

Parzine

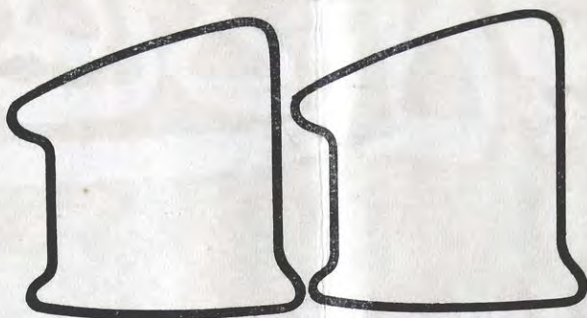
VOL. VI No. 2

Price 50 Paise

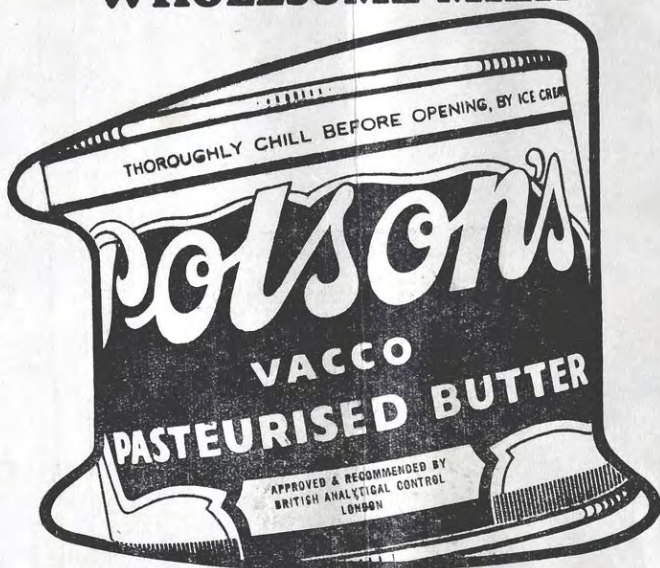
DECEMBER 1969 *new medium for old wisdom*



ERVAD BEHRAMGOR TEHMURASP
ANKLESARIA, M.A.



**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 flavoured,

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

Pārsiāna

VOL. VI No. 2

DECEMBER 1969

Contents :

	Page
EDITORIAL	3
Ervad Behramgor Tehmurasp Anklesaria	5
" Alat " as understood in pure Zoroastrianism —by Framroz Rustomjee	9
પારસી લગનનાં આશીર્વાદ	13
Zoroastrians of Iran —by S. D. Nargolwala	18
Can Religions Unite Humanity —by Madame Sophia Wadia ...	25
Salute to the Soldier	29
Listen to the Adept —by Mahyar Byramji Patel	33

Managing Editor : P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

ADVISORY BOARD

Dasturji Navroz Minocher-Homji, M.A., B.Ed.

Major Sohrab R. Bamji

Major Adarbad Irani R.A.M.C., D.O.M.S. (Lond); D.O. (Oxon)

Mrs. Gool K. Savakshah

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. Fariburz Nariman (Architect)

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

Mr. Mahyar Byramji Patel

Single Copy: 50 paise. Yearly subscription for 12 issues Rs. 6. Inland,
Sh. 12/6 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.

GATHA

The Songs that Zarathushtra Sang:

A WELCOME NEWS:

We start from 1970 The GATHA Seriatim
in 17 monthly instalments Comprising

- (A) THE TRANSLITERATION (BASED ON GELDNER'S AVESTA)
- (B) FREE TRANSLATION
- (C) COMMENTS
ON EACH VERSE OF ALL THE SEVENTEEN HAA.

**(Casual readers of Parsiana are advised to
become subscribers)**

EDITORIAL

We owe a great deal to Western pioneers of Avasta Pahlavi studies. We owe much to our own scholars, who have continued the lead given and prepared monumental works of their own and helped maintain the spirit of our religion. One such earnest soul that did shine out from the galaxy of the learned ones was Behramgor Tehmurasp Anklesaria M.A., whose life-sketch is given in this issue of Parsiana. The Acting Governor of Maharashtra, Mr. S. P. Kotwal, presiding over the meeting held in remembrance of the 25th death Anniversary of Behramgor passed a very significant remark that Behramgor belonged to a special breed of scholars and expressed regret that this lofty breed was vanishing from amongst us.

All sound **scholars read BOOKS**. All others interested in any subject read **Books about Books**. This distinction holds good for all times. From this we have to learn a lesson. If there is growing apathy for and lack of interest in things our own it is fashionable for the grown-ups to speak of educating our children in the subjects; themselves conveniently remaining aloof from any new contagion. This passing the buck game means nothing, takes us nowhere and does not stop rot in our ranks. There is something wanting. Some reading matter lively and interesting to parents and elders is needed why? because Graham Wallace has classified religion as one of the Instincts of man, and we observe it as true. These seniors are not quite devoid of this instinctual reactions.

The urge to seek religious contact is very much alive in them. They are groping in the dark for chance discovery because we are not supplying suitable material which may explain our religion and at the same time arouse interest in something they seek and find not. They find books of their liking in Hindu and Christian religions. **There they come across Books about Books.**

Modern life has too many distractions and those who try to catch up with many of them end up with a fad or get caught in a fashion. Even reading is a distraction unless it is controlled and directed. Of all such fads the one of reading the latest publications is the silliest of them all. It is not meant to nourish the mind but to collect material for conversation which ends in "a salad of words"

in society. Conversation to be healthy the group must have some common ground to talk about. Religion can be a common ground for intelligent sharing as religion is natural and instinctual to man. The survey of publications throughout the world proves that maximum sale is of books on sex and on religion (which now dons the new garb of Humanism) as both are natural and instinctual. Let us harness that natural trend and publish some reprints not of Books but of Books about Books. One such book in my mind is The Parsi Book of Books — The Zend-Avesta by Dasturji Rastamji Edulji Dastoor Peshotan Sanjana. It was first published in 1924 and its copy-right is with his family but that would not be a hurdle. The greatest hurdle may be that the book being of 450 pages may need subsidy to bring it within pocket of most Parsi readers. God-willing 1970 will see it in print to make a landmark in the Revival of Zoroastrian literature.

P. N. Mehta Education Trust

RUNS

Boys' Town

NASIK

We invite attention of parents to this famous Boarding School
for boys of all ages and all communities.

**Efficient staff—Individual attention—Hygienically
wholesome diet—Opportunity for out-door sports—
Open-air games—Care of health—Building of
character along with sound education**

The late Sheth P. N. Mehta's Munificence

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

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

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

Ervad Behramgor Tehmurasp Anklesaria, M.A.

Born : 10-10-1873

Died : 25-11-1944

Behramgor lived a complete span of life of three score and ten years. "The ones who live are the ones who struggle whose soul and heart are filled with high purpose. Yes they are the living ones". (Victor Hugo). Jal Hirjibehdin speaking of Behramgor summarised his life and purpose in similar vein and expressed desire that he be revived in reprints of his works.

Homi Chacha was the closest shadow of Behramgor and knew him intimately. He described his guru as "one in tongue and heart", who spoke out bluntly when necessary and otherwise always showed perfect serenity, humility and civility. He had seen him deeply buried in studies when he forgot himself and everything else and emerged with some deep understanding of the problem he was engrossed into. Chacha carried his guru's manuscripts to the press but that was not the end of the study. Behramgor would continue to meditate and ruminate over the manuscript which had to frequently go, to and fro, from press and back for corrections in the light of fresh understanding and new knowledge. Chacha was the envoy to and butt of the press. Perfection was Behramgor's aim. He remained restless to the end for further corrections until he found himself helpless on seeing

the print out of the machine of the then Fort Printing Press.

Bejon Desai Spoke of the regularity and scholarly traits of Behramgor and said that Tehmurasp, the father of Behramgor was a staunch and learned Zoroastrian and his pleadings before the Atash-Behram to see his staunchness and his scholarship descend into his progeny were heard and his wish was fulfilled in his son Behramgor and his daughter and others of the family. Bejon too was the pupil of Behramgor and informed the gathering with pride that he was the pupil of a thoroughbred Sanskrit Scholar. Tehmurasp knew Sanskrit and had insisted upon Behramgor studying Sanskrit. The latter's proficiency in his scholastic endeavours was due to the sound background of Sanskrit by which he could delve into the Sanskrit sources of Avastan language. Co-eval Sanskrit and Avasta are blood-brothers of the family of ancient Oriental languages.

Mr. Jehangir Shroff said that Behramgor apart from being a scholar of Avasta, Pahlavi and Sanskrit was a great Mason and took great interest in the movement of Freemasonry.

This meeting was held on 25th November 1969 the twenty-fifth anniversary of the death of Behramgor when Mr. S. P.

Kotwal, the Acting Governor of Maharashtra presided. In his concluding remarks he mentioned that Dr. Sraosh Anklesaria of Ahmedabad, who was seated on the stage was his classmate in school. Sraosh is the son of Behramgor. He recalled an incident when he had gone to the house of Behramgor with his friend Late Mr. Kekobad Nariman. Behramgor was engrossed in studies. On seeing them he asked for a lift to Ismailia college-Andheri to discuss the origin of a word with the Professor of Persian. He took half a dozen books with him. The two learned men were caught up in discussion for hours together. Behramgor was the scholar of that high order. **Behramgor was a prolific writer, and Mr. Kotwal expressed regret at the disappearance of that breed from amongst us.**

Behramgor's school and college career was brilliant. He was M.A. with Avasta Pahlavi (1895). He then joined Tata Company where he held a responsible post. Simultaneously he continued his studies and taught Avasta-Pahlavi for 45 years to college students apart from conducting classes in Sir Jamshedji Jeejeebhoy and Mullan-Firoz Madresas. He was an active member of the Gatha Society, Rahnumaye Mazdayasnan Sabha and society for Research in Zoroastrianism. He was also wellversed in Archaeological studies. He was on the committee of Investigation of Zoroastrian Calendars set up by the Parsi Panchayat and favoured the Fasli Calendar as more correct to be accepted by the Community as a whole. The second Sir Dinshaw Petit sent Beh-

ramgor to Iran in 1930 on a lecture tour when he delivered many lectures during his stay of eight months there. In 1934 he was invited by H. I. M. Rezashah Pahlavi to participate in the 1000th year celebrations of Firdausi and his lecture on the occasion is incorporated in Firdausi Memorial Volume.

He attended and lectured and took part in deliberations in many All India Oriental Conferences and presided over Iranian section.

Ervad Tehmurasp had written Bunde-hshn in Pahlavi and Darmesteter learned Pahlavi at the hands of Tehmurasp.

