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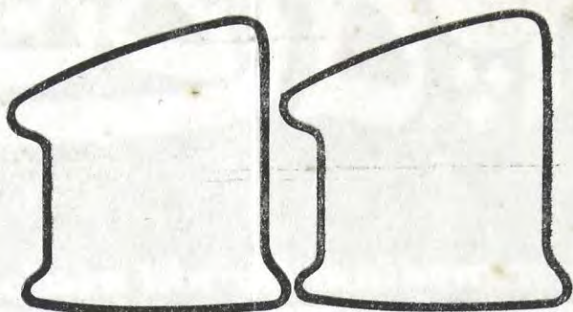
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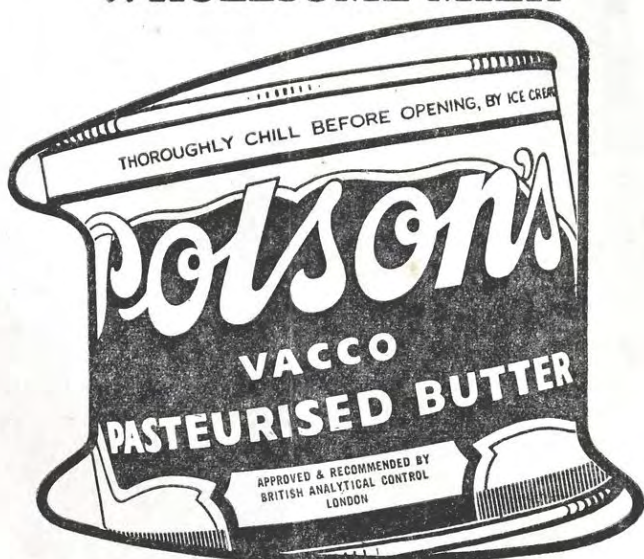


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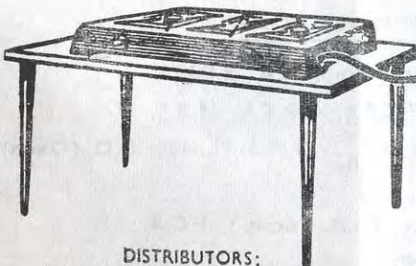
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EDITORIAL

THE GATHAS ARE HERE

With the first issue of Parsiana 1970 we move forward to make Parsiana more useful in Parsi homes with the introduction of the Gathas in its contents every month. Throughout 1970 and half of 1971 this series will appear regularly every month completing 17 HAAS out of 72 HAAS of Yajesne. These select 17 HAAS are reputed to be the direct words of learning, teaching and leading by Zarathushtra himself and need to be reproduced because of their durability in the heart and the mind of mankind. What Francis Bacon has said in his Advancement of learning about the verses of Homer we can take bodily and with clear conscience apply them to the **Song of Songs**.

"We see then how far the monuments of wit and learning are more durable than the monuments of power or of the hands, for have not the verses of Homer continued twenty-five hundred years, or more, without the loss of a syllable or letter, during which time infinite palaces, temples, castles, cities have been decayed and demolished?"

Every people have their own wonderful and inimitable store of learning and tradition. They roll down to posterity, unabridged and undefiled. In this way the cultural personality of the past enlightens the cultural personality of the period and sets up a chain reaction of a flaming torch that brightens the path, the only path worth treading — all other paths are no paths.

"Aevo pantao yo Ashahe,
Vispe anayesham apantham".

"In the tongue of our fathers and mothers
The song has come down the years
In the language of millions of others
It lives for posterity's ears."

The above are words from a cantata by Veljo Tormis sung at the Festival of Songs in Estonia. We too can sing them for our Song of Songs — The Gathas, because it is true.

Our Gatha series will be written by Mr. Mahyar Behramji Patel, who has given so much of his knowledge to readers of Parsiana in the past. We can trust him to do justice to the subject.

I would here like to state clearly that our admiration of the Gathas should not blind us to our vast scriptures. Each one has its own merit and no