મારફતે જરથોસ્તીઓ કાણુ છે ને કેમ જીવે છે તેની સમજ આપી હતી તે સોલ શ્લોકો સંસ્કૃતમાં તેના ગુજરાતી અનુવાદ સાથે આપ્યા છે જે ખરેખર સર્વ જરથોસ્તીઓએ બાણુવા નોંધાયે. જમાનાઓના ગાળામાં જાંદગીમાં ભલે ફેરફારો થયા હોય તેથી કાંઈ અતિહાસિક દસ્તાવેજોનું મદલ કમી થતું નથી. જેમ બાઈબલના અંગેનું ૧૫૦ Psalms (બાઈબલના ગીતો) ભક્તિના પ્રેમ લક્ષણોનું ભાન કરાવે છે તેવીજ મોનાજતો છે જે જરથોસ્તી ધર્મની સ્તુતિ, તેનું અદ્ભુત બળ અને તેના સુંદર વિચારો તથા ભાવનાઓને ઉભારતા કરે છે. આપણું અવસ્થા પહેલવીનું બુલાયેલું જ્ઞાન અને તેના તબયેલો શોખ કદાપી મોનાજતોને વહેતી કરી સજીવન કરી શકાય કારણુ કે મોનાજતો કવીતા છે અને આ જમાનો ને ખરેખરો નહિ તેયે દેખાવ પુરતો કળાપ્રેમી છે અને કવીતા કળા છે જે આજના લોકો ઉચકી શકે એ સંભવિત છે. શ્રી ભરૂચા પ્રસ્તાવનામાં લખે છે કે “આ જમાનાના લોકો અયશ અને અશરતમાં એટલાં બધાં તો ચક્રયુર અને મસ્ત બની ગયાં છે કે મોનાજતો અને કાવ્યોમાં તેઓ કદાપી રસ ન લે” પરંતુ હું માનું છું કે આપણી કામ માટે જે અગત્યનું છે તે એ કે કામ મોનાજતોના એક કલા રૂપે અંગીકાર કરે અને આપણે સૌ ભેગા મલી તેને સંસારમાં વહેતી કરીએ તો અંતરમાં અજવાળા જાણ્યા વિના રહે નહીં

આ પુષ્ટક બાઈ દોલતખાનુ અને એવજુના ધણી શેઠ દીનશાહજી દારજશાહ કેરાંવાલા (Renown Biscuit Co. વાલા) ને એ જોડકાની ધાર્મિક વૃત્તિની કદરશનાસી અંગે અર્પણુ કરાયું છે. એ પુષ્ટક લેખક પાસેથી રૂ. ૭) ની કિમતે વશીયામલ બીલ્ડીંગ, ગ્રાંટરોડ, મુંબઈ ૭ મધેથી મલશે.

નોંધ : જ્યારે હું સૂચના કરું છું કે મોનાજતોને કોમમાં વહેતી કરવી ત્યારે મારા મનની પાછળ The Barrow Poets (ધી બેરો પોએટસ) નામની સંસ્થા છે. યુનીવર્સીટીના વિદ્યાર્થીઓ સાંજને છેડે ઇંગલંડમાં કોઈક Pub માં ભેગા મલી અંગ્રેજી કવીઓના કાવ્યો વાંચતા ને લલકારતા, આજુબાજુના લોકોને રસ પડેો અને તેમાંથી આ સંસ્થા ૧૯૫૦ માં સ્થપાઈ જે આજ સુધી ભારે જોશથી આગળ વધી રહી છે. (Wheatbreds, The brewers became their sponsors), ગ્લીટબ્રેડસ નામની એક મોટી પેઢી આ સંસ્થાના ધર્મપિતા બન્યા અને તેને મદદ આપી, લોકોમાં શોખ વધેો, આજે આ સંસ્થાના ગ્રેગ્રામોની માંગણી ઘણુએ માંગણિક પ્રસંગોએ મનોરંજન તરીકે થાય છે અને આ સંસ્થાના સભ્યોને યુરોપ અને અમેરીકામાંથી પણ આમંત્રણ મળે છે, આપણી કોલોનીઓમાંથી ને શરૂઆત કરાય તો મોનાજતો પ્રચલિત થાય. ને આ શરૂ કરીશું તો જરૂર ફાવીશું.

પે. બે. વો.

MOBED—Our Urgent Problem

આપણાં પ્રીય માથેદાર ટોળાની ઉત્તતી માટે મુંબઈની પારસી પંચાયતે ફંદ બોળ્યું છે જેમા ફરેક જરથોસ્તીએ પોતાની ફરજ સમજી ફાળા મોકલતાજ રહેવું બેઘએ, તમારો ફાળો તુરતા તુરત મોકલવાની PARSIANA તમને યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ તા અંકમાં પૂરી વીગત વાંચશો.

અથારનાનાની ઉત્તતી 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.

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**

ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
બનાવવાનું તથા ખરીદવાનું

૧૦૯ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફાઈ મુંબઈ-૧.

MEHER BABA

(“The Compassionate Father”)

Merwan Sherier Irani, known as “Meher Baba”, was born in Poona on 25th February, 1894, of Irani parents, of Zoroastrian Faith. In 1913, when he was a lad of 19, studying in the Deccan College he met Hazrat Babajan, an old Mohammedan woman, who gave Merwan awareness of his spiritual destiny. Eventually Merwan came in contact with Sai Baba of Shirdi, Upasani Maharaj of Sakori, Tajuddin of Nagpur and Narayan Maharaj. They gave Merwan what is known in the spiritual world as “Gnosis” or Divine Knowledge. He later drew together some disciples, who called him “Meher Baba”, which means “Compassionate Father”.

He established a Colony near Ahmednagar, known as Meherabab. Here Meher Baba's work embraced a free School where spiritual training was stressed, a free Hospital and Dispensary and Shelters for the poor. For common fellowship he trained his followers in moral discipline, love of God, spiritual understanding and selfless service.

From 10th July, 1925, that is five years after his spiritual illumination, He started observing a vow of Silence. From then till the last day of his life (1st February, 1969, when He passed away), he kept up his Vow of Silence. He was, nevertheless, very active. His spiritual discourses and Messages were dictated by means of

an alphabet board. Later, he discontinued the use of this board and reduced all communications to hand gestures, which are expressive and understandable to many of his disciples.

Meher Baba made it clear that **“He came to “Awaken” and not to teach”**. He asserted that throughout eternity principles and precepts have been laid down but mankind has ignored them. Man's inability to live up to the standards set by God makes an **Avatar's** (Incarnation's) teaching a mockery. Instead of practising Compassion according to the Will of God man has waged crusades in His Name. Instead of living in humility, purity and truth; man has given way to hatred, greed and violence.

He took up the vow of Silence, because man has been given enough words and it is now time to live up to them. The impact of words should be Universal and all life in creation should know, feel and receive them. That will help every individual to break himself free from his own bondage in his own way.

His devotees sought his **“Darshan”** (Holy Sight) to obtain His Grace (NAZAR) which gave them peace and satisfaction. He also travelled far and wide to contact “masts” or advanced pilgrims intoxicated with direct awareness of God.

Meher Baba travelled to the Western countries six times, first in 1931 and lastly in 1958 and several Centres of Spiritual Work were opened.

His published works are : "God Speaks" (by far the His greatest work); "Listen, Humanity"; "Discourses" (in five Volumes); "God to Man and Man to God"; "Beams"; "Life at Its Best"; "The Everything and Nothing"; etc., in which the emphasis is on the facts that "**Destiny is greater than Effort**"; "**Divinity is greater than Humanity**" and "**God is greater than Man.**"

May He Bless us from the Spiritual World.

A Devotee
H. Shrinwas Iyer
District Grand Lodge,
19 Park Street.
Calcutta 16.



Meher Baba's advent was for "awakening and not for teaching." Recently he was suffering from severe bodily pain all over, which he described as his "Crucifixion" for the redemption of humanity and not as signs of joint pains or muscular spasms. His last words were of hope that the sinners are meant to be saints and saints will know that God is as much in sinners as in them, etc.

A follower.
Dr. H. P. Bharucha,
Ashapuri Road,
Navsari.

CAWASJI BEHRAMJI & CO.

SHIPCHANDLERS

298, Bazaar Gate Street, Bombay 1.

Tel. No.



C. S. POCHEE & SONS
Chcra Bazaar, BOMBAY 2.
101 NAMES OF AHURA MAZDA
IN ZAND AVASTA
(Size 32 x 22 . 5 Cues)
PRICE Rs. 2/- free delivery

Send Cash or M. O.

A. H. DALAL
17, Souter Street. Bombay 8.



JEENA & COMPANY

Travel, Clearing, Forwarding,
Warehousing Agents

HEAD OFFICE:

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

Tel. 258413 & 256942

BRANCHES AT

NEW DELHI & CALCUTTA

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: 65414

KAPITAN MAN



The KAPITAN shirt

- collar fits contours of neck
- correctly fitting shoulders and sleeves
- tapered mid-section gives tidy fit
- longer tail doesn't ride up
- special 'Iron Grip' cross-stitched buttons
- mini-iron

GOLD STAR

*Terene/cotton, non-iron

SILVER STAR

2x2 superfine, combed cotton, mini-iron

BRONZE STAR

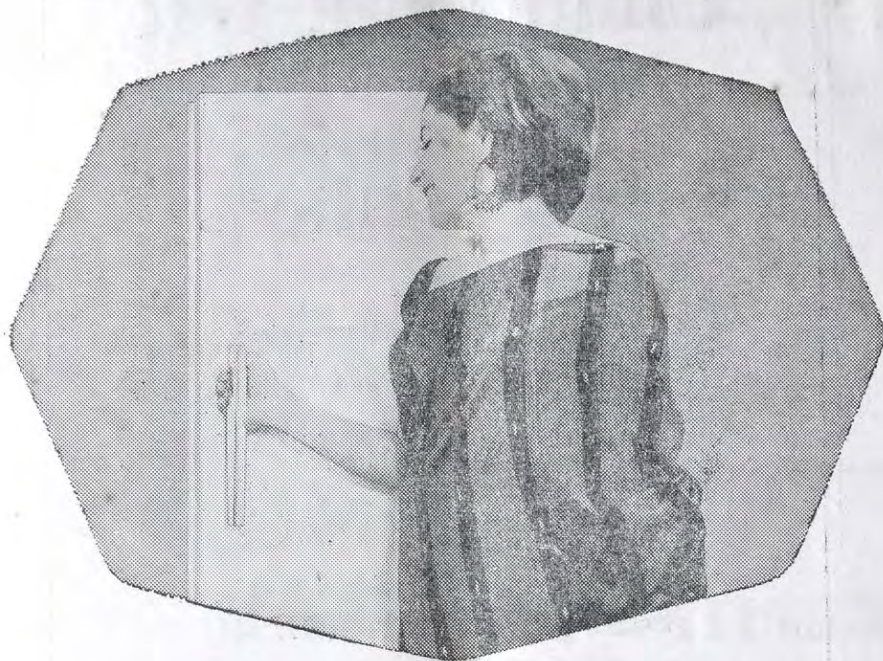
100% cotton

choose from white, ivory, grey, blue, fawn
and a smart range of checks and stripes

BOMBAY DYEING

"WISHING WON'T, BUT SAVINGS WILL"

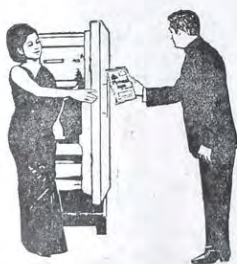
Desire



.....FULFIL YOUR WISH

40 months ago, she opened a Recurring Deposit Account at 'Central' depositing Rs. 50/- every month and today, her savings have brought her Rs. 2,215/- fulfilling her wish for a new refrigerator.

Many Thanks to 'CENTRAL'.



Now, young lady,
'CENTRAL' has a 12 month
RECURRING DEPOSIT
SCHEME too!



THE
CENTRAL BANK
OF INDIA LIMITED

Regd. Office: Mahatma Gandhi Rd., Bombay 1 ■ V. C. Patel-Chairman

THE BANK THAT MOVES OUT TO PEOPLE & PLACES

Cinthol with G-11 now has more perfume, richer lather...



and comes in two
sizes for your benefit

The new medium Cinthol
fits into your budget.
Everything is luxurious
about this soap
but the price.

More perfume—
deeper, lingering.
More lather—soft, rich.

Unique G-11
(Hexachlorophene),
exclusive to Cinthol,
keeps you fresh
all day long.



CINTHOL