Like father like son — Prof. James Darmesteter introducing Late Tehmurasp Dinshaw Anklesaria, the revered father of Behramgor, said "It is my good luck, that I have come by such a learned and yet so un-assuming a scholar of Pahlavi, who besides all these is a man of noble nature and lofty ideals."

Behramgor had written or published much. Following is the list of them.

1900 — Meher Yasht

1903-09 Published "Zarathoshti", a quarterly together with Dasturji Dr. Manekji N. Dhalla

1908 — Fac-simile edition of Bunde-hshn written by Tehmurasp.

1913 — Introduction to Pahlavi Text of Dasturji Jamaspji Jamasp-Asana

1918 — Edited Sir Jivanji Jamshedji Modi Memorial Volume

Edited Dasturji Hoshang Memorial Volume

Edited Dinshaw Irani Memorial Volume

1925 — Printed all Yashts in Avasta Script.

1933 — “પહેલવી ઈરાનમાં મુસાફરી” — પોતાના ધર્મિ-
આંત્રી મહેરબાનુ સાથેની મુસાફરીનો અહેવાલ

List of Posthumous Publications which came out later with the help of his wife Meherbanu.

1949 — The Pahlavi Vendidad.

1953 — The Holy Gathas of Zarathushtra.

1956 — The Zand-Akashih-Greater-Bundahishna.

1957. — The Zand-i-Vohuman Yasht

1962. — The Revayate Hemit-i-Ashava-hishtan Part I.

1964. — The Selections of Zatsparam — Part I.

The above ones were left unpublished during the life of Behramgor because of a fire that gutted the Fort Printing Press, wherein all the above manuscript were charred and destroyed.

Mrs. Meherbanu Behramgor Anklesaria, Prof. Dinshah Dorabji Kapadia, Mr. Homi F. Chacha, Dasturji Hormuzdiar Kaiyoji Mirza, Dasturji Dr. Kaikhushru

shru Minochehr Jamasp-Asana all working together finally managed to get them printed with the financial assistance of Mrs. Dhunmai Jimi Engineer.

Following two more works were released on his 25th death Anniversary in the public meeting where their first copies were signed by Mr. Kotwal, the Acting Governor who presided over the meeting. Incidentally, Mrs. Kotwal comes from the family of Behramgor.

(1) The Pahlavi Revayat of Atur Frenabag and Frenabag Sraosh -Parts I and II, — published by Late Dr. Peshotan Anklesaria and Dasturji Dr. Kaikhushru Jamasp - Asana.

(2) Fac-Simile manuscript of TDI — the Great Bundahishna published by Dr. Peshotan Anklesaria in collaboration with Iranian Cultural Foundation.

Behramgor's is a good record of a good life well spent over a good cause. Punctiliousness and precision characterised his life's routine.

THE AGE OF ZARATHUSHTRA

by. **H. S. Spencer**

Price Rs. 3/-

With a foreword by **Sri Prakasa.**

Pin-points the dates of the birth and death of the Prophet by seven independent lines of investigation. This book seeks to settle the controversy.

(Available from Warden's)

"DIANA CLEANING PASTE"

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

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

PACKINGS:—

25-00 Kgs. Tin 3-00 Kgs. Tin

6-00 Kgs. Tin 1-50 Kg. Tin

DIANA SOAP CO.

Sussex Road, Byculla, BOMBAY-27. DD.

Phone : 3 7 3 7 9 9

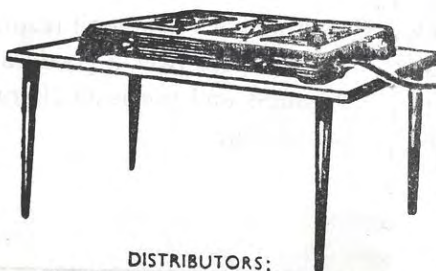
Also available at all Leading Stores.

Distributors :

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

BOMBAY-1 BR.

USE
ESSO
GAS



DISTRIBUTORS:
KOSANGAS COMPANY



The clean, safe and efficient Domestic and Industrial fuel
with KOSANGAS SAFETY HAT

Your neighbour has it why not you ?

Sole Agents

KOSANGAS COMPANY.

Bombay and Poona Distributors

THE NATURAL GAS CO. PVT. LTD.

53/57 Laxmi Buildings, Sir P. Mehta Rd., Bombay-1.

"ALAT" as understood in pure Zoroastrianism

(PART II)

by

FRAMRO ZE RUSTOMJEE (Colombo)

How introduction of Fasli Calendar set forth strife is a fitting example of how a tiny spark was made to blaze forth into a flame. This strife and hatred was brought about, contrary to the dictates of our faith, and the declaration of faith, which forms the back-bone of our religion and all prayers. Agitation to destroy our temples, our ceremonies and all that we have continued to hold sacred is the reaction similar to all that was staged by the wise-acres that supported the opposition to the establishment of the Fasli Atash Kadeh. We speak of God's wrath but Ahura Mazda is Merciful Friend and Guide, and man's satanic powers generate the wrath. Man alone suffers, in the desecration of great and well-established faith. Man in the end proves himself his own enemy, and the Gathas speak glowingly of the suffering to be undergone by evil-doers.

To understand the introduction of the Roz-Mah of the Fasli Calendar let us take our minds to our Kadimi Sect. The Shehenshahi Calendar, which many of our Zoroastrians observe today, was brought about in or about A.D. 1736. The Kadimi sect had continued to do the Kabiseh (i.e. one day in every four years or thirty days in 120 years). Thus the Roz-Mah of the Kadimis happens to be a month

prior to the Roz-Mah of the Shehenshahis. **A few Behdins and Athravans commenced reciting the Kadimi Roz-Mah in A.D. 1745, without any new "Alat", as they had no money to spend over new Agiaries, new Atash-Beherams and new "Alat".** The old Fasli Mandal was then celebrating only the six Gahambars and the New Year upto about 1916. **It was then that the late Mr. Beramgore Anklesaria M.A. took up the question of celebrating the ten days of the Farvardegan, with full ceremonies, on the most appropriate dates prior to Jamshed-i-Navroz (21st March).** Contrary to our sacred declaration of faith, the rationale of the Zoroastrian religion, a strong opposition fanned by the then fanatic Zoroastrians, and the Athravans, who sided them, raised opposition to the Fasli Parsis performing the big ceremonies such as Baj and Izashne, without preparing new "Alat". The whole object aimed at by the opposition elements was diabolically perverse. It was to break down and utterly demolish the **holy spirit of the Fasli Parsis, to which Mr. Beramgore Anklesaria had given its lead.** There is not a man, woman or child among the Parsis, who did not nor does not know of the immensity of the lore on Zoroastrianism, possessed by this great Zoroastrian scholar; but opposition

did come to destroy the Fasli Spirit. This opposition has now signally failed in its objective. It is neither a triumph for the Faslis nor a defeat of those that opposed, but we may sanguinely note that **the Will of Ahura Mazda prevailed**, and the Fasli Atash Kadeh is now an accomplished fact, where all ceremonies according to the Fasli calendar are performed, without any opposition. Hundreds of Parsis visit the Fasli Atash Kadeh, with all the sublime reverence due to the sanctimony of its sacred and holy Fire.

In view of the opposition, the Fasli Parsis ordered out the "Alat" from Poona, and the Late Revered Dasturji Kaikobad Dastoor is said to have supplied them. These are the "Alat" used by the Fasli Parsis.

We may inquire how the Athravans came to consecrate the Agiari of Aden? That would help to understand what should be done to consecrate a Fire, the symbol of Divinity of the Zoroastrians, when such place cannot be approached, without crossing the sea. The Fasli Atash Kadeh of Bombay was for all times well and truly established in all minute details, by the supply of the properly consecrated "Alat", in the manner things were done in Aden. Nothing more irreverent can prevail than that any one should oppose the consecration of a sacred Fire in a Temple dedicated to God, by a set of sincere Parsis.

We celebrate Navroz, on three different dates, the Shehenshahi, Kadimi and the Fasli. But we have not given up the full celebration of the Jamshed-i-Navroz (the

first day in the calendar of the Faslis, and of the present-day Iran, though as shehenshahis we celebrate our Navroz (the New Year day) on the 29th of August, and the Kadimis celebrate this event a month earlier. All this persistent chaos continues as a result of existing unscientific and fallacious propaganda, persisted in by our Athravans in the observance of respective Roz-Mah on different dates, though it is manifestly clear that our Navroz (as celebrated by Shehenshahis) never does fall at the time of the vernal equinox (the Hamaspathmaedem), the ten days preceding which have to be observed as the solemn festival of the Farvardegan. We even wrongly celebrate the important day of the Khordad Sal (the day of the date of birth of our Holy Prophet) quite unconcerned about **the vernal equinox**, when our Prophet was born. This is due to the erroneous date on which we celebrate our Navroz. Likewise all our sacred Gahambars are celebrated on different dates, and the reason for this is our erroneous Roz-Mah system. Some of the other communities too observe their important festivals, under the lunar or other calendars. Why can the Parsis not unite to observe the one and correct Calendar, according to the seasons? All events that shape out in accord with the law of nature, cannot be shaped out by man according to his own bent of inclination, without causing chaos that we see. We know that the measure of time and date and year is wholly man-made. It is man that makes the calendar of his choice. Man elects to make his own calculation of God's seasons and fix the festivals to be observed thereon.

whether the mid-spring festival falls on date x or date y cannot affect the evolution but erroneous calculation can cause chaos and shake man's faith. Confusion is destructive, never constructive.

Why ignore the fact that all the days of the year are wholly devoted to Ahura Mazda, whatever be the designation we give to that day. Though we may have our worship of the Farohars on all the 365 days of the year the days of the Farvardegan have to be adhered to as most appropriately set apart, for the worship and adoration of the specific group of Farohars that comes to the domains of the people of this earth, at the equinox (hamaspathmaedem), which decidedly can never be any other than the vernal equinox. That is the importance of celebrating the Navroz on only clearly correct date.

In the Yazashne ceremony anytime any day, all the 33 Yazatas and Minos are regularly invoked (Thrishcha — Thri-sanscha). The process of the soul's evolution is dependant not on the ceremonies done on particular dates and months, but only on the goodness of man's mind and heart. We suffer only as a result of our infraction of Divine Laws, and that only to the extent of our breach of that law. Man's evolution progresses through the varied experiences of his life, every moment of his existence. The demands of the Divine Law are meticulous and exacting and the law of Flux works with great precision. It is this law of Flux that makes for human progress from birth to grave, and from the grave to the continuity of life beyond, in the spiritual

realm. In the Flux of physical Health the physician helps, Nature cures (or does not). In the Flux of Spiritual Health man pleads with Yazasne God grants to measure or withholds His Grace.

