

Pratishna

VOL. V No. 11

SEPTEMBER 1969



SETH PESTONJI
EDULJI POLSON

Price

50 Paise



UNITED MOTORS (INDIA) LIMITED

AUTHORISED DEALERS OF

TATA DIESEL VEHICLES 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,**

Spare Parts Sales Depot and Car-Workshop

AT 39 N. S. PATKAR MARG, BOMBAY

TELEPHONES **357616/357617/357618**

DEALERS FOR



TATA
DIESEL VEHICLES

Parsiāna

VOL. V No. 11

SEPTEMBER 1969

<u>Contents:</u>	<u>Page</u>
EDITORIAL	3
Seth Pestonji Edulji Polson	7
The Embrace of Faiths—by P. B. Warden	11
Dr. Darashah Nausherwanji Wadia	14
An earlier Zoroastrian formula found in The Holy Quran —by Ervad Dr. Jamshed M. Unwala	17
Khshnoom—by P. N. Tavarā	19
My Impressions of "Iranshah"—by Bomi K. F. Shoroff	21
“માનવીને ધર્મની જરૂર” — લખનાર એરવદ નાદરશાહ નવરોજ આઈબારા	25
Review—જ્ઞાનસુધા — લેખક બેહંગીર માણેકજી દેશાઈ	27

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, J. P.

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. 12/5 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

"DIANA CLEANING PASTE"

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

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

PACKINGS:—

25-00 Kgs. Tin

3-00 Kgs. Tin

6-00 Kgs. Tin

1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

Phone : 3 7 3 7 9 9

Also available at all Leading Stores.

Distributors :

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

BOMBAY-1 BR.

U
S
E
E
S
S
O
G
A
S



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.

EDITORIAL

A REVIEW

It may look unusual to take a review in the form of an Editorial. But the disparity existing between our small paper Parsiana and a huge complex The Times of India Press with its many publications is so wide that there is no loss of prestige in recognizing what demands recognition. To coincide with the Parsi Shenshahi New Year India's premier weekly "The Illustrated Weekly" had announced its intention to assign liberal amount of space to describe in short the history, philosophy, religion and the way of life that made the Parsis an integral unit of their land of adoption. With the vicissitudes of history from the ancient times to the near past a microscopic community had taken up the challenge of life and demonstrated the vitality for survival with their peculiar and selective temperamental and psychic make-up.

When the Parsis landed on the soil of India Jadi Rana the ruling Prince, conveyed in symbolic language his idea to the immigrants that there was no room in His State for newcomers. He sent a bowl brimful of milk. The then Parsi leader returned the bowl by putting in it sugar candy to tell the Rana that they will mix with his people in a sweet surrender — thereafter always to maintain sweet relations.

Dr. Jal F. Bulsara has in the space at his disposal compressed most of the noteworthy landmarks of history and noteworthy men and women who have left their mark in making history and building up a small race with a big tradition.

Our Ancient History is initially legendary and later chronological. The Parsis are upto this day more powerfully influenced emotionally by the legendary and justly respect the chronological traditional personalities. Cyrus, Darius, Xerxes and other good and great rulers make but history. Gayomard, Hoshang, Jamshid, Faridun, Vishtasp are on the lips and in the heart of all orthodox Parsis and their inclusion would have given a true picture of the Parsi mind.

Coming to the history of the recent 300 years Dr. Bulsara has given a panoramic view in well-condensed form without any sig-

nificant omissions. The Parsis had fought for their Hindu rulers against their aggressors as they had done in the present decade for the Republic and shown their unflinching patriotism as enjoined by the Zoroastrian scriptures.

All the good traits that the Parsis had and have are from the teachings of the Prophet Zarathushtra. A beautiful multicoloured full length (of the size of the paper) portrait of Zarathushtra forms an inspiring introduction to the Gathas and other allied scriptures, which are described in the article by Nowsherwan 'Anzar'. The Gathas reveal the mind of Zarathushtra and form the material Ahura Mazda directly revealed to Him to be passed on to mankind. "The Spirit of Light and Life" and the "Spirit of Truth" are emphasised in the Gathas with freedom of choice to accept or reject His teachings. This lofty concept of freedom of choice is the most distorted and the most misused sentence by the protagonists from the opposing camps into which opinions may have been divided. This is used as a tool of convenience as best suits the protagonists. When a sage or a lofty soul gives freedom of choice obviously it is only in relation to his utterances and never an unbridled license to interpret anything and everything in terms of one's own likes and dislikes as the present generation is wont to look at our total religious lore. There is no freedom without corresponding restraint. A life without inhibitions is a notional existence and never realizable. A facsimile of this pronouncement in Avestan script is inserted to give the idea of its lettering. Philological similarity in Rig-Vedic Sanscrit and ancient Avesta is shown in some of the words of identical phonetic resonance. The Gathas are named and freely versified selections from them acquaint the readers with their meaning and purpose, echoing their Spiritual truths. Talwalkar's drawings of symbolic horse-man and Farohar are printed in the appropriate subdued tone to blend with cosmos enclosed between them.

The old-standing custom of Parsis praying to water-goddess Avan for the boon she bestows on all living creatures is shown as devotees praying on steps and rocks along the coast, sands of Chowpatti and Bhikha Behram Well.

A selective list of prominent Parsis with their portraits and sketches of their life is gratifying. Many of them have always been all India figures except our Zubin (apology to Miss Kanga) of recent

fame here. The figure that figures prominently now is the stately figure of General Maneckshaw in a stand-at-ease pose with Mrs. Maneckshaw. The General Commands the confidence of the nation. Is General Maneckshaw ours or not ? "Apro" (our) is a term of endearment not of possession.

"The Splendoured One", a play recently performed under the auspices of The Time and Talent Club re-enacted the ancient scenes of the life of Zarathushtra. The presentation of it is as vivid and colourful on the paper as it was on the stage. For sheer artistic beauty Maidyoma in the posture of supplication before Zarathushtra is a credit to the art of printing.

The sacred ceremonies initiation as Naavar, inclusion as Navjote and Blessings of Wedded life are explained in brief and snapped in seven pictures. Other scenes of daily life complete the picture series with diagrams of the Tower of Silence as "our" system of disposal of the dead.

Humour in the alphabetical list of Parsi surnames is telling — something informative, something enjoyable. For Ear Plug, Ear Plug article transposition of the title would have been more appropriate. Ear Plug, Ear Plug Here Cometh Bachi Kanga. The humour is cheap and the substance of the essay is a collection from street corner gossips. There is nothing exclusively Parsi in the world of gossip. Here goeth Bachi Kanga.

The Community should feel grateful to the Editor for selecting a minority community as a subject for his esteemed Weekly. All normal people are well-disposed towards all other people and feel some satisfaction in learning something about their beliefs, customs, systems and ways of life. In Parsiana I had an article on Granth Sahib which was greatly appreciated by the readers. It gave them a new orientation to study their neighbour and found the neighbour so likeable. Such writing is a step forward towards Integration for Integration is knowing one another well enough to like them.

Parsiana had reserved and has purchased 25 Copies of Illustrated Weekly of 31st August 1969. They will be needed.

WARDEN'S (MYSOR)

PVT. LTD.

to

READERS
OF
PARSIANA



HOMI & CO.

Charni Road Junction

A place for Style, Quality and
Precision for glasses.

Eyes tested by qualified eye-
specialist on attendance

(COURTESY
and
FAIR-DEAL)

SHIPCHANDLERS



CAWASJI BEHRAMJI & Co.

298, BAZAAR GATE ST. BOMBAY.

Seth Pestonji Edulji Polson

In a spirit of bravado which was more in keeping with the times in which he was born, a thirteen year old boy left his house, with practically nothing but a soul that he could call his own, to seek his fortune in the world of business. They say, "Fortune favours the fool," but she also smiles on the enterprising. Pestonji Edulji Dalal, better known as Pestonji Edulji Polson, found the going good right from the start, although he had to work extremely hard in the beginning to make his efforts pay.

