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EDITORIAL

With this issue Parsiana enters the sixth year of publication. It has served the need of the Parsi Community can be seen from its growing popularity and its extensive distribution. I am happy that something is achieved but my regret is that many who could contribute articles with some authority of their status or learning have failed to serve their community's need which only they could have supplied. Every person is unique and so is his or her contribution. Why that is not coming is a mystery. Edmund Burke in his vindication of Natural Society has expressed surprise over this unsolved problem. "It is hard to say whether the Doctors of Law or Divinity have made the greater advances in the lucrative business of mystery." Mystery is a self multiplying unit. Until solved it goes on adding fresh phases to itself. If we cannot solve it let us not get any forced solution. Time would wear off shyness or bring on awakening of the need an individual himself alone can supply. No regrets.

We cheerfully march on and not wait for anybody static, vegetating or covering resentments and keeping aloof when Parsiana is an open House.

Bombay is having an Exhibition of Publications under the NATIONAL BOOK TRUST particularly of Books published in India during the last two years.

Parsiana has a stall to display all issues and some older publications of interest to Parsis, particularly, and to all others in general. Book-lovers and the cultured classes are expected to be the visitors. A stall of Parsiana will be a testing ground for its merits and an eye-opener of its short-comings. We are realists and will accept the verdict. The stall will contain a group of books **NOT FOR SALE** and a set of publications of interest to the Parsis, which will be **FOR SALE**.

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Proselytism of Aliens In Zoroastrian Literature

by

Dr. Sohrab H. Batlivala, Ph.D.

In view of the misunderstanding and confusion prevailing in the minds of many Zoroastrians and non-Zoroastrians alike, I venture to place before the readers of PARSIANA a study on the topic of proselytism of aliens as enjoined in ancient, medieval and modern literature of Iran touching on Zoroastrianism. In this connection, I would like to caution the reader at the very beginning that what is stated hereunder is merely an academic study to collect in a single monograph those passages found in Avestan, Pahlavi, Pazend and Persian literature throwing light on this problem and to see in what spirit the issue of proselytism has been viewed since hoary antiquity by pious Zoroastrian writers themselves, irrespective of what modern Parsis of India might consider as suitable or unsuitable for their community in the present age and under the existing circumstances. Having made my point clear, I now enter upon this subject, commencing with Avestan literature.

Avestan Writers on Proselytism

In Farvardin Yasht 94 it is stated, "Henceforth from now may spread the good Mazdayasnian Religion over all the seven climes." Here a word of explanation is necessary for the lay readers. Just

as at present the total land mass of the earth is divided into five continents, so in ancient times, the Iranians had divided the then known inhabited world into seven climes, (HAFT-KESHVAR). Hence this passage alludes to the fact that the Zoroastrian religion entailing worship of Ahura Mazda, has been revealed for entire humankind, for one and all.

In Yasna 28:1 Zarathushtra, at the very commencement of his earthly mission, prays as follows: "I may make happy the Spirit of the World," and in Yasna 31:3, "I may make believers of all the living ones." These two passages in the words of Zarathushtra himself indicate that he had revealed his religion for the whole world of man and hope was expressed that some time all will be believers of this faith.

In Yasna 46:12 Zarathushtra considers even non-Iranians as belonging to his fold, for therein the descendants of a Turanian (ie. a Turkestanian) named Fryan are referred to as "Guided by Ahura Mazda." From this stanza, it is clear that Ahura Mazda is not the God of any particular people only. Doors of the Zoroastrian religion were open to all foreigners and non-proselytism means rejection of the prophet's precept.

From Vendidad 5:21 and Vendidad 19:26, it is clear that any individual, righteous or wicked, could be sanctified through the Mazdayasnian religion of Zarathushtra, which is based on the doctrine of good thoughts, good words, good deeds. Thus, the Zoroastrian system of faith and worship have been formulated for all, without any distinction of caste, creed or colour.

According to Aban Yasht 103-106, Zarathushtra prayed that he might be able to lead King Vishtaspa to think, speak and act as per the Religion and according to Ashishvangh Yasht 44-47, Zarathushtra prayed that he might be able to lead Queen Hutaosa to think, speak and act as per the Religion. In both these cases, prayers of Zarathushtra were answered and the Prophet of ancient Iran was able to convert the Iranian Royal couple to his faith. Incidentally, Zarathushtra happens to be the only prophet the world has ever seen to have succeeded in bringing to his fold the ruling King and Queen of his own native land initially.

Yasna 42:6 (Haptan Yasht 8:6) and Deen Yasht 6:17 record the fact that Zoroastrian priests used to visit places far and wide apart for the purpose of spreading the religion among the people there. It is clear from these two passages that one of the duties of a Zoroastrian priest was to go out to distant countries and propagate the religion.

In Farvardin Yasht 143-145, several foreign lands are named as having the righteous faithful among their people. From this text, it is clear that Zoroastrianism had spread out much beyond the

bounds of Iran even in those early and very ancient ages, when transport and communication had not evolved.

Thus, the tenor of various Avestan writings, from the Hymns of the Prophet himself down to the younger and later texts, is strongly in favour of elevating Zoroastrianism to the position of a universal religion to be professed by all who like and love and follow it conscientiously.

Pahlavi Writers on Proselytism

If the Avestan writers generally consider the Gospel of Zarathushtra to have been revealed for the entire world, the Pahlavi writers in particular consider themselves to be its active propagandists. They championed the cause of proselytism with the fervour of ardent zealots.

Yasna 12 is the Avestan Credo of Zoroastrian faith. According to the Pahlavi commentator of this passage, whenever a person recites its opening sentence with the word Fravaraane, that person undertakes thereupon to proclaim the Zoroastrian religion to the entire world. As this sentence is found quoted in most of the daily prayers, how many of the Parsis of to-day realise their daily sacred duty to teach, if not preach their religion to non-Zoroastrians?

In Pahlavi Aerpatestan and Nirangestan 4:28 it is stated to the effect that if a non-Zoroastrian child embraces the Zoroastrian religion and if a non-believer claims to be the guardian of such a child, then a respectable Zoroastrian of that locality should be appointed as a guardian and not that particular non-believer. The idea behind this directive might be that the

non-believer should not be in a position to use undue influence on the child and cause its relapse into unbelief. Further, it is laid down in this work that if a non-Zoroastrian embraces Zoroastrianism, then he should not be converted individually, but with his entire family. This last injunction is laid down perhaps with a view to maintain domestic peace in the newly converted family. In Pahlavi Hazaar Daadestaān, a Digest of Laws, it is ruled that if a Christian slave embraces Zoroastrianism, he is entitled to his freedom from slavery and in case he is not in a position to redeem himself, the State would redeem him. Existence of these official or ecclesiastical rules and regulations governing conversions clearly show that proselytism was an accepted and common practice among the Zoroastrian in bygone ages.

It might be argued that the passages indicated so far from Avestan and Pahlavi literatures belong to a period when there were Zoroastrian kings and administrators to back movements of mass conversions. There is no kingdom of the Parsis in the present age and hence this type of activity cannot be put into practice any more without detriment to the small Parsi community. But such an argument would be a fallacy for the reason that Pahlavi and Persian documents of Zoroastrian Prelates written during later times exist, when the Parsis had no kingdom of their own.

Pahlavi Dinkard was written by a Zoroastrian Prelate named Aatar Fren-bagh Farrokh-zaad at Baghdad during the first half of the ninth century after Christ when

this city was the capital of Khalifah Maamoon. So, writing at the very centre of Islamic empire two hundred years after the Zoroastrian Empire had come to an end and when he was surrounded by orthodox Moslems, this Zoroastrian Prelate had the courage of his conviction to state, "Daadaar Ahuurmazd established his religion in the kingdom of Iran, but the acceptance of this religion is proper and necessary for the whole world, all its nations and all its peoples." (Dinkard 5:14). In a similar vein, author of the Old Pahlavi Ravayat accompanying Daadestaān-e Dini, which was written a few decades later, has this to say, "Of all the acts which a pagan would perform pertaining to this world and the hereafter, the best act for such a pagan would be to abjure paganism and embrace Zoroastrianism." So, all these Pahlavi writers show that they favoured proselytism whether they belonged to the ruling class or had become a subject people themselves.