Late Dr. Framroze Chiniwala was seeking to make us understand, that an Atash-Beheram and an Izashne can only take place on earth with the united aid of the 33 spiritual "Alat" turns out to be completely contrary to the rationale of the faith of Holy Zarathushtra. The author then explains the Zoroastrian Panchang, which he construes is built on the basis of a grasp of nature's Yasna, from which we have our religious Yasna, through which we create the 33 "Alat" (as it were on this earth), and thus there enters into such 33 "Alat", the authority of the Yazatas. Thereby the Panchang begins to operate. All this explanation appears to me beyond my understanding and some highly evolved spiritual being will have to tell what it all means in terms of our human life.

As I try to understand this learned writer, I am of the view that what he is seeking to point out is that in the fixing of our Roz-Mah, according to our ancient Panchang, there is definitely some Divine origin, and so any Athravan, who may have taken his Bareshnum under any particular day of any particular month can never change over to any other Roz-Mah of any other calendar.

The said author then states that if the Panchang requires to be changed, then its foundation has to be laid anew, because the Yazata of any particular day has his authority bound up with the religious

ceremony done on that particular day or date. He states that this authority is bound up in Ahura and Zarathushtra, and in it the living and the dead are also inextricably attached. According to him, human beings possess in them the authority of the Yazata of any particular day. At the appointed time of any appointed day the Yazata of that day is at work in the physical world, and on that day the ceremony of Izashne and Afringan has to be done of that particular Yazata, who should be respectfully invited to that Izashne. For this, one Yozdathregar mobed is required, who has taken his **Nahn** (sacred bath), for which again there is the necessity of the "Alat". Such a mobed is then himself the "Alat". He is the one consecrated through the power of the **Vares** and the **Nirang**. He alone can do the Izashne and invoke the particular Yazata.

No new "Alat" therefore according to that writer can ever be done. He continues, that before any "Alat" is made first there has to be the Fire, the sacred ash, the Nirang, and the Varas, in whom should prevail the power of the particular Yazata. He continues that the "Alat" exist in accordance with the power of the ancient Roz. No one knows how to prepare the new "Alat". No knowledgeable Mobed, who knows how to prepare new "Alat" has been known to have come on this earth, who can provide a fire, Varasya,

Nirang, Varas, and then consecrate therefrom a Yaozdathregar. He says, that there is a great difference between the making of an earthly calendar and the one which has prevailed through spiritual sources, and that it was Zarathushtra who brought about the 33 "Alat", which came into being as entities.

All this philosophical speculation is beyond the powers of human conception. If our religion were ever so rigid for enforcement on earth for the benefit of the evolvment of human souls, then Zoroastrians would have cried a halt to each and every ceremony in each and every Fire-Temple, ages before the learned Dr. Chiniwala began to lay down his philosophy, for observance by our Athravans. **Such is not what Zoroastrianism was, is or ever will be.** Zoroastrians throughout the world are amply satisfied with the spirituality of all ceremonies, that take place in our sacred Atash-Beherams, Agiaris and Dad-Gahs. Zoroastrians have continued to have full faith in the sanctity of their Athravans and Yaozdathregars, despite the scattered few, that are lacking in the purity of mind and heart. This is discoverable in every religion on earth, but every religion stands for the good it can derive from its rituals and ceremonies and instil in the followers the spirit of sanctity attached to them.

(TO BE CONTINUED)



પારસી લગનનાં આશીર્વાદ

લખનાર:—(મ) શા. કા. ડાડીવાલા

હાલના જમાનામાં લગનની કિયાની શરૂઆતમાં ધણી-ધણીયાણીને સામ-સામે બેસાડી વચ્ચે પડેલ મેળવામાં આવે છે. પરણતાં બેઠાંની આસપાસ સુતર બાંધ્યા પછી આતશ ઉપર લોખાન મુકવામાં આવે છે તે બેઠાં પરણતું બેઠું એક બીજા ઉપર ચોખા નાખે છે. આ ઉપરથી એકઠી થયેલી અંજુમન તાલી પાડે છે, એવું દેખાડવા કે લગનને ફેલ પુરો થયો છે. પણ આ ખ્યાલ બુલભરેલો છે. આપણા લગનનાં મુખ્ય તત્ત્વો ત્રણ છે: (૧) અંજુમન ભેગી કરવી બેઠાયે, (૨) પરણતાં બેઠાં કનેથી યા તેઓના શાક્ષીઓ કનેથી કબુલાત લેવી બેઠાયે, (૩) “હર દો તાન રામશની અવજુન્યાદ” “તમે બન્ને ધણાં સુખી થવો” એવા આશીર્વાદ મોખેદે પઢવા બેઠાયે. આ બોલો પઢી રહ્યા બાદ લગન ખરી રીતે પુરાં થયેલાં કહેવાય, માટે અંજુમને અહીંયા તાલી પાડવી બેઠાયે. એ વિષે વધુ વિવેચન આગળ જતાં કરીશું.

ગાથીક આશીર્વાદ

પરન હા પઝ ક્ ડ થી ટ મધે ગાથાને લગતા આશીર્વાદ આવેલા છે. હું પેઢેલાં ડજી તથા ૪થી કલીઓનો મારા તરફનો તરજુમો રજુ કરીશ:—

[ત્રીજી કલી] “હેએચત અરપ ખાનદાનની તથા સ્પીતમથી ઉતરી આવેલી તથા જરથોશ્તની સર્વેથી નાની બેટી, આ પોહિચ્ચીસ્તી, દાદાર હોરમજદે તે શખ્સને તારા ધણી તરીકે કબુલ કીધો છે કે જે ભલાં મન તથા અષોધને વળગી રહ્યો છે. માટે હમે બે (મોખેદો) સાથે સાથે તને પુછીયે છીયે (હમ ફેરશવી) કે સંપુર્ણ મનશનીની (તારી) પાક અકકલથી (અને) સારાં ડહાપણથી તું એને પસંદ કરે છે કે? (અથવા ચાહે છે કે?)”

[ચોથી કલી] (પોહિચ્ચીસ્તી કહે છે) “ખરેજ હું એને ચાહું છું” અને જ્યારે બાવા મને વિદાય કરશે ત્યારે હું (હતમાં એની) સરાખરી કરીશ.”

(બન્ને મોખેદો પઢે છે) “તારા અથા ધણીને માટે, અથા બેકુતોને માટે તથા સગાંઓને માટે દાદાર હોરમજદ તુંને હમેશાં બલી બક્ષેશો આપે (તથા) નેક નમયતના વધારા સાથે (તુંને તેઓની) સેવા કરવાની ઇચ્છા બખશે.”

ઉપલી ચોથી કલીમાં પોહિચ્ચીસ્તી પોતાની કબુલાત આપે છે, માટે કાલ પુરો થવાથી મોખેદો આશીર્વાદ દેવા માંડે છે.

પાઝંદ આશીર્વાદ

હવે પાઝંદ તથા સંસ્કૃત આશીર્વાદોની શરૂઆતના ભાગનો બોલે બોલેનો તરજુમો હું આપીશ:—

“દાદાર હોરમજદ તમને દીકરા તથા નખીરાઓનો લાંબો વંશવેલો, ધણી દોલત, દીલોજાનની દોસ્તી, મજબુત તોખમથી ઉતરેલું ભેરાવર તન, લાંબી જીંદગી તથા ૧૫૦ વર્ષની હાથપાતી બક્ષે. ફલાણે રોજે ફલાણા મહીનામાં તથા સાસાંન વંશના યજ્ઞદેગદ શેરૂરીઆરનાં ફલાણા વર્ષમાં (તથા) મુબારક ઇરાનનાં ફલાણા શેરૂરમાં માજદીયશની દીનઆધનના કાયદા મુજબ આએ બાઇની શેહાદી તથા તથા વિવાહ સાથે અંજુમન ભેગી થઇ છે. શુદ્ધ સફેદ રૂપેરી નીશાપુરી બે હજાર દીરમ તથા સાદ સુનેરી બે દીનારની કબુલાત કરી તમેએ ફલાણા તામની આ કન્યાને ફલાણા નામની આ સ્ત્રીને (જે તેણી નિધવા હોય તો) કબુલ કીધી છે? તમારા કુટુંબ સાથે તમે રાસ્ત મનથી, ત્રણ ગવશનીથી તથા તમારી અષોધના વધારા માટે (આએ બાઇને) ફલાણાના જન્મ સુધી લગનમાં આપવા કબુલ કીધું છે? તમેએ (વર બાપડીએ) રાસ્ત મનથી જન્મ સુધી (આ) કાલ પસંદ કીધો છે? તમે બન્ને ધણા સુખી થવો,”

પેહેલવી આશીર્વાદ કે જે. એ. કાવસજી કાંગાના ઇ. સ. ૧૮૫૬ માં છાપેલાં પુસ્તકમાં આવેલા છે તે પાઝંદને તદ્દન મળતા આવે છે તેથી તેનો અરે તરજુમો આપવાની જરૂર નથી. ફરક માત્ર એટલોજ છે કે પૈસાની બાબતમાં આપણને બે હજાર દીનારની વિગત જડે છે, એમ દીસે છે

કે પાઝંદ ઉપરથી આ પેહેલવી આશીર્વાદ કાઢ્યો નેડી કાઢેલા છે, અને તેમાં ધણીક ભુલો છે.

સંસ્કૃત આશીર્વાદ

“સયં જ્ઞાની દાદાર હોરમજદ તમુને છોકરાઓના લાંગે વંશ, ધણી આબાદી, દીસોજનની દોરતી, તનનો વધારો, સાડ રૂપ તથા વર્ષની લાંબી જીંદગી આપે, ફલાણુ શહેરમાં ફલાણે રોજે ફલાણા મહીનામાં, જુના જમાનાના યજ્ઞગર્દ શેહેરીઆરના ફલાણા વર્ષમાં ભલાં માણસોની અંજુમન ભેગી થઈ છે. આ આશીર્વાદ જુની રસમમાં સમાયલા હોવાથી પુરાતન વાણીવાળા આ આશીર્વાદથી હું તમુને કહું, છું કે માજદયરની દીનઆઇનતા કાયદા પ્રમાણે બે હજાર નીશાપુરી રૂપેરી સીકકા તથા બે સુનેરી સીકકા સાથે (અથવા સીકકા બદલ) આ કન્યાને (લગનમાં) આપવામાં આવે છે, આ કન્યાને— આ સ્ત્રીને (જે તેણી વિધવા હોય તો)—તમે એક મતથી રાસ્ત મનથી, ત્રણ વાણીથી તમારા પુણ્યના વધારા માટે તથા તમારાં કુટુંબના (કાયદા) માટે ફલાણાને જન્મ સુધી આપી છે? (બીજે મોખેદ કન્યાના સાક્ષીને પુછે) આપી છે? (કન્યાનો સાક્ષી કહે) આપી છે.