Managing to scrape together a small sum of money — Rupees one hundred, to be precise — he purchased a small coffee grinding machine (hand-operated of course), and rented out a small shop in the heart of the city, which were then readily available, as the system of Pugree was unknown in those days. Pestonji used to buy small quantities of roasted coffee beans, grind them himself, and go round and sell his coffee powder. For a long time he combined in himself all posts, from proprietor to coolie. This hard work paid off and Pestonji slowly but steadily built for himself a business as well as a name for uniform quality of his product.

From the small shop which he had rented out at Rs. 8/- a month, he shifted to a slightly larger place near the Crawford Market, in 1900. It was at this place that he named this concern Polson Company. Many there are, who have wonder-

ed why the name 'Polson' was selected. It originated from the fact that Pestonji used to be addressed in his childhood, by his pet name 'Polly' and from that he made up the word 'Polson'. Business steadily increased and he shifted his office to Times Building in 1905, from where he went to a still bigger place at Hornby Road in 1907. After a short time the Hornby Road premises were found too small and he shifted his organization to Frere Road, behind the G.P.O., in 1910.

By the turn of the century, Pestonji conceived the **idea of blending coffee with chicory so as to make it more palatable, agreeable and beneficial.** This blend he called "**French**" Coffee as the blending was done according to a famous French recipe. **The sales of this coffee, even today, exceed those of any other manufactured or sold in this country,** and Polsons are the recognised pioneer manufacturers of French Coffee in the East.

Pestonji got a good chance when the Boer War broke out. Supplies were then being sent out to the troops from India, and Pestonji's Coffee was bought in large quantities. When World War I broke out, Pestonji was asked to supply coffee to the armed forces in very large quantities, and it was during this period that he established his business on a very sound footing.

During the same War, Col. Dickson who was in charge of **supply of food to**

the Army, remarked to Pestonji that he was finding it extremely difficult to obtain good quality butter. This **induced Pestonji to embark on manufacturing of butter** which, on test, was found so good that the Army contracted for its purchase on a very large scale. This was in 1915.

In order to improve the supplies of cream, Pestonji made arrangements, at considerable expense, by which **he placed his own milk separators in different villages** in the Charotar area of Kaira District, to obtain supplies of pure, clean cream for the manufacture of his butter in Bombay. The cream thus obtained by him in Bombay was manufactured into butter with great care and under expert supervision, but even then Pestonji considered that everything possible was not being done to ensure a supply of thoroughly sterilised cream.

Having a persevering nature from his very childhood, and always endeavouring to bring everything to a successful fulfilment, Pestonji went very deep into the question of butter industry in India and on the Continent and wondered why India should not be able to manufacture butter, on the same principles, for instance, as those adopted by leading firms in Denmark. Accordingly, at considerable expense, Pestonji deputed to Europe one of his highly paid European officers to study butter manufacturing conditions there and to select for **Polson's Dairy the latest and best designed machinery** similar to that being then used in European countries.

This was the origin of **Polson Model Dairy at Anand**. It was conceived and im-

pelled at a time when butter manufacturers in India were reluctant to invest even a couple of thousand rupees in the manufacturing process. It is interesting to note that under such circumstances, the Anand Dairy was put up at a cost of seven lakhs of rupees, which in present day terms would be a much bigger amount of money. Pure quality butter can only be manufactured if everything is done on scientific and hygienic principles. In fact, in the ideal manufacturing process, the milk should pass from one stage to another absolutely untouched by hand, till it is turned into butter. Not only is proper machinery required for this, but it is also essential that the Creamery building should be suitably situated in a healthy location and be perfectly dust-proof and sanitary with everything sterilised. Pestonji saw to it that Polson Model Dairy at Anand was specially built on these lines.

Commencing with a relatively small output, the Anand Dairy gradually and consistently increased its production. In the year 1934, some modifications were made in the manufacturing process and the Vacuum Pasteuriser was introduced. This was the first Vacuum Pasteuriser installed in a Dairy in the East. The Dairy continued to increase its output till it reached the maximum of about three million pounds in the war year of 1943.

Prior to the establishment of Polson Model Dairy at Anand, **the condition of the farmer** was pitiable, mainly because he was unable to obtain cash returns for his milk. He had no alternative but to convert his milk into cream by a crude process

and carry it for miles to sell it to a cream merchant. This meant considerable frittering away of energy and time and also a lot of waste of the skimmed milk, because the farmer was unable to utilise it in any other way except as cattle food or manure. The establishment of **Polson Model Dairy** at Anand gave badly needed encouragement to the animal husbandry industry in the villages adjoining Anand, and Pestonji's system of making daily cash payment for all purchases ensured a steady flow of ready money directly in the hands of the farmers at all seasons of the year. Further, to save trouble to the farmers who were situated at long distances from the Dairy, Pestonji established, at considerable expense, **Milk Collecting Centres right in the villages and also placed his own Milk Separators there.**

In the year 1940, when a Creamery Butter Conference was held in New Delhi under the auspices of the Agricultural Marketing Adviser to the Government of India, Polson's representatives attended it by invitation and played an important part in the **formation of the Agmark Scheme** whereby Government permitted the use of the "Agmark" Seal on products of those manufacturers who agreed to manufacture butter in accordance with the standard laid down by the Office of the Agricultural Marketing Adviser and who also agreed to have samples of their manufacture examined by the Inspectors of that office.

During the Second World War, Polson Model Dairy at Anand supplied to the Government of India many hundreds of tons of butter for the Defence Services

and also operated a cheese factory at Anand, on behalf of the Government, and delivered substantial quantities of cheese for the Defence Services to the entire satisfaction of all concerned. Polson's were the **only people in India who could undertake the manufacture of cheese at this crucial period, when cheese which was part of British Ration** could not come through the Pacific on account of the Japanese Blockade. During this same period, Pestonji supplied to the U. S. Forces, stationed in South East Asia, large quantities of pure coffee. The supply office of the U. S. Forces rendered great assistance to Pestonji in the construction of premises necessary for the mass production of coffee required by them and also assisted in getting supplies of the materials necessary for the construction of the premises. Pestonji has equipped his coffee factory with the **latest machinery, for coffee roasting, grinding and blending,** and has also installed the latest **tin container manufacturing plant** for coffee containers. The giant roasting machine at the Polson Coffee Factory is the only one of its kind in India. It has a roasting capacity of 8,000 lbs. of coffee per day. Apart from roasting, the machine automatically removes all husk and foreign particles in the process.

Sometime in the year 1945 the Government of Bombay initiated negotiations with Pestonji for supply of whole milk for Bombay City. Although up-to-date machinery was not available and could not then be imported, he nevertheless established, with what equipment was available, a pilot plant for processing milk and demonstrated conclusively that milk could

be collected and processed at Anand and could be transported to Bombay and delivered in first-class condition. This pilot plant had then a capacity of processing 17,000 lbs. of whole milk per day, which capacity was doubled in December, 1946, at the request of the Government and since then supplies to Bombay from Anand reached the peak of over 50,000 lbs. per day. **After operating the scheme for six years, to the entire satisfaction of all concerned, the Government took away this work from Pestonji and entrusted it entirely to a co-operative organization.**

In keeping with the spirit of the times, namely promotion of new industries and expansion of the existing ones, Pestonji conceived the idea in 1949 to explore the possibility of founding a Dairy in the State of Bihar. A pilot plant was established in Khagaul in 1950, and during the short span of six years, Polsons have the **proud privilege of getting recognition from the State Government for their efforts for development of Dairy Trade in the State.**

The establishment of the industry by Pestonji in Bihar has helped in increasing the cattle wealth of Bihar. Producers are having a ready market for their milk and cream and they are getting cash payment which proves extremely useful in investment in new cattle and purchase of fodder and improvement of their own standard of living. Payment to suppliers for their cream is made on accurate laboratory test which gives them thorough satisfaction and a larger and more uniform monetary gain throughout the year than from any other sources.