Pazend Writers on Proselytism

In the Pazend formula at the end of the longer Sarosh Yasht, there is a reference to those Arabs who put on the Zoroastrian sacred girdle. This formula, the language of which is just like modern Persian, indicates that at some time in the past, there were convert Zoroastrian Arabs also. Doa Tan Dcrastee, a Pazend Benediction of Health written still later since it contains some Arabic words, has in its text the significant sentence, "May the Zoroastrian religion find its pleasure among all the individuals."

These aspirations of the medieval Zoroastrian dignitaries declared long after the disappearance of their secular powers and authorities show conclusively that they did not change their practices and customs with the change in their environments but resolutely stuck to their religious injunctions on proselytising the aliens through thick and thin.

Persian Writers on Proselytism

Revayats are the Traditional codes of instructions and regulations recorded in Persian by the Zoroastrian priests of Iran on various matters connected mostly with rituals and usages. These were issued to the Parsis of India to resolve their religious doubts and customary uncertainties, during the years from 1478 to 1766 of the Christian Era, when the Zoroastrians in Iran and India were living under the rule of Moslem kings. In one such Revayat it is written to the effect that -if a non Zoroastrian is prepared to observe the the rules of the Zoroastrian religion steadfastly and keep up his connection with the faith of his adoption, it is proper and allowable that he should be converted to the Mazdayasnian religion. In the last Revayat known as "The Seventy-eight Question and Answers", it is stated that children of Hindu parents who had been purchased as slaves, if they were to be brought up as Zoroastrian during their lifetime and their bodies placed in the **Dokhma** after death, that would be proper. From these Persian Revayats it will be seen that even up to the eighteenth century after Christ, the Parsis of India had no objection to admit aliens to their faith.

There are some Persian legends recorded by certain classes of Zoroastrians about Zarathushtra's personal disciples named Changranghacha (Shankaracharya?), Bias (Vyas?) and Tutianus (Theodotianus?) coming to Iran from India and Ionia. These foreign philosophers, after their individual associations with Zarathushtra himself, were so thoroughly convinced of the truth of his religion and became its fervent preachers and propagandists. On return to their respective native lands, they converted many thousands of Indians and Ionians to the religion of ancient Iran. These narratives support the main theme that Zarathushtra had established his religion for all the nations of the world.

Verdict of History

So far, time honoured writings of Zoroastrian dignitaries themselves have been relied upon to show that proselytism of non-Zoroastrians had been an accepted practice amongst ancient Zoroastrians and Indian Parsis up to two hundred years before the present age. Apart from that, an extensive literature produced by foreigners in many tongues is in existence to show that the religion of Zarathushtra, at various historical times, was observed and practised in some form or other among many non-Iranian nations such as Turanians, Indians, Chinese, Egyptians, Babylonians, Hebrews, Syrians, Greeks, Romans, Arabs, Turks, Caucasians, Armenians, Maghyars of Hungary and others. It had spread out from Sinkiang and Mongolia to England and Ireland, from the snows of Sweden to the sands of Sahara. It was due to lack of proper organization and follow up that caused its downfall in

the face of rival cults. As the French **Ernest Renan** (1823-1892) said in connection with Mithraism, an ancient Iranian cult born out of Zoroastrianism, **"If defective organization and calamities had appeared at this time (second century after Christ) to arrest the progress of Christianity, the whole world would have belonged to Mithra."** This and similar other testimonies of foreign writers support the view that at one time Zoroastrianism with its various local cults and sects such as Mithraism, Zarvanism, Manicheism and such others, had been a world-wide religion, spread by the labours of priests, preachers and propagandists.

Why Proselytism was Abandoned?

As pointed out at the beginning of this Article and as recorded in some Pahlavi and Pazend versions of Bahman Yasht, Jamaspi and a few other texts which happen to be eschatological documents, the religion of Zarathushtra is destined to spread through all the seven climes. If this is so, why have the Parsis of India developed an inhibition during the last century only and are now refusing to admit willing non-Zoroastrians to their religion? It is merely the social dread that foreign and perhaps undesirable elements might mix with the community and thereby the Parsis might lose their racial characteristics. There is also an element of economic self-interest. Institutions established for the social, educational and medical welfare of the community might be swallowed up by these new comers and the original members of the community might not get their due and legitimate deserts. These are some of the real and good rea-

sons why the Parsis of India are not willing to receive converts. Scriptures have been implicated by some of them as forbidding conversion and a cry of "Religion in Danger" has been raised by the community to avert the unknown.

Preserve the Parsis But Propagate Zoroastrianism

Since the Zoroastrian texts enjoin proselytism with great emphasis and the current fear-complex of the Indian Parsis disapprove of the idea of a social mix up with converted aliens, it is suggested that a beginning should be made now to help those only who are willing to adopt Zoroastrianism of their own accord, but who are not likely to come in any close contact with the Indian Parsi community as such. From reports appearing in certain journals published in Iran in the Persian language, it is known that quite a number of persons residing in remote towns and villages there are willing to revert to the faith of the forefathers. A small band of Zoroastrian Missionaries should be organized to show the way to pious Zoroastrian life to such seekers, in a quiet and unostentatious manner. These new Zoroastrians will not ordinarily be mixing with Indian Parsis or demand in any manner a share out of their social, medical, educational or other charities. As the numbers of such new Zoroastrians increase in distant and foreign lands, they will form their own separate societies or communities distinct from the Parsis of India, but following the same scriptures, observing the same modes of worship and subscribing to the same creeds. Gradually, they will evolve their own customary habits

and regulations in the spirit of Zoroastrian fundamental principles. In short, they will have their own communal organizations separate from those of the Parsis of India, but suited to their environments, laws of the States in which they flourish and the general temperament of the population inhabiting around them. In this manner, distinct Zoroastrian communities will spring up in various regions without in any way mixing with or "contaminating" the Parsi community of India. Zoroastrian religion would thus spread out to "the seven climes" and the Parsi community would remain untouched.

Following the example of such other non-Parsi Zoroastrian communities, the Parsis of India would learn also how they should organize their community so as not to get mixed up with others. Even now, the Parsis of India should study the communal organizations of other small communities among the Hindus, Moslems and Christians and find out how small communities like Saraswats and Bhatias amongst the Hindus or Khojas and Memons amongst the Moslems or Anglo-Indians and Goans amongst the Christians live their exclusive communal life amongst other millions of Hindus, Moslems, and Christians. Thus, in days to

come, the small Parsi community of India would also be able to maintain their existence amongst perhaps millions of other non-Parsi Zoroastrians.

Can such non-Parsi Zoroastrians ever flourish elsewhere, distinct from the Parsi community of India? Most definitely, such people could increase in numbers and prosper everywhere as in the past. That is how all great religions of mankind have flourished in historical times, such as Buddhism, Christianity and Islam. I have already given an inkling of the great coming events to the readers of **Parsiana**. Those who are interested in renovation of Zoroastrian faith and how this movement will take shape in Iran of not a very distant future, should read my Article entitled "Apocalypse" published in **PARSIANA** dated August 1965. (Volume I, number 10, pages 11-14). Even Zoroastrianism in its heyday flourished in this manner. In conclusion I like to draw the attention of my readers to an article "Zoroastrians in Iran" by S. D. Nargolvala appearing in "The Realist" of February 1969. It records the fact that in Iran first steps towards conversion of aliens to Zoroastrianism have already been taken there by all the Anjumans.



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“ALAT” as understood in pure Zoroastrianism

(PART I)

by

Framroz Rustomjee (Colombo).