(વડો મોખેદ વરના સાક્ષીને પુછે) રાસ્ત મનથી જન્મ સુધી તેણીને લીધી છે? (બીજે મોખેદ વરને પુછે) લીધી છે? (તે કહે) લીધી છે.

(વડો મોખેદ પઢે) તમે બન્ને ધણું સુખ પામજો.”

પાઝંદ, પેહેલવી તથા સંસ્કૃત આશીર્વાદ

વચ્ચે ફરક.

સંસ્કૃતના તરજુમા મધે કાળા કાઢેલા શબ્દો પાઝંદ પેહેલવીમાં નથી. ઉપલા ત્રણે આશીર્વાદો પ્રમાણે અંજુમન (નાની અગર મોટી) ભેગી કરવાનું જરૂરનું છે. શાહનામા પ્રમાણે જ્યારે પાદશાહ કચેકાઉશ પરણ્યો હતો ત્યારે મોખેદો તથા દાનાવોની અંજુમન તેણે ભેગી કરી હતી.

પૈસાની બાબદ ઉપર આવતાં પાઝંદ ઉપરથી બે હજાર રૂપેરી સીકકા તથા બે સુનેરી સીકકા આપવાની બીના જડે છે. પેહેલવી ઉપરથી તો બે હજાર સુનેરી સીકકાની વિગત મળે છે કે જે ભરૂસા લાયક લાગતું થઈ. કેટલાક સંસ્કૃત હસ્તલેખોમાં પાઝંદમાં જણાવેલી રકમ જડે છે. જ્યારે થોડાકમાં પેહેલવીમાં જણાવેલી રકમ જડે છે. મારા મિત્ર એ. માણેકજી ઉતવાળા કને એક હસ્તલેખ છે કે જે આશરે ૧૭૫ વર્ષ ઉપર લખાયેલો દીસે છે, તેમાં રકમની

બાબદ બીલકુલ નથી. બનવાબેગ છે કે તે વખતમાં પૈસા આપવા લેવાનો ચાલ ન હોય.

પાઝંદમાં પહેલો સવાલ વરની બાજુવાળાને પુછવામાં આવે છે કે તેણે તે કન્યાને લગનમાં આપવા કબુલ કીધું છે કે?

ઉપલા ત્રણે આશીર્વાદો ઉપરથી સાદ જણાવું નથી કે પૈસા કાણે આપવા—વર કે બાઈડીએ? પેહેલવી તથા પાઝંદમાં જે યોક્ષો જડે છે તે “મદમ પચેમાન” “બ પચેમાન” છે અને તેનો અર્થ “કબુલો” થાય છે; પણ કબુલત આપવાની કે લેવાની તે સાદ દીસતું નથી, તેમજ સંસ્કૃતમાં સીક્કાવાળા શબ્દને ત્રીજી વિભક્તિમાં મુકેલો છે કે જેથી તેનો અર્થ ‘સીકકા સાથે’ અથવા ‘સીકકા બદલે’ એમ બન્ને થઈ શકે છે.

અવસ્તાના જમાના ઉપર આવતાં વંદીદાદ (૧૪-૧૫) ઉપરથી જણાય છે કે કન્યાને તેના ભાઈ યા બાપ તરફથી એક ખાલીની ભેટ આપવામાં આવતી હતી. ત્યાં કહે છે કે “એન યા છોકરીને ખાલી સાથે અપો શખસને લગનમાં આપે.” આવાં ચરત ઉપરથી જણાય છે કે અવસ્તાના જમાનામાં ધણી કામતી ખાલી તે સોનાની ગણાતી હતી.

પાઝંદ તથા પેહેલવીમાં પરણતાં બેઠાંને તથા તેઓના સાક્ષીઓને સવાલ પુછવામાં આવે છે. સંસ્કૃતમાં કન્યાનો કાલ આવતો નથી.

દરેક આશીર્વાદમાં કહ્યું છે કે લગન માજદયરની દીનઆઇનતા કાયદા પ્રમાણે થાય છે, જેમાં બન્ને એકજ ધર્મ પાલનારા છે.

લગનનાં ત્રણ તત્વો

ઉપલા આશીર્વાદોના બારીક અભ્યાસ ઉપરથી દીસે છે કે આપણામાં લગનના મુખ્ય તત્વો ત્રણ છે. (૧) નાની અગર મોટી અંજુમન ભરવીજ નોંધયે; (૨) એ અંજુમનમાં લગનની કબુલત લેવી નોંધયે; (૩) મોખેદોએ આશીર્વાદ પઢવા નોંધયે. કાંઈ નહીં તો “હર દો તાન રામશને અવજુન બાદ” વાળા લખેલો પઢવા નોંધયે ઉપલાં ત્રીજાં તત્વને માટે સંસ્કૃત મધેના આ શબ્દો અગત્યના છે. “પુરાતન વાણીવાળા આશીર્વાદોથી હું બહેર કરું છું.” કેટલાક હસ્ત લેખોમાં “ગંબીર આશીર્વાદથી કહું છું” એવા શબ્દો જડે છે. આ ઉપરથી દીસે છે કે આશીર્વાદ પઢીનેજ મોખેદોએ અંજુમન સનમુખ લગન બહેર કરવાં નોંધયે. આ કારણને લીધે મને લાગે છે કે સંસ્કૃત આશીર્વાદ પઢવાનું બંધ થવું નોંધયે કે જે બંધ કરવાની કેટલાકો ભલામણ કરે છે.

ઉપલું ત્રીજું તત્વ અગત્યનું છે તેનું બીજું કારણ આ છે કે દરેક લેસ્ત્રકૃષ્ણમાં “હર હો તાન” વાળા શબ્દો સુધી ત્રણ વાર પઢવા ફરમાવેલું છે.

ગાથીક આશીર્વાદવાળું લખાણ

ઉપલાં ત્રણે તત્વો ગાથામાં પણ આવેલાં હોય છે. આપણે હવે પછી નોંધણું કે હા પૃ. ૩. અનંતમનને માટે છે, હા પૃ. ૩-૩ માં કન્યાની મરણ પુછી છે, તે જમાનામાં વરની મરણ પુછવામાં આવતી હતી કે નહિ તે જણાતું નથી હા. પૃ. ૩. ૪ માં માં તથા તે પછીની કલીઓમાં આશીર્વાદ-રૂપી લખાણ આવેલું છે.

ઋગ્વેદ ૧૦-૮૫-૯ ઉપરથી જણાય છે કે હિંદુઓમાં પણ વેદિક જમાનામાં ફક્ત કન્યાની મરણ પુછવામાં આવતી હતી. એનું કારણ દેખાઈતું છે. કન્યાને પારકા ઘરમાં જવાનું છે માટે તેણીની મરણ અવગ્યની છે.

નોંધ-હા પૃ. ૩ ના “હેમ ફેરફી” શબ્દ હીવચનમાં છે તે બે મોળેદોનો ઇશારો રજૂ કરે છે.

હા પૃ. ૩. ૪ માં જે આશીર્વાદ છે તે ઋગ્વેદ ૧૦-૮૬-૨૬ તથા ૨૮ને મળતા છે. “તારાં માણસો સાથે માયાથી ચાલજે તારાં ખેશીઓને ખુશાલી ભરેલાં કરજે.”

હા પૃ. ૩, ફકરો પમે.

હવે આપણે ગાથાની બાકીની કલીઓનો તરજુમો તપાસીશું. દરેક કલીઓમાં કાંઈક નવો અર્થ (કારણો સાથે) આપવાની કોશિશ કરી છે પણ અત્રે માત્ર થોડાંક કારણો આપેલાં છે.

(૧) મોમેદ કહે “પરજાવવામાં આવતી કન્યાને તથા (વરરાજા) ને હું આ (ભલા) સખુનો કહું છું. મારા એ (સખુનો) બોલવાને લીધે તમે ખુશાલ થાને. દીનના કાયદાનો અભ્યાસ કરીને ભલાં મનની છંદગી પામજો. અધોધથી એક બીજાને ચાહજો (અથવા માન આપજો) કે જેથી ઘરની છંદગી સુખી થાય.”

નોંધ-“કષ નીબ્યો” માન્યે બહુ વચનમાં છે. એજ પ્રમાણે વંદીદાદ (૧૪-૧૫) માં વરને માટેનો શબ્દ માન દેખાડવા બહુ વચનમાં મળે છે. સંસ્કૃતમાં એવા ઘણા દાખલા જોઈએ.

“પરજાવવામાં આવતી કન્યા” ને માટેનો અવરતા શબ્દ “વજયમનિયો” છે. આ શબ્દના આકાર ઉપરથી ખુદ્દા હોય છે કે જો કે કાલ અપાઈ ચુકયો છે. જો કે મોળેદો આશીર્વાદ દેવાની શરૂઆત કરી ચુક્યા છે. છતાં પોઉચ્ચિસ્તતા લગતની ક્રિયા હજુર પુરી થઈ નથી.

“માંજદજુદુમ” શબ્દ સંસ્કૃત મદનદા ઉપરથી નીકળેલો છે, તેનો અર્થ “ખુશાલ થાને” એવો થય છે. આવાજ શબ્દો પાઝંદ તથા સંસ્કૃતમાંથી આવે છે તે આપણે જોઈ

હા પૃ. ૩, ફકરો ૬ હો

“ઓ નર તથા નારીઓ, આ પ્રમાણે સમ્બાધથી દરજના માર્ગના વધારાનો અટકાવ કરજો. હું ઇચ્છું છું (‘આયેસે’) કે તમે તમારાં તનથી દરજને દુર રાખજો. વાયુ (દેવ) ને આધિન રહેનારાઓને તથા દરવંદોને તથા તે લોકો કે જેઓ અધોધનો નાશ કરે છે તેઓને બદ આખર પડોચાને, આવા લોકોથી માનસીક છંદગીને નુકશાન પુગે છે.”

નોંધ-“વાયુ દેવને આધિન રહેનારા અથવા પુંજનારાઓ” માટે અવરતા શબ્દ ‘વયુમેરેદુબ્યો’ છે. વેદિક લોકો પવનના દેવ “મૃત” ને ઇજનારા હતા તેઓ વિષે આ ઇશારો હોય છે.

ઉપલી કલી મધેના બોલો અંજુમનને કહેલા હોય છે. એજ પ્રમાણે પાઝંદ તથા સંસ્કૃતમાં અંજુમનને ભલા સખુનો તથા આશીર્વાદ દીધેલા છે.

હા પૃ. ૩, ફકરો ૭મે

“અને તમને (લગનના) સુખનું ફળ મળજો ત્યારે કે જ્યારે ત્યાર (‘આભુશ’) કે જેની જગા અંતઃકરણમાં છે તથા ભક્તિભાવને છેડે છે તે ઉપર નીચે જાય ત્યારે ; અને તે જગામાં કે જ્યાં ખરાય વિચાર તદન દુર થઈ જાય છે. તમે તે સુખને વધારજો (‘ઇવીજયથા કે જેથી ‘વાહ વાહ’ એવો છેલ્લો શબ્દ થાય (યાને તમે બોલો.)”

નોંધ-ભક્તિભાવને માટે અવરતાનો શબ્દ “સખતી” છે કે જેનો બીજો અર્થ થાય છે. આ અર્થ લેતાં મતલબ લગાર ખરાય (indecent) નીકળે છે તે દલગીરી ભરેલું છે. પણ યાદ રાખવાનું છે કે ઋગ્વેદમાં એવાં લખાણો ઘણાં જોઈએ.

ઉપલા શબ્દો પરજાતાં બેડાને તેમજ અંજુમનને કહેલા હોય છે. પાઝંદ તથા સંસ્કૃતમાં આ પ્રમાણે છે. “પસંદ પડતો અધ્યરમન ફરેશતો જરથોસ્તનાં માણસો તથા બાઈડીઓને ખુશાલી આપવા આવે તથા બહુમનનાં કાયદા પ્રમાણે ફળ બક્ષે” અસત્રમાં આ ફકરો યજ્ઞરતને લગતો છે.

હા પડ, ફરેડા લમે

“ભુરૂં કામ કરનારાઓ (આ દરવંદો સાથે) દફે થાઓ. (અથવા આ ભલા પાદશાહોને હાથે દફે થાઓ). તેઓ સર્વે હીણપરતીથી જીમ પાડાને, આ ભલા પાદશાહોને હાથે જોર (અથવા દશાખોર શખ્સ) ધન, દુઃખ તથા શેડર અને ગામની બહાર આશરો પામશે. તે શખ્સ બેઠીઓ સાથે ફરશે, અને જલદીથી મરણના દઈત્યનો વડો (સરદાર) (જલદીથી મરણ પામશે).”

પાઝંદ તથા સંસ્કૃતમાં ઉપલાને મળતું લખાણ આ પ્રમાણે છે. “લોભી પુરુષ સથે બાગીદાર થતાં ના. ગીમત કરનારની સંગત કરતાં ના. બદ આબરવાળાંઓની સાબત રાખતાં ના.”

ઉપલા આશીર્વાદો ઉપરથી જણાય છે કે આપણા લોકોમાં લગન માત્ર દુનિયાદારી કરાર (civil contract) નથી, પણ તે પ્રાચીન સંસ્કાર (sacrament) છે અને તેમાં પરણતાં બેઠાંનો કાલ સમાયલો છે.



ચાંદી તથા જરમન સીલવરનો ફેન્સી નકસીના માલ
બનાવવાનું તથા ખરીદવાનું

૧૦૯ વરસનું વીશ્વાસુ ખાતું

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફોર્ટ મુંબઈ-૧.

MOBED—Our Urgent Problem

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

અથૈરનાનોની 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.

ZOROASTRIANS OF IRAN

by

S. D. NARGOLWALA

Following are excerpts from above article which appeared in the Realist of February 1969.

The word "Iran" itself is derived from Aryan and the word "Persia" is derived from the province of Fars which was the home of the Achaemenian empire, where you see now the ruins of Persipolis and other places, and where strangely enough the flowering of Persian poetry took place in the times of Saadi and Hafiz, both of whom belong to Shiraz.

One dynasty is very important for the Zoroastrians and that is the Sassanian dynasty which ruled Iran for over 400 years, much longer than the British ruled India or any of the recent colonial empires and for 400 years the Sassanians brought the ancient civilisation back and Zoroastrianism was the State Religion in Sassanian times. It is strange that although the old Achaemenian inscriptions mention Ahuramazda there is no mention of the Zoroastrian religion but when you come down to Sassanian times then you have the zenith of the Zoroastrian religion. The Sassanian dynasty came to an end when Yezdigird the Third was defeated in 642 A. D. when the Arabs conquered Iran. The defeat of the Iranians was self-imposed. The Arabs really

wanted to leave Iran alone. They wanted to have a buffer state between themselves and the desert just as the British, for example, left Nepal alone and wanted to have a buffer state between India and China but they say that Yezdigird was contemptuous of the Arabs and when the Arabs wanted to make settlement, he wrote back very contemptuously that he would not come to terms with people who were reputed to eat lizards and people who practised infanticide. Not only that, the Iranian tribes started to harass Khuzistan with the result that the invasion of Iran took place in the times of the early Caliphs and Iran was conquered by the Arabs. But although Iran had a new religion in Islam and Iran had a new script, (the present Persian script came with the Arabs, though the language is different) and although the Iranians were overpowered by force, they did not reconcile themselves to fusion with Arab Islam. They did not take to Islam as practised by the Arabs. They went over to a new religion called Shiaism and, when I was talking to a learned professor in Tehran, the head of one of the biggest departments of the Tehran University,

who though a Muslim is a great believer in Zoroastrianism, he told me the **surprising fact that the Koran was not translated into Persian until 100 years ago. These are the subtle ways in which the Iranians continued to resist the Arabs. For example, in the Muslim religion you do not have temples or shrines or saints. But in Iran a lot of shrines sprung up as shrines of saints who are martyrs. The concept of martyrdom is one of the tenets of the Shia religion. The idea of martyrdom is not there in Islam. The Shia had another idea, Takiya or disguise. This means that if you are oppressed, you are allowed to disguise your religion. You may be a Zoroastrian, but if as a Zoroastrian you are going to be murdered or butchered, you can openly say you are not a Zoroastrian and if you are a Shia and you are oppressed by a Suni, you are allowed to resort to Takiya to preserve your religion. Then another thing which happened in Iran, which did not happen in the rest of the Muslim world was this institution of a super priest called Mujtahids. They are not hereditary but they are learned scholars and, they are powerful and they lay down the law. And even today they are in a position to criticise the government or even the Shahenshah if they feel that some thing wrong has been done.**

When I was in Shiraz, I met one of the leading Zoroastrians there who is in the tube well business. All round Shiraz he has undertaken tube-well boring and made money. Many acres of fertile land and thousands of acres of land have been given by the Shahenshah to the Zoroastrians to form farming colony near Shiraz. Zoroastrians and others are coming

to this farming colony to settle in it. Where wild boars used to roam, gradually a garden is coming up. A dam is being built near by in the mountains to irrigate those lands. There is a tremendous revolution taking place in Iran and the corner stone of the revolution is land reforms. The Shah initiated these some years ago and now practically 75% of the land is owned by the farmers themselves. Coupled with these land reforms, there is the emancipation of women. The purdah has disappeared. The women have been given the right to vote. They voted for the first time in 1963 and they are now occupying very high position in the Parliament, Government and in the professions like doctors, lawyers, engineers, architects and so on. Then there is this campaign for literacy and a drive for education.

Talking about emancipation of women, the divorce laws were also liberalised so much so that in one year in one place, in Tehran, there were as many as 5,500 divorces. Then the Government stated that this was too bad, that, while they must liberalise the laws, they must also enact some law which permits divorce only in suitable cases. So they had a new law passed which is called the Protection of the Family Law where the parties have to go before the judge and the judges try to effect a reconciliation and only then the divorce can be granted.

In Iran there is no housing problem. The Government in fact is begging its employees to live in the houses which it wants to build for them but the employees are simply refusing to be crowded in the

colonies, because they want to live in their own ancestral homes or in homes which they have built for themselves. An Iranian home is quite different from anything that you might imagine. From the outside when you are going along the road, you will be faced by a very high wall and, for example if you drive along a main road or if you drive out of Tehran along the main road, for miles the wall will be along the road. Then there is a little door and you enter and the whole aspect changes. It may be a big house. It may be a small house. But you see a beautiful garden and every garden has a pool. It may not be a swimming pool. It may be a fountain, it may be a hollow in the ground with little stones and flowers and then you come to the main part of the house. Modern buildings are coming up.

A Zoroastrian friend was showing me round Shiraz. He pointed out a pipe-line to me, **a gas pipe-line, with a big monument and on the top of it there is the eternal flame and he inquired whether such eternal flames can be used in Zoroastrian fire temples**, to which I could give no definite reply. We do not have any proof, but it is said that some of the old fire temples in the days of Zoroaster and afterwards were these open fires which as a result of petroleum seeping up through the floor of the desert or natural gas constituted a perpetual flame for worship. We recollect the word Azar-baijain. It means land of fire. This province was reported to be full of such natural burners and gave the name to the province.

Let me explode one myth that Yezd is the most important place for Zoroastrians to visit. The Atash-Behram which was built by the Petit family, is recent and Zoroastrian culture and civilisation did not flourish there for 1300 years till Rezashah Pehelvi brought it into its own. Yet it is important. There the people fought a rearguard action, in hiding, in terrible conditions. The wife of a leading Zoroastrian in Teheran who comes from Yezd told me that her mother when she was young dared not step out of her house without deliberately painting her face ugly, lest she be kidnapped, converted into Islam or forced to marry a Muslim. If there were three or four sons in a family, and if one of the sons became a Muslim he would inherit the entire property to the exclusion of his Zoroastrian brothers.

There are about 50,000 Zoroastrians in Iran. Although about 10,000 are still in Yezd they are not the old type of down-trodden Zoroastrians. They are now prosperous farmers. They are now prosperous artisans and are quite happy. There has been a migration to Teheran and now in Teheran you have about 20,000 Zoroastrians and the rest is spread over Shiraz and various other towns of Iran. Iran has not many big cities. Actually the population of Teheran is only 10 lakhs and the next biggest city has only 3 lakhs. But there is no doubt that now **the centre of activity of the Zoroastrians has shifted to Teheran. They have a very fine library. They are inviting scholars from Bombay and other places and they have started delving into the past history and culture of the Zoroastrians and the ancient**

Achaemenians and Sassanians. Now Zoroastrians are welcomed. The present law is that any non-Iranian coming into Iran has first to take out a residence permit and then he has to stay in Iran for five years and then he is given citizenship if he passes the test. But the Shahenshah has ordered and it is going to be made into law very soon, that this will not apply to Zoroastrians coming into Iran from India. They can get the citizenship of Iran the next day after they set foot in Iran. I was talking to a leading industrialist who has set up a plastic industry. He was begging me to send some Parsi young men from India who were engineers in this plastic industry and he was prepared to offer very generous terms and if they wanted to settle in Iran he was prepared to help them. The only difficulty about emigration to Iran is the language problem which does not exist if you are thinking of Canada or other countries. But the Iranian language is not difficult to learn. Many of the words which we use in Gujarati or Urdu or Hindi are words derived from Persian and it is not difficult for a Parsi to pick up the Iranian language. I talked to various people who had come from India and had settled there and **I found that after three or four months they were able to carry on a reasonably fluent conversation with the Iranians.** ...

In the Zoroastrian community in Iran, there is a silent revolution taking place a struggle between the younger generation and the older generation. The older generation is as orthodox as some of us in India. **The younger generation is all for conversion and they say that these are the people who were Zoroastrians in**

olden times. Their names are all Zoroastrian and they are anxious to take them back to the Zoroastrian fold. On the other hand the mobeds in Iran are conservative. They do not want conversion fearing that the community will be submerged. So when the elections were held for the Zoroastrian Anjuman there was a struggle between the candidates of these two parties and fortunately neither won, but a middle party is now in control headed by the present President of the Zoroastrian Anjuman of Teheran.

In the Iranian Parliament, Zoroastrians have been given two seats, one seat in the upper house. The lower house seat is by election from amongst Zoroastrians in Iran — Dr. Yeganegi is the member now. Dr. Arbab Giev whom some of you may have met in India, is the representative of the Zoroastrians in the upper house. He is nominated by the Shah. Just outside Teheran, about six or seven miles from Teheran, a beautiful Parsi colony has sprung up called **Teheran Pars, and this colony is due to the efforts of Dr. Arbab Giev.** He has given in charity lakhs of rupees to make this colony. A nice Agiari is built in this colony and a beautiful hall. The upper floor is used for weddings and the lower hall for funerals, a combination which the Parsis of India would not like.

The Zoroastrian Anjuman has passed a resolution. It has been circulated to all the other Anjumans in Iran which have accepted it. Therefore so far as Zoroastrians in Iran are concerned it has now become an accepted doctrine. This resolution says— **"Subject to the laws of**

Iran, the marriage of a Zoroastrian and a non-Zoroastrian shall be performed in accordance with Zoroastrian rituals and shall accordingly be registered with the Registrar of Zoroastrian marriages provided an application is made to the Teheran Zoroastrian Anjuman together with the following documents: (1) **An affidavit** signed by the non-Zoroastrian party to the effect that the said person believes in Zoroastrian faith and sincerely wishes to be accepted in the Zoroastrian community; (2) A certificate issued by an authorised **Mobed testifying** that the person in question has learnt the basic prayers and the essential principles of Zoroastrian faith; and (3) **A certificate by seven Zoroastrians** that that person is of good character and integrity." Now, what is the result of this? **He or she can become a Zoroastrian only by marriage and not in any other way.** Even in marriage there is a hurdle. If a Zoroastrian girl in Iran marries a Muslim boy in Iran she must become a Muslim; because that is the law of Iran. That is why this resolution begins with the words "Subject to the laws of Iran". In other words, if a Parsee or a Zoroastrian girl in Iran wants to marry a Muslim, she has to become a Muslim, but a Zoroastrian girl can get married to a non-Zoroastrian in Iraq or any other neighbouring country without changing her religion.

Already under this resolution many marriages have taken place and many conversions have taken place by marriage, but this of course does not satisfy the younger generation and following the principle I mentioned earlier, **the Shia principle of Takiya that is "caution" and**

"disguise", many Muslims are really at heart Zoroastrians. They want to be converted. The mobeds are refusing to convert them. So they are really following the Zoroastrian religion without being formally taken into the religion. They actually do not perform the Kusti ceremony but they are at heart as much Zoroastrian as any practising Zoroastrian. I came across innumerable cases of highly placed people who were Muslims, but who also believed in Zoroastrianism. One of the most striking example of this was a very respected General of the Iranian Army who also visited India recently, and went to Bombay and gave a talk to the Zoroastrians there. He believes in the principles of Zoroastrianism and has taken a Zoroastrian name and I do not personally see any difference between him and a Zoroastrian in India or Iran. I do not know what will happen in years to come, but the first steps toward conversion have already been taken.

NOTE: In Continuation of article of Zoroastrians of Iran by S D. Nargolwala

Mr. Homi Chacha, the veteran teacher of Avasta, commenting upon the article of Dr. Batliwala on Proselytising of non-Zoroastrians (see Parsiana — November 1969) remarked that the ideas expressed therein are fanciful and unrealistic. To keep groups apart is not practicable unless the groups keep themselves apart and gives the instance of Vasda Navjot group who are enjoying all the amenities and facilities of Parsee race. The point in this case is that they were intended to participate in all things Parsee as they were labelled as children of Parsee fathers, and were, as then reported, following

Parsi customs and rituals in their own way.

Now we are face to face with another problem created by Kurds of Iraq wanting permission from H. I. M. Reza Shah Pahlavi, Aryameher, to enter Iran en masse and live their Faith unmolested. They number about 1,00,000. Historically Kurds are Iranian Zoroastrians who migrated eastward and lived there in peace unmolested for centuries. The Communist element of Iraq people are now making their stay difficult — probably because of their different Faith. Many of the Parsi officers who in the last war were posted in Iraq had reported a sect staying there and in Eastern Russian who had fire rituals and were following a religion Mazdyasni in essence. About them Dasturji Dabu writes in Rahe-Mazdyasni as under :

Because of their different "faith" Kurds were always considered "Kafirs" (unbelievers) by Mohamedans of Iraq but were left alone for ages. Now the Zoroastrians of Iran are on the horns of a dilemma and their Anjumans are considering the new situation seriously.

Revival of Zoroastrian faith has been predicted in scriptures and Dasturji sees signs of coming events casting their shadow.

Compulsory courses in Avasta-Pahlavi and ancient Iranian history in schools augur well for coming generations of Zoroastrians in as much as they help to destroy fanaticism and false zeal. More and more Mohamedan boys and girls

learn in schools run by Zoroastrian Trusts. Thus fellow-feeling is promoted. At University level much research work is undertaken in ancient Iranian lore, which is essentially Zoroastrian. It is liked, admired and embraced by the intelligentsia as the ancient wisdom of their own land.

The Arabs had not converted all the Zoroastrians. Dasturji Hormuzdiar Mirza makes note of a small mobed state of "Mas-Moghan" which survived till 763 A.D. in Damavand mountain. In Kufij Hills near Kerman there dwell Zoroastrians even now, who follow faith independently of the State Religion. The Cave-dwellers of Demavand mountain with Dasturji Peshotan and his followers are reputed to be the promoters of this move from time to time whenever conditions are found favourable. There is reference in Dadestan to the Cave-dweller mobeds. In Revayats also there is reference to a group of Ervads who came to Vares Injiva but who are reported to have gone back and people are awaiting their return. They are different from Kurds.

Mr. Jehangir Chiniwala of Parsi Awaz always mentions "Daste-ghaeb" (hidden-hand) protecting and promoting Zoroastrian Faith. Immigration of 1,00,000 Kurds may be one of the works of Daste-ghaeb. However, it needs to be noted that Mr. Chiniwala describes them as "Baste-Kustian" (those wearing Kusti) whereas the general impression about them is that they do not. Will Mr. Chiniwala throw more light on it ?

P. W. B.



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 1.

A RARE CHANCE TO
VIEW RARE BOOKS
WAS GIVEN BY

**WARDEN'S
(MYSORE)
PVT. LTD.**

TO

One and all

IN

**PARSIANA
PAVILION**

AT

THE NATIONAL BOOK TRUST

EXHIBITION
HELD RECENTLY IN
CROSS MAIDAN
BOMBAY

FROM

16th November to
4th December 1969. Interested
persons visited and viewed rare books

'Can Religions Unite Humanity'

by

MADAME SOPHIA WADIA.

Religions as they exist today and have existed for centuries not only cannot unite humanity, but are actually forces that breed disunion and cause strife and dissension, Madame Sophia Wadia declared one Sunday evening in her lecture at The United Lodge of Theosophists. They are not even a unifying force for their own followers. In India bigotry, in the name of religion, divides the children of the same soil, who should live in brotherly relations and at peace. The speaker referred to the Hindu-Muslim problem and the riots and quarrels which are its expression, and said that all true lovers of India should severely condemn such feuds and work for co-operation among all sons and daughters of India. Christendom presents the same picture of hostility between sects; and she instanced Ireland, torn by religious feuds and dissensions.

WHAT DEGRADES RELIGIONS ?

The forces which degrade religions are the same as those which degrade individuals, the three gates of hell spoken of in the **BHAGAVED—GITA**—Kama, Krohda, Lobha. Kama, which manifests in man as passion, shows itself in religious prejudice. Krohda, anger, appears in religions as enmity and hatred against non-believers in that particular creed, prejudice developing as fanaticisms. Lobha, ambition, masquerades in the arrogant

idea of proselytizing the world to belief in a given religion. From a view as superficial as the many religions are to-day, it might be claimed that, since religions do not unite mankind, they should be done away with.

RELIGION INDISPENSABLE

But religion is perhaps the most potent factor in the lives of human souls. There is beauty, virtue and truth in every religious faith, so to discard them all would be folly—as well throw away wheat needed by the starving because it is mixed with chaff or has dirt on it ! Humanity needs some faith to guide its steps and if one religion is destroyed, another comes to take its place.

In Europe today the religion of Nationalism is as sectarian and intolerant as the faiths it has largely superseded—and as incapable of uniting even its own adherents. Christian Science, New Thought, atheism—all are as narrow and dogmatic as the old faiths. Each claims to have the only truth and that the others must be discarded and fought against.

COMPARATIVE STUDY NECESSARY.

There is one movement only in our present civilization that stresses the necessity for a comparative study of religions, philosophy and science. That is the three objects of the Theosophical Move-

ment and its aim, as explained by Madame Blavatsky, includes the vindication of "the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." Such a study can free us from the arrogant modern notion that what is newest is best. The individual who takes up this comparative study in earnest finds the bonds of his own sectarianism weakening. He becomes capable of recognizing Truth wherever it may be found and of incorporating truths outside of his own creed in his daily practice—a great step in soul evolution. He will discover that underlying all religions are certain basic ethical teachings and he will ask "where did these religions originate?"

THE LINE OF TEACHER

No great Teacher, Madame Wadia declared, ever came to establish a religion **de novo**, but always as reformer of a religion which had become degraded. Having cleared the ground of blind belief, ritualism and dependence on others, He tries to reiterate the same eternal Truths, cosmic and universal principles and statements of moral law. The speaker cited numerous references to prove that all have but reproclaimed what Their Predecessors have taught.

The Light of Asia describes the wrath of the Buddha's kingly father when He came in mendicant's garb and with a begging bowl and His explanation that it was the custom of His race:

"Not of a mortal Line," the Master
"I spake, but of descent invisible,

The Buddhas who have been and who
shall be

Of these am I, and what they did I do."

Jesus declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled." (Matt. V, 17-18) Yet Jesus went against the priests and ritualism; it was the true Law, the Dharma of the **Gita**, which He came to fulfil.

Krishna declared that whenever Adharma, lawlessness, flourished, He came again to establish Dharma, righteousness.

Zoroastrians, instead of priding themselves on an exclusive religion, should be proud that Zoroastrianism is part of the eternal Truth which is behind all religions. In Chapter II of the **Vendidad**, Zarathustra asks;

"To whom did you, O Ahura Mazda, teach this Good Law of your own before you imparted it to me?"

And Ahura Mazda replies, "O Zarathushtra, I taught that religion of mine to the fair King Yima. He was the first mortal before thee to whom I taught this religion."

King Yima was King Jamshed, who before Zarathushtra had the religion of Mazda, the Wisdom Religion, that has been known in all ages and under all climes. In the **Gathas** also, Zarathustra asks what He can do to keep the Law pure and prevent its corruption, showing that He knew that religions always suffer corruption in the course of time.

THE COMMON BASIS.

This Dharma of Krishna, the Din of Zarathustra, the Law of Jesus is the one bond that can bring men together, by the practice of the universal precepts and the discarding of all that prevents the followers of one creed acting as brothers to those in other faiths. The Theosophical definition of religion is 'a bond uniting men together — not a particular set of dogmas and beliefs.' The definition is not new, any more than Theosophy is new. In the **Mahabharata** we come across that definition.

The practice of this true Religion involves the living up to the truths in one's own creed and discarding everything in it that all men cannot share. Trying to practise the highest teachings of all religions makes the Theosophist a better Christian than the church-goer, The Durvand who tries to practise Good Thoughts, Good Words and Good Deeds is a better Zoroastrian than one who ties and unties the sacred thread many times a day but will not practise Good Thoughts, Good Words and Good Deeds.

Practice of the Wisdom Religion gives enlightenment to the mind and inspiration to the heart. The former alone results in materialism. The latter alone results in sentimental emotionalism. Together they show one how to better himself and express compassion and wisdom in the service of humanity.

NOTE:

"Can Religions Unite Humanity"? was a lecture delivered by Madame Sophia Wadia some time in 1935, this comes from my collection of cuttings and is reproduced here as the subject is so topical in the light of recent happenings in Gujarat and a lot of sobering talk thereafter.

British rule in India is the most convenient peg for politicians to hang all unsolved problems on, to have a few meetings on a tea-table and a few discussions on a round-table and declare

the problem solved. Johnson once soft peddled a discussion on heavy rainfall. He said—"But, it is good for vegetables, and for the animals who eat those vegetables and for the animals who eat those animals". The discussion terminated — rainfall continued.

Everybody belongs to a race and a community therefore the problem of unity is a universal problem. Unity is tried and found wanting. It is replaced with Integration. Lawyers, Politicians, economists, businessmen and statisticians sit on judgement each one with his own pet bias of how to correct the malais — Only the electrician throws pure light on. Still the picture of Integration looks cloudy and is made to look clearer by calling it Emotional Integration. If that be the clearest quest all previously formed committees should be dissolved to make inquiry bias-free. Lawyer looks at the problem in terms of correction, politician in terms of party loyalty, economist in terms of how much, businessman in terms of how much less and statistician in terms of how many (muddled heads). To assess evidence correctly is one thing to assess emotions in terms of repression, suppression and reaction is another thing. Only a panel composed entirely of psychoanalysts and psychiatrists is the key to the problem. As long as man tried to fly Icarus-like with all sorts of wings he failed. Only when the internal combustion engine came in did man learned to fly. Let psychiatrists with empathy record the findings. Buried emotions will be unearthed to make the world fit to live for and fit to live in,

P. B. W.

Renown BISCUITS



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

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.

Roe Pharmaceuticals

808, B. AMBEDKAR ROAD, DADAR T. T.,
NEAR BROADWAY CINEMA, BOMBAY-14, DD.



PHONE: 65414



SALUTE! TO THE SOLDIER

A distinguished Parsi gentleman—Capt. Khurshed Kaikhusro Lalkaka M.B.E. (Retd)., of The Wiltshire Regiment., passed away on June 27, 1969 at his residence in Bangalore at the age of 70.

'K.K.' as he was affectionately known to a host of friends, was a strong colourful personality, with a fine commanding presence, and a great sense of humour. As a man of keen intellect and varied tastes, he was at home in Art, Music, and every form of beauty. He was well read and always surrounded by books and pictures. He believed in and maintained to the end, a gracious mode of life. Upright, outspoken and generous to a fault, he could not suffer fools nor those who dealt in half-truths and often brought upon himself wrath and enmity by his outspokenness. He excelled at dramatics, caricature and mimicry. Warm hearted and sincere, his loyalty and devotion to friends, and to any cause he espoused were beyond compare. He is warmly remembered for his generous nature, ready wit and forthright speech. He did not shine at sports, but he always played the game.

Khurshed came from the noble families of Lalkaka and Bahadurji. Kaikhusro Cursetjee, his father, was a business man, highly esteemed for honesty and integrity. His mother, Shirinbai Nusserwanji Bahadurji was a noble minded lady of great dignity. He claimed in both families uncles whose deeds are still proudly remembered by the Parsis. They are Dr. Cawas Lalkaka of Shanghai and Dr. Kaikhusro Bahadurji, first M.D. in Western India. Dr Lalkaka while on holiday in London, met his death in a vain attempt to save the life of Sir Curzon Wylie from the dastardly attack of his assassin. Dr Bahadurji, Man of high ideals, lived and died waging unceasing battle not only against death and disease, but also against the evils of superstition and ignorance. For his selfless and noble service during the days of the great plague in Bombay, his name has been enshrined by the Parsis in the prayers for the Dead.

K.K. was educated at Bharda New High School. He had a puckish sense of humour, which often landed him in trouble, but at the same time helped him to keep the many friends he made. He had the courage to speak the truth, at any cost. Prof Hamley of the Wilson College

narrated several incidents of his truthfulness and admired him for it.

His working life started with Messrs Tata Sons, in which appointment he travelled the length and breadth of India, Burma and Ceylon, and brought home his bride from a trip to Agra. He made an early and very happy marriage. His wife, Manijeh Jamshedji Screwvala, was beautiful as well as charming. Their only son is a senior pilot in an International Air line.

Khurshed joined the firm of Merwanji & Sons, exchange brokers, and after a few years set up a like business of his own, which he quixotically gave up to help a junior partner. Thereafter he made several trips abroad to Australia, Tasmania, New Zealand, and China. In, 1935, for the schooling of his son, Khurshed went to settle in England with his family.

When Hitler threatened war in 1938, Khurshed's first act was to offer himself for enlisting but he was turned down on the grounds of not being of pure European descent. He would not take this rebuff quietly. In the year following Munich's uneasy peace, he took up the Herculean task of making war on officialdom, and succeeded in getting the embargo lifted. His wife's health needed warmer climate. Early in 1940 K.K. brought his wife and son out to Bombay and went back to Great Britain with the express purpose of joining the British army. In April '40 he was recruited to the 8th Battalion, The Kings Own Scottish Borderers. The Officer Commanding his Regiment, Col. George Mill recalls

the humour in the words of the new recruit 'I am afraid sir, I will be the Quartermaster's nightmare'. An outsize uniform had to be made to fit his over 6ft height, and proportionate build. It was thought that one so well educated and highly gifted, would be an embarrassment, specially serving in a battalion of hard bitten World War I veterans, but 'LAL' as he came affectionately to be called, was a good mixer, and with his great sense of humour soon settled to service routine. He became the most popular man in the battalion the guide, counsellor and friend of all. The Colonel tried to make things easier for him in several ways, but Lal would have none of it. Col. Mill, at the end of deeply moving appreciation writes, 'I sadly miss one who was a much valued, loyal and a sincere friend, and salute the memory of a truly great man.'

In a very short time K.K. was recommended for a Commission. The War Office however, thought his talents would be wasted as a regimental officer. At the end of 1940, he was seconded from the Wiltshire Regt.—to a Staff Appointment as Lecturer to Army Units. He was raised to rank of Captain in 1941, and served in the Army Education Dept., until he was invalided out in 1944, and granted a War Disability Pension. He was awarded the M.B.E. for his War Services.

He made innumerable friends in the army and in civilian life. His friendship with Lt. Col Gayre, Laird of the Clan of Gayre & Nigg in command of a unit K.K. often addressed, led to his adoption into the clan of Gayre and Nigg with

a grant of Arms from H. M. Lyon Court in Scotland. As a result of this adoption, Capt Lalkaka's status was made that of a noble. Consequently, the distinction he had earned for himself, by becoming a captain, and holding Her Majesty's Commission, was confirmed and made hereditary, by this act of nobilitation, which is inherent within a grant of Arms from H. M. Lyon Court in Scotland,

By this, he joined the very restricted people in India, who enjoy the right to lawful Arms from the British Crown, and probably the only one who had the right from the Crown of Scotland too as distinct from the Crown of England, the two of which together, make up the British Crown.

On his return from War service, Capt Lalkaka was appointed Deputy Director of Civil Supplies in Calcutta, an office generally reserved for members of the Indian Civil Service. He was very reluctantly re-

leased from this office upon his earnest plea to be allowed to return to ease his sorrowing mother's heart after the death of his twin sister Mrs Meher Kaikhushru Lalkaka who was then Commissioner of the Girl Guides in Bombay. Two years later, when his mother passed away, K.K. decided to retire and live in Bangalore. Retirement however, did not mean rest; for he soon busied himself in the interest of The Ex Services Association, and as its Chairman, lifted it out of the doldrums, and put it in a very stable position. A friend and co-worker in the Association has summed up the man and his work thus.....'he was a man who feared none, and always stood staunchly for whatever he believed in. The structure and stability of The Ex-Services Association in Bangalore today, is but one of the monuments he leaves behind. 'In Memoriam inserted by an anonymous admirer states "The Stentor Voice of Truth is stilled, but not Forgotten!"

J. S.

WITH BEST COMPLIMENTS

FROM

SORABJI NOWROJI & CO.

SERVING THE NEEDS OF INDUSTRY SINCE ONE CENTURY.
OLDEST EXPORTERS & LARGEST STOCKIST OF

SANDALWOOD — SANDALWOOD OIL — PALMAROSA OIL

16, Horniman Circle, Fort, BOMBAY-1.

Whole Sale Depot :	Tel No. Head Office	Grant Rd. Branch	Bazar Gate Banch
105, Kazi Syed St.,	252895	22, Charni Rd. Junction.	Opp, The Agiary
Bombay-3.	253470	Tel No. 351637	Tel No. 261573
Tel. No. 331275-323262	252410		

MAZAGOAN OIL FACTORY TEL NO. 378316

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

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

Jehangir B. Karani's Sons

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

Tele: 261289

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.

LISTEN TO THE ADEPT

by

MAHYAR BYRAMJI PATEL.

"Quite freely do I admit that all the Truth that I ever thought of, spoke about, or wrote regarding, I owe all that entirely to Him alone. To my personal lot falls only the portion of Errors!"

"...TVEM, MAZDA AHURA! FRO-MA SISHA THWAHMAT VAO-CHANGHE...!" Yasna 28.11.

"...THOU, O! AHURA-MAZDA, TEACH ME WITH THINE OWN WORDS..
Gatha Ahunavaiti.

"ZARATHUSHTHA is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, — none." Where is the Parsee breast that will fail to respond to the above soul-stirring words of Shri Jotindra Mohon Chatterjee, as he writes about the Holy Prophet in "The Hymns of Atharvana Zarathushtra"? How deep are those lines in depth of sincerity? Little does the Parsee Community know how much it owes to the self-taught scholar of the Gathas of Zarathushtra.

My correspondence with the revered scholar started in 1962, when I had approached him to give me some guidance in the teachings of Zarathushtra. Since then, he has over-whelmed me with that which I sought, and his letters to me contained so much of deep thought and wide learning, that I felt it would not be fair to keep his advice selfishly. With this intention I am laying before my Zarathushtrian brethren extracts from his letters to me.

Shri Jotindra Mohon Chatterjee has always been humble in his approach, and if there is any one particular trait more discernible than the rest in all his writings, that trait is the great quality of love which he showers, when he deals with the Life and Teachings of the Holy Prophet of Iran. That same feeling of love and humility manifests itself when I go through his personal correspondence. All arrogance is totally absent, and we find ourselves in a world full of love and wisdom.

When I once referred to the tenets of Sufism, which has fascinated the world with its mysticism, he wrote back to me: "I am writing a book to show, that the Masnavi of Jalaluddin Rumi, is based on the Gatha, and not on the Koran. This means that the homage which the Sufi Musalmans pay to Hazrat Muhammad is really due to Maha Ratu Zarathushtra. ...the Sufism of Islamic Persia is only a revival of the Chisti cult of the Gatha."

Referring to the Bhakti cult of the Hindus, he continued: "Bhakti Yoga is divided into two parts, Devotion (formal worship) and Love. Gatha also does the same thing. Its two parts are Sraosha (Devotion) and Chisti (Love). —The intoxicating Love that identifies the lover with the Beloved. The lover here forgets himself entirely, and the search of the Beloved, is the only objective of his life—the only purpose for which he lives or dies." This nicely answers to the charge laid by Bishop Moulton that Zarathushtra knew nothing of the power of Love, and then vainly suggested that Christ had come to complete what Zarathushtra had started, and that the Zarathushtrians would find their fulfilment only when they embraced Christianity, for the Love of Christ was the final emancipating factor. The above statement of Shri Chatterjee completely puts to rout the fond belief of the missionary that Holy Zarathushtra was merely an Ethical Prophet, who neither knew nor preached the doctrine of Love, and that Christ was the sole repository of it!

He upholds Adwaita, the belief in only One Existence thus: "Thus Adwaita is the essence of the Gatha, only love, and not meditation, is the way of arriving at it."

When I asked him to show me the way to study the Gathas in the original, he informed me: "I am glad that you desire to read the Gatha in the original.....the Avesta grammar is rather bewildering. The easier course is to proceed through the Sanskrit grammar, for the language—Vedic Sanskrit and Avestic — is the same, only they are written in two different

scripts, and Sanskrit grammar is more suitable for Indians (i.e. whose mother tongue is an Indian language) The name 'Sanskrit' need not scare you, and make you think, that the language has ceased to be Avestic." This is an important piece of advice for those desirous of studying the Gathic Scriptures in the original, and brings to memory the words of another revered scholar, the late Dr. Irach J. S. Taraporewalla, who informed us that he owed much of his knowledge of the Good Religion to the insistence of his father who made for him the study of Sanskrit compulsory.

About the nature of God, he wrote: "There can be no religion,.....no Personal God, without an Impersonal God behind Him...Zravane Akarna (Time without End) is nothing but...Avestic Adwaita... the Ultimate Reality is both Personal and Impersonal." We are thus made to realize that Ahura-Mazda is both Immanent and Transcendent.

While referring to the controversy of the crematorium, he wrote: "The question of cremation or exposition is not so material. It is a custom. One may stick to the ancient custom, or alter it. That does not make any difference in the matter of God-Realization...Maha Ratu Zarathushtra, deprecated the idea of deifying any custom (Yasna 30.6). Then Religion degenerates into superstition."

He wrote to me about the intimacy of the Indo-Iranians since very ancient times, and informed me that: "I have given an account of the intimate Indo-Iranian relation, beginning from the age of the Veda (Satya Yuga) and throughout the age of

the Ramayana (Treta Yuga) and that of the Mahabharata (Dwapara Yuga)."

This is a very good point when calculating the age of Zarathushtra, and is a reminder to those students and scholars who insist on bringing down the period of Zarathushtra to somewhere about 1,000 B. C., not to be so very hasty and impetuous in their calculations, particularly that brand of scholars who find it difficult to accept the fact that there could have been any civilizing influences much before the times of Christ or the Greek civilization.

In the matter of his way of worship he states: "I have constructed a small temple in my house, called **Rudra-Mandir**, **According to Rig Veda, Rudra was the God, common to both the Deva-Worshippers and the Ahura-Worshippers. So I call the temple Rudra-Mandir.** I have kept therein the portraits of Holy Zarathushtra and Ramachandra, and also that of Shri Krishna, who I think made a synthesis of the cults of the other two earlier prophets. **I recite in the temple, every day portions of the three relevant scriptures-the Gatha, the Prisni, and the Gita.**" This nicely answers to the objections of many misguided members of our community who question the wisdom of reciting from the Gathas every day.

He wishes well to all the Mazda-Yasnis: "...Mazda-Yasna is attracting (Muslim) Iranians. This is very heartening. This also shows the necessity of a book urging that Sufism is based not on the Koran, but on the Gatha.....This is why Pour-i Davoud prefers Mazda-Yasna to any of the three Semitic religions-Judaism,

Christianity and Islam. In his Ode 5, Diwan-i-Pour-i-Davoud says-'I would have selected any one of the three shrines, if the Fire Temple had not been my fascination.' That educated Musalman Iranians are being drawn to the religion of their fore-fathers is a very good news. All the charm that Islam has for the Iranian, is for its Sufism. If they come to know that Sufism is rooted in the Gatha, and not in the Koran, they would have greater attraction towards Mazda-Yasna.....!"

Shri Chatterjee showed me the way to pursue my study of the Avesta: "One of my professors used to say read by predilection i. e. read only that which you find interesting and only that which you can understand. Leave that alone, which you find boring and which you do not easily understand. I follow this rule. Thus of the Avesta, preferably I read only the Gatha....."

About the fundamental tenets of Zarathushtra, he informed me: "You would not fail to proceed on the right lines, if you remember that Holy Zarathushtra preached 1) Severe Monotheism 2) Non-idolatry 3) Caste-equality (within the community) and 4) Universal Brotherhood (in dealing with the outsiders). The Deva-Yasnis held the opposite view, and after the Great Prophet was called to Heaven, they tried to revive Deva-Yasna in Iran, but this time (in disguise and) not openly. For Yazata-Yasna is Deva Yasna in disguise!"

Regarding my articles in the Parsiana, Shri Chatterjee was pleased to write to me: "I congratulate you for the articles. You have caught the spirit of the Gatha, and expressed it quite well, Let me hope that the community will realise its significance."

Regarding his magnum opus, "The Hymns of Atharvana Zarathushtra", written at the age of eighty years, he wrote to me: "It is so kind of you to make such vigorous attempt to make the book popular. Let me hope that the book will be well-received by the Parsis. **I very much desire that my Parsi brothers realise the supreme worth of the Gatha, and instead of the apologetic attitude of saying 'Mazda-Yasna also is a good religion', let them make the bold assertion, that 'it is the best religion!.'**"

He asked me to write on the comparative study of other prophets with Holy Zarathushtra. "Give an account of the life and the time of all the Prophets, and draw attention to the similarity in their doctrines (without trying to assert that Zarathushtra is better than others.) Only point out the resemblance-credit will automatically go to the earlier Prophet, without being expressed. Jesus-surrender to God (Yasna 33.14); Moses-militancy (Yasna 43.8); Sri Krishna-acceptance of activity (Yasna 34.10); Nanak-sufferance (Yasna 43.11); Chaitanya-love of God

(Yasna 32.1); Ramakrishna-catholicity (Yasna 33.4); Buddha-conquest of desire (Yasna 53.6); and Sankara-Adwaita philosophy (Yasna 48.9);" This huge task still stands as a challenge before me. Ahura-Mazda willing, it shall some day be fulfilled!"

A charge is often levelled against us that we are mere repeaters of the same old story. Although there is a great deal of truth in this accusation, Shri Chatterjee has once again come to our rescue. "You are doing good service by writing the articles. One cannot say new things on each day. **But the good old truth has to be repeated again and again, for a new set of hearers!**"

Perhaps it would be quite fitting to end the article with a free translation from the works of Saint Kabir :

"When God and the Master both appear
before me,

At whose feet shall I first fall?
The greater claim the Master has
For He showed me the way to it all!"

ARE THE GATHAS PRE-VEDIC ? and THE AGE OF ZARATHUSHTRA

Price Rs. 7.50

by H. S. Spencer

With an appreciative foreword by Jatindra Mohan Chatterjee.

Deals with Sri Khabardar's comparative study of the Gathas and the Vedas. "The Age of Zarathushtra" has been incorporated.

IS THE SO-CALLED YOUNGER AVESTA REALLY YOUNGER ?

Price Rs. 6.50

by H. S. Spencer

With a foreword by Sri K. M. Munshi.

An original work, throwing new light on the Younger controversial & Older Avesta.

(Available from Warden's)

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**

PMB/CB



**A COIN
A DAY
KEEPS
YOUR
FUTURE
PROBLEMS
AWAY!**

Teach your children the habit of saving with Central's Book-Bank



CENTRAL BANK OF INDIA

HEAD OFFICE: MAHATMA GANDHI ROAD, BOMBAY-1 ■ V. C. PATEL—CUSTODIAN