Having worked a pilot plant to the entire satisfaction of all concerned, Pestonji embarked upon building in Bihar, the country's most modern Dairy, in consultation with world renowned Dairy Engineers, and the latest equipment for it for butter manufacturing had been im-

ported from New Zealand, Britain and Germany. The outlay on this new enterprise has been about two million rupees.

The establishment of this Polson Model Dairy in Patna is yet another important milestone in the career of Pestonji, the architect of the Dairy Industry in India, in fact the man who has put India on the Dairy Map of the world.

This is a unique achievement for a person who was neither born with a silver spoon in his mouth, nor had an opportunity to have even elementary education. Perhaps it was his instinctive reaction against all the cruel negations poverty imposes on humanity that made Pestonji put his best foot forward.

When Pestonji was twenty-three he married his cousin, Dhunmai Mehta, a lady of exceedingly sweet temperament, who believed in, and practised the old maxim, "a woman's place is in the home." The Polsons have one daughter Jer (wife of Late Lt-Col. J. D. Kothawala), and son Minoo. Both the son and the son-in-law were Directors of the Polson Limited and also Jt. Managing Directors along with Pestonji.

The vicissitudes which beset an individual generally, have come Pestonji's way in no small measure, and hence he always had a soft corner for those in need. In the Mission Hospital at Anand, he constructed a Parsi Ward, built buildings for hospitals at different places and also constructed wells in the different villages in Kaira District. Pestonji has also founded several charitable trusts aggregating to 40 lakhs of rupees. Over two and a half million rupees have already been distributed from these trusts, since their inception, and numerous persons have benefited from the large-heartedness of this unique personality.

THE EMBRACE OF FAITHS

by

P. B. WARDEN

"There is but one eternal truth, one universal infinite and changeless spirit of love and wisdom and one light for all in which whole humanity lives. Theosophy is the nucleus of such universal religion.

Truth is universal and impersonal. It is beyond and above our consciousness. From it sounds reverberating in Eternal Echo a Perennial Philosophy of an Eternal Religion. Such religion is not for any one's glorification but for making our path easier to walk or tread" — Madam Blavatski.

Religion in its literal meaning is something, some power, some desire, some sense, some sensibility to which we are attracted and drawn in to be bound to it—whatever that **it** may be. The word comes from its Latin root *re* - back and *ligare* - to bind. Even if thrown out and away in the whirlwind of life religion is something that pulls man back to be bound down to some sense, some sensibility, some unfathomable potentiality, which religion has acquired through Revelation to divinely inspired souls or through the deeper understanding of Nature as a whole. It is usually the combination of the two and sublimation of one out of the two makes for two classes of religion—The Revealed Religion and The Natural Religion. But such classification is more or less artificial like witnessing the self same sky at day-

break and at Sun-set. It is the curiosity that builds up Philosophies and Traditions but the element of curiosity is not the essential part of the religion or of the study of it. What man did to his acquired awareness and how he viewed it under his individual stresses and strains to create his compartmental philosophy and circumscribed traditions is the search of the Comparative Religion

The path of least resistance is usually followed in such studies. Rites and rituals are tabulated. A vague search is begun to prove who copied who, all the time remaining completely unmindful of the fact that there may be some or several things common to many and that there may be no copying. Where the quest is the same the findings may be same or similar. As common quest is life the discovery of religion is the discovery of the way of life and the highest common factors are noticed in the religious practises of the neighbourhood. Such a study of comparative religion that most interests the Zoroastrians is Hinduism. We here tabulate the common factors, where obviously both are mutually influenced from the days of the Aryavrata, the home of their common origin.

1. Irano-Aryans stayed where they were or migrated northwards towards Europe !

Aryans are a clan of noblemen, hospitable to strangers, trying to live up to the original nobility, ideas and ideals.

2. Identity and not differences are emphasised in the common language and the common inspiration.
3. Avesta has come down to us in fragments.
4. Both have values and rich values
5. Central idea of the message is the Dignity of man's individuality and therefore his moral responsibility to choose good or not-good. His responsibility lies in the fact that his choice will not affect only him but it will affect entire humanity. The law of Asha is unbending and rigid and will operate with certainty.
6. Zarathushtra is a title like Buddha or Christ and the knowledge passed on by our Prophet is the transmission of the preceding Zarathushtra's cumulative and corrected version through inspirations in succession.
7. Zoroastrianism is therefore an Inspired Religion.
8. Amesha Spenta, six divine forces personified and synthesised in Ahura (7)

1. Indo-Aryans migrated southwards to the South of the Indus river carrying down with them the same traits of noblemen. The Jan Sangh party now insists that all who live south of the Indus River call themselves Hindus and make India Hindusthan. If religious tolerance continues the idea is not wrong. In any case we all are Indians and if word Hindu would mean the same thing national cohesion may become easier
2. Same
3. Vedas have come down almost complete
4. Both have values and rich values
5. Man thinks and chooses for himself either good or evil and because the law is supreme the total emphasis is on Karma and its reward and retribution.
6. Sanatan Dharma is the knowledge collected and transmitted to human society by men of deep understanding and devotion to some divine purpose.
7. Collection of cumulative wisdom of the sages and belief is based on worship of a deity favoured by a sage or a saint in his own region and time
8. Prajapatis (7) of Vedanta are the lords of being and the lords of life and give life to all

9. Logos (In Greek it means "the word" and its philosophy means the active principle living in and determining the world). The logos of Zoroastrianism is Ahu, the eternal without beginning or end — working in the Zarvane Akarne, the limitless time of duration in a circle of no point of beginning and no point of end.
9. Logos of Hinduism is Brahma —the synthesis of Prajapatis, functioning in Satt, universal abstract boundless space, the knowable deity immanent.
10. Cult — Sun or Surya. Life is lived through and swayed by Surya and agni is its approachable form. To serve sacred fire is to serve truth. He who speaks truth loves sun. He who lies is against the sun for him there is Darkness in life
10. Cult. Agni, Surya
11. In the word Avesta Zoroastrians claim priority in point of time. What Zarathushtra gave was "Agushta" unheard of before (gush - ear) and the Iranians called their scripture A-VED-TA: not-known-till then (Avesta) It is therefore fragmentary
11. Vedas are scriptures which are compilation of things known (Ved: Knowledge). It is therefore coherent.
12. Zoroastrianism has its own specific concept of Fravashi. According to Kellett (Short History of Religion) Fravashi was not exactly a guardian angel but apparently the external soul of man sharing in the determination of his personality.
12. Hindu scripture does not admit of any Guardian angel or any character to be in a sense, man's double. Man has no counterpart. Man's soul is immediately transferable after death for Re-birth.

With the Jews it became the Michael or Gabriel of man's little kingdom and was regarded as separate from him but always in close attendance. It retained enough of its old character to be in a sense a man's double. Man's soul lives on as double. Re-birth is not favoured.

"Avesta and Vedas held crescentic Arch" Over minds' and spirits' long triumphant march" — S. S. Dubash.

BORN
SURAT: 1883



NEW DELHI
1969

Dr. DARASHAH NAUSERWANJI WADIA, M.A., F.G.S., F.R.S. (Padma-Bhushan)

A great Geologist of International status has passed away leaving behind him a glorious record of work achieved in Geology during a period when geology was a neglected subject. As much as we can say about his natural high intelligence (Ash-nide Kherad), a gift which nature bestows from birth, we can say about his self-disciplined life. There are certain rules of game in life. Average intelligence can perform average task and stop at that. Superior intelligence can be frittered away. Age old rule of life is that children do need guidance to be able to understand themselves and mould themselves for self-discipline. The modern school of thought to leave children to the winds of their whims and fancies until wisdom dawns on them has more often produced a crop of young generation who have failed to develop themselves even to the level of common sense leave alone sagacity. Darashah was fortunate. He grew up in his early years under the influence of his paternal grand-

mother who was a strict disciplinarian and taught him the value and the virtue of self-discipline. How much that contributed to his greatness may remain unknown—only his life tells the story. When he was 12 years old the family shifted to Baroda where he prosecuted his studies under his eldest brother Munchers Shah who was a well-known educationist of advanced views. It is Manchershah who instilled into him love of learning and in his college days his Prof. Adarji Masani, a learned naturalist, initiated him into the intricacies of geology and trained him in the subject.