The “Alat” appears to be a plural expression, applied to a number of religious requisites, used in the performance of Zoroastrian religious ceremonies for consecration and otherwise. The question of the “Alat” is nebulous, in view of many different ideas implanted in the minds of Zoroastrians, who reveal themselves as knowing all aspects of everything Zoroastrian. The writer is only a student and therefore welcomes helpful criticisms to be in a position to understand this subject more fully.

The word “Alat” means **implements**, and is Arabic. The Pahlavi writers used the term “Awazar”, which had the same meaning. It covered metallic implements, utensils and instruments of brass and silver. The Parsi Athravans included in “Alat”, the “Varesa” (the hair of the sacred bull), the “Gao-Maeza” (the bull’s urine) and the “Bhasma” (the ashes of the sacred “Atash-i-Varharan”). Our sacerdotal class which observes the religion, with all its attendant ceremonies, cannot do without (a) the “Varesa”, (b) the “Gao-Maeza” and (c) the “Bhasma”.

The laymen cannot tackle the problem of understanding the “Alat”, when there is manifest opposition among the Athravans themselves to understand this subject

in its true and sensible perspective. Of the former great scholars, Ervad Shehriarji Bharucha and Ervad Tehmuras Anklesaria had understood this theme very well, but have written very little on this subject. The Athravans are therefore left to depend on writers, who seek to import high spiritual philosophy, in regard to a supposed manner, which they consider is the only manner in which the term “Alat” can be understood and the implements thereof can be consecrated. This has resulted in uncalled for conflict among the Parsis.

Our present-day aged and revered guide is Rt. Revd. Dasturji Khurshed S. Dabu M.A. our High Priest, whose explanations give us the light to understand this difficult subject, on which there may prevail many notions, based on varied versions.

The critical notes given in the “Gajasta Abalis” by Mr. Chacha help us with insight into various questions of religion. In giving a meaning to this word “Alat”, we have been taken for a ride through the outer worlds even to the gates of Garo-Damana, and our mental faculties have been profoundly confounded with reference to Divine Attributes, God’s Powers and Principles in nature, mainly to establish and substantiate a peculiar point of

view, that new "Alat" can never be consecrated, hence no sacred fire can ever be consecrated, except under the special rigid conditions, laid down in the doctrines of those who hold the views best suited to them. They in turn become our modern Law-Givers.

Our religion, which is "Mazishta, Vahishta, Sraeshta" (the most Majestic, the Best and the Purest), has been established to help all mankind to attain to spiritual evolution, at all times now or hereafter, in human history. We have that within us, the Soul (Urvan), which requires to evolve by stages. All ceremonies pertaining to our religion are only adjuncts for the achieving of that grand purpose. Purity is therefore of the essence of our religion. The entire life that a man is excepted to lead on this earth is portrayed in our Yazashne ceremony, that takes place daily in our sacred Fire-Temples. If we do not possess a clean and pure heart within us, then all such ceremonies and symbols placed and performed before our eyes, can prove of little avail. Those who wrangle about our great faith have absolutely forgotten the essential teachings of our declaration of Faith. It is only through the establishment and maintenance of purity and righteousness on our part, as a predominant factor, that we can expect to achieve "**the Gift of the Excellent Divine Intelligence**" ("Vanghaheush Dazda Mananghaho"). The Ahunavar teaches this fully. No human mortal yet born or ever to be born hereafter, can gainsay this Divine Precept.

We now have adequate materials to form our judgment on "Alat", yet, per-

force, we have to consider the different views expressed on this subject.

The "Gao-Maeza" (bull's urine) which is sought to be consecrated by the elaborate ceremony of "**Nirang-i-Din**", and the "Varasiya" have been exhaustively dealt with by me in my separate article on "**Nirang, Nirang-i-Din and Gao-Maeza**". The reader is referred to that article for greater clarification. The "Varasiya" serves a distinct, important and sanctifying symbol in our Temples. The "Varesa" (the hair of the "Varasiya") which is put round the metallic ring is another important item of "Alat". During the **Nahn Ceremony**, the Bareshnumwala Mobed (who must be with the **Khoob**) takes with him to the house of the person undergoing **Nahn** in a metallic tray the "Alat" (consisting of implements, already referred to along with a little sand (**Khak**) and a pomegranate leaf. It may be noted that each one of these articles has to be reckoned as or under the term "Alat". There are many other implements, yet to be mentioned, which can go to form "Alat". These are, a spoon tied to a stick with nine knots, the "**Av**" (sanctified water), the consecrated water for bathing, the "**Karshas**" or furrows in the Bareshnumgah, the "**Pavi**", wherein the "Alat" are placed, the dog used in the Bareshnum ceremony, the "**sacred Fire**" of the Fire-Temple the very "**Fire-Temple**" itself, wherein reposes in all its Majestic Glory our sacred Fire, the "**Havanim**" and the "**Lala**" (mortar and pestle), the "**Tashta**" (the chalice or plates and cups), the "**Mahrui**" (crescent shaped stands), the "**Barsam**", the "**Kaplo**" (the knife) the "**Kundi**" and the "**vessels for water**", the

"**Aivyaonghana**" (Avesta word for our Pahlavi term Kusti), now generally substituted by the "**leaf of a date palm**", the "**Urvaram**" (twig of a pomegranate), the "**Jivam**" (consecrated milk of the goat), the "**Darun**" (sacred bread) the "**Goshudo**" (clarified butter, the "**Haoma twigs**", the the "**Zaothra**" or "**Zor**" (consecrated water), the "**Afarganium**" (the vase to hold the Fire), with its accompaniments such as laddles, the tongs, the "**Aeshma-bui**" (fragrant fuel), the "**stone slabs**" in the "**Alat-Gah**" for placing utensils, the "**Khwan**" or "**Alat-Gah**". There are many such "Khwans". All these "Alat" are consecrated to the extent our human mind and heart feels satisfied. that all of them are possessed of the required purity and sanctity to perform any sacred ceremony. The "Tashta" (the chalice or plates) are five in number. There are also the "**five consecrated cups**" (the fulians). In the course of the ritual, the holy water "Zaothra" or "Zor" is poured over the "**Barsam**" to represent the symbol of rain the gift to the world of water from God. The "**Karasiya**" (goblets) for taking water for taking water for consecration also from part of the "Alat". All "Alat" are invoked by the priest, by naming them separately, and he looks at each of them. It can thus be seen, that for a great purificatory, sanctifying and symbolical purpose, every one of these articles, instruments, implements, materials has to be consecrated. **All such consecrated articles are our "Alat"**. By observing and understanding the symbology underlying these "Alat" and the use to which each is put, our Urvan has to purify its own nature. The Urvan has to become wholly sanc-

tified and fully consecrated in the first instance, to achieve the one and only purpose, for which man comes to this earth, in accordance with a Divine purpose. This act of consecration is then **the first step in the evolution of man's soul**. Through purification of his inner nature his heart and mind become expanded to understand the All-pervading Forces and Powers of God, within him, and in the Universe around him.

No one therefore should have the right, howsoever justifiable in human phraseology, to cast any aspersion of any kind or nature on those who seek to sanctify the symbols they possess that serve as "Alat", as our symbols, only enable us to explore into the within of ourselves, and to sanctify our own crude nature. **We are rough and crude, our purpose is to sanctify ourselves. This is man's own religious ceremony. Some do it well, some do it imperfectly, but all try to achieve one great God's purpose on earth, in the name of religion.** There certainly may be many on earth, that possess Divine Knowledge of such an extra-ordinary nature, that they would like to denounce each and every other person in regard to the methods of purification. They cling to their ideology tenaciously. The power of human thought and its advancement to understand matters, as man progresses from age to age and clime to clime, is sadly ignored by such men. Having achieved their purpose, they prove to be **obstructors in God's Plan of evolution**, for humanity. Many such men may be found to be misfits in society, when they have to reveal by example and precept what they seek to preach to others, on matters of purity.

