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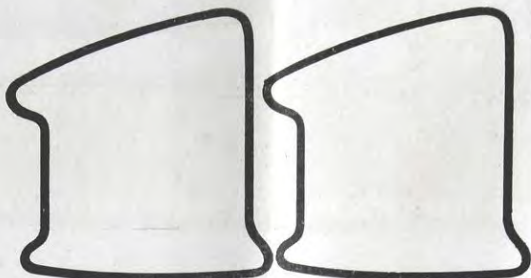
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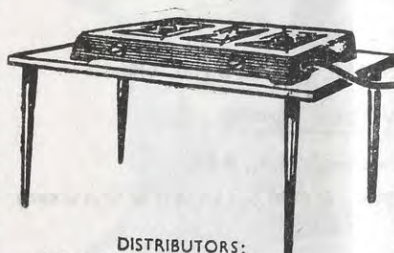
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EDITORIAL

Our last issue of May 1969 which contained an article on Gaomez by Dr. Sohrab Kutar of London proving its bacteriological sterility of samples six years and another six months old has aroused a lot of interest in the subject. Demand for this copy arose almost immediately after publication as the above article was printed in English and in Gujarati and so arranged that in either language all three pages could be spread out and framed for permanent record in agiaries and other places where faith prevails. several readers ordered this copy to be dispatched to their mobeds and their friends with instructions to them to frame the article and display it.

In Kaiser-i-Hind of 8th June 1969 Dr. Miss Nellie R. Noble of Bombay cites her experience of the efficacy of Gaomez made use of by family in the case of her father, who was given up as gone beyond medical treatment in the Parsi General Hospital. It is an interesting case to read and gratifying to note that the gentleman is hale and hearty. A single swallow does not make a summer. It is the sacred duty of all who have such gratifying experiences to write to us of similar cases of Gaomez, cures by reciting Ardebehsht Yasht and cure of jaundice by the method called "Oojwoo" in which our prayers are cited.

Let me add to the record of collections of such experiences begun by Dr. Miss Noble. When I was a school-boy in the pre-matriculation class I developed jaundice. I was under conventional allopathic treatment. My grandmother insisted that "Oojwoo" ritual be done. An elderly Parsi arrived next morning. He washed his hands and feet and recited his "Kushti". Then he asked for a brass bowl પીતલના કાંસીઓ and filled it three-quarters with plain drinking water. He took the bowl (no addition, no trick, no fraud) and in the presence of about a dozen people surrounding my bed he started some Avastan prayer and ringing out the metallic tone from the bowl by striking it with a couple of thin metal sticks carried on for about 15 mnts. and deposited the brass bowl with water therein underneath my bed. Next morning that water was found deeply yellow. My grandmother had a triumphant smile on her face. The process went on for three days. One thing I observed was that water did turn yellow in some inexplicable way. A similar process described in Christian literature in which water turned into wine was explained expressively, "Water saw its Lord and blushed".

Lord Zarathushtras Own Views on Prayers and Rituals

by

BEHRAM D. PITHAWALA

To be or not to be a man of Faith is the question. To believe in our age-old religious customs and usages is Faith. To believe that our religious ceremonies are useless and that the holy Manthras are mere ineffective babblings is no-Faith and at that a fashion. It is therefore pertinent succinctly to set forth hereunder the Spoken Words of our Revered Prophet Himself on these questions.

"So each announces loudly his belief,—
Whether he speak Untruth or speak the Truth,

Whether he speak with Knowledge or without ;—

But to the Heart and Head of each of us,
Directly through his Spirit, Armaiti
Appeals, for She stands by to solve his doubts."

(—Versified free translation of Yasna 31-12 by Dr. I. J. S. Taraporewala)

It is necessary that I stick to word-for-word translation of original Avesta and not resort to commentary, surmises or conjectures of my own or any other writer which might side-track the real issue. Working, as I do, under an eminent lawyer I have the fullest realisation of the meaning and the essence of the word issue and dare not deviate from them by intelligent subterfuges like misquoting, omission, addition or any sort of mental reservation. This is this and nothing else is the

acknowledged method of determining an issue. I now write on our Living Religion to correct the erroneous interpretations given out to the community.

1. Yasna, Zoroastrian ceremonies.—

In the Holy Gathas Lord Zarathushtra wants to know from Ahura Mazda "which is His praise ("stooto") and which is His worship ("Yasnahya") and desires to be instructed by Him in the "various noble sun-bright (glorious) **modes of worship** (Yas. 50-2)"; and then he declares, "Now chanting, I would worship You, O Ahura Mazda (Yas. 50-4)". He even calls himself a "Zaota" (the invoker) in Yas. 33-6, and in the same stanza he expresses his conviction that through worship he would "see Ahura Mazda and touch Him, too". Yas. 34-1 speaks of "those worships which would give immortality and rectitude".

Here is Lord Zarathushtra's significant question to Ahura Mazda which finally cliches the whole matter ".....When the

two brawling fighters meet together, **WITH ALL THOSE RITES, MAZDA, WHICH YOU CONFIRM**, whither do You go ? To whom do You give victory ? (Yas. 44-15)" This shows that the Zoroastrian religious ceremonies are "accepted" by God and that such rites and prayers are answered by God, and that there is nothing wrong in principle, in asking favours from Him.

Yas. 51/22 is the authority from the Holy Gathas for the performance of religious ceremonies for the repose of the departed souls: There Lord Zarathushtra honours and remembers by name all those who had been and who are living who turn to his (mode of) worship. (See, further, section 13 infra.)

Yasna is thus not only effective in granting boons but is obligatory on every follower. Lord Zarathushtra was against only those rites in which animals and perhaps human beings were sacrificed by the Deva-yasnis. But he has nowhere condemned the religious ceremonies that we perform today in our homes and Temples.

2. Work and worship.

"Work is worship" is a truism. But what the Holy Gathas insist upon is a happy combination of "work" ("Shyao-thana") and "worship" ("Yasna") as is quite evident from Yas. 34-1 and 53-2 where these two distinct concepts are specifically alluded to in the same sentence. Yasna means worship (from yaz to worship) and not action or duty. Work or ceremony in itself is no short cut to divinity. Yasna though a long path is the real path.

3. Our Ceremonies are not borrowed from the Hindus.—

There are fundamental differences between the Hindu and Parsi modes of worship. The concept of Fravashis is unique amongst us; and since the bulk of our religious ceremonies are performed in grate-

ful remembrance of the holy Fravashis of the departed souls, it is clear that they are original and not borrowed from the Hindus who remember the souls of Pitries. Hindus do not believe in the existence of **the Spiritual Temple, or Pav-Mahel, nor in Ganje Mathran, the Treasury of God**, where the fruits of the rituals are deposited for the good of all humanity.

In support of the contention that the Zoroastrian ceremonies are derived from similar customs of the Hindus some pairs of cognate Avesta and Sanskrit words are put forward as an evidence of our borrowing of rituals from the Hindus. I will take only three pairs of such words and destroy this theory once for all.

Let us assume for the sake of argument that the Zoroastrian rituals are derived from the Hindu Puja. Then, obviously, this could have happened after the arrivals of the Iranians in India after the fall of Iran. Somebody suggested that the word "yasna" was coined by our forefathers after the Hindu word "yagna" used in their Puja and that similarly, the Avestan word "Zaota" has its root in Sanskrit "Hotra", and "Azuitish" in "Ashoati".

But these three words, Yasna, Zaota and Azuitish do appear in the Holy Gathas themselves. In that case the inescapable conclusion would be that the Holy Gathas are of 9th or 10th Century A.D. Such conclusion is so absurd and the above propositions are ridiculous.

Lest someone suggest that these words may have been interpolated in the Gathas after the arrival of the Iranians in Gujarat, may I hasten to add that the total words in the Gathas were known even in the earlier years of the Sasanian period to be 6,000, not a word more or less and there is no change. This was in allusion to the Hazara period of 6,000 years from the birth of Zarathushtra i.e. to the arrival of the Messenger of God, each word in

the Gathas being equivalent to one solar year. (Vide Dastur Zatsparam's selections)

After their complete rout at the hands of the Iranians in the Third Religious War the Turko-Iranians left the Mother-land of the Aryans and migrated southwards. The Vernal Equinox was then about 6,200 B.C. on the basis of Lord Zarathushtra's age fixed by me at 6,311 B.C. by applying a fool-proof astronomical fact recorded in Iranian tradition) just entering the Sign of the Twins and the two brothers separated, perhaps to meet again in the future. **They settled down in the Punjab and codified their first Veda in about 4,500 B.C. when the Vernal Equinox was in Orion, Mrigshirsh. The forefathers of the Hindus thus brought with them the language, customs and religious beliefs of pre-partition days and this is the real reason why there is so much similarity between the Hindu and Parsi modes of worship.** If the similarity was confined to the words used in rituals, the contention would have been perfectly right. The fact, however, is that the similarity of language is all along there.

It is interesting to note in passing that whereas the **Hindu Aryans called their scripture the Book of Knowledge or Veda the message which Lord Zarathushtra gave to the world was unheard of before ("agushta") and therefore the Iranians called their scripture "A + Ved + Ta", i.e. Avesta, meaning what was till then not known or heard of.**

4. Fire worship.

I will cite only Yas. 43-9, wherein Lord Zarathushtra inquires of Behman Ameshaspand, "Unto whom thou wishest (me) to-pay-(my)-utmost-worship?" And upon getting an answer to his query, Lord Zarathushtra forthwith affirms that "Thenceforth unto Thy Fire the offering of (my) homage (I will pay)." (Taraporewala). No comment is necessary. (See, further section 8 infra).

5. Holy Manthra — its meaning.

This word is derived from "man to think, to contemplate, and "thra" to protect. Manthra, therefore, means a word, phrase or sentence, the contemplation on **which protects us from all ills, physical, mental and spiritual.**

6. Manthras are not ineffective.

What is already stated above with regard to our religious ceremonies applies with equal force to the holy Manthras which form an integral part thereof.

It is testified by the Holy Gathas that **"the Manthras are ordained by Ahura (Yas. 29-7)".** In Yas 50-5 and 6 Lord Zarathushtra declared himself to be a **"Manthra" (Chanter "who arrays words (Manthra vachem baraiti)" or "who lifts up his voice" (Taraporewala).** Could this be called babbling?

Lord Zarathushtra declares: "With verses that are famous in litany, I would walk around you, Mazda, with out-stretched hands (Yas. 50-8)", and, "extolling with those litanies, I would approach you ...I would desire your boons and pray for them (Yas. 50-9)"; that we get "command over spirituality and immortality, through that Manthra that we practise (recite) with rectitude (Yas. 44-17)"; that, in contrast, "the deceitful inactive one does not derive benefit of Japs (Yas. 31-10)"; that "the Manthras that we hear are for attainment (God realisation) (Yas. 43-14)"; and that even savages can be reclaimed by the use of Manthras (Yas. 28-5).

7. God rejoices when we pray.

The fact is that God is not at all averse to our prayers but is, on the contrary, pleased thereby and forthwith grants our request thus, in (Yas. 49-12) Lord Zarathushtra says, "By those hymns, Ahura Mazda, in which You REJOICE, I would entreat for that which is your best favour".

As Masnavi put it so beautifully "Mother only waits for the pretext of a cry from the child in order to suckle it" God's compassion far exceeds this measure.

8. Fire Worship not adopted from Hindu Puja.

I have already quoted Yas. 43-9 where Lord Zarathushtra in unequivocal terms declares: "**Unto Thy Fire** the offering of (my) **homage** (I will pay)". (All quotes are from Dr. Taraporewala unless otherwise stated.) German Archaeologists have recently unearthed the famous millenniums old **Fire Temple of Azar Gushasp near Takhte Suleman in Iran**. The receptacle in which the Holy Fire blazed for centuries, still stands unblemished as a **Witness in Stone to the hallowed mode of Zoroastrian worship**. An adjoining hall used as a **Yasna-Gah** along with the **stone seats** on which the ancient Priests sat while performing Yasna and allied ceremonies, has also been excavated. Yet another imposing edifice of an ancient Fire Temple has been excavated near Rawalpindi in Pakistan estimated as dating back to about second century B.C.! These excavations convincingly refute any suggestion that the worship of Fire did not originate in Iran.