In those days Geology as a subject had received no attention and the academic circles had also neglected it. He had therefore to learn this subject by himself and later in life he proudly declared himself “a purely swadeshi product” because though he had travelled wide on work and duties in Western countries he did not have any foreign qualification.

In 1907 he was appointed Professor of Geology in Prince of Wales College (Kashmir). There his contact with two eminent learned men Mr. Framjee Dadina and Mr. S. Robinson, egged him on to pursue Geology and helped him to establish his name and fame. He put India on the map of geology. He carried out Geological Survey of India (1921-39) particularly of the rich mineral deposits in the Punjab and the districts of Hazara and Kashmir. His three famous publications (1) Geology of India (2) Geological Formation of Nanga Parbat and Gilgit District and (3) The New Ideas on the Himalayas opened the eyes of the world to the hidden treasures of the country. He now took the place in the circle of noted scientists.

In 1942 he was elected President of 29th Session of Indian Science Congress.

In 1944 he became President of 22nd International Geological Congress and next year led Indian Delegation of 23rd International Geological Congress held at Prague. That time he visited Sweden in connection with Atomic Energy Commission.

He was the recipient of great honours being elected Fellow of the Royal Geological Society which bestowed on him Beck Award (1934), The Royal Geological Society bestowed Loyal Medal (1943), Leopold-von-buch plaque of the German Geological Society — Hanover, was bestowed on him for very valuable guidance given by him to its President when he had come to India at the invitation of the Government of India for survey work.

Dr. Wadia established the Indian Bureau of Mines and for many years was President of mining and Metallurgical Institute.

His meritorious services in discovering locating and developing country's mineral wealth and particularly Thorium and Uranium for Atomic Energy Establishment had won him the honour of Padma-Bhushan, but this is inadequate recognition of a man whose work has in a way changed the course of the country's destiny.

Besides all these he acted as advisor to the Governments of Ceylon and Egypt, was Chairman of the Indian Oceanographic Research, he led many Indian Delegations to the foreign countries — especially connected with Atomic Energy Commission in which matter he was closely in contact with Late Dr. Homi Bhabha.

The Prime Minister of India (Mrs. Indira Gandhi), The President of India (Mr. V. V. Giri) and Dr. Vikram Sarabhai (Chairman Atomic Energy Commission) paid tributes to his significant contributions in promoting the interests of Atomic Energy Establishment.

With his death the country has lost the foremost Geologist of India. He died in harness at the age of 86 years — till the last days using clear mind and ample energy in directing various issues with his vast experience. He was always at peace with self and others and shall remain so in the Garodman.

ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
બનાવવાનું તથા ખરીદવાનું

૧૦૯ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટલીફોન
૨૬૨૬૭૯

૬૬, બજારગેટ સ્ટ્રીટ,
ફેઝ મુંબઈ-૧.



An earlier Zoroastrian formula found in The Holy Quran

by

Ervad Dr. JAMSHED M. UNWALA, M.A. P.H.D.

The question as to the relative date of the Qor'anic formula Bismillah ir-Rahman ir-Rahim and the Zoroastrian formula ba nam-e Khoda ba nam-e Yazad Bakhshayandah Bakhshayashgar Mehrban, has arrested the attention of some scholars. I beg to make the following remarks on this important subject.

1. No Sassanian or later Zoroastrian inscription is preceded by the above Zoroastrian formula, as it has never got that magical and apotropaic* significance, which the Qor'anic formula has in the Islamic (Shi'ite) tradition.

2. Zoroastrian inscriptions of the Par-sis of India are often preceded by the formulas ba nam-e Dadar Hormazd or ba namo vari-e Dadar Hormazd.

3. Prof. E. G. Browne and Hasting's Encyclopaedia of Religion and Ethics, Vol. II, 666 b, opine that the Qor'anic formula was borrowed from the religious phraseology of the Jews and the Christians. But Jahveh (Jehovah) of the Jews is never spoken of as a merciful god. On the contrary, he is exacting strict obedience from his believers and is ruthlessly revengeful towards those who fall away from his path and break his commandments. The Christian god is mentioned only as Alaha Marhamana in Aramaic and Syriac,

which would correspond to Persian Bakhshayashgar and to Arabic ar-Rahman.

4. Prof. Inostrantzev has amply shown in his writings the Zoroastrian influence on early Moslem writers. The Zoroastrian eschatological ideas have influenced the Jews of the post-exilic period, and through these ideas have crept into Islam through the intermediary of the Christians.

5. Some Zoroastrian prayers begin with the Zoroastrian formula (in Persian) ba nam-e Khoda ba nam-e Yazad Bakhshayandah Bakhshayashgar Mehrban, composed originally in Pahlavi-Pazand in the fourth century A.D.

6. The Qor'an was put into writing in the middle of the seventh century A.D. at the earliest. Its Persian and Turkish translations do not seem to go back, according to Hasting's Encyclopaedia of Religion and Ethics, Vol. X, 550 b, much before the era of its first Latin translations by Robert of Reting and Hermann of Dalmatia in 1143.

7. Moreover, the Zoroastrian formula is longer than the Qor'anic one, as it has in the beginning ba nam-e Khoda and at the end Mehrban, which are wanting in the latter formula. The author of the Glossary of the Desatir equates Bakhshayandah Bakhshayashgar with ar-Rahman ar-

Rahim, cf. Vullers, Lexicon Persico-Latinum, Bonnae ar Rhenum, 1864.

8. From what precedes, it is certain that the Zoroastrian formula is earlier (of the fourth century A.D.) than the Qor'anic one.

*Apostropaic. This word of Latin origins of apo from or away from and tropus turn or turning signifies a word or expression turned or changed for proper expression or emphasis. Thus any phrase or passage from scriptures turned to give moral interpretation and significance.



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 heth P. N. Mehta's Munificence HAS MADE BOYS' TOWN A MONUMENTAL EDUCATIONAL INSTITUTION OF REPUTE.

(Concessions to Parsee Students will be conside ed by the Trustees)

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

KHSHNOOM

Triple Light on Date of Zarathushtra

(B. C. 7551)

P. N. TAVARIA

The controversy over the date of Zarathushtra has arisen when the modern philological scholars set themselves to calculate and verify that distant date of 6000 B.C. They found a huge gap of over 5300 years in the history of ancient Iran, they could not find any historical chronicles, but on the contrary, they found mention in Pahlavi of the religion having been disturbed after 300 "years". This period of 300 years was almost "synchronous" with the destruction of Iran by Alexander the Great in B.C. 320. This aroused the misguided belief in the scholars, (300 years preceding 320 B.C.), and they came to the conclusion that Zarathushtra lived in the neighbourhood of 600 B.C. However, the nearest Date, according to the calculations of the heavens is B.C. 7,551.

Ustad Saheb Behramshah Shroff has shed new light on it from three angles: (1) from clues to ancient Iranian dynasties of Huafrut and Kudurvand unknown to philology scholars; (2) from 300 "years" mentioned in Pahlavi which really refer to 'Kar-Saal' (year) system of reckoning; and (3) from system of "Calculations of the heavens".

(1) Regarding the history of ancient Iran, the philological school is completely in the dark except for the 90 years' rule of King Kae Vishtasp from the time of the Revelation by Holy Zarathushtra up to the king's death. (mentioned in Bundesh; 34).