The Gathas disclose many such **perverters of the Truth**, in the life of Holy Zarathushtra. But he overcame them all. The Fifth Gatha-Vahishtoishiti gives undeniable proof of this fact.

If our religion teaches us one fundamental truth, it is that all ceremonies, howsoever performed, in the name of Ahura Mazda, are so done to sanctify the power of "**Asha**", indwelling in man. Of what other purpose is any religion, any philosophy and any ceremony? Each and every ceremony, howsoever done, has a mighty magnifying purpose behind it. Once that purpose is achieved, our personal faith in the sanctity of such ceremony depends wholly on ourselves, alone. We need that element of faith, to purify our own-selves. Strifes and dissensions can lead us nowhere. We only vilify our great faith and thereby ourselves by our dissensions, obstinacy and strife. Even the philosophy generated by minds on matters of religion, has to crumble away, under the great law of Flux, and humanity is left to its own resources, to discover the Truth, underlying every ceremony of religion over again.

The question of the supposed first Parsi or earliest Parsi immigrants from Iran, that are said to have brought the sacred fire from Iran to Sanjan, by boat, with all the requisite "**Alat**" is nebulous. We, however owe our debt of gratitude to the writer of the Kisseh-i-Sanjan, even though versions contained therein may be proved to be different or inaccurate. It was his aim and object to explain from information at his disposal, to tell us and future generations, how the sacred fire came to

be established in India. Any information is always useful to enable subsequent generations to make further researches. An element of doubt does prevail over the veracity of the entire narration, contained in the Kisseh-i-Sanjan. It tells us that the first emigrants, who came to Gujarat, had come by the sea-route, and that it was the old Aryan custom to take the fire with them, wherever they went by land or by sea. The writer of the Kisseh, perhaps believed that Zoroastrians settled in India about A.D. 775 or 776. But the forefathers of the Iranians and Indians once lived in the home of the Aryans (Airyana Vaeja). Then there was also the Iranian rule in India. We also find from Persian history that the Sassanian Emperor Behramgore (A.D. 420-440) and Naushirwan Adil (A.D. 531-579) had conquered parts of India. See also the work of Mr. Shapurji K. Hodiwala, entitled "**The Parsis of Ancient India**".

Even if our very sacred and Holy Iran-shah Fire was established at Sanjan in A.D. 775, there were Parsi colonies in Sindh, where many Fire-Temples had come to be established. Even in the early A.D. seventh century, a large body of Persians had landed in Western India. Therefore the emigrants who came by boat, according to the Kisseh, could not have been the first to land in India. The Sassanians had their colonies in Kutch, Kathiwar, Gujarat and Maiwa, even when Yazdegard Sheheriar III was defeated. Therefore the narration of the Kisseh has got to be read with caution.

It is more likely that a band of Athravans had come by the land route, with or without the Sacred Fire, and the Holy

Iranshah Fire first came to be consecrated in Sanjan. Let us now examine the matter of the "Alat" in this connection. Did the Athravan emigrants bring the "Alat" along with them from Iran? Could it be that they did consecrate the "Alat" in Sanjan. It is difficult to understand, whether the orthodox Athravans (in the Kisseh), had brought the "Alat" along with them from Iran. The journey is supposed to have taken a number of years, to emigrate from Iran to Sanjan. The following questions baffle us:—

(1) Did they commence their ceremonies in India, after undergoing "Bareshnum", utilising the "Alat" reputed to have been brought from Iran by them?

(2) For giving Bareshnum, the Athravans, who had undergone the Bareshnum themselves and were invested with the **"major khoob"** were a necessity.

(3) What could invest them with the **"major khoob"**?

(4) The "Varesa" (the hair of the sacred bull) cannot be used in the Izashne and Vendidad ceremonies soon after the death of the sacred bull (Varasya).

If therefore the ceremony in Sanjan was performed, say a hundred years after the emigrants had started on their journey from Iran (as per Kisseh), then the question remains to be answered, whether the sacred bull, they had brought from Iran, was living at the time they commenced the ceremony in India. Is the usage of stopping all the ceremonies in which the hair of the sacred bull is used, after the death of the Varasya, of securing another such bull and of consecrating him, of taking

his hair and preparing it for use in the ceremonies, a later one, invented by the Athravans of a later period? There have been many controversies among Athravans and dissensions have arisen, among them.

(5) Did Neryosangh Dhaval come to India, specially to consecrate the Holy Iranshah Fire, along with his cousins and other Athravans, or did he belong to the first batch of emigrants from Iran?

None of these questions today effect the solemnity or the sanctity of the Holy Iranshah Fire, which stands venerated by thousands of Parsis from all parts of the globe. That shows to all who can think, that wrangling over petty squabbles in religious matters never lasts long, nor do they ever prejudice the sanctity of the Holy Fire once established, with all the purity of the heart of those who toiled and slaved to do good in the name of Ahura Mazda.

When the Fasli Atash Kadeh was established in Bombay, all Parsis stood aghast at the profanation brought to bear upon the sublime Truths of their great religion. What controversies, what fights took place to prejudice its establishment. Why did all this take place, followed by the most deplorable scenes in the other fire temples, all symbolically dedicated to man's service of God. But all those events have now died down and the fervour and furore then generated, has now completely disappeared. What now prevails is the utmost sanctity which Zoroastrians have conserved in every Fire-Temple, including the Fasli Atash Kadeh. It is hardly known, that every Fire-Temple is in itself

“Alat”, and therefore to think, speak or act in any manner contrary to the Spirit of God, that energies such Temples is undoubtedly an act of profanation and desecration of the Temple dedicated to God. **“Uplift me O God, that I may have the power to uphold Thee”**, should be the clarion call of a Zoroastrian, whose heart and mind is free from guile.

Learned Dr. Framroze Chiniwala, the author of the voluminous treatises on the philosophy of Zoroastrianism, which deals with the source of all matters dealt with in Zoroastrianism and kindred other metaphysical subjects, has dealt with the subject of “Alat”, from the standpoint of a prophet, revealing the truths of nature and science. His most exhaustive explanations are well-meant, but for those who can try to understand him. This one great soul who has tried to translate the texts of our scriptures and has rendered much reasoning on matters, which are greatly beyond the comprehension of many, refers to 33 “Alat”, which he considers are the “Zaotra”, which word appears to signify the securing of aid sought through these “Alat”. These 33 “Alat” are weapons, wherein exist the primal celestial lustre and they constitute the spiritual body of

Izashne (according to his reckoning). Through the mystical, natural power of the Gahambars the “Alat” have come to be drawn or produced. Thus according to this reasoning the “Alat” is something absolutely supernatural. He then states that on the foundation of these 33 “Alat”, Zarathushtra had constructed a palace as high as Garo-Demana (the abode of God) and he states that the Atash-Behram, so constituted, was living wakeful entity, wherein exists the **Aura of Ahu-Daena-Baodh**. He then states that for Izashne there is the need of 33 “Alat”. These 33 “Alat” have to be brought into being. The number 33 denotes the immortal number of “Ameshaspand”. When Izashne takes place through these 33 “Alat”, then through the power and lustre of the lights celestial and the mystery surrounding them, man acquires the power (Divine) to establish Mazdayasni Daens. I stand subject to correction if I have misunderstood the writer.

I regret I cannot fully grasp the deeper thoughts of the author, But I do accept the theory that the entire Universe has its bearings, its being and its celestial lustre in man as well as in every part of the created Universe.

(To be continued)

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Two Generations

ERVADS ANKLESARIA

Ervad Dr. Peshotan Cawashah Anklesaria M.A., Ph.D. (London) was Born at Broach on 21st July 1928 of Athornan parents of limited means making their livelihood on mobedi. He learnt there upto 4th Gujarati class and went to Bombay and joined Dadar Athornan Boarding Madressa where he received full training in Yojdathregari under his revered father who was a teacher under the Principal Ervad Edulji Framji Madon and was ordained as a full-fledged Navar-Maratab.