9. Amesha Spentas and Yazatas are not imaginary.

In unmistakable terms the Holy Gathas testify to the individual existence of these Great Beings as members of a graded Divine Hierarchy: (1) Ahura Mazda has a Plan and that Plan is Evolution. He carries on His Great Work of Creation unceasingly through the Seven Amesha Spentas and a host of Yazatas. This principle of agency is well recorded in the Gathas themselves: "**Mazda created the Two (Spirits)** (Yas. 30-1); and "**when these Two Spirits together did foregather, they created** first of all Life and **Not-Life**; that thus Creation's purpose shall be (fulfilled) (Yas. 30-4)". (2) The Divine Songs are reverently dedicated to the

Amesha Spentas who are also collectively referred to in the Holy Gathas as "**the Lords of Creation and Lords of Life**" (**Mazdaoscha Ahuraongho**), "**who make this world renewed**" (Yas. 30-9 and 31-4). (3) When the Earth Spirit, Geush Urvan, approached Ahura Mazda with an urgent petition to send Her a Saviour Ahura Mazda consulted His August Companions, Vohu Mano and Asha, on the right choice for this great work (Yas. 29). (4) In Yas. 29-3, the Third Amesh Spenta, **Asha**, is referred to as one who "**doth not disunite** (and is) **non-inimical** to (all) **Creation**". These epithets can only be applied to an individual conscious entity and become meaningless when applied to some abstract ideas like Virtue or Righteousness. (6) Several times Vohu Mano manifests Himself before the Prophet and asks him questions, such as "Who art thou? To whom dost thou belong?" (Yas. 43-7), to which appropriate replies are given (Yas. 43-8). These are some of the testimonies from the Gathas which show that the Amesha Spentas are Great Individual Entities.

10. Praise and Worship of these Great Beings in the Gathas.

Ahura Mazda is the Supreme Ruler of the Universe and **HE ALONE IS ADORABLE MOST** (**Mazdao Sakhware Mairishto**) (Yas. 29.4: Chatterjee). There can be no doubt about it. There are also clear statements in the Gathas which show that prayers to, and worship of, the the Ameshaspandas and Yazatas are encouraged. The question of polytheism can not arise unless we Worship Them as **co-existing gods**. But we are emphatically told that they are (Mana dame)" **created by God** and work as His Associates and Agents in the Great Yasna that Ahura Mazda Himself performs. For example, in Yas. 30-1 Lord Zarathushtra expresses his desire to offer "**praise to Ahura (staotacha Ahura)**" and "**worship to Vohu Mano**" (**Yesnyacha Vang-heush Manang-ho**). In Yas. 51-10 Lord Zarathu-

shtra gives this eternal covenant which even today can lift up our sagging faith. **For my (own) people I will invoke Asha to come with (His) loving blessings**" (Yas. 51-10). Then, in Yas. 39.5 Lord Zarathushtra affirms, "The greatest of all, **Thine own Sraosha shall I invoke for (reaching) the Final Goal**".

The Gathas testify to the individual existence of the Great Yazata Sraosha who first worshipped Ahura Mazda and His Seven Associates, who recited the Gathas to Zarathushtra first, who visits this world several times a day, who builds a 1000-pillared edifice for His devotee (this has reference to the 1000-petaled Bhahmarangra Chakhra in our Etheric Body), who is privileged to attend the conferences of the Holy Amesha Spentas, etc.

11. Religious ceremonies not derogatory to the Path of Asha.

"There is only one path which is of Asha; all others not (worth calling) paths". Our religious ceremonies are not derogatory to this Path of Asha: See Ysa. 53-2, which says, inter alia, "**may they — Kava Vistaspa, Spitama Zarathushtra and Frashoshtra — choose this Worship (Yasna). Follow the straight Path**" (Chatterjee). So in order to follow the straight Path of Asha ceremonies are here considered necessary. Then, again, Yas. 34-1 asserts that "... those sacrifices (Yasna) ... will bring to them...Immortality and Rectitude (Ashem)". (Chatterjee). In Yas. 45.10 it is recorded: "**I would extol Him by the rites (Yasnaish) of Faith, who, by name, is heard as Ahura Mazda, for He inspires Rectitude (Asha)**" (Chatterjee). Thus there is nothing incongruous in an aspirant on the path of Asha performing Yasna and allied ceremonies.

12. The principle of Gatha Study is Yatha ahu Vairyo

Introductory Verse, Moola Manthra, of the Holy Gathas contains 17 words in

allusion to 17 Chapters of the Gathas. In other words, this Manthra epitomizes the message of the Gathas.

According to the **Iranian Science of Esoteric Numbers**, the value of the first word "Yanim" is i.e. Ahura Mazda the Manifested God. Hence the meaning of the first eight words is: "The thought, word and deed of Holy Zarathushtra were such as Ahura Mazda Himself would think, utter and perform". This is thus the yardstick with which to test all our thoughts, words and actions. The expressions "**mano**" thought, and "**vacho**" word, are easy to understand. However the next word "**shyaothana**" or action is very important. As Yas. 53-1 reminds us, "**Action is the best**". What, then, are the acts of God with which we can compare our own actions? The value of Shyaothana" is 21. Our actions should, therefore, be in consonance with the Manthra of 21 words, which is **Yatha Ahu Vairyo**. It is not a coincidence that the word "Yatha" itself has the value of 21. Now, **Yatha** is divided into three parts. The first part teaches us Gnanyoga, the second **Bhakti Yoga** and the third **Karmayoga**. Thus, the introductory verse teaches us that the life of a true Zoroastrian must be a noble synthesis of Wisdom, Devotion and Action. Mere Action, without the other two, would be useless. As Dr. Taraporewala observes, "All three are needed for reaching perfection. God has granted mankind these inestimable gifts — the **HEAD**, the **HEART** and the **HAND**. Through the fullest and most perfect use of these three can a man hope to attain his goal and to obtain his Divine Heritage. This is the message of Ahuna Vairya", and hence also the sum total of the Gatha teachings.

13. It is the thoughtless to destroy what we cannot understand.

We must have faith in the mechanism of our rites. They were devised by those who could see far beyond this mundane world. These great ones who devised our

rituals could in full consciousness leave their physical bodies and investigate into the state of human souls after death. **Ardaiviraf** was one of them. The record of his sojourn in the invisible (to us) world was not believed by many. But now several facts connected with life after death as recorded by such advanced souls are being confirmed by **investigations conducted under fool-proof scientific test conditions**. Several techniques have now been devised for obtaining such "out-of-the-body experiences", technically known as "**Astral projection**". The Iranian Adepts were aware of this phenomenon which they called "**Khal-le-badan**". A summary of the results of this study, as far as it is relevant for our present purpose, is given hereunder. Our corresponding religious beliefs are mentioned within brackets :—

1. Mortals possess a vehicle of vitality (**Ushtan**) and an Astral or Soul Body (**Keharp**), in addition to the dense physical body (**Tanoo**).
2. "Doubles" (invisible parts of our being) tend to be released during astral projection (**Khalle-badan**) in proportion as one is morally and spiritually developed. (**Ardai Viraf** and **Dastur Azar Kaiwan** are examples of spiritually advanced Zoroastrians who obtained voluminous information regarding the conditions on the Higher Planes of Life while yet living. See **Jam-e-Kai-Khushro**).
3. "Doubles" leave chiefly **via the head** and often lie horizontal, just about two feet above the body. (After death the human soul stays **near the head** of the physical body at the place where death occurs).
4. The vehicle of vitality (**Ushtan**) is shed at what is called "**second death**" which **takes place about three days after physical death** and then

only the "**spirit**" becomes free from this physical world. (For three days after death the human soul remains in the physical world and its condition is very delicate. During this period certain religious ceremonies are performed for the repose of the soul).

See **The Techniques of Astral Projection** by Robert Crookall.

Thus, modern scientific investigations confirm our belief in the necessity of performance of religious ceremonies upto the **fourth day (Chaharoom)**. Maybe, when someone far more spiritually advanced from amongst us, Zoroastrians, uses this technique of obtaining out-of-the body experiences when yet living, we shall know the reason why for the rest of the ceremonies. We cannot see the vast organisation behind our tiny radio and yet we believe in its existence because we know about it. Till we have before us the results of such further investigations we must have faith in the efficacy of the ceremonies prescribed by our elders, for "**they spoke of what they knew, and testified to what they had seen**".

I submit that the time and energy that is now being frittered away in this futile controversy may well be utilized for launching and sustaining a broadbased constructive programme for general uplift of the Community.

Before we part, may I suggest that we take to heart the advice contained in the world famous Mazdaznan Hymn to Anyahita—

"Stand alone
And mind your own;
That alone will sin atone".

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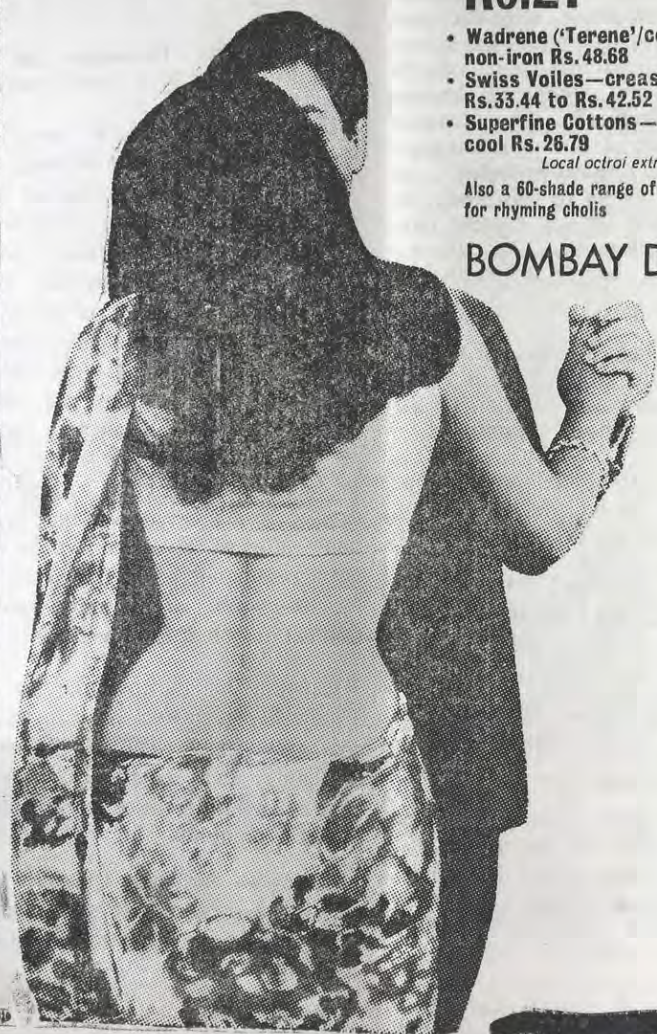
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WADIAS

THE GREAT SHIPBUILDERS

by

PESI T. HIRAMANEK

Parsees have played an important role in the development of this country since more than 250 years. Amongst them the Wadia family is the one famous as ship-builders. The family, starting from great master-ship-builder Seth Lowji Nasserwanji Wadia (1710-1774) to Seth Nasli Neville Ness Wadia made the name of Parsees famous in the country and also well known in Europe for ship building and in Australia for textiles. Nearly 400 ships were built by Wadias, several of them were used by the British Admiralty in wars and battles. Altogether about 40 Wadias were in shipbuilding, most famous being

1. Lowji Nasserwanji Wadia

Seth Lowji was the founder of the Wadia family who lived for nearly 35 years at Siganpore near Surat and came to Bombay in 1735. He was acclaimed as the first master shipbuilder in India and England. He played a vital role in the construction in 1750 of India's first Dry Dock at Bombay. He was one of the trustees of the Parsi Panchayat, Bombay. He died in the year 1774.

2. Manekji Lowji Wadia

Seth Manekji was also known as a ship-builder and was also one of the trustees of the Parsi Panchayat, Bombay. He died in the year 1792. Like his father, he with his brother became well known businessman, built two new docks in the year 1762 and 1765.

After Lowjee Wadia's demise in 1774, Manekji and Bomanji, the two brothers, were appointed joint master builders and

nearly 30 vessels were built by them. The eldest son of Manekji named Framji did not live long hence his cousin Jamshedji Bomanji carried on as the master builder. Jamshedji's son Naoroji was associated with the trade after his father's demise in the year 1821 till 1864 when he retired due to old age and died after sixteen long years of his retirement.

3. Rustomji Manekji Wadia

Seth Rustomji Wadia continued the tradition as ship-builder. He died in the year 1812. His son Cursetji now took over.

4. Curshetji Rustomji Wadia

Seth Curshetji served Bombay docks for more than 54 years in Government service and held many responsible jobs. He received an additional Government pension, rare in his time. In 1834, when 12 Indians were appointed as Justices of the Peace, first time in the country, Curshetji was one amongst them. He was also one of the trustees of the Parsi Panchayat, Bombay. He died in 1863.

5. Ardeshir Curshetji Wadia (1808-1877)

Besides ship-building Seth Ardeshir was blessed with scientific and technical knowledge. His work was appreciated by scientists of his time. In 1841 at the age of 32 he was made a Fellow of the Royal Society. He was the first Indian to receive such a distinguished honour.

On 10-3-1834 Ardeshir started first time gas-lights in Bombay. He lit 28 gas lamps in his Mazagaon Bungalow when

the then Governor of Bombay, Earl of Clare, came personally to witness the sight. Thousands of people gathered at this site. He also introduced steam pumps first time in India. The Government of India has recently issued a commemorative stamp in his honour and has deservedly honoured him for his pioneering activities. (His portrait and the stamp on front cover page) His short life sketch was shown in News Reel in all Cinemas.

6. Nasserwanji Ardesher Wadia

Seth Nasserwanji went to England in the year 1859 for buying machinery and there took out a patent for boiler machinery for himself. Though he was offered a handsome sum for it from an English business concern he preferred to retain it as he was confident of its future. He was an expert in machinery business.

7. Naoroji Nasserwanji Wadia

Seth Naoroji like his father Nasserwanji was also an expert and an authority on the machinery line. He put his two sons Sir Ness and Sir Cusrow in the business at an early age. Change over from ship-building to machinery is reflected in the Eminent Textile Mills run by them.

Seth Ness with his brother under instructions from their mother Jerbai have made large contributions in charities resulting in the vast Wadia Colonies. He died in England in the year 1952. Jerbai Baug, Rustom Baug (named after the third son, deceased), Cusrow Baug, and Ness Baug are monumental landmarks of enlightened charity.

9. Neville Ness Wadia

Seth Neville is a very prominent figure in the city of Bombay. A quiet businessman, he is associated with a large group of Wadia Companies. He is keen about sports. He is the 9th direct descendant of the great founder of Wadia Family, Lowji Wadia.

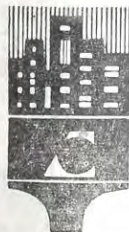
10. Nasli Neville Wadia

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Specific Differentiated Functions of the Five Gathas

by

DRIGU

Gathas are not just forms of religious literature though they are called songs by reason of their literal meaning but each Gatha is a presentation of a specific Yeza-ti power in which each paragraph contributes a subordinated but parallel divine reinforcement.

(1) **Ahunawad Gatha** encompasses the velocity of the movement of Ahu in the Universe, and contains and sustains the worship of Ahu. Wherever Devyasin is a vigorous motivation and the supremacy of Ahu (Ahu is impersonal God-Ahura is personalised God) is relegated to the background the divine agency to put Ahu back into power is Ahunavad Gatha. The task of this Gatha is to lead and direct the dhrava of the souls residing in the Heavenly Saturnian plane towards innocent activities and maintain intact the corresponding duplicate foundation of that drava established by Zarathushtra on Earth. *

*Dhrava comes from dhru=to run away. Originally soul is "noor" — crystal clear and of pristine purity. Even then it tends to run away from its purity and develops primary defects. These are dhrava.

The class of souls living on the Saturnian plane do not have any faith in Ahu. They are caught up in the selfish motives and when such souls descend on Earth with such dhrava their intelligence gets the distortions which favour lack of faith in Ahu and excessive vanity in their own powers. They encourage materialism

and all kinds of irreligiousness. They put no faith in nature and powers natural and supernatural and discard Daen that generates submission to faith in higher powers than man's own. Their mind and outlook remain impenetrably rigid. The function of Ahunavad Gatha is that of softening this rigidity, fostering in them faith in Ahu and breaking up gently misdirected energy of Saturnian influences to bring them all on the right path. Ahunavad Gatha is the only one singled out to be able to smash these evil forces.

What happens at death? Complete blindness prevails inside the material body and total darkness encircles —the aipee— the immediate environment of the body — Where there is darkness there is denial of the powers of Ahu. In ordinary parlance absence of the influence of Ahu results in deterioration in the material world seen as putrid matter and in psychic world as corrupt outlook. In putrefaction it is the darker side of life which dominates and the white side has no place. Somehow or other the influence of Ahu is to be made operative in this condition of all out progressive deterioration, wherein even the last thoughts of the dying person get shaped into some horrifying material object indicative of the process of putrefaction going on within and without. Mathras of the Ahunavad Gatha are the only things that can strike at the root of this state. No other Gatha could be of any use in this condition for dissolving the ugly thought —images aroused through absence of Ahu. The body has to perish and will.

(2) **Ushtavad Gatha.** This Gatha is the key to establishment of Ushta — real bliss. There is no bliss in the worldly pleasures which mankind seek and go after because such sense of well-being is always followed by troubles and unhappiness. Living for self and for sex and for sensationalism do not promote Ushta. Ushtavad Gatha is the key to creating true understanding and imparting genuine experience of Ushta. Ushtavad Gatha looks after and supervises over the continuity of Ushta in man. It seeks to release from human bondage those human beings who live for vicious pleasures, who believe never to let go any opportunity for such pleasures and who hold such misguided ideas based upon short time purpose of snatching bits after bits of sensationalism. Ushtavad Gatha mathras seek to turn materialistic cravings and love of flesh to divine love of devotion which works in Heaven and whose roots Zarathushtra has planted on the Earth. Souls on Jupiterian plane in Heaven are moved to Zoroastrian faith by these mathras and the same mathras are helping the continuity of Zoroastrian faith and following on Earth as Zarathushtra has left this instrument of faith behind Him for proliferation of Daen.

(3) **Spentomad Gatha** — is the key to the device of keeping alive the spirit of spenti or true unfoldment of the life of divine understanding. This is not attained by resorting to loot, arson, fanaticism or forced conversions held as pet ideas by lesser men. This can be attained only by true knowledge of Spenti by knowing its secrets instilled by these mathras. Because of the rigid nature of the dhrava of souls on the Hashem (Mangal) plane towards all sorts of excesses Spentomad Gatha functions to teach them self-restraint to

put them on the right path. The roots of the self-same self-restraint are planted by Zarathushtra on Earth for people to learn the Yazati power that works in Heaven for unfoldment of souls on Hashem (Mangal) plane. Spentomad Gatha reveals the concern and the responsibility that go with this task.

(4) **Vohukshathra Gatha** has the secret of establishing and stabilizing love without lust and altruism without self in this world. Dhrava from Souls on the Tarad plane in Heavens have the power of disrupting all disciplines through lust. Zarathushtra has established through this Gatha the power to restrain and wipe out the operations of such evil forces by inculcating the sense of responsibility in His followers on earth.

(5) **Vahishtoyesht Gatha** mathras aim as designing and executing life in all its beauty and totality. It is the move towards the good side of life reaching in the end to khaetwadath or de-sexed divine union of the male and the female counterparts of a holy wedded couple holding on to pure bliss and reaching the goal. Zarathushtra is the Hamkar of Ahura Mazda. Ahura Mazda Himself works for the evolution of Burjishi group on the Garothmani plane. That makes Zarathushtra the leader of all jirams (varieties of Religious sects) Zarathushtra Himself has sown the seeds in this world for all religions to prosper for the good of mankind, each according to his needs to each according to his deserts. Holding of secret and carrying on the responsibility of this colossal duty are taught to us through the manthras of this Gatha.

(Courtesy Parsi Awaz)

P.B.W.



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Dr. Kaikhushru A. J. Lalkaka

Dr. K. A. J. Lalkak, Captain, late I. M. S., was 78 years old at the time of his sad and tragic death following a motor accident on the 17th of March, 1969. He was the doyen of psychiatry in India. He had his psychiatric training at the Worcester State Hospital, Worcester, Mass. U. S. A. and returned as a psychiatrist to Bombay in 1933. In those days he was the only practising psychiatrist in our country, and had the unique distinction of giving lectures to students of all the three teaching general hospitals in Bombay, viz. the Grant Medical College, Gordhandas Sunderdas Medical College, and the Topiwalla Medical College. In 1934 he joined the Society for the Protection of Children in Western India and was the Honorary Psychiatrist and Director of the class for the sub-normal and mentally deficient children for many years. In 1948 he became an Honorary Lecturer for the teachers' training course for mentally handicapped children at the School for Children in Need of Special Care, Sewri, Bombay.

Hospital Host

The stresses and cares of work once put aside, his charm was irresistible. He was very hospitable host. It was he who was responsible for starting the Bombay Psychiatric Group at his residence, where he not only held seminars and clinical meet-

ings but entertained the members of the group. He was a very popular host. These meetings eventually resulted in the formation of the Bombay Psychiatric Society of which, fittingly enough, he was the first President. He was also a Fellow of the Indian Psychiatric Society and the past President of the Bombay Psychological Association of which he was one of the founder members.

Great Honour

In 1956 he had the great honour of being invited by the late Dr. Clifton T. Perkins—then Commissioner of State Mental Hospitals, Maryland, U. S. A.—to be the guest of the State of Maryland for the period of a few weeks.

Embodiment Of Humility

I have never come across a more unassuming person than Dr. Lalkaka. He was honest, truthful, conscientious, and, best of all, he was the embodiment of humility. In my association with him for over 27 years, I had never seen him angry. He was modest, and had a gentle dignity which was very much his own. His ethics were of the highest order. Orderliness and precision characterized all his activities. His helpfulness and unfailing courtesy were the attributes which most endeared him to his colleagues and friends. He had a great sense of humour and was loved and respected by all alike. There was no clinical meeting he did not attend, as his thirst for knowledge was phenomenal and his energy inexhaustible. To sum up, one can say that he was a thorough gentleman. He took a deep interest in politics, was very fond of music, was a member of the Bombay Philosophical Society and a Theosophist at heart. But, inspite of his varied interests, he was devoted to the practice of psychiatry. Through his skill in psychiatry and psychotherapy and his great love for humanity, he has helped innumerable men and women to cheerfully face the many difficult problems of life and to overcome them. He died in harness, like the great soldier that he was, practicing to the last day of his life.

Fragmentation and Synthesis of Godhead

by

P. B. WARDEN

"NO man can continue to live on for an indefinite period in separation from an important part of himself, the part constituted by the fragments of a spiritual history of which he cannot decipher the meaning and message."

Mr. J. M. Billimoria opines in Kaiser-i-Hind "In the education of our Parsee youths, these days, very little scope has been given for their own culture. In the words of Mr. A. H. Bleek: **"The Parsees seem to have taken but little interest in their own legends and their own language."** The result is lack of interest and negligence of the Classics.

There is a dignity of mind and expression in the study of Avesta and Pahlavi Mnemonics, for it stimulates the sense of dignity in man and helps the moulding of character. For our rising generation a study of the contents of Avesta and Pahlavi is necessary with a view that young hearts may feel the beauty concealed therein." Parsiana attempts to present their contents to familiarise the community with their hidden meaning and purpose. "Without the study of these we may be said to create an artificial condition of things. Ridiculous enough, most of us seem to have been led into the error of thinking that we have been progressing; and the destruction of everything old seems to be the chief criterion of Progress and Civilization!"

One Mr. Chandrasekhar, in an issue of the Illustrated Weekly of India, had given a thesis.

In the first place, while talking about the religions of India, he calls Zoroastrianism alien to this country!

In the second place, Mr. Chandrasekhar has stated that all these religions, including Zoroastrianism, are Indianised!

Our grand old man Maneck Pithawala refutes these views.

"If Hinduism is, in his opinion, indigenous, then Zoroastrianism is not alien. Both were born in the same region, the Aryan Home, which is located by me in the Syr-Amu Darga Doab, now lying in U.S.S.R. Both have migrated into the Indian peninsula, but in different periods. Zoroastrianism, a dynamic religion in the hayday of Iran, has percolated in different forms into the Indian soil from times immemorial. Archaeological relics, especially of the Achaemenian and Sassanian periods have been found in India. But we can easily show that although the Parsees have mingled freely with the other peoples of India, Zoroastrianism has still remained in its pristine state of purity in spite of the passage of time, barring some customs, manners, etc. which have naturally crept into their mode of living. They have not adopted any caste system. Their religious books and literature are left untouched by Indians. Their religious tenets and principles are still purely Zoroastrian. And, lastly, their temples, mode of disposal of the dead and even certain ceremonies and rites have no un-Zoroastrian traces in them.

The Parsees are not a proselytising community and inter marriages are not recommended."

We have kept aloof and we are left alone. Disruptive forces if any are self-generated. Its future is in the doldrums but the core of the community is sound."

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Some of those who cannot endure quiet and peace are out to sound the differences. — Differences internal and external are found to be surface-deep located between the various myths, symbols, rituals and sacraments. But they want to make much out of them. True Religion, however, does not look to their forms but embodies their inner meaning, and co-relates the insights of the various disciplines with the findings of Depth Psychology. Depth Psychology has cleared many fears and anxieties of the minds in perpetual confusion. With a leap over the commandments and prohibitions of the Ego it has clarified its aspirations and failures. The stupendousness of God is fragmented favouring the philosophical conception that all the Gods of the World dwell in our body, where they represent the same forces as they do in the macrocosm. The Depth Psychology is in search of the soul and the essential is to experience the deepest elements in oneself, failing that to stand firmly within the religion which lives in one's own unconscious and which is for one's own self the most effective instrument of training. That religion is the religion in which one is born. That alone really helps to develop personality which is one with itself and socially and cosmically integrated. The crowning glory of this inward life feels no compulsiveness and becomes an effortless conviction. Myths, symbols, rituals and sacraments are absorbed in their natural process out of which they appeared and now attract the gaze of all the faithful. "The ritual solemnises and actualises the point at which the fallen man feels God's condescending and forgiving love." **If in the depth of man's unconscious God is fragmented our religious concepts of Amesaspands and Yazats are true to man's psychic constitution.** There is no denial of the grandeur of Ahura-Mazda and no hesitancy in the acceptance of fragmentation. Such superb philosophy should sustain us for ever and ever. Amongst the worldly men only the hypocrites have conceived of the Almighty in toto. And hardly if any have when

stay put in meditation comprehended ONE GOD. Such universal-wide comprehension is notional. Those who seek God in right earnest declare their quest unfruitful (unsuccessful not wasteful) and those who talk much about their companionship with ONE GOD are arm-chair philosophers comfortable in their illusion. Fragmentation is a practical necessity (if not an absolute one). Our Amesaspands, Yazats and Farohars are the products of the minds of the lofty souls, our Rainidaran, who have trained us to look for Almighty because He is there and not gaze at Him, where we do not find Him. Even then it is a healthy compromise to run for the race and miss the place yet secure the satisfaction of an "also-ran".

In the ethical scheme of Zoroastrianism Ahura Mazda is the Categorical Imperative — the absolute unconditional command of the moral law irrespective of every ulterior end or aim. In this conviction we "Act from a maxim at all times fit for law universal" (Emanuel Kant).

Amesaspands and Yazats are Allegorical Insinuations. Thereby we describe the self-same Ahura Mazda under one image or another ; figuratively and speak of each fragmented image with reverence — introducing each one gently and artfully to work into our favour for reverential acceptance. It is insolence to call them cock and bull stories.

"Let knowledge grow from more to more,

And more of reverence in us dwell"

Wife loved and honoured is the better half. Wife unloved and unhonoured is the bitter half. Whatever we do of our social bond the institution of marriage will survive and so will the bond of Godhead whatever a few may do to crack it, because companionship of the spouse of our life and the companionship of the God-head of our choice are integral parts of our psychic constitution.

MAN A MICROCOSM

by

Framroz Rustomjee, Colombo.

Man, the thinker, so-called because he possesses a mind or "Manas" which he has come by in the process of evolution, is the supreme mystery of the phenomenal Universe.

The deepest Truths of nature and science lie embedded in man, while he as a whole remains in colossal ignorance of his own nature and his vast hidden potentialities. Mind is indefinable and immeasurable. Only search in the depths of religiosity can help him to discover his subjective Reality, beneath objectified forms of nature.

His subtle make-up embodies the total matter of the Universe. In the Universe there is nothing outside of man. All the Kingdoms of nature are at work in man. Each particle of matter in man represents some Cosmic force at work in the Universe. It can help man to repudiate much of his material limitations, and make him rise triumphant over the mighty ladder of evolution. He can promote peace and understanding. He can transform his degenerate tendencies into simple and beautiful activities. Man is a microcosm, a diminutive universe in himself.

He is the only creature who can perceive the Unity beneath all diversity. He finds that all life and consciousness are one in the varied creations around him.

The world we live in and the entire galaxy of stars and Suns and Moons in the Universe are created out of the vibrations of varying frequencies of radiant matter, bristling with life and consciousness at all levels. These interminable

forces in nature eternally have their attachment to our mind and body. The finer worlds of interpenetrating matter are linked to each one of us. Using the lowest and most rudimentary form of our physical life we can rise to discover our sensitive unconscious and our crude conscious. At death both consciousness and life withdraw from one level to the other. To imagine that mind, memory and the mental-stuff, acquired over the ages, all disappear with the disintegration of the brain-cells, after death, is wishful thinking on the part of scientists and physicists, who seek to explain away all the limitless forces of nature from their present-day knowledge of things.

Modern science is gradually beginning to understand the material of old wisdom by new medium of recent knowledge. Everything turns out to be purposive as the inevitable result of the impulsion of varied forces in nature. No birth is haphazard. Belief gains ground that Man's soul is immortal in its growth and splendour if the purpose is to be meaningful. Soul releases forms of thought and power, making impact with the phenomenal world. According to Zoroastrianism, the soul is guided by the Divine Spark, Farohar, who is transcendental and All-pervading. The Divine Spark aids in bringing to fruition the Plan of the Great Architect—the First Cause or the Primordial Principle of creation. The Universe is created, sustained, nourished and preserved by the operation of Asha, the Immutable Law, which pervades every object in creation. It is the identical Mighty Law of birth, growth, decay and death, which accounts for the flux in the phenomenal world.

Birth is hailed a new cycle, growth is creation's purpose, decay sets in to make room for new arrivals and refreshing experiences and death is grace abounding that enters the mind of man as what Freud calls "Death-wish". Man with an open mind, can discover this Divine purpose. Within him is the power to develop his consciousness, to regulate all the affairs of the World, in the domains of art, science and civilisation. His soul is the timeless and eternal spiritual element. It garners helpful experiences with the indwelling light of the Divine Spark. The soul though of the spiritual nature, immortal, formless and imperceptible, nevertheless is capable of committing the most heinous and atrocious crimes, (despite its spiritual nature) due to man's inherent free-will. It can still be considered Divine. It is wrong to believe that whatever is Divine cannot ever have a tinge of evil in it. Evil has its good side. That is the secret and the mystery. The soul has to avail itself of the aid of the transcendental Divine Spark, to prevent dege-

neracy. Here work the agonies of Spentamainyu and Angre-mainyu-Vohu-mane and ako-mana.

To grow in perfection, to promote harmony, to banish discord the soul of man requires to bring forth its inner beauty and elegance, by subduing its astro-mental nature whenever acceptable as influences of evil stars. Thus, awakened, man casts off the thralldom of all illusions. **Astral influences may remain evil man may still advance spiritually.** Divine Intuition then pours down into him, in a flash. **His heart, now reflects the throbbings of the Universe wherein everything is pre-determined like a plan but not pre-destined for execution.**

As a multi-cellular being, man is not a mere blind product of some fusion,. The great Cosmic Forces are eternally at work within. We have to delve deeper into the ancient scriptures, that are replete with the mysteries of man and his life in this illimitable Macrocosm, to understand man a Microcosm.

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NEWS & VIEWS

I Fashion Highlight

Lovelocks dropping over forehead of man were common in the time of Queen Elizabeth I. Kiss-curls along the side of girls' faces are common in the time of Queen Elizabeth II.

II Avesta in Sweden

Mr. Jehangir M. Ranina says that during his visit (1955) to Sweden he visited the oldest University of Europe — The Upsala University. In Sweden he was surprised to find the town named "Avesta". From when and how the name was given calls for investigation. Copenhagen Museum contains a hand-written copy of the Gathas, which may be one of the oldest copies. It is carefully preserved in an iron safe. People in Netherlands were found full of curiosity to learn how Aryan culture came to these far off places.

III "Peacock Revolution"

Suzy, the society columnist has concentrated exclusively on men's clothes. She wrote "Who cares what the girls were wearing"? American and European men now have taken to brocades, velvets and mink coats, bright coloured narrow trousers, flared at the bottom, Nehru jackets of brocade, dress suits of snakeskin, mini-sweaters, tall lace collars, patent leather shoes with buckles. Men's hair stylists and men's perfume dealers have roaring trade. Men and women immitate the dresses of one another. Some look upon it as "desexualisation", others as "equalization" of sexes and the economists see in it a "Peacock Revolution" as a part of the Capitalist revolution, which with a high-power advertising via the mass media plays its part. Formerly 100 American newspapers regularly covered men's wear. Now the number has jumped to 800. All this in the end is converted into dollars, pounds and franks. Peacock Revolution is a big business revolution.



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Justice Hormuzdiar C. Coyajee

by

P. B. VACHHA

H. C. Coyajee was among the most eminent practitioners of the first half of the 20th century on the Appellate Side, with an active legal career extending over 60 years. He was born in 1867, the second son of Cooverjee Coyajee, who was a leading lawyer of the old school practising at Rajkot. After graduating from Elphinstone College, Bombay, and taking his law degree Coyajee started practice on the Appellate side in 1893. He married one of the daughters of Mr. Manekshah Taleyarkhan, who was then in leading practice on the Appellate Side. Coyajee by his talents and industry soon acquired a large practice; and on the sad death of his father-in-law, he naturally stepped into his shoes. Endowed with a very clear head he took the very greatest pains over his briefs, studied them with meticulous care and thoroughness, making elaborate notes both of the facts and of the law. Owing to his industry and careful methodical habits of work, he soon won the confidence of his clients who felt that their case was in safe hands. Besides earning the confidence of his clients, he, before long, won the esteem of the judges as well. His abi-

lities and methodical and systematic study and presentation of his case, drew the particular notice of Chief Justice Jenkins. Jenkins suggested to him to take advantage of the ten-year rule, and get enrolled as an advocate on the Original Side. He was accordingly enrolled as an advocate O.S. about 1908. But he did not find Original Side practice quite congenial to his talents and temperament; and soon reverted to the Appellate Side where, by this time, he was held in the highest esteem and became the acknowledged leader of the Appellate Bar. He acted as a judge of the High Court three or four times. Towards the latter days of his career, he had the satisfaction of seeing his son Nairyo-sang raised to the Bench. He died in 1955 after one of the longest and most distinguished legal careers in the Bombay High Court.

Coyajee, notwithstanding his rather formal and seemingly serious temperament, had a sly sense of humour. On one occasion, he was travelling in a train to argue an appeal before one of the district courts in the mofussil. His opponent in

the appeal was Mr. G. N. Thakore, another very able and distinguished advocate of the High Court. They travelled by the same compartment. It was a night train; and Thakore noticed with some surprise and amusement that Coyajee took out his brief from his suitcase at the time of going to bed and put it under his pillow. He told Thakore that he always did so, lest some railway thief might steal the suit-case; and if he lost the brief with all his notes, he would be crippled before the court. Thakore laughed at this idea and

they went to sleep. In the morning, to the horror of Thakore, his suit-case with his brief in it was found missing. Coyajee consoled him with the observation: "By your negligence in losing the brief, you have earned a double curse. You will be handicapped in arguing the appeal owing to the loss of your notes; and the client will curse you for your indifferent performance. What is worse, the thief will curse you more vehemently, when he finds that the suit-case contained nothing more valuable than a pile of worthless papers."

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“પુરાતન ઇરાનના ઇતિહાસ ઉપર ઉડતી નજર.”

લખનાર :— એરવદ નાદરશાહ નવરોજ આઈબારા.

ધર્મશિક્ષક : કામા અથોરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

ઇરાન શબ્દ અવસ્તા “અધ્યન” શબ્દ ઉપરથી નીકળ્યો છે. ઇરાન દેશને અવસ્તામાં “અધ્યન-વએજ” તરીકે ઓળખાવ્યો છે. અધ્યન-વએજનો અર્થ આર્યનો મૂળ વતન એવો થાય છે. આપણા આપદાદાઓ હી દુઓના આપદાદાઓ, તથા યુરોપની કેટલીક પ્રજાઓના આપ-દાદાઓ પોતાને આર્યનો તરીકે ઓળખાવતા, આર્યનો એટલે ભલા લોકો.

શાહનામુ લખનાર ફીરદોસી.

ફીરદોસી તુસી, ખોરાસાન પ્રાંતનાં તુસ શહેરના એક યાગ્યાનનો દીકરો હતો. એનું નામ “અબુલે કાસમ મનસુર” હતું. કહે છે કે ફીરદોસીએ રચેલી સુંદર ખેતો દરબારમાં ગાઈ ત્યારે શાહ મહમદ ગઝનવીએ કહ્યું કે તે મારી દરબારને ફીરદોસી=પહેરત જેવી ખુશાલ, ખતાવી છે તે ઉપરથી ફીરદોસી નામ પડ્યું હતું.

શાહ મહમદ ગઝનવીએ એને શાહનામું રચવા ફરમાવ્યું.

ફીરદોસીએ ઇ. સ. ૧૦૧૦ માં ત્રીસ વરસ સુધી મહેનત કરી શાહનામાની ૬૦,૦૦૦, ખેતો રચી ભુલાયેલા ઇરાન દેશને સજીવન કર્યું.

ઇરાનમાં થઈ ગયેલા પાંચ વંશો.

૧) પેશદાદીઅન=પહેલા તરીકાના, પ્રથમ કાયદાના, લોકો.

૨) કેઆનીઅન=પરેઝગાર ધર્મગુરૂનો વર્ગ.

૩) હખામનીઅન=“હખામ” નામના માણસ ઉપરથી નામ પડ્યું.

૪) અરકાનીઅન=“અરક” નામના માણસ ઉપરથી નામ પડ્યું.

૫) સાસાનીઅન=“સાસાન” નામના માણસ ઉપરથી નામ પડ્યું.

દરેક વંશના પાદશાહો.

૧) પેશદાદીઅન વંશના ૯, પાદશાહો.

૨) કેઆનીઅન વંશના ૯, પાદશાહો.

૩) હખામનીઅન વંશના ૧૨, પાદશાહો.

૪) અરકાનીઅન વંશના ૩૧, પાદશાહો.

૫) સાસાનીઅન વંશના ૩૬, પાદશાહો.

પહેલો ગયોમર્દ પાદશાહથી છેલ્લો પાદશાહ યઝ્દેજર્દ સુધી પાંચ વંશોના કુલે ૯૭ પાદશાહોએ રાજ્ય કર્યું હતું.

પેશદાદીઅન વંશના ૯, પાદશાહો.

(૧) પહેલો પાદશાહ ગયોમર્દ, ઇરાનમાં આજથી લગભગ દશ, હજાર વરસ અગાઉ થઈ ગયો હતો. જેણે ખોદાનો વીચાર અને શીખામણ સાંભલી દુનિયાને એકજ ખુદાનો ખ્યાલ લોકોને સમજાવ્યો હતો, ગયોમર્દ પાદશાહે ત્રીશ વરસ રાજ્ય કર્યું હતું.

(૨) બીજો પાદશાહ હોશંગ, જેનાં વખતમાં આતશની સેતાયસ કરવાનું શરૂ થયું હતું. ઇતિહાસ રજુ કરે છે કે, આતશની મારફતે ખુદાની બંદગી કરવાનું ફરમાન આ પાદશાહે આપ્યું હતું અને એક જશન કરવામાં આવ્યું હતું જે ખેલમન મહીનો અને આવાં રોજે કર્યું હતું જે “જશને સદેહ” તરીકે ઓળખાય છે. હોશંગ પાદશાહે ચાલીશ વરસ રાજ્ય કર્યું હતું.

(૩) ત્રીજો પાદશાહ તેમુરરૂપ જેણે દેવબંધ, યાને દેવાને બાંધનાર, એટલે ખરાબ માણસો માટે રાક્ષસ જેવા હતા. અઓએ તેમને તાબે કર્યા હતાં, તેમુરરૂપ પાદશાહે ત્રીશ વરસ રાજ્ય કર્યું હતું.

(૪) ચોથો પાદશાહ જમશેદ, જેના વખતમાં દુ.ખ, બુઢાપો, અને મોત અમુક મુદત સુધી બંધ કરી પોતાની રીયતને સુખી કર્યા હતા. પાદશાહ જમશેદે અનેક સુધારા વધારા કર્યા હતા. દાદાર-અહુરમઝ્દની શુક્રગુળરી કરવા માટે એક જશન ફરવરદીન મહીનો ને હોરમઝ્દ રોજે કરાવ્યું હતું જે જશનનો દીવસ-જમશેદી નવરોજ તરીકે હાલમાં પણ ઉજવ્યે છીએ, જમશેદ પાદશાહ પછી જોહાક પાદશાહ જે ઇરાની નહીં હતા, બેબીલોનથી આવ્યો હતો તે ઇરાનનો પાદશાહ થયો એના વખતમાં સખત દુ.ખ હતું. જોહાકના ખલા ઉપર દુ.ખ થયું હતું જે શાંપની માફક દંખ મારતું તેથી કહેવામાં આવે છે કે જોહાકના ખલા

ઉપર બે શાંખ હતાં. વીગેરે, ત્યારે એ બંધ કર દુઃખ ઉપર એબીસના કહ્યા મુજબ એ માણસોનાં ભેજાં રોજ ખભાના દુઃખ ઉપર મુકતા હતા એમ એને અનેક માનવી-ઓના જીવ લીધા હતા. છેવટે ફરીદુન પાદશાહે બેહાકને મારી નાખ્યો. બેહાકના મહેલને “કંગે દુજહુખત” નામ આપ્યું હતું.

(૫) શાહ ફરીદુન, બેહાકને મારી ધરાનતી ગાદી ઉપર આવ્યો. એ મહેર મહીનો તે મહેર રોજે ગાદીનશીન થયો હતો. શાહ ફરીદુનની ઘણી નીરંગો હતી અને હાલમાં થોડી છે. ફરીદુન પાદશાહ આગાહીવાલો, અને બાંદગી કરનારો સાચો પાદશાહ હતો, એણે અનેક દુઃખો સારા કરનારા ઝાડના છાલાપાલાની શોધ કરી, અને નીરંગો મારફતે અનેકોના દુઃખો સારા કરતો હતો. શાહ ફરીદુનના વખતથી “કાબ્યાની ઝંદો” નામનો વાવટો શરૂ થયો હતો અને “ગાબ્યાની ગુરજ” જે ગાયની શીકલના મોઢાનો બનાવેલો ગુરજ છે જેને હાલમાં અગીયારી આતશ-બહેરામાં રાખવામાં આવે છે અને તાવર થાય તે તાવર-યાને ગુરજ આપવામાં આવે છે. શાહ ફરીદુન નાપાક બેહાકને માર્યો હતો. ફરીદુનને ત્રણ દીકરા હતા સેલમ, તુર અને એરય.

(૬) પાદશાહ મીનોચહેર, શાહ ફરીદુન પછી ગાદીએ આવ્યો હતો જેના વખતમાં અફઝાયાય સાથે લડાઈ થઈ જેમાં-મીનોચહેર પાદશાહ ધરાન હારી જવા આવ્યો. છેવટે એવું ઠંડવ્યું કે સુલેહ કર્યું. સુલેહની શરત તરીકે એક તીરંદાએ પહાડ ઉપરથી તીર ફેંક્યું. તે તીર એક પક્ષીને લાગે જેથી તે પક્ષી ઉડતું ઉડતું ઘણું દુર ગયું. છેવટે જ્યાં તે પક્ષી બેઠું તેટલો ભાગ ધરાનને ફાળે પાદશાહ મીનોચહેરને મળ્યો. તે દીવસ તીર મહીનો અને તીર રોજ હતો. તે દીવસે જશન કરવામાં આવ્યું જે તીરંગાંતવું જશન તરીકે ઓળખાય છે.

(૭) પાદશાહ નોદર મીનોચહેર પછી ગાદીએ બેઠો એ ઘણો નબળો હતો. નોદર પાદશાહે સાત વરસ રાજ્ય કર્યું હતું. એના વખતમાં કથુંએ જાણવા જેવું બન્યું હતું નહીં.

(૮) પાદશાહ “જવ” ધરાનતી ગાદી ઉપર આવ્યો જે ઘણો ભલો પરેઝગાર પાદશાહ હતો. જેણે ફક્ત પાંચ વરસ રાજ્ય કર્યું હતું.

(૯) પાદશાહ કેરસાર જે ઘણો દાનાવ હતો તેણે આઠ વરસ રાજ્ય કર્યું હતું.

પેશદાદીઅન વંશ સમાપ્ત.

પેશદાદીઅન વંશનો ઇતિહાસ વિસ્તારીને ચિત્રો સાથે પારસીઆનાના અંગ્રેજ વિભાગમાં માસિક હપ્તામાં આપ્યા છે જુઓ.

કેઆનીઅન વંશના ૯ પાદશાહો.

(૧) પાદશાહ કચે-કોઆદ, ઘણો પરેઝગાર હતો એણે કેઆની ખેરેહ પ્રાપ્ત થયું હતું પંદર વરસ રાજ્ય કર્યું.

(૨) પાદશાહ કાઉશ, કચે-કાઉશએ ધરાનતી ગાદી ઉપર આવી ઘણા સુધારા કર્યા હતા. કચે-કાઉશ પાદશાહના બે બેટા હતા જે ફરીખુર્જ અને શીયાવક્ષ હતા. કચે કાઉશ પાદશાહ ૧૫૦) વરસ રાજ્ય કરી ગુજર પામ્યો હતો.

(૩) પાદશાહ કચે-ખુશર ધરાનતી ગાદી ઉપર આવ્યો જે ઘણો બાંદગી કરનારો, પરેઝગાર ભલો પાદશાહ હતો, એને ૬૦ વરસ રાજ્ય કર્યું હતું. છેવટે એક પહાડ ઉપર બાંદગીમાં બેઠો હતો ત્યાં એકેનશીન થઈ ગયો.

(૪) પાદશાહ કચે-સોરારુપ, ધરાનતી ગાદીએ બેઠો જેણે બે દીકરાઓ હતા જે ઝરીર અને ગુસ્તારુપ હતા. પાદશાહ સોરારુપ, ઘણુંજ પરેઝગાર અને ભલો હતો. ૧૨૦) વરસ રાજ્ય કર્યું હતું.

(૫) પાદશાહ ગુસ્તારુપ ગાદીએ બેઠો તે વખતે પુજ્ય પયેગમ્બર અશો જરથુસ્ત્ર સાહેબે જરથોસ્તી ધર્મ સ્થાપ્યો હતો. જામારુપ, કસોસ્ત્ર, મહદયોમાહ, ઝરીર અને અસ્પંદીયાર વીગેરે જરથુસ્ત્ર સાહેબના પહેલાં શાગેદો હતા, અશો જરથુસ્ત્ર સાહેબ ૭૭, સીતોતેર વરસ અને ૪૦, દીવસની ઉંમરે ગુજર પામ્યા હતા. જરથુસ્ત્ર સાહેબનો જન્મ ખોરદાદસાલને દીને ફરવરદીન મહીનો તે ખોરદાદ રોજે થયો હતો અને દસમે મહીનો તે ખોરદાદ રોજે ગુજર પામ્યા હતા તે દીવસ જરથોસ્તનો દીસો કહેવાય છે. પાદશાહ ગુસ્તારુપે ૧૨૦) વરસ રાજ્ય કર્યું હતું.

(૬) પાદશાહ બહેમન, ધરાનતી ગાદી ઉપર આવ્યો જેણે અનેક લડાઈમાં ફતોહ મેલવી હતી. ૧૧૨) વરસ રાજ્ય કર્યું હતું.

(૭) રાણી હોમાય ધરાનતી ગાદી ઉપર ૩૦) વરસ રાજ્ય કર્યું હતું.

(૮) પાદશાહ દારાજ ધરાનતી ગાદી ઉપર ૧૨) વરસ રાજ્ય કર્યું હતું.

(૯) પાદશાહ દારાં ધરાનતી ગાદી ઉપર ૧૪) વરસ રાજ્ય કર્યું હતું.

કેઆનીઅન વંશ સમાપ્ત.

કેઆનીયન વંશના પાદશાહોનો ઇતિહાસ પારસીયાનાના અંગ્રેજ વિભાગમાં ચિત્રો સાથે વિસ્તારીને લખાયો છે જુઓ.

હુઆમનીઅન વંશના પાદશાહો.

(૧) પાદશાહ સાયરસ ધી ગ્રેટ (કુરેશ) ઇ. સ. પૂર્વે ૫૫૮ થી ૫૨૯ સુધી રાજ્ય કર્યું હતું. સાયરસ પારસ નામના પ્રાંતનો વતની હતો એ પારસી રાજા હતો. “પારસ” ના વતનીઓ પારસી તરીકે ઓળખાતા હતા. જે આપણા આપદાદાઓ ઇરાનથી હિંદુસ્થાન યજ્ઞેઝદ હારી ગયા પછી આવ્યા હતા તે “પારસ” પ્રાંતમાંથી આવ્યા હતા તેથીજ આપણે પારસીઓ કહેવાઈએ છીએ. સાયરસ ધણો નમ્ર, સાહસેશ અને મોટા દીલનો હતો. સાયરસનો ધર્મ જરથોસ્તી હતો, છતાં બીજાં ધર્મ પાળનારાઓ તરફ માયાળુ અને માનથી એતો. એને યાહુદીઓને ઘણી મદદ કરી હતી. ધર્મ અને રાજ્યને ઘણી સત્યથી રાજ્ય ચલાવી નામ પમરતું મુકી ગયો છે. યાહુદીઓએ સાયરસને “મસાયાહ” નો એલકાળ આપ્યો હતો.

(૨) પાદશાહ કમ્બાઈસીસ, ઇ. સ. પૂર્વે ૫૨૯ થી ૫૨૨ સુધી રાજ્ય કર્યું હતું. ત્યારબાદ ઇ. સ. પૂર્વે ૫૨૨ માં ફક્ત સાત મહીના સુધી ઇરાનના એક માછ ધર્મ-શુર “ગૌમત” એ રાજ્ય કર્યું હતું.

(૩) દારાયસ હિસ્તાર્પિસ, ઇ. સ. પૂર્વે ૫૨૨ થી ૪૮૬ રાજ્ય કર્યું હતું. દારાયસ એક અતી કીર્તિવંત, ફતેહમંદ, બાહોશ અને બહાદુર રાજકર્તા પાદશાહ હતો. “નક્ષે રસ્તમ” ના પહાડ ઉપર કોતરાવેલા લેખોમાં અહુર-મઝદની સેતાયસ કરતા લેખો તેમજ બીજા કોતરકામોમાં દારાયસ લખાવે છે કે “હું હુઆમનીશ ખાનદાનનો પારસી, પારસી નસલનો, આર્ય, આર્ય તોખમનો છું.” તથા ઉપલા લેખોમાં દારાયસે જીતેલા ૩૦ રાજ્યોના નામો લખેલા મળે છે. દારાયસ ઘણોજ હીમ્મતવાન, ફતેહમંદ મોટા દીલનો પાદશાહ હતો.

(૪) પાદશાહ “ઝર્ડસીસ” ઇ. સ. પૂર્વે ૪૮૬ થી ૪૬૫, સુધી રાજ્ય કર્યું હતું.

(૫) પાદશાહ “અર્તાઝર્ડસીસ” (અરદસીર) ઇ. સ. પૂર્વે ૪૬૫ થી ૪૨૫ સુધી રાજ્ય કર્યું હતું.

(૬) પાદશાહ “ઝર્ડસીસ” બીજો ઇરાનની ગાદી આવ્યો અને ફક્ત દોઢ મહીનામાં તેવું ખૂત થયું હતું. તેનો સાવકો ભાઈ “સોગદીયાનસ” “ઝર્ડસીસ” તું ખૂત કરી ગાદીએ બેઠો.

(૭) “સોગદીયાનસ” ફક્ત સાત મહીના રાજ્ય કર્યું ત્યારપછી તેનાજ સાવકા ભાઈ નોથસે ખૂત કર્યું હતું, અને તે દારાયસ નામ ધારણ કરી ગાદીએ બેઠો માટે તેવું નામ દારાયસ નોથસ પડ્યું હતું.

(૮) પાદશાહ “દારાયસ નોથસ” ઇ. સ. પૂર્વે ૪૨૫ થી ૪૦૪ સુધી રાજ્ય કર્યું હતું.

(૯) પાદશાહ “અર્તાઝર્ડસીસ નીમન” ઇ. સ. પૂર્વે ૪૦૪ થી ૩૫૯ રાજ્ય કર્યું હતું.

(૧૦) પાદશાહ “દારાયસ ઓખસ” ઇ. સ. પૂર્વે ૩૫૯ થી ૩૩૮ રાજ્ય કર્યું હતું.

(૧૧) પાદશાહ “આર્સીસ” ઇ. સ. પૂર્વે ૩૩૮ થી ૩૩૬ રાજ્ય કર્યું હતું.

(૧૨) પાદશાહ “દારાયસ કોડોમાનસ” ઇ. સ. ૩૩૬ થી ૩૩૦ રાજ્ય કર્યું હતું.

હુઆમનીઅન વંશ સમાપ્ત.

સિકંદર-અલેક્ઝાન્ડર ધી ગ્રેટ, જેણે ઇરાન દેશ જીતી યુનાની (ગ્રીક) અમલ શરૂ કર્યો. ઇ. સ. પૂર્વે ૩૩૦ માં ઇરાન જીત્યું અને સાત વરસ રાજ્ય કરી ઇ. સ. પૂર્વે ૩૨૩ માં બેબીલોન ખાતે જીજ્ઞ પામ્યો હતો. સિકંદરના સરદારો યુનાનીઓ-ગ્રીક લોકોનું રાજ્ય માત્ર ૭૫ વરસ રહ્યું હતું. ત્યારપછી “અશક” નામના એક “પાર્થન” વતની ઇરાનીએ ઇરાન જીતી લઈ “અશકાનીઅન વંશ”ની સ્થાપના ઇ. સ. પૂર્વે ૨૫૬ માં કરી “અશકાનીઅન વંશ”નો અમલ ઇરાનમાં લગભગ (૪૪૫) વરસ સુધી રહ્યો (ઇ. સ. પૂર્વે ૨૫૬ થી ઇ. સ. ૨૨૬) સુધી.

“અશકાનીઅન વંશ અથવા પાર્થન વંશ.”

આ વંશનો ઇતિહાસ નજીવો જેવો જણાયેલો હોવાથી તે જમાનાના મલી આવેલા સીક્કાઓ ઉપર આધાર રાખી રચાયેલો છે, તેઓની વિગત નીચે મુજબની છે.

(૧) પાદશાહ “અશક” ઇ. સ. પૂર્વે ૨૫૬ થી ૨૪૭.

(૨) પાદશાહ “તીરદાદ” અથવા “અશક બીજો” ઇ. સ. પૂર્વે ૨૪૭ થી ૨૧૪.

(૩) પાદશાહ “અર્દવાન” અથવા “અશક” ત્રીજો ઇ. સ. પૂર્વે ૨૧૪ થી ૧૯૬.

(૪) પાદશાહ “પ્રિયપત્યુસ” અથવા “અશક” ચોથો ઇ. સ. પૂર્વે ૧૯૬ થી ૧૮૧.

(૫) પાદશાહ “ફરહાદ” પહેલો અથવા “અશક” પાંચમો ઇ. સ. પૂર્વે ૧૮૧ થી ૧૭૪.

- (૬) પાદશાહ “મેહરદાદ=મિથદાતીશ” પહેલો ઇ. સ. પુર્વે ૧૭૪ થી ૧૩૬.
- (૭) પાદશાહ “ફરહાદ બીજો” ઇ. સ. પુર્વે ૧૩૬ થી ૧૨૫.
- (૮) પાદશાહ “અરદવાન બીજો” ઇ. સ. પુર્વે ૧૨૫ થી ૧૨૪.
- (૯) પાદશાહ “મેહરદાદ બીજો” ઇ. સ. પુર્વે ૧૨૪ થી ૮૯.
- (૧૦) પાદશાહ “નાસ્કીરીસ” ઇ. સ. પુર્વે ૮૯ થી ૭૭.
- (૧૧) પાદશાહ “સાનાત્રોકીસ” ઇ. સ. પુર્વે ૭૭ થી ૬૮.
- (૧૨) પાદશાહ “ફરહાદ ત્રીજો” ઇ. સ. પુર્વે ૬૮ થી ૬૦.
- (૧૩) પાદશાહ “મેહરદાદ ત્રીજો” ઇ. સ. પુર્વે ૬૦ થી ૫૫.
- (૧૪) પાદશાહ “આરેડીસ” ઇ. સ. પુર્વે ૫૫ થી ૩૭.
- (૧૫) પાદશાહ “ફરહાદ ચોથો” ઇ. સ. પુર્વે ૩૭ થી ૩૩.
- (૧૬) પાદશાહ “તીરદાદ” ઇ. સ. પુર્વે ૩૩ થી ૩૦.
- (૧૭) પાદશાહ “ફરહાદ” ઇ. સ. પુર્વે ૩૦ થી ૨.
- (૧૮) પાદશાહ “ફરહાદક” ઇ. સ. પુર્વે ૨ થી ૧.
- (૧૯) પાદશાહ “આરેડીસ” બીજો ઇ. સ. પુર્વે ૧ માં થોડા મહીના રાજ્ય કર્યું.
- (૨૦) પાદશાહ “વિનોનીસ” ઇ. સ. ૧ થી ૧૬.
- (૨૧) પાદશાહ “અરદવાન ત્રીજો” ઇ. સ. ૧૬ થી ૪૨.
- (૨૨) પાદશાહ “ગોદરેજ”=વારદાનીસ (અરદાન) ઇ. સ. ૪૨ થી ૪૬.
- (૨૩) પાદશાહ “ગોરાઝીસ”=(ગોદરેજ બીજો) ઇ. સ. ૪૬ થી ૫૧.
- (૨૪) પાદશાહ “વલખશ” ઇ. સ. ૫૧ થી ૭૮.
- (૨૫) પાદશાહ “પેકોરસ” બીજો ઇ. સ. ૭૮ થી ૧૦૮.
- (૨૬) પાદશાહ “પુસર” ઇ. સ. ૧૦૮ થી ૧૩૦.

- (૨૭) પાદશાહ “વલખશ”=પલાશ બીજો ઇ. સ. ૧૩૦ થી ૧૪૮.
- (૨૮) પાદશાહ “વલખશ”=પલાશ ત્રીજો ઇ. સ. ૧૪૮ થી ૧૯૦.
- (૨૯) પાદશાહ “વલખશ”=પલાશ ચોથો ઇ. સ. ૧૯૦ થી ૨૦૮.
- (૩૦) પાદશાહ “વલખશ”=પલાશ પાંચમો ઇ. સ. ૨૦૮ થી ૨૧૫.
- (૩૧) પાદશાહ “અરદવાન” ચોથો ઇ. સ. ૨૧૫ થી ૨૨૬.

પાથ્યન વંશ અથવા અસ્કાનીઅન વંશની સમાપ્તિ, ૪૭૫, વરસ અસ્કાનીઅન વંશની મુદત હતી.

સાસાનીઅન વંશ સ્થપાયો.

(૧) જરથોસ્તી ધર્મને સજીવન કરનાર સાસાનીઅન શહેનશાહતનો સ્થાપક “અરદશીર બાબેગાન” એ ઇ. સ. ૨૨૬ થી ૨૪૦, સુધી રાજ્ય કર્યું હતું. પાદશાહ અરદશીર બાબેગાનના રાજ્ય અમલમાં વડા દરતુરજી “તનસર” સાહેબે અવસ્તા સાહિત્ય જેને સીકંદરે તુકશાની પોહચાડી હતી અને “દજે નપિસ્ત” લાયબેરી બાળી નાખી હતી, જેથી આપણા ધર્મના અનેક પુસ્તકો બળી ગયા હતાં છતાં ધાર્મિક એતેકાદવાલા જરથોસ્તીએએ પોતાના ધર્મના જે ધાર્મિક પુસ્તકો બળી ગયા હતા તે અને અગયારી આતશબહેરામમાં જે કેતાબખાનાઓ હતાં તે જલવાયલા હતા તે બધાથી અવસ્તા પુસ્તકોની “નવરચના” નવે-સરથી ગોઠવી સાથે “પહેલવી” ભાષામાં તરજુમો કરાવ્યો હતો. તેમજ મોબેદાન મોબેદ “અરદાએવીરાફ” જેવા પરે-અગાર મોબેદ સાહેબે મીનોઈ જ્ઞાન જરથોસ્તીઆને આપ્યું હતું અને ધર્મ ઉપરનો એતેકાદ વધ્યો હતો.

(૨) પાદશાહ “શાહપુર” પહેલો ઇ. સ. ૨૪૦ થી ૨૭૧ રાજ્ય કર્યું હતું. શાહપુર પહેલા પાદશાહના વખતમાં “માની” નામનો પયેગામ્બર થઈ બધાં પાછાં પાછલથી એનું ખોટાં માલમ પડ્યું જેથી અહેરામ પહેલાં એને મારી નાખાવ્યો હતો ત્યારબાદ નીચલા બાદ-શાહો થઈ ગયા.

- (૩) પાદશાહ હોરમઝદ પહેલો ઇ. સ. ૨૭૧ થી ૨૭૨.
- (૪) પાદશાહ અહેરામ પહેલો ઇ. સ. ૨૭૨ થી ૨૭૫.
- (૫) પાદશાહ અહેરામ બીજો ઇ. સ. ૨૭૫ થી ૨૮૨.
- (૬) પાદશાહ અહેરામ ત્રીજો ઇ. સ. ૨૮૨ થી ૨૮૩.
- (૭) પાદશાહ નરસી ઇ. સ. ૨૮૩ થી ૩૦૧.

(૮) પાદશાહ હોરમઝદ બીજો ઇ. સ. ૩૦૧ થી ૩૦૯.

(૯) પાદશાહ શાહપુર બીજો ઇ. સ. ૩૦૯ થી ૩૭૯.

શાહપુર બીજાના રાજ્ય અમલ દરમ્યાન દસ્તુરાંન દસ્તુર રાષ્ટ્રનીદાર સાહેબ આદર્યાદ મારેરપદ સાહેબે જરથોસ્તી ધર્મની મોતેબરી સમજાવી અવસ્તા માંત્રિવાણીને ચમત્કાર બતાવવા પોતાની છાતી ઉપર તાવેલું કાસું (ખોનજ) રેડાવી મોજાને કયો હતો અને “પાઝંદ” લખાતર રચ્યું હતું.

(૧૦) પાદશાહ અરદશીર બીજો ઇ. સ. ૩૭૯ થી ૩૮૩.

(૧૧) પાદશાહ શાહપુર ત્રીજો ઇ. સ. ૩૮૩ થી ૩૮૮.

(૧૨) પાદશાહ બહેરામ ચોથો ઇ. સ. ૩૮૮ થી ૩૯૯.

(૧૩) પાદશાહ યઝદજર્દ-બહેરામ યઝદજર્દ પહેલો ઇ. સ. ૩૯૯ થી ૪૧૯.

(૧૪) પાદશાહ બહેરામગોર બહેરામ પાંચમો ઇ. સ. ૪૨૦ થી ૪૪૦.

(૧૫) પાદશાહ યઝદજર્દ બહેરામગોર યઝદજર્દ બીજો ઇ. સ. ૪૪૦ થી ૪૫૫.

(૧૬) પાદશાહ હોરમઝદ ત્રીજો ઇ. સ. ૪૫૫ થી ૪૫૯.

(૧૭) પાદશાહ પીરોઝ ઇ. સ. ૪૫૯ થી ૪૮૪.

(૧૮) પાદશાહ પલાશ ઇ. સ. ૪૮૪ થી ૪૮૭.

(૧૯) પાદશાહ કોબાદ ઇ. સ. ૪૮૭ થી ૪૯૮.

(૨૦) પાદશાહ બમારપ ઇ. સ. ૪૯૮ થી ૫૦૧.

(૨૧) પાદશાહ કોબાદ પહેલો ઇ. સ. ૫૦૧ થી ૫૩૧.

(૨૨) પાદશાહ નૌશીરવાન ખુશરો પહેલો ઇ. સ. ૫૩૧ થી ૫૭૯.

નૌશીરવાન પાદશાહ આદેલ=ઇનસારી હતો ઘણોજ બાહોસ હતો અને એનો ખુઝોંગ વચ્ચર જે ઘણોજ દાનાવ હતો તેનું નામ (ખુઝોંગ મેહેર બોખતગાંન) હતું જેણે “ગંજે-શાયગાંન” નામની પહેલવી ભાષામાં કેતાબ લખી હતી “ગંજેશાયગાંન”=અમર દૌલત આ કેતાબ ઘણીજ ઉહા-પણથી ભરપુર છે ગંજેશાયગાંન ઉપરનો મારો લેખ પાર-સીઆના અંકમાં છપાયો છે.

પાદશાહ કોબાદ તથા-નૌશીરવાન આદેલના વખતમાં મઝદહે પયેગામબર તરીકે દાવો કર્યો હતો જેણે નૌશીર-વાને ખોટો બહેર કરી મારી નાખ્યો હતો.

(૨૩) પાદશાહ હોરમઝદ ઇ. સ. ૫૭૯ થી ૫૯૦.

(૨૪) પાદશાહ બહેરામ ચોથીન ઇ. સ. ૫૯૦ થી ૫૯૧.

(૨૫) પાદશાહ ખુશરો પરવીઝ ઇ. સ. ૫૯૧ થી ૬૨૮.

(૨૬) પાદશાહ શીરોય=કોબાદ બીજો ઇ. સ. ૬૨૮ થી ૬૨૯.

ઇ. સ. ૬૨૯ થી ૬૩૨, સુધીના ૪) વરસમાં (૧૦) પાદ-શાહો, થોડા થોડા મહીના રાજ્ય કરી ગયા કારણ કાઇનું ખૂન થયું તો કાઇને ઝેર આપાયું, વીગેરે કાવાદાવાથી તેઓ મરણ પામ્યાં હતાં. તેમના નામ નીચે મુજબ છે. (૧) કોબાદ

(૨) અરદશીર (૩) શહરબરોઝ (૪) રાણી પુરાનદોખત

(૫) શહેનેન્દેહ (૬) રાણી આઝરમીદોખત (૭) ખોશરો

(૮) શીરોઝ (૯) ફરરોખઝાદ (૧૦) હોરમઝદ. (૩૬) “યઝદ-જર્દ શહેરયાર” પાદશાહ ઇ. સ. ૬૩૨ થી ૬૪૧, રાજ્ય

કરી છેવટે ઇરાન દેશ હારી ગયો અને એ ઇરાન દેશ છોડી

નાસી ગયો પણ આખરે ૨૩ મી ઓગસ્ટ ઇ. સ. ૬૫૧ ને

દીને ઇરાનના એક ખુશરો ઇરાનીએ માહુએસુરીના કહેવાથી

યઝદજર્દનું ખૂન કર્યું હતું. ઇરાનીઓ ધર્મ સાચવવા

પહાડોમાં જઈ રહ્યા. જ્યારે ઇરાનનું રાજ્ય ગયું ત્યારે

ઇરાનથી પારસીઓ હીંદુસ્થાન આવી દીવ બંદરે ઉતર્યા

અને ૧૯ વરસ રહી ત્યાંથી સંજાણ બંદરે આવી બહીરાણા

રાજની પરવાનગીથી ઠરીઠામ થયા અને યઝદજર્દી ૯૦,

નેવુંમાં સંજાણમાં આતશબહેરામ સ્થાપ્યું હતું જે

“ઇરાનશાહ” ને નામે ઓળખાય છે અને જે હાલમાં

ઉડવાડામાં છે.

ઇરાનમાં ઇ. સ. ૬૫૧ માં યઝદજર્દનું ખૂન થયું પછીથી

ઇરાનમાં આરબોનું નેર વધી ગયું જે કે ઇરાનીઓ ઇરા-

નમાં જરથોસ્તી ધર્મ પાળતા હતા છતાં ઘણોજ જુલમ

હતો, યઝદજર્દ શહેરયાર પાદશાહના બે બેટા હતા બહેરામ

અને ફીરોઝ. એને શહેરબાનું નામે એક બેટી હતી તે

પયેગામબર મહમદના જમાહ હજરતઅલીના બેટા હુશન

સાથે પરણી હતી.

ઇ. સ. ૬૪૧ માં યઝદજર્દને હરાવી ખલીફ “ઓમર”

ઇરાનથી ગાદીએ બેઠો ત્યારથી ઇરાનીઓનું રાજ્ય ગયું

હતું.

યઝદજર્દ શહેરયાર પાદશાહ હારી ગયા પછીથી ઇરાનના

આરબ પાદશાહોનો રાજ્ય અમલ.

(૧) ખલીફ ઓમર ઇ. સ. ૬૪૧ થી ૬૪૪.

(૨) ખલીફ ઉસ્માન ઇ. સ. ૬૪૪ થી ૬૫૬.

(૩) ખલીફ અલી ઇ. સ. ૬૫૬ થી ૬૬૧.

ધરલામી જમાનાના પશુ મહાજયે જરથોસ્તી રાજ્યકર્તાઓ.

(૪) ઇરાનમાં ખોખારામાં “અંદુન” પાદશાહ થઇ ગયો હતો ઇ. સ. ૬૬૧ થી ૬૬૬.

(૫) ખાતુન રાણી થઈ ગઈ હતી. ઇ. સ. ૬૬૬ થી ૬૭૨.

ખીન્ન અનેક ધરલામી રાજાઓ થઈ ગયા હતા. ઇ. સ. ૧૧ મી સદીમાં તાજિક, ફાર્સીઓ, જમશેદી અને કાફીર સિપાહપુરા, ટોળાઓ ધરલામી પશુ જરથોસ્તી દીનના અમુક ફરમાનો પાળતા.

ઈ. સ. ૬૬૧ માં ઇરાનમાં ઓમયદ ખીલાફતનો અમલ શરૂ થયો.

(૬) મુએવીઆ, રાજા ઇ. સ. ૬૬૧ થી ૬૮૦ અમુક ભાગનો રાજા હતો.

(૭) ઓમયદ વંશનો ખલીફ “વાલીદ” પહેલો ઇ. સ. ૭૦૫ થી ૭૧૪.

(૮) ખલીફ સુલેમાન ઇ. સ. ૭૧૪ થી ૭૧૭.

(૯) ખલીફ ઓમર ખીજે ઇ. સ. ૭૧૮ થી ૭૪૯.

(૧૦) ખલીફ અબુલ અબ્બાસ ઇ. સ. ૭૪૯ થી ૭૫૪.

(૧૧) અબુ બકર અલમન્સૂર ઇ. સ. ૭૫૪ થી ૭૭૫.

(૧૨) ખલીફ હાફ્સ અલ રશીદ ઇ. સ. ૭૮૬ થી ૮૦૯.

(૧૩) મામુન ઇ. સ. ૮૧૧ થી ૮૩૩.

(૧૪) ખલીફ મુતાવકકીલ ૮૪૭ થી ૮૬૧.

(૧૫) તાહીરી વંશ ત્યારબાદ ઇ. સ. ૮૫૦ થી ૮૬૮ આગ્યો.

(૧૬) સફશરી વંશ ઇ. સ. ૮૬૮ થી ૯૬૩ આવ્યો.

(૧૭) સામાની વંશ ઇ. સ. ૯૬૩ થી ૧૦૦૫ રહ્યો.

(૧૮) દીલમી વંશ ઇ. સ. ૯૦૩ થી ૧૦૫૫ થયો.

(૧૯) ઇરાનમાં તુર્કી અમલ ઇ. સ. ૯૯૦ થી ૧૧૯૭ સુધી રહ્યો.

(૨૦) ગઝનવી વંશનો શહેનશાહ મહમદ ગઝનવી ૯૯૭ થી ૧૦૬૦.

(૨૧) સલજુકી વંશ ઇ. સ. ૧૦૨૭ થી ૧૧૯૭ સુધી.

(૨૨) અતાબેગ અને તાના સરદારો ઇ. સ. ૧૨૨૫ સુધી.

(૨૩) ઇરાનમાં મોગલ અમલ ઇ. સ. ૧૧૭૫ થી ૧૩૩૫ સુધી.

(૨૪) મુઝફ્ફર વંશ ઇ. સ. ૧૩૧૩ થી ૧૩૯૩ સુધી.

(૨૫) ઇરાનમાં તારતરોનો અમલ ઇ. સ. ૧૩૯૩ થી ૧૪૯૪.

(૨૬) સફાવી વંશ ઇ. સ. ૧૪૯૪ થી ૧૭૩૬ સુધી.

(૨૭) નાદરકુલી વંશ ઇ. સ. ૧૭૩૬ થી ૧૭૬૦ સુધી.

(૨૮) જર્દ વંશ ઇ. સ. ૧૭૬૦ થી ૧૭૯૬ સુધી.

(૨૯) કાબર વંશ ઇ. સ. ૧૭૯૬ થી ૧૯૨૫ સુધી.

કાબર વંશના ચોથા પાદશાહ નાસીર-ઉદ-દીનના અમલ દરમ્યાન “બાબ” નામે એક પયેગામ્બર નહેર થયો જેણે “બાબી” પંથ ઉભો કર્યો હતો. “બાબ” પયેગામ્બરનું નામ “સૈયદઅલી મોહમદ” હતું. ઇરાનમાં શીરાઝ શહેરના એક વેપારીનો દીકરો હતો તેનો જન્મ ઇ. સ. ૧૮૨૦ માં થયો હતો. તેણે “અગદાદ” માં ૧૮૫૦ માં પોતાની પયેગામ્બરી ફેલાવી હતી.

ઈ. સ. ૧૮૪૫ માં હિંદુસ્થાનથી ઇરાન શેઠ માણેકજી લીમજીભાઈ હાતરીઆને મોકલી ઇરાનના જરથોસ્તીઓની હાલત જાણવા માંગી હતી એવોની કારસાઝીથી ૧૮૫૩ થી ૧૮૮૨ સુધીમાં ઇરાનના જરથોસ્તીઓની હાલત કંઈક સુધરતી ગઈ.

પહેલવી વંશની સ્થાપના.

તા. ૧-૧૧-૧૯૨૫ ને દીને રેઝાખાનને પાદશાહ તરીકે ઓલાખાવી ઇ. સ. ૧૯૨૬ ના એપ્રિલ મહીનાની ૨૫ મી તારીખે ૨૫-૪-૧૯૨૬ ને દીને રેઝાશાહની તાજપોષીની ક્રિયા કરવામાં આવી હતી. રેઝાશાહ પહેલવીએ ઇરાનના જરથોસ્તીઓને ઘણી મદદ કરી હતી. ધર્મની છુટથી તેમજ ખીજ દરેક રીતે તેઓ સુખી જીવન ગુજારતા થયા. હાલના ઇરાનના શહેનશાહ મહમદ રેઝાશાહ પહેલવી છે એઓ રેઝાશાહના વડા બેટા રાજ્ય કરે છે અને એની તાજપોષીની ક્રિયા ધામધુમથી ૧૯૬૮ માં થઈ છે. એવળું “આય” મહેર” તરીકે જાહેર થયા છે. એઓને બે દીકરાઓ છે.

ઈ રા ન ઝીં દા બા દ

એન્ડે બાદ આય મહેર, પાયદે બાદ ઇરાન,

REVIEW

જ્ઞાન દીપ

જ્ઞાન માલા સીરીઝ — નં. ૧

લેખક :—જહાંગીર માણેકજી દેશાઈ એમ. એ.

નવસારીના ભાઈ જહાંગીર દેશાઈએ જ્ઞાનમાલા લખવાનું શરૂ કર્યું છે તેના પહેલા બે ભાગ મને રીવ્યુ માટે મોકલ્યા. થોડા સમય બાદ મને હોષ આપતો એક પત્ર લખી મોકલ્યો કે બીજા બધા લેખકોની ચોપડીઓના રીવ્યુ તમે આ અરસામાં તમારા પારસીઆનામાં આપ્યા ને મારી ચોપડીને રીવ્યુ કેમ નથી આવ્યો? આવો પક્ષપાત શા માટે!

“જ્ઞાનદીપ” એટલે જ્ઞાનરૂપી દીવે—પ્રકાશ. ભાઈ જહાંગીર અંધારામાંથી જ્યારે ઉજળામાં આવ્યે છીએ ત્યારે થોડીકવાર કાંઈ દેખાતું નથી. આ પુસ્તકથી મને એવું થયું છે. અંગ્રેજી શબ્દ Enlightenment માં જેમ જ્ઞાન અને પ્રકાશ અને સમાઈ જાય છે તેમ તમારા આ ૨૨૫ પાનાના પુસ્તકમાંના જ્ઞાનથી હું અંજાઈ ગયો છું ને પ્રકાશથી ગુંગળાઈ ગયો છું. હવે એક આંખ બંધ કરી બે મોલ લખુ. તમારી હારમાલાને બીજા ભાગ તપાસ્યે નથી તેથી બીજી આંખ તેને માટે રાખી મુકી છે.

મને લાગે છે કે આ ચોપડી તમે બેસીને લખવા માડી હોય એમ લાગતું નથી. મને લાગે છે કે વખતો વખત તમારાં બહોળાં વાંચણમાંથી તમે ટુંક નોંધો લેતા રહ્યા હશે અને તેના ઉમદા જ્ઞાનદાનેતા દહાવો વાંચક વર્ગને આપી રહ્યા છો. કવિઓ, દાતાવો, શીલસુદેશ અને પયગંબરોના આચાર વિચારો ટાંકી બતાવ્યાથી હરએકની લિશિષ્ટ વિચાર વાણીથી વાંચકને વાકેફ કર્યા છે. તમારા બહોળા જ્ઞાનને પહેંચી નાહ વળી શકવાથી હું મારા પોતાના પ્રત્યાધાતો રજૂ કરે.

તમારા ત્રેવીસ ભાગોમાંથી ફક્ત એકજ ભાગ બાનીસમે એકજ વિષય ઉપર લખાયો છે બાકીના બીજા બધા ભાગો અસંખ્ય વિષયોના જમોલો છે તે દરેકમાંથી વાંચકને રસ એવો વિષય તારી લઈ છૂટો છૂટો વાંચવાનો રહ્યો. ગમે તેમ વાંચો પણ દરેક દરેક વિષય રસમય રચાયેલો છે અને તે દરેક વિષય લેખકના બહોળા જ્ઞાનનો ભાસ આપે છે અને વિષય હથમાં લીધા પછી જો વાંચક ડાહ્યો ન પણ થાય તો એ જ્ઞાની તો થવાનોજ.

દરેક વિભાગની શરૂઆત ટુકડા અંગ્રેજી Quotation થી કરાઈ છે ને પહેલા બાર ભાગો અંગ્રેજી બાર મહિનાઓના શબ્દોના મૂળ, તેમનો અર્થ, તેમનો ભાવાર્થ, અને તેમની સાથે જોડાયેલા ચાહરસમોના રસિક વર્ણનો છે. દરેક વિષયમાંથી ઘણું નવું જાણવાનું મળે છે. આ પુસ્તકને Multam in parvo (ટુકડાંમાં ઘણું) કહું છું જે વાંચનારે કોઈ પણ પાનું ખોલીને ગૂઢન કરી લેવાનું છે. એમાં હરેક દેશો, પ્રજાઓ ને પંથોના સાહીત્યો ટાંકી બતાવ્યા છે, અને જરથોસ્તીઓ માટે હસ્તમ, અદેશર, સફેદ પોશાક માંડવસ્ત્રી દીનતી નેશાન, અવસ્તા, ધાયઓન, ગોસ્તેફીઆન, મુકતાફ, ફરોહર, ખુરશેદ પરસ્તી, શાહપુર, જરથોસ્ત અને કાહસ્ત, ખએતવદથ, મન્યુઓ, વગેરે ઉપરના લખાણો ધ્યાનથી વાંચવા જેવા છે.

ખએતવદથનો અર્થ જ્યારે જરથોસ્તી ધર્મના વિરોધી લેખકોએ ન માન્ય રખાય એવો નાલાયક Incestuous marriages જેવો કર્યો છે તેનું વર્ણન લેખકે આપ્યું છે ત્યારે જરથોસ્તી મજહબ પ્રમાણે આ ઉમદા ધાર્મિક શબ્દની વ્યાખ્યા ફતુમ અને કાઈસોલોજ પ્રમાણે મરહુમ શીરોઝ તવરીઆ અને હસ્તુરજ સાહેબ ખુરશેદજી દામ્યુના વર્ણનો જે પારસીઆનામાં આવી ગયા છે તે પ્રમાણેની મતલબ વાંચકના જ્ઞાનમાં લાવવાની જરૂર હતી કારણ કે તેના વિના તમારા વાંચકો તમારા લેખમાં જણાવેલા વિચારો માની લે એ સંભવિત છે અને તમે પણ નોંધ લખો છો કે તેમ થવું અધર્મિત છે તો બીજા વિચાર દર્શાવેલો હતો. (વિભાગ સોળમે—વિષય પહેલો.)

જ્ઞાનમાલા તો એક Encyclopaedic પ્રકાશણ છે તેમાં પારસી કોમના શારીરિક બાંધાનો વિષય ક્યાંથી (વિભાગ ત્રીજો—વિષય ત્રીજો) આવી શકે?

ઉપરી નજીવી ખામીઓ ઉપર ધ્યાન એવંચવા માંગતો નથી. મારી બધી ઈચ્છા વાંચક વર્ગને એ હારમાલા ખરીદી ઘરમાં રાખવાની ખચીત ભલામણ કરું છું જ્યારે પણ ચોપડી ઉઘાડી જે પણ પાનું વાંચશો ને ફરી ફરીએ તેજ વિષયો વાંચશો તો હરેક વખતે વધુ ને વધુ વિજ્ઞાન વિચારો આવતા રહેશે અને ઉમંગ ઉભરાતો રહેશે. જ્ઞાનદીપ એ આ જ્ઞાનમાલાનાં પહેલા પુસ્તકનું નામ છે બીજા પુસ્તકને જ્ઞાનસુધા કહેલ છે આમ જ્ઞાનના જુદા જુદા ભાગો પ્રગટ થશે.

આ પુસ્તક ગુજરાતના પ્રખર કેળવણીકાર આચાર્ય શ્રી નાદિરશાહ ભરચાને અર્પણ કર્યું છે અને દિવાયો હસ્તુરજ તવરોઝ મીનોચેરકોમજીએ લખ્યો છે.

ચોપડી મુંબઈમાં કરાણી ને ત્રિપાઠી ચોપડીવાલાઓને ત્યાંથી મળી શકશે. કિંમત રૂ. ૪).

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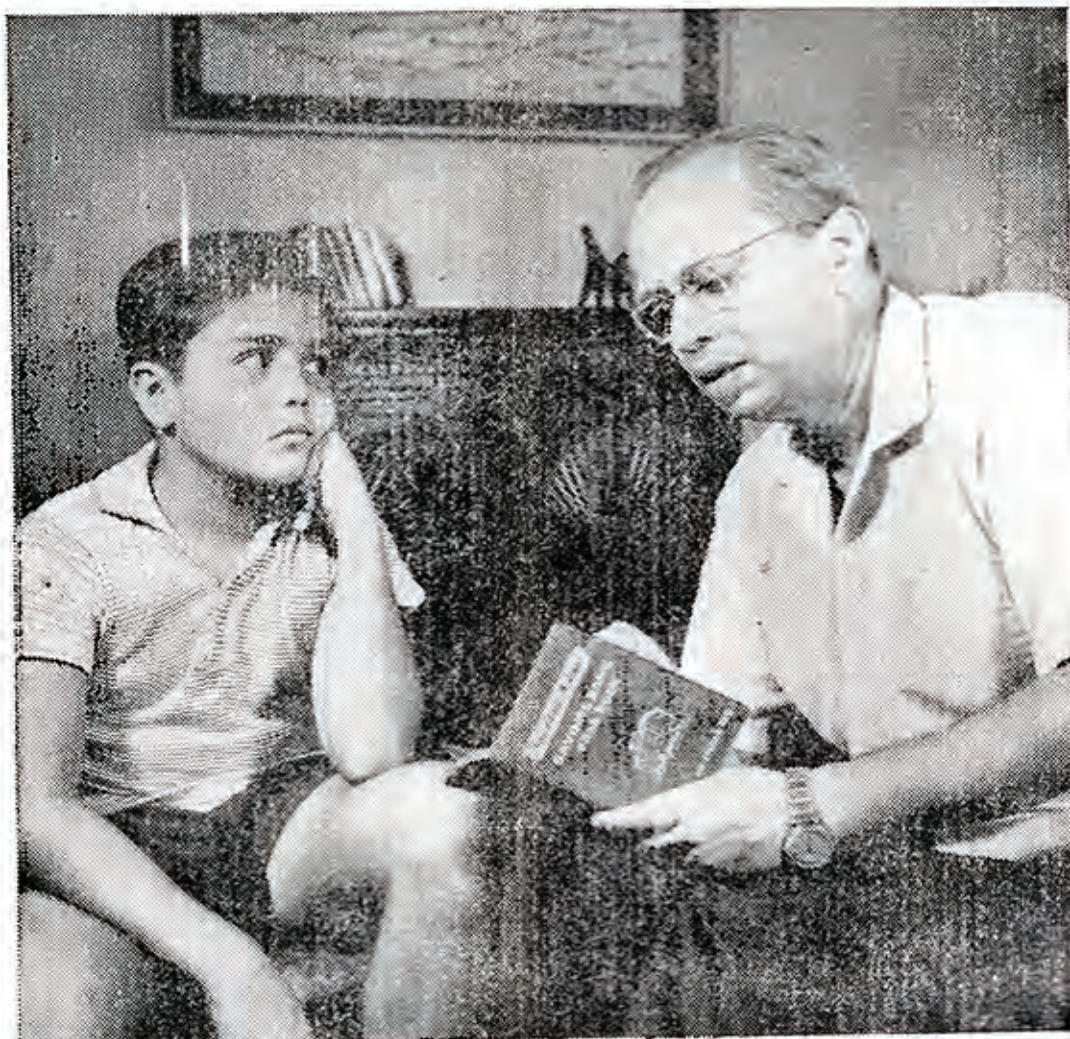
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