The following is the broad outline of that missing history :

- | | | |
|------------|---|---|
| 2079 years | " | the Kayanian dynasty continued after king Kae Vishtasp. The period of last 40 years out of this was of the birth and Revelation in India of Lord Shri Krishna (B.C. 5422-5382). History of this whole period of 2079 years is completely destroyed; |
| 100 | " | Indian rule over Iran (B.C. 5382-5282); |
| 1626 | " | Huafrut (Yt. 5, 130) dynasty ; (B.C. 5282-3656); history missing. |
| — | " | Kudurvand dynasty (continuation of Huafrut dynasty under new name) terminated in B.C. 2027 due to King Zarathushtra's (Hukhshathra or Oxyartes) defeat by Assyrian monarchs Ninus and Semiramis. (B.C. 3656-2027); history missing. |
| 5434 | " | This gap of 5434 years remains unaccounted for. |
| 90 | " | mentioned above of the reign of King Vishtasp |
| 2027 | " | History available dating from the above defeat and the Christian era, |
| 7551 | " | B.C. Date of Zarathushtra according to the "Calculations of the heavens". |

(2) There is a mystery behind 300 “years” mentioned by Pahlavi writers. We are informed that those 300 are not Solar years (Sar-Saal) but Lunar years of ancient Kar-Saal system of reckoning in which 27 Solar years make one Lunar Kar-Saal (Year). Hence $300 \times 27 = 8,100$ years. Practically 280. So $280 \times 27 = 7,560$ B.C. (which are quite near 7551 B.C. shown above).

Regarding the Kar-Saal system it is explained that ordinarily when the Sun traverses 30 degrees of a Zodiacal sign, we call it a ‘month’. But in ‘Kar’ system, it is called a ‘**Kar rooz (day)**’. We know a Lunar year is slightly shorter than Solar, i.e. 0.9. So $30 \times 0.9 = 27$ Solar years thus make one Lunar Kar year.

(3) “Calculations of the Heavens”. For finding the era of Zarathushtra the ancient Iranian doctors resorted to the knowledge of the independent laws of Soteriology — the science concerning Saviours — embodied in the mystic science of Shumar-i-Falak, (Calculations of the heavens). They realized by their occult knowledge that each of the five great Saviours and his Faith is under the influence of a particular planet, and that each Law-Giver descends on the earth at the time pre-ordained in Nature during the respective conjunction of Time cycles most propitious for his divine Message to flourish. From this it is understood that finding the era of Zarathushtra or of any other great Law-Giver is not a subject for speculation for Khshnoom.

Shumar-i-Falak, the Reckonings of the heavens, is a method based on Zoroastrian

astro-numerological mysticism connected with eternal verities. The special value of this system lies in the fact that its workings are independent of any writings of old, or of the historical chronicles, both of which data have been the sources for misguiding the modern philological scholars.

The above system of reckoning forms part of what is called “Tawil-i-Zarvane-daregho-khadat”, i.e., commentary on the self-created long cycle of Time. This long cycle of Time is, according to Khshnoom, of fixed 81,000 Solar years, which comprise the seven planetary rulerships as under :

Jupiter,	11,000	years	
Mars	17,000	”	
Sun	4,000	”	
Venus	9,000	”	
Mercury	13,000	”	
Moon	12,000	”	and
Saturn	15,000	”	
	81,000	”	

Each of the above rulerships is called a **royal or major cycle**. Each of these royal cycles is divided into seven smaller cycles under the same seven planets, each such division being called a **minister or inter cycle**. Again, each minister cycle is also subdivided likewise into seven still smaller cycles under the same seven planets, each sub-division being called a **magistrate or minor cycle**.

Calculations of the era of each prophet are based on the fact that every prophet descends on earth under planet propitious to Him. That era can be calculated under Shumar-i-Falak.

My Impressions of "IRANSHAH"

by

BOMI K. F. SHROFF

Every great race has attributed spiritual pre-eminence to some spot on this planet. The Christians call their SANCTUM SANCTORIUM: Rome; the Jews: Jerusalem; the Moslems: Mecca; the Hindus: Benares (now, called Varanasi); the Parsees: Udvada.

Whilst leaving the pæns of other places to be "sung" by their votaries, let me dwell awhile on Udvada. More of it anon.

Situated 178 kilometres north of Bombay, it can be reached within few hours by road/rail. Its altitude height above mean sea-level) being barely a score of metres, the climate almost, all the year round — is somewhat superior to Bombay City's. It comes under the administrative jurisdiction of Taluqa Pardi, District Bulsar in the State of Gujarat. Its beach is a part of the Arabian Sea.

Now, coming to the kernel of this cause-rie, let me tell you something about "IRANSHAH" — the sacred. Ere, however, "EN PASSANT" some words will not be out of place on varieties of human ideas the extremes of which are: (a) "religion is an opium of the masses" and (b) "the sovereign cure for worry is sensible, religious faith". Be as it may, the fact remains that till we know every aspect of everything (omniscience) some awe and/or reverence will continue to be attached to whatever remains inscrutable. One such is

"IRANSHAH", the fire-temple of fire-temples of the Parsees.

What is it and wherefrom does its sanctity arise? Abed Neryosang Dhaval initiated the installation of sixteen fires (one of which is reported to have been ignited by sheer lightning (shade of electro-magnetism, as we call it to-day) after proper rituals.

Does that make Parsees "fireworshippers"? What place has a ritual like this in life and other cognate queries require search and research into self and Nature.

Suffice it, then, to ask what belief brings one to "IRANSHAH". Its 'raison d'être' could well be "Seek pardon, peace and grace; Pass not by this holy place".

What faith can accomplish science can or cannot. Religion and science are complementary; not competitive. If ever a single scabbard could house dual swords, those two "swords" could be religion and science. It may surprise a down-to-earth mind to know that religion and science could always be paired, since to the initiated a systematic religion (Zoroastrianism, to wit) is in a position to substantiate any scientific statement.

Well has the great Dale Carnegie submitted that not all of us are familiar with all the intricacies of electronics and yet we are prepared to accept it, then why not

religion even if we do not understand it in all its ramifications. It is reasonable, therefore, not to ignore the claim of religion and pooh-pooh it but accept religiosity as a matter of fact, even though it be at present sub-judice.

I, for one, am proud to lend credence—NOT credulity—to the inspired and inspiring “IRANSHAH”. My most favourable impression of it is its atmosphere. It gives the feeling of being in the midst of some regal presence where it becomes easy to bring the best out of one’s heart. Sanctified spots are not dens of magicians. But as Chesterton has said: “the miracu-

lous thing about miracles is that that they sometimes do happen”. After all, it is human nature to expect freedom from bondage of the unworthy self. But until self sees disillusionment it cannot grasp the miracle that surreptitiously works itself out to free a mortal, free him from himself. AND he resolve to try to do better that is about all I prayed for at “IRANSHAH” for nothing is greater, better or satisfying

Thanks, indeed, to the tolerance of Hindu rulers of India—both, then and now—we have been enabled to maintain our traditions.

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



MOBED—Our Urgent Problem

આપણાં પ્રીય મોબેદ ટ્રાજાની ઉન્નતી માટે
મુંબઈની પારસી પંચાયતે ફંદ ખોલ્યું છે
જેમા ફરેક જરથોસ્તીએ પોતાની ફરજ સમજી
ફાળા મોકલતાજ રહેવું જોઈએ. તમારો ફાળો
તુરતા તુરત મોકલવાની **PARSIANA** તમને
યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ ના અંકમાં
પૂરી વીગત વાંચશો.

અથોરનાનોની ઉન્નતી 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**

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

Sandalwood, Sandalwood Oil Merchants
&

Importers—Exporters

“LAXMI NIVAS”

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

Oldest & Largest Stockists of

MALBARI & DHARWADI (MYSORI)

SANDALWOOD & SANDALWOOD OIL

Our Sales Depots at :

Dharwar & Bombay

Principal Suppliers to:—

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

Grant Road, Bombay & other Merchants in Greater Bombay.

Grams : “SANDALWOOD” Dharwar.

Phone No. : 179.

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 Kholdae, Jasame Avanghe Mazda, Niran-gi Gaomez, The Five Gahs, Sarosh Baj, Hushbam, Havan Gah, Rapithwin Gah, Uzhirin Gah, Aiwisruthrem Gah, Ushahin Gah, Khorshed Nyaish, Meher Nyaish, Vispa Humata, Nam Stayishn, Nemaz-i-Chehar Nima, Mah Bakhtar Nyaish, Ardivi Sur Nayaish, Atash Nyaish, Hormazd Yasht, Ardibahest Yasht, Srosh Yasht Hadokht, Srosh Yash Vadi, Behram Yasht, Hom Yasht, Vanant Yasht, Namaskar's of Cherag, Muktd, Dakhma, Koh, Aw and Orvar, Din-no-Kalmo, Tan-Oorosti, Names of Thirty Days, Names of Twelve Months, Names of Five Gathas, details of Six Ghambars, Twelve Jashans, Seven Hamkars, Recital of Yatha and Ashem, Patet Pashemani, Patet Ravan-ni, Satum Karda, 101 Names of Ahuramazda.

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

Jehangir B. Karani's Sons

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

Tele: 261289

Estd. 1893

Karani's All Khordeh Avestas

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

Sandalwood Shops



Sole Selling Agents:

B. A. & BROTHERS (BOMBAY) PVT. LTD.
98, PRINCESS STREET, BOMBAY 2.

B. A. & BROTHERS (EASTERN) PVT. LTD.
6, Clive Row, CALCUTTA Station Road, PATNA

Panbazar, GAUHATI, ASSAM
Baxi Bazar, CUTTACK, ORISSA

"Zoroastrian Credo"

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

“માનવીને ધર્મની જરૂર”

લખનાર :— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક : કામા અથૌરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

માનવી - મનવાલું પ્રાણી દુન્યાની દરેક પેદાયશોમાં માનવીની પેદાયશ સર્વથી ચઢતી પેદાયશ છે, માનવીને ખુદા તરફથી મન - વિચાર શક્તિ બક્ષી છે જેનાથી દુનિયાનો કારોબાર કેમ ચલાવવો યા દુન્યવી જીવંતી કેમ ગુજારવી તે માનવી પોતાની વિચાર શક્તિથી કરી શકે છે.

દુનિયામાં અનેક માનવી જન્મે છે અને મરણ પામે છે તેમજ દરેક માનવીની વિચાર શક્તિ. ખુદી ખુદી દીશામાં કામ કરે છે. વિચાર શક્તિમાં એટલો પાવર છે જે માનવી ચાહે તો બેઠા બેઠા બીજાને સંદેશો મોકલી શકે. આ વિચાર શક્તિ કયાંથી શરૂ થાય છે અને કયારે શરૂ થઈ તે માનવી સમજી શકતું નથી પણ માનવીમાં રહેલા અંતરજ્ઞની મારફતે જે અજ્ઞાત થાય છે, તે અંતરજ્ઞની મારફતે વિચાર શક્તિ ખીલવી શકે છે. અંતરજ્ઞને આજ એજ ખુદાઈ આજ છે. ખુદાને બહાર ન શોધતાં આપણા અંતરમાંજ શોધયે તો મલી જશે, પણ એ બધું ખીલવવા માટે મારફતની રાહબરીની જરૂર છે. કારણ આપણે જન્મતાને વાર કાંઈ સમજી શકતા નથી પણ મા-આપ દુન્યાની કેળવણી આપે છે, દુન્યાનું જ્ઞાન મેળવ્યે છીએ પછી આપણને લાન થાય છે કે દુન્યા છોડી ગયા પછી શું ? ત્યારે અમુક ઉમરે માનવીને ધર્મ - સેવાના કાર્યમાં દાખલ થવાનું હોય છે. આ ધર્મમાં દાખલ થયેલો માનવી ખુદાની ખુદરતને પીછાનતો થાય છે અને ખુદરત ઉપરથી ખુદાનો ખ્યાલ બાંધે છે. ધર્મ શીખાડે છે કે માનવી શારીરીક તેમજ આત્મીક યાને મીનોઇ ભાગોનું બનેલું છે. મીનોઇ ભાગોમાં રવાન અને ફરોહર છે. રવાન - આત્મા શરીરમાં રહી જીવંતી ગુજારે છે, આત્માને ઓળખવા માટે કોઈ રાહબરીની જરૂર પડે છે. અમુક ઉંમરે પસાર થયા પછીથી આપણને ખુદાનો ખ્યાલ આવે છે જે ધર્મ આપણને ખોદાનો મેળાપ કરાવે છે, ધર્મ માનવી અને ખુદા વચ્ચેની એક સાંકળ છે. માનવી ખાસ કરીને ત્રણ માર્ગે ખુદાને પહોંચવાની કોશિશ કરે છે. પહેલું બદગી યાને સેવા માર્ગે કોશિશ કરે, બદગી અનેક રીતે થઈ શકે છે પરંતુ અમર સાહેબે આપેલાં પવિત્ર કલામો “માંથ વાણી” બણી પરવરદેગારની સેવાયસ કરીએ છીએ,

માંથવાણી ઉચ્ચારવાના અમુક કાયદાઓ રચેલા હોય છે. દરેક ધર્મના સ્થાપકો યાને પર્યોગામ્યરો આકાશવાણી યાને ખુદાનો અવાજ સાંભળી ખુદાઈ જ્ઞાન ફેલાવે છે જેણે આપણા ધર્મ પ્રમાણે “અવસ્તા માંથવાણી” ની બદગી, “અવસ્તા” - શરૂઆત અને છેડા વગરનું “ખુદાઈ જ્ઞાન જાહેર થયેલું”, સ્થાપીત થયેલું તે “માંથવાણી” - બેદી વાણી - પવિત્ર બેદી વચન, સારે ધર્મમાં શીખાડેલું ભણતર - બદગી કરી ખુદાની સેવાયસ કયેં છીએ. બદગીના બળથી માનવી તબક્કે તબક્કે વઝદી હાલતે પુગે છે. ધર્મ આપણે દુન્યાના તમામ માનવીઓ સાથે તાબેદાર રહેવા ફરમાવે છે. તાબેદારી એ ઉત્તમ સદગુણ છે જે માનવીએ તાબેદારીનો ગુણ ખીલવ્યો હોય તે હ મેશ સુખી રહે છે. મા-આપ, ઉસ્તાદ, પર્યોગામ્યરના ફરમાનોને તાબેદાર રહેવા ધર્મ શીખાડે છે. ધર્મ બદગીની મારફતે દુન્યાની તમામ પેદાયસની સેવા કરવા શીખાડે છે. સેવા એજ ધર્મ પણ રોજીંદી જીવંતીમાં પવિત્ર કલામો યાને માંથવાણી જરૂર ઉચ્ચારવાની જરૂર છે. જેમ શરીરને ખોરાકની જરૂર છે તેમજ માનવીને તેના આત્માને માટે બદગી - પવિત્ર માંથવાણીની ઘણીજ જરૂર છે. ધર્મ ખુદાનો અચલ કાયદો શીખાડે છે, ધર્મ વીના જીવવું અશક્ય છે.

“Religion to a man is like water to a fish, it is his element, he lives in it and cannot live out of it”.

જેમ માછલીને જીવવા માટે પાણીની જરૂર છે. તેમજ માનવીને જીવવા માટે ધર્મની જરૂર છે. ધર્મ માનવીને જનવરી હાલતમાંથી ઇનસાનની હાલતે પુગાડે છે ત્યારે બદગી યાને સેવા માર્ગે પહેલો માર્ગ છે જે ઉત્તમ છે. બીજો માર્ગ કર્મ માર્ગ છે, જે માનવીના કર્મ - કામના બદલા તરીકે તેણે ધર્મ શીખાડે છે કે કરણી તેવી પાર ઉતરણી. ગાથામાં અશો જરથુસ્ત્ર સાહેબે જણાવ્યું છે કે જુરા કામનો જુરા બદલો મલશે અને સારા કામને ભલા આશીર્વાદ મળશે. કર્મ માર્ગે

પણ ખુદાને પામી શકાય છે. ત્રીજા માર્ગે તે જ્ઞાન માર્ગ છે. દુન્યાનું જ્ઞાન નહીં પણ આત્મીક જ્ઞાન, ખુદાનું જ્ઞાન જે ધર્મ શીખાડે છે. આગલા મહાન સૌર્યતો - પવિત્ર પુરૂષો જેઓ દુન્યાને કાયદો કરનારા સાહેબો ખુદાનું જ્ઞાનમાં રહે છે ત્યારે મૌન ધારણ કરી એકાગ્રતા ખીલવી પોતાની મન શક્તિને ખીલવી આત્માને પીછાણે છે. જ્ઞાન માર્ગમાં જેણે આત્માને પીછાણીયો તેણે પોતે ખુદાને પીછાણીયા બરાબર છે. આત્મીક શક્તિવાલા માનવીઓ પોતાના તન - શરીરમાંથી આત્માને બહાર કાઢી “ખલ્લો બદન” યાને આત્માને શરીરથી છુટો કરી મીનોઈ હાલતમાં રહી મીનોઈ દુન્યામાં ફરી આવી પાછો પોતાના બદન - શરીરમાં અમુક વખતે દાખલ થઈ શકે છે. ખોદાનું જ્ઞાન મેળવવાનું એકજ હથ્થાર છે જે ધર્મમાં શીખવેલી “બંદગી”. આ બંદગીથીજ આગલા સંત પુરૂષો, માહુતમાઓ, મગવો, પરજગારો, યોજદાયેગરો, ખુદાનું જ્ઞાન મેળવી ખોદાને પહોંચ્યા હતા. ધર્મ આપણને નેક રાહે ચલાવે છે. માનવી કોઈપણ માર્ગે ખુદાને પહોંચી શકે છે. જ્ઞાન માર્ગ, કર્મ માર્ગ અને સેવા માર્ગ, આ બધા માર્ગો ધર્મે શીખાડીયા છે. ધર્મ માટે અવસ્તા શબ્દ “દેએન” છે. “દેએન” એટલે ખુદા તરફ જોવું. ધર્મ માનવીને ભાન કરાવે છે કે આ શરીર તો પીંજરા સમાન છે. જેમ એક પક્ષી પીંજરામાં હોય તેટલો વખત આપણને દેખાય છે, ઉડી ગયા પછી જોઈ શકાય નહીં પણ પક્ષી છે. જેમ પક્ષી ઉડી જાય અને પીંજર રહી

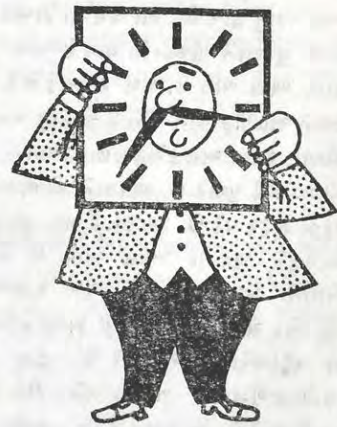
જાય તેમજ આપણું શરીર છોડી રવાન મીનોઈ હાલતમાં રહે છે. ધર્મ ભેદ ભરમમાં રચાયેલો હોય છે. જેમ હીરાની કીંમત ઝવેરી કરે છે તેમ આત્મજ્ઞાનીઓ ધર્મની કીંમત કરી શકે છે. આપણો ધર્મ અશોભ ઉપર રચાયેલ છે, અશોભમાંજ ઉત્તમ સુખ છે, દરેક સત્યના કામો અશોભમાં સમાઈ જાય છે. દયા, પરોપકાર, સચ્ચાઈ, પવિત્રાઈ, પરજગારી વીગેરે અશોભમાં સમાય છે, તેમજ “અધ” નો કાયદો એટલે અચલ કાયદો નીચમીત રચેલો કાયદો કુદરતનો અચલ કાયદો, સુર્ય ઉગે અને આથમે, ચંદ્ર વધે અને ઘટે, ભરતી અને ઝોટ, સુખ અને દુઃખ, ચડતી અને પડતી વી. એ નીચમીત કુદરતનો “અધ” નો કાયદો માનવીને ધર્મ શીખાડે છે, ધર્મજ માનવીનો ખરો રાહબર છે.



બાપ લાખ ચાલીસના !

અહીંથી દોડે ત્યાંથી દોડે બધું મતલબ સાથે કામ !
મતલબ સરતાં મુકી છાંડે બંધ પડે બધી દોડધામ !
મોટે ઘરે ઘુસવા માંગે ધંધા મસ્કા પાલીશના !
આંક, શરત ને પાનાપાસા એવા બાપ લાખ ચાલીસના !

—અદી ઘોડી



ધર્મ જ્ઞાન વર્ગ

દર ગુરુવારે સાપુરબાગની બાજુમાં અસલાહ બીબાજીની દરેહમહેરમાં અરવદ નાદરશાહ નવશેહ આમબારા, અદેરીની કામા અથોરનાન ઈસ્વીટચુટના ધર્મશિક્ષક, ધર્મજ્ઞાનના વર્ગ ચલાવે છે જે માટે સઘળા જ્ઞાસુઓને આ આમંત્રણ છે.

If it is time — Please remit subscription

REVIEW

જ્ઞાનસુધા

લેખક :— જોહાંગીર માણેકજી દેશાઈ એમ. એ.

આ હારમાળાના પહેલા ભાગ જ્ઞાનદીપને વિષે પારસીયાનામાં એક લેખ આવી ગયો છે. તેમાં અને આ ભાગમાં જે રીતે ભાઈ જોહાંગીરે જ્ઞાન પીરચું છે તેને જેરવવા મારી માનસિક પાચનશક્તિ પૂરી ખીલેલી નથી એવો મને આ ખીજ વાર ભાસ થાય છે. ઇતિહાસના અનેક અમરપત્રો, સાહિત્યના અનેક અનોખા લેખકો, ગુજરાતના ને દુન્યાના અન્ય સ્થળોના શરવીરો, દેવીઓ, ઔશીયાઓ, શાહો અને સુશીઓના જીવનમાંથી તારી લીધેલા અમુલ્ય લક્ષણોને પારદર્શક રીતે એઓ પ્રકાશમાં લાવ્યા છે.

આવા જ્ઞાની ગૃહસ્થની સંસારમાં ક્રિમત કરાતી નથી એ આપણા સમાજના સંસ્કારની ક્ષતિ ખતાવે છે એવાઓની કદર થવી ઘટે. દરેક જણ જે ગુજરાની ભાષા બોલુતો હોય ને વાંચતો હોય તેના પુસ્તક સંગ્રહમાં જોહાંગીર ભાઈના આ પુસ્તકો માટે સ્થાન હોવું જ જોઈએ.

જ્ઞાનસુધામાં ૭૯ વિષયો ચર્ચ્યા છે જેમાં પારસી વાંચકોને લગતા વિષયો ૧ થી ૧૬ સુધીના રોજો જેમાં સાત કેમસરપંદો સમાઈ ગયા છે તેનું વિધ્વનાભયું વર્ણન છે. દરેક રોજને માટે આપણને કાંઈક નહિ બાણેલું બાણુવ મળે છે. તેમની ઉત્પત્તિ અને ભાવાર્થ આપણને પૂરી રીતે સમજાય છે. દરેક નામ તેનામાં કેટલી ગૂઢય શક્તિ ધ્રુવે છે તે આપણે પોતે તેનામાંથી કેટલો અર્ક ખેંચી શક્યે છીએ તેના ઉપર અવલંબિત છે એમ આપણે સમજી શકીએ છીએ. જેટલી વાર એ નામો વિષેના લેખ વાંચીએ તેટલી વાર તેના નવા ને નવા દ્રષ્યો આપણી કલ્પનાને તેજ કરી શકે. આ તે ખરું જ્ઞાન, આક્રીન છે એવું જ્ઞાન આપનારને. દરેક રોજની વિષિસ્તા મુજબ તે દીવસે કેવા કામો શરૂ કરવાં અથવા હાથ ધરવાં તેને માટેની જે સલાહ અપાઈ છે તેના ઉપર અમલ કરવાથી કેવો ફાયદો થાય તે વિષયો ઉપર પહેલવી લખાણુ “માદિગાન” માંથી ઉતારા લીધા છે જે અતીત્ય રસમય ઉપરાંત ઉપયોગી માનું છું કારણ કે મનજી જીવનની દોરવણી કરે છે હાથ પગ તો ફક્ત યાત્રિક રીતે દોડધામ કરે છે.

મીથ્ર અને મગ ઉપરના લેખો જીના લેખાશમાં નવા વિચારો સાંધે છે.

મોજેજાના દાખલાઓ (Miracles) ટાંકી ખતાવ્યા છે. મોજેજે એટલે શું તે સમજાવ્યું છે.

ભાષાનો વિકાસ, જ્ઞાનગમત, પ્રેમના કીરસા, અએષમદેવની ચાલખાજી તાશને પંથે અને અનેક ખીજ હિંદુ, ખ્રીસ્તી, જૈન, શીખ, બુદ્ધોસ્ત સાહિત્ય અને ધર્મ સાહિત્યમાના ઉતારાઓ કયા બોથડને જ્ઞાની ન કરે ?

હાશીરે ગઝલોમાં પ્રેમ, સૌંદર્ય, વિયોગ વગેરે વહેતા કર્યાં, પરંતું આપણા દેશમાં એકયની ધગશ જે નાની મોટી કામો વચ્ચે ખીલવની અવગ્ય છે તે માટે હાશીર શું કહી ગયા ?

“હાફિઝા ! ગર વરલ ખાહી
સુલેહ કુન બા ખાસો આમ
બા મુસદ્દમાં અદલહ અદલહ
બા હિદુઆ રામ રામ”

If Zoroaster, Zoroastrianism and Zoroastrians interest you read

Pārsiēnā

a Monthly Magazine in English
which is read in

BOMBAY
MATHERAN
POONA
PANCHGANI
HYDERABAD
SECUNDERABAD
NAGPUR
KATNI
BANGALORE
HAZARIBAU
VISAKHAPATNAM
AHMEDNAGAR
SHOLAPUR
JALGAON
MYSORE
GUNTAR
BIJAPUR
SEONI (VIDARBHA)
COCHIN (NAVAL
BASE)
JUBBULPORE
MADRAS
GOLCONDA
LOVEDALE
(NILGIRIS)
BELGAUM
GULBARGA
JALALPORE
MUDIS
(COIMBATORE)
PANJIM (GOA)

UDYOG MANDAL
(KERALA)
SHAHABAD
OOTACAMUND
NASIK
AGRA
JHANSI
MHOW
INDORE
LUCKNOW
AJMER
KATNI
GORAKPUR
JALNA
NEEMUCH
DEHRA DUN
BHUSAVAL
KANPUR
UDAIPUR
RAIPUR
BHOPAL
MUZZAFFARPUR
NEW DELHI
CALCUTTA
SAMCHI (BHUTAN)
DARJEELING
SHRINAGAR
SHILLONG
SERAMPORE
(Dist. HOOGLY)
ULOOBERIA
(DIST. HOWRAH)

DULIAJAN
(UPPER ASSAM)
DUARMARE
(UPPER ASSAM)
BILLIMORIA
NAVSARI
BHILAD
SANJAN
BULSAR
SURAT
AHMEDABAD
BARODA
RAJKOT
CHANDA
DHANU
UDWADA
GODHRA
MEHSANA
MITHAPUR
KHARAGHODA
DADRA
NAGAR-HAVELI
TRANSIT CAMPS
(Destinations not dec-
lared)

SUBSCRIBERS OUTSIDE INDIA

COLOMBO
 KARACHI
 NOWSHERA
 (N. W. F. P.)
 QUETTA
 ODEROLAL
 (W. PAK.)
 LAHORE
 KAMPALA
 NAIROBI
 TANGA
 DODOMA
 (TANZANIA)
 MOMBASA
 DAR-ES-SALAAM
 ADEN
 VANCOUVER
 MONTREAL
 DENVER
 (COLORADO)
 MINNESOTA
 NOGALES
 (CALIFORNIA)
 BLOOMINGTON
 (ILLINOIS)
 BROOMALL
 (PENSYLVANIA)
 SASKETCHEWAN
 (CANADA)
 BERKELEY
 (CALIFORNIA)
 ST. LAMBERT
 (CANADA)
 OTTAWA
 (ONTARIO-
 CANADA)
 NEW YORK
 CHICAGO
 (ILLINOIS)
 PHILADELPHIA

ATHENS
 (OHIO) U. S. A.
 AIX-en-PROVENCE
 (FRANCE)
 EZE (FRANCE)
 LOS GATOS
 (CALIFORNIA)
 LOS ANGELES
 HARTFORT
 (CONNECTICUT)
 NEWHAVEN
 (CONNECTICUT)
 MAHE
 (SEYCHELLES)
 GELDROP
 (NETHERLANDS)
 GREENWICH
 (CONNECTICUT
 U. S. A.)
 LONDON
 MANCHESTER
 BIRMINGHAM
 HESTON (U. K.)
 HARLOW (U. K.)
 HAMPTON (U. K.)
 DURHAM (U. K.)
 SUTTON (U. K.)
 NORFOLK (U. K.)
 HAMILTON
 (ONTARIO
 CANADA)
 GLENCOE (U. S. A.)
 RANGOON
 BANGKOK
 HONGKONG
 IKUTAKU (KOBE-
 JAPAN)
 TOKYO (JAPAN)
 NORTHBROOK
 (ILLINOIS)

YEZD (IRAN)
 KERMAN (IRAN)
 TEHRAN (IRAN)
 CAPE TOWN
 (S. AFRICA)
 WOLVERHAMPTON
 (U. K.)
 SORBITON (U. K.)
 HARROWGATE
 (U. K.)
 FELTHAM (U. K.)
 BECKENHAM
 (U. K.)
 REDBRIDGE
 (U. K.)
 SUFFOLK (U. K.)
 CROYDON (U. K.)
 WEMBLY (U. K.)
 OXFORD (U. K.)
 KUWAIT
 KINSHASA
 (CONGO)
 FREIBURG
 (W. GERMANY)
 WEGBERG—
 RHEINDAHLEN
 (W. GERMANY)
 THOMPSON (MAN)
 CANADA
 HARNOSAND
 (SWEDEN)
 DUBAI
 (ARABIAN GULF)
 KABUL
 ABERGEVENNY
 (S. WALES)
 ADDIS ABABA
 (ETHIOPIA)
 MADRID
 LAHTE (FINLAND)



**11 LITRES OF
WHOLESOME MILK**



**GO INTO MAKING 1 KILO OF
POLSON'S BUTTER**

Yes, in every kilo of Polson's Butter you use, there is the essential goodness of 11 litres of creamy milk. This is why Polson's Butter is so tasty, so flavourful,

so good for health! Available in packets of 100 g and 400 g and tins of 200 g, 400 g and 3 kg.

Collect gift coupons for gifts that please

POLSON LIMITED

BOMBAY □ ANAND □ PATNA