In 1944 he left Madressa and joined the M. F. Cama Athornan Institute at Andheri and passed his matriculation examination in 1948. Then he passed his B.A. from St. Xavier's College in 1952 and M.A. in 1954.

Because of his studious habits and keenness for everything befitting an Athornan he came to the notice of Seth Jehangirji Cama, the President of the Institute. Jehangirji decided to send him abroad for higher studies in Avasta-Pahlavi. In his first visit abroad he obtained Post-Graduate Certificate in Education of London University.

During his second visit to London he studied under Prof. W. B. Henning and under his direction he edited Pursishn 41-10 as part of his Thesis for Ph. D. degree which he obtained in 1958. On his return he was appointed Principal of the Cama Athornan Institute of Andheri, which status he retained for 11 years until his untimely death.

He attended and read Papers in All India Oriental Conferences and in 1968 was elected President of its Iranian Section. Prior to that in 1957 he read a Paper in International Congress of Orientalists

held at Munich and in 1964 another paper at its session in Delhi.

In 1965 he was invited as Guest Professor by Harvard University where he gave a series of lectures on Zoroastrianism and its ancient cultural roots in Iran.

On invitation from Iranian Cultural Foundation of which H.I.M Shahbanoo Farah Diba is the President Dr. Peshotan left in August 1969 with a rare manuscript (TDI) from the collections of late scholar Behramgor Tehmurasp Anklesaria. The manuscript contains one of the versions of Bundahishn and the object of the visit was to bring out a facsimile edition of it. For some urgent reason he had to return to India and unfortunately before the task could be completed death has overpowered a young, energetic gifted scholar, whom the community needed most both because of his brilliance and the rarity of true scholars of his Zeal and Calibre.

His simplicity, modesty sincerity, and candour made him a lovable man. His learning was deep and his thinking was clear and his utterances straight and to the point. He knew his subject so precisely and thoroughly that he could silence argumentative verbiage. All who knew him wish he were alive to guide students, junior scholars and the large number of his admirers and friends who miss him for the worth he represented. The doors of Garodeman must have opened willingly to receive him. Those whom the Gods love die young.

His father Cawasshan is remembered with deep love and respect by a large number of Athravans whom he trained to near perfection in the Madressa and also at home during his long convalescence. May their souls rest in peace.

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Testamentary Anarchy

by

P. B. WARDEN.

"Every religion has its own Testament solemnised for and by its followers."

Why are we quarrelling over our Rituals, our Ceremonies, our Beliefs, our Faith? Are we really divided or are we seeing the same image from different angles? Have we lost faith or are we confounded about it? All conflicts in animal world (and we are not outside it) are resolved by recourse to violence.

Settlement on the conflict of opinions was sought in the past in some conformity of practices until they would wear off by time. Orthodoxy then could not kneel to false gods and will not accept counterfeits. "Underneath customs and practices there is some racial philosophy which erects conformity into the noblest of virtues and free functioning of personality" (H. L. Mancken)

Within the the ambit of the conformity there are parting of the ways created by inherent human traits — some distinct groups having distinct preferences. Carl Jung has distinguished them as Extroverts and Introverts. Though Jung is totally a product of the current century the word Introvert was found by Rev. Dr. Inge in a book over a hundred year old.

Rev. Dean Inge explains these terms.

"The extravert lives in his environment. For him the outside world is real; all that interests him comes to him from without.

He is bored and unhappy when he is alone; his inner life is so poor and empty that he instinctively seeks a crowd, and prefers the most vapid conversation to silence.

The introvert is the man whose mind to him a kingdom is. He is unobservant and absent-minded," as other people say, but his mind is really the only thing that is not absent. The outside world is as hazy to him as the inner world is to the opposite type. He is a natural mystic.

The two types cannot understand each other and are always fighting. Unfortunately they despise and dislike each other. **...The Extrovert knows the price of everything and the value of nothing.** Our needs are really very simple. Why complicate life and make the art of living, which is an easy thing, unnecessarily difficult?

In religion we have as two extreme types the Catholic, for whom worship is a kind of mystery-play, and the Quaker, who prefers to pray silently in a barn, that nothing may distract his thoughts.

For the former, dogma must concern itself with something which happened at a peculiar time and place.

Nevertheless, there are great compensations. I do not find that the extreme extravert has much intelligent enjoyment of the

beauties of nature or art, or much appreciation of "the best that has been said and thought in the world." He is a rather dull dog for all his success.

The success of the practical man may often be summed up in the words of the Psalmist. "He gave them their desire, and sent leanness withal into their soul."

The conclusion is that there is room for both types, and perhaps that the wise man lives sometimes in one world and sometimes in the other. For, after all, the outward and the inward must feed each other, or both will starve".

Humanity lives and always has lived on certain elemental provisions wound up within the life of every person. That element if men call it is either accident or design, accident is the covert doing of providence. But most people feel it as design thus they make it the business of life to go forward, fearing god through love and not loving god through fear. Introvert fears god through love. His fear is not of the nature of panic. This fear is of the possible loss of love, something akin to the naughty child's fear of the loss of love of the loved one, whose protective care is enjoyed from the intra-uterine to the post-natal phases of life. Such fear is caution not panic.

The Extrovert loves god through fear lest the the world around him, his external environment should change adversely for him. Both propitiate god — one seeking more love, and other for status quo.

Influence of modern education is more towards exteriorization of life, eagerness to seek more impressions from outside,

more hard work, more practical application and acceptance of more liberal outlook towards age-old problems. All these jointly mould them in a new forward looking image. To them old norms are no longer fulfilling and there is the feeling of alienation with religion and all that it means to life. Life as a job of living does not give "job-satisfaction". With the materialist outlook the modern man or more correctly the modernised man lives in a state of near-permanent disillusionment between old values he cannot throw off and new loyalties he cannot command until they are socialised. Tension developing from contrasts makes the vociferous clamour for change. He is overwhelmed with the feeling of disappointment when he cannot get his communication through to the former friends who regard him as strange while he considers them incorrigible. In a stale atmosphere the heart sickens without a cause to champion. A problem of this kind admits of no other answer except a revolt for reason and find in the search that there are reasons which only heart can learn. Ages ago Aristotle noticed and announced this dilemma that what sight is to the body reason is to the soul. As such sight (as also hearing) and reason are sources for obtaining information from outside but after having secured it the final disposal is by the soul. One kind of soul as of the Extrovert may accept reasons coming from outside because Extrovert is always inclined that way. As is seen above "his inner life is so poor and empty that he instinctively seeks a crowd, and prefers the most vapid conversation to silence". To the Introvert "his mind to him a kingdom is",

As in the inter-state barriers his mind will not allow contact of the soul with what it thinks vapid. He has been absorbed ere now in his soul life and enjoyed its experiences. The tendency is to reject onslaughts from outside, which disturb his equanimity and shake up his experiences.

Though taken by and large Parsi Community is classed as Extrovert type with exteriorised interests everybody is a mixture of the two versions — Intro and Extro. In the matter of our faith majority of us are more introverted, our experiences are satisfying and our inclinations towards status quo. All that because heart has its reasons which reason cannot tell and reason cannot change because reason cannot penetrate heart. Heart is the final dispenser. Our hearts are stout. Extrovert element of our nature sucks in a good deal of delight from witnessing our rituals and ceremonies, which all happen outside our own selves. May they stay on to supply us our partial need. Such supplements and complements of faith give a steady tone to our religious conviction. We are on the right path. Let us not heed misdirections. Here and there, somewhere some correction may be needed. But that is true of all things at all times.

There is one danger, however, that is always lurking around in the air. It is the danger of repetition. It is the characteristic of man's mind that it learns to

accept what is repeatedly offered to it, whether what is offered is right or wrong. It requires stout heart to resist the repeated onslaughts. Opportunists often succeed that way. Pre-election campaigns are made up along these lines of repeated promises, dishonestly designed, discreetly distributed and done with.

Our business is to warn our people against this trap into which men are caught unconsciously. There should be some effective counter-campaign not so much based on refutations as on impressions, impressing on the unwary the danger lurking around inviting them — "Come, ye, into my parlour".

I think only Dasturji Daboo has taken this stand and bluntly warned the campaigners against organised dis-services to the community. Others are countering arguments against arguments. That only expands controversy. There are so many Dharma-Varg. The best counter-campaign would be that each and every such class must smoothly introduce this warning — almost as a whispering campaign against trumpet-blowers for defence and preservation of our customs, rituals and ceremonies, which have stood us so well, so long and so consistently. Our testaments have our approval. They are accepted as solemn. Any audacity that aims at making every man a law unto himself aims at anarchy, in the domain of the sacred Testaments.

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લેખક:-બોમી કથાપુશક પી. દાંતરા

અવસ્તા પ્રમાણે મરગળની યુનાહ નીચે મુજબ છે :

અશો મદને ખુવાર કરે, મારી નાંખે, યુલામ આલગીર કરે, નસાને આતશ અથવા પાણીમાં નાંખે, તથા ઓસડ ખવાડે, યુગલી કરીને ખદકતને આજર દીએ, ષ્ઠુતીપણુ કરે; બેડેદીન થઈને દશતુર મોળેદને ભુડું બેસે; તથા સદરા કુસ્તી વગર ફરે; અશો મદને આજર દીએ; આતશ બેહેરામ ખુઝતે; કાઇની રિત્ર સાથે બદફેલ કરે. સગા સગામાં કાજ ભાંજે; સગદીદ કીધા વગર અડકે; જુડું બેસે; ખુદાના શુકાના નહી કરે; કાઇ પર બહોતાંન બેડે; જમીનમાં નશો દાટે; જાઠી ગવાહી પુરે; જુડો ઇન્સાફ કરે; જાદુગરી કરે; વાડીમાં તેમજ પાણીની નીખમાં નસો નાંખે; મરણ પામેલાં માનવીની માલમત્તા ખોટી રીતે પચાવી પાડે; કાઇએ પોતાની વસ્તુ સાચવવા આપી હોય અને તે માટે નામુકકર જવું; કોલકરાર તોડે; માંડોમાંહે લડાઇ કરાવે; અંદરખાનેથી (મનમાં) કીનો રાખે; કાઇને બલજબરી વાપડી હોરાંન કરે; બે જળ બેસીને કોલ કરી તે ભાંજે; એક સ્ત્રી પોતાના ભરથારને દગો કરે; અદખાઇ કરે; કાઇની સ્ત્રીને બેગાંતા મદને હવાસે કરે; અદાવત કરી દખ્ખુ, દરેમેહર ભાંજવે; દખ્ખુ બાંધવાની મના કરે; પાલકનો હક્ક ભાંજે; મુવાંને કફન જીવું નહી પહોરાવે; મરનાર આસામીની માલમત્તા લઇ ખચે નહી; પાલક બેટા નહી કરી આપે; કાઇને જુડું બેસી દગો કરે વીગેરે એ સર્વે યુનાહો મરગળની યુનાહ છે.

ઉપર જણાવેલા યુનાહો વ્યક્તિએ ક્યાં ન હોય છતાં પણ વિચાર્યા હોય તેને માટે પણ પતેત કરવી સગવર છે. ડો. ફ્રાઇડે લખ્યું છે કે એક નિર્દોષ અને એક યુન્ડેગાર વચ્ચે ફરક એટલોજ છે કે એ નિર્દોષ માણસ યુરા વિચારો કરે છે ખરો પરંતુ તેના અમલ કરતો નથી અને એક યુરો માણસ યુરા વિચારો કરે છે ને તેના ઉપર અમલ કરે છે.

માનવીએ પોતે કીધેલાં પાપનો પસ્તાવો કરવા માટે આ પતેત પદવાની જરૂર છે, કે જેથી તેના મરણ બાદ તેને બહેસ્તમાં સારી જગ્યા મળે, અને અંધારાં દોજખની સર્વે બીક, ગમ અને શીકર સર્વે ટળે છે.

પતેત પશેમાની

પાક પરવરદિગારે પેદા કરેલા દશતુરાંન દશતુર આદર-બાદ મારેરપદે આ પતેત રચેલી છે. કહેવામાં આવ્યું છે કે આ મહાન દશતુરની આગમય એક બીજા નામીયા દશતુર અને પહેરજગાર અશો નર ઇશવીસનની રૂએ બીજી સદીમાં એટલે આજથી લગભગ ૧૭૫૦ સતરસો પચાશ વરસની વાત પર જન્મયા હતા કે જેવણુ નામ અરદાએ વીરાફે હતું.

આ વખતે સાસાનીયન પાદશાહ અર્દશીર બાબેગાને પોતાની સત્તા ઇરાનમાં દાખલ કરી, તે વખતે જરથુસ્તી ધર્મની હાલત ધણીજ ડામાડોળ હતી અને તે માટે દીનદાર જરથોશ્તીઓનું યક્તન ફરીથી મુસ્તકીમ પાયા પર લાવવા માટે તે વખતના દશતુર દાવરાએ એક અનજુમનની સભા આદરે ફરોબાનાં મકાનમાં બોલાવી.

એ અનજુમનનાં દાતાવ માનવીઓ તેમજ આકેલ ઓલમાંઓનો વીચાર એવો હતો કે એક ધણીને આપણા પવીત્ર કલામોની ખુબીથી મીનો જહાંનમાં મોકલી ત્યાંની બધી ખબર મંગાવવી, અને ખાફી તથા મીનોઇ દુન્યા વચ્ચે શું તફાવત અને સંબંધ છે તે જરથોશ્તીઓની જાણમાં લાવવું.

આ માટે અનજુમનની સભાએ એ કોમને લાયકતા સાત આસામીઓ ચુંટી કાઢ્યા. તે સાત જણાઓએ પોતામાંથી ત્રણ આસામી ચુંટી કાઢ્યા, અને તે ત્રણમાંથી છેવટે અરદાએ વીરાફે ફતોહ મંદ નીવડ્યા.

વીરાફે પોતાને ચુંટી કહાડેલા જાણીને તે જાહેર સભામાં ઉભા રહી કહ્યું કે “અગર જો તમારી મહેરબાની હોય તો એ અણગમતું “મંગ” (કે જે એક જાતનો કેશી રસ છે, અને કાઇ અશો આદમી તે પીએ તો પોતાનાં આત્માને પેલી દુન્યામાં મુસાફરી કરાવી ગેહેસ્ત તેમજ દોજખનો મહીમાં ખતાવી શકતો) મારા નામની ચીઠ્ઠી નીકલે ત્યાં સુધી ના આપતા, પણ જો મારે નામે ચીઠ્ઠી નીકલે તો તે “મંગ” પી હું પેલી જહાનમાં ખુશીથી જવશ.”

એ તામીચા દશતુરના કહેવા પ્રમાણે ચીઠ્ઠીએ નાંખવામાં આવી, અને ત્રણે વખતે તે વીરાકનાં નામની નીકલી, ત્યારે તેજ મકાનમાં એક જુદી જગ્યામાં પોતાને સુગંધીથી તર કરી, એક ગલીએ બીજાવી તે પર ઘટતે વખતે ખેસી ગુજરેલાં રવાનેની આરાધના કરી, ખોરાક ખાધો. પછી દશતુરેએ “દાર” અને “મંગથી” ત્રણ કુલ્યાં ભરી હુમ્ત; હુમ્ત; હુવર્ષત બોલી વીરાકને પાચે, વીરાક શુદ્ધીમાં હતો તેટલાંજ બાજ પછી સુધ ગયો.

વીરાકનાં જનની રખેવાળી કરવા સાત દીવસ અને સાત રાત વેર દશતુરેએ ધણીજ કાળજી રાખી, અને બીજા મોખેદોએ પવિત્ર ભણતર ચાલુ રાખ્યાં. “મંગ” પીધા પછી વીરાક ઇન્સાફની ટોચવાળા મીનોષ પહાડ પર ગયો, અને ત્યાં એશો ફરોહરોની મદદથી બધે ફર્યો, અને સાતમે દીવસે જાગૃત થઈ પોતે બેયલી બીના એક નવીસંદા પાસે લખાવી અને લલી માજદયરની દીનને પાછી તેની અસલ હાલતમાં સીધી કીધી.

અરદાએ વીરાક પછીથી શાપુર પાદશાહનાં રાજ્યમાં આદરઆદ મારેરખંદ દશતુરે આપણી પવિત્ર દીનનાં દક્તરો કે જેને જુદીનોએ પરાગદે કરી નાખ્યાં હતાં તે એકાં કરી હાલની સ્થિતિમાં પાછાં મુક્યાં હતાં, અને આ “પતેત પશોમાની” એજ મહાન અશો દસ્તુરે બનાવી હતી. જુદીનોના અમલ દરમ્યાન જ્યારે ઇરાની લોકોનાં ચકીનો ડામાડાલ હતાં ત્યારે એ દસ્તુરે પોતાની છાતી પર તાવેલું કાંસું રેડીને મોજેજો કરી બતાવ્યો હતો અને તેઓનો દીન માટેનો વિશ્વાસ પાછો આણ્યો હતો, યાને દીન માટે જનકેશાની કરતા કીધા હતા.

એવું કહેવાય છે કે પતેત પશોમાની તેના પદનારને પહેંચે છે જ્યારે તેમાંના (૨૧) યથા અને, અને (૧૨) અશોમનું ભણતર એ દસ્તુરના અશો રવાનને પુગે છે.

આ પતેત પદ્યાથી તે પદનારના શુનાડોમાં ઘટાડો થાય છે, જાણુઅંજાણુ કીધેલા શુનાહોનો બોલે કમી થાય છે, અને તે પદનાર માનવીને ધાર્મિક માર્ગ ચાલવાની ત્રેરણા ફૂદરત તરફથી મળે છે, અને તેના મરણુ બાદ જ્યારે તેનું રવાન ચીવદ પુલ પસાર કરે છે ત્યારે દરેક ફરેસ્તાઓ તેની મદદે આવે છે.

મરહુમાની યાદ માટે સ્તુમનો કરદો

આ કરદો ગુજરનાર આસામીની નૈયતે તેના હૈયાત વીશીએ પઢવો વાળેજ છે. જે એ કરદો ગુજરનાર

આસામીની નૈયતે તેના હૈયાત ખેશી કે જેને તેની જાંદગી દરમ્યાન જાણુઅંજાણુ શુનાહો કીધા હોય છે તેમની માશીને વાસ્તે પઢે તો દીનનાં ફરમાન મુજબ ગોથા તે મરનાર પોતેજ ભણ્યો હોય તેમ ગણાય છે.

પતેત રવાનની નહયતે પઢવાની

કોઇ પણ ગુજરેલાં આસામીની નૈયતે તે ગુજરનાર માનવીનો કોઇ પણ ખેશી પઢે તો દીનનાં ફરમાન મુજબ ગોથા તે ગુજરનાર પોતેજ પઢ્યો હોય એમ સમજવું એ પતેત ફકત રવાનની નૈયતે પઢવી વાળેજ છે, અને જ્યાં (ફલાન) કરી લખેલું છે ત્યાં જેની નૈયતે પઢીએ તેનું નામ લેવું.

પતેત ઇરાની

પાક પયગમ્બર જરથેસ્તનાં આગમણની થોડાક વખત અગાઉ દેવો આ પૃથ્વી ઉપર સરદારી ભોગવતા હતા.

૫૧ અહુરમઝદે અહુનવૈર્યની જાંદગીથી હથીઆરખંધ થયેલો પોતાનો પયગમ્બર પસંદ કર્યો, કે જેની મારફતે તેને દેવાને જમીનની નીચે હાંકત કાઢ્યા હતા. તે પછી જરથુસ્ત્રે ખુદાઇ દીન માટેના પયગામ માનવીઓને આપ્યો, કે જે માટે દાદાર અહુરમઝદે તેને જાહેર કર્યો હતો અને તેથીજ તે પાદશાહ વીરદારપની મદદથી પવિત્ર દીન ફેલાવવા માટે ફોહમંદ થયો હતો.

અહેસ્ત અને દોજખને લગતી બે દુન્યાઓ છે. એ દુન્યા ત્રણ હજાર વરસની હોવાના ધરાવશે જે બાદ જરથુસ્તનાં તોખમથી ઉત્પન્ન થયેલો પયગમ્બર ‘સઓધવની’ જનમશે.

મીનોષ ફરેસ્તાઓની મદદથી તે તમામ દેવાને શીકસ્ત આપશે, તેમને હાકી કહાડશે, અને જુરાઓને દોજખમાં ખંધ કરશે, ગુજરેલાંઓને સજવન કરશે અને દુનીયાને પાછી તેની પ્રથમ હાલતમાં મેલશે. હાલ તો ગુજરેલાંઓ પોતાની લાયકાત મુજબ સ્વર્ગમાં અને દોજખમાં જાય છે.

માણુસોની લાશ પર નાશ જુરા મીનોની શક્તિથી પડે છે, એ ઉપરથી લાશો અપવીત્ર થાય છે અને જે કાંઇ તેમને અડકે છે તેમનેબી તેઓ અપવીત્ર કરે છે. એજ કારણથી તેમને આતશ કે પાણીની અંદર મેલી શકાતી નથી, અથવા તેમની સાથે તેમને અડકાવી શકાતી નથી, કારણ કે તેઓ એ તત્વો, જે કારતારનાં મુખ્ય કામો છે તેમને એ અગાડે છે, એજ વીચારમાંથી માણુસના શરીરમાંથી જે કાંઈ છુટું કરવામાં આવે તે બાલ, રસ, નાખ, વીકાર વીગેરેને અપવીત્ર ગણવાનું ફરમાન ઉત્પન્ન થયું છે.

પતેત ધરાની રવાનની નધયતે પઢવાની

આ પતેત યુજરનાર આસામીની નધયતે તેના હૈયાત
જેશીએ પઢવી જરૂરી છે અને તે મરણ પામેલો માનવી
પોતાના યુનાહોની માશી સારું પઢયો હોય તેમજ ઠરે છે.

એ ઉપરથી **યુલઝારે નસીયતની** જીણીતી ફારસી
ખેત આપણને યાદ આવે છે જે આ રહી :—

“જંદગી ખાસ બરાએ બંદગીસ્ત,
જંદગી ખીન બંદગી શરમીદ ગીસ્ત.”

આપણું જીવન ખાસ બંદગી કરવાનેજ માટે છે,
બંદગી વગરની જંદગી મોટી શરમીદગી છે.

શેખ સાદી કહી ગયો છે કે :—

“ખેલાફે પયગમ્બર કરી રહે યુઝીદ.
કે હરગીઝ બ મનઝેલ ન ખાહદ રસીદ”.

જે કોઈ પોતાનાં પયગમ્બરના ફરમાનથી ઉલટો માર્ગ
પકડી ચાલે તો કદી મોરાદની જગોએ નહીં પહોંચે અને
તે શખ્સ બહેસ્ત અને ખોદાના દીવારને કદીખી નહીં જાય.

“યાદે દલ અગર ન યુવદ ઝંકા ઝખાંની સહલ અસ્ત.”

અગર જો દીલથી ખુદાની યાદ નહીં થાય તો જીવાનની
વાતોથી તેની યાદ કરવી ઘણી સહેલ છે.

“દાયમ હમે જા બા હમે કસ દર હમેએ કાર,
મદાર નેહોફતે અશમે દેલ જાને બયાર.”

તમે તમામ જગ્યાએ, હરેક કોઈ સાથે સધળાં કામોમાં
મશગુલ રહો, પણ પોતાનાં દીલની આંખ યાને ધ્યાન
ખોદાતાલાની તરફ રખો.

“દેલા ગર ખેરમંદીએ હાશ્યાર
ખેકુત બંદગીએ હકતાલા અખત્યાર,
અગર શું હક ના ખે દુએ શુમાર,
યુઝારી ન બાશદ યકી એઝ હઝાર.”

અથ દાનાવો તમે હોશ્યાર છો તો ખુદાની બંદગી
કરવાની ચાલુ કરો. જો તમે ઝીંદગીનાં છેલ્લા દીવસો
સુધી પણ બંદગી કરશો તો પણ તે માલીકે તમોને બક્ષેલી
તમામ બક્ષેશો માટેને ઉપકાર હઝારમે ભોગેખી વાળી
શકશો નહીં.

ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
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(સ્થાપી ૧૮૬૦)

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Mediomah his cousin good;

Would follow Him wherever He would.

Zarathushtra upon the mountain retired,
And many questions his mind inquired
Of God, his dearest sire,
His emblem, was the 'Holy Fire'.

God to Him the Avesta revealed,
And many a man, in it believed,

Thus gladdened was Zarathushtra's heart
That he had played a splendoured part.

Zarathushtra, the radiant child,
Venerated for its nature mild,

Who in men's heart did hope repose,
Far fragrant than the rarest rose.

May Truth & Purity repose ever,

And man have bounty of the Giver,

As the craft is oared on the river,

May the heart, the truth hold as a quiver.

For ever and ever.

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CHILD'S ATTITUDE TO GOD

"Two-Way Prayer" —New Method

MRS. PEG ADAM.

—: o :—

The Question of how best to impart personal religion to children is one that many parents find baffling and Mrs. Peg Adam, talking in a BBC programme for women, said "The key to this problem lies in the merciful and not surprising fact that as a glove fits a hand, or, more poetically, **'one deep calleth another'**, so the simple hearts and minds of young children instinctively respond to the truths of teaching." But adults did not always see that a child's temperament greatly influenced his acceptance and interpretation of any such teaching. "It is a curious fact that in my experience, it is the mischievous children who have the greatest sense of reverence and of wonder," she said. **"It is the naughty ones who seem to know God. The uninhibited, fun-loving sort of child usually has that capacity for sudden realisation of deep things** more fully realised in his nature than the law-loving, orderly child who may be easier to handle from

the grown-ups' point of view." She described her experiences with her own children, starting with Andrew, who at the age of three-and-a-half went to church for the first time. Andrew had somehow managed to confuse the word "service" with "circus" and went to church in the firm belief that he would see a show of elephants, performing seals and lions. In a moment of reverent silence he turned to his mother in great distress and whispered very loudly, **"I can't see the jumbos anywhere!"** Nothing really comforted him and this first bitterly disappointing visit made church-going unacceptable for a long time.

CHILD WITH GREATER GRASP

His older sister Ruth loved church from the very first and stood on the pew to sing the psalms and hymns, guarded her collection money carefully, popped it in with great aplomb, loved kneeling and rising with the grown-ups and hardly ever fidgeted, even during the sermon. Yet of the two children the younger one showed the greater grasp of the realities of religion and **although church-going was not a joy to him his attitude to God was one of confiding trust, complete honesty and self-revelation, as his mother observed from his prayers.** During the blitz on London he nightly commended himself, his relatives and friends in London to God, lying down in **complete confidence that all was well and would be well.** "Once when I showed a moment's hesita-

tion and doubt, this five-year-old rallied me with—'Well, Mummy, we have prayed about it, and you know God doesn't like people who dither' I received the corection. For those who found difficulty in giving their children religious instruction she recommended "two-way" prayer, in which the children had a period of silence and listened to any thought that God might give to them personally and then wrote these down. She first practised this method when Ruth was small and as soon as Andrew was able to write he wanted to join in too, his first effort being "Bee a god boy too day." She found that the children gained much from this two

way prayer for if they had convictions of shortcomings within themselves and wrote them down the very fact of having done so seemed to make it harder to repeat such faults. "If your child shows little appreciation of the forms of religion, but a capacity for realistic conception of God, his foundations are likely to be firmer than those of the more acquiescent nature which relies on outward things," she said.

DEPTH OF CHILD'S THOUGHT

Guard this precious spark of wisdom and understanding in your child. Guard it, and fan it. For there are many cold winds today to blow it out."

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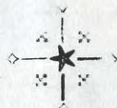
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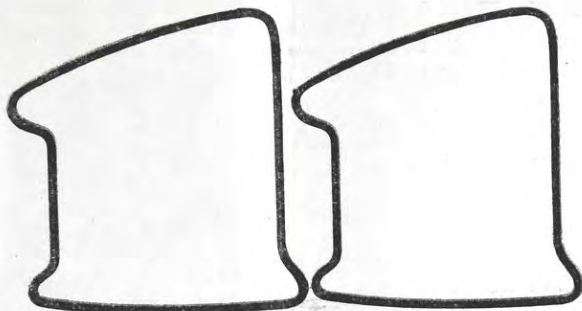
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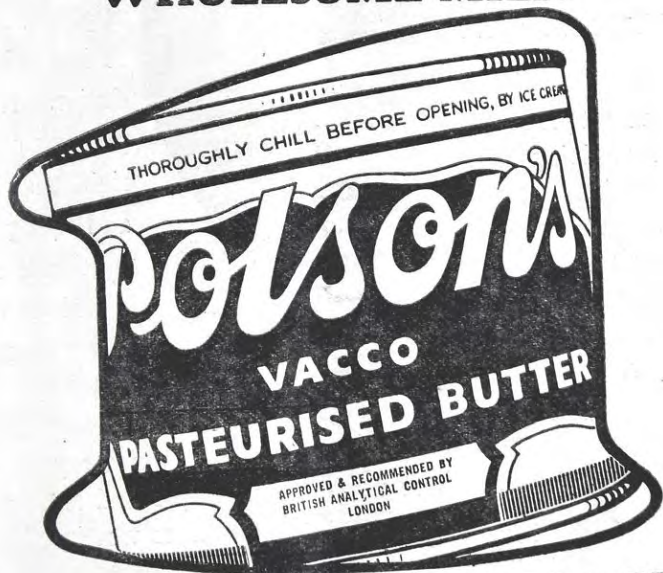
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What the Mahatma Said

Every duty performed confers upon one certain rights, whilst the exercise of every right carries with it certain corresponding obligations. And so the never-ending cycle of duty and right goes ceaselessly on. Let passage of time make his memory more dear to us than ever before and let us by our actions make ourselves worthy of his teachings and sacrifice. May we as his followers bear these in mind..

Our people have not yet acquired the habit of doing their duty without persistent reminders even as we need the loud call of the temple bell to remind us that there is God watching over us and summoning us to prayer.



Duty well done undoubtedly carries rights with it, but a man who discharges his obligations with an eye upon privileges generally discharges them indifferently and often fails to attain the rights he might have expected, or when he succeeds in gaining them they turn out to be burdens.

Rights accrue automatically to him who duly performs his duties. In fact the right to perform one's duties is the only right that is worth living for and dying for. It covers all legitimate rights. All the rest is grab under one guise or another and contains in it seeds of Himsa.

Let passage of time make his memory more dear to us than ever before and let us by our actions make ourselves worthy of his teachings and sacrifice

May we as his followers bear these in minds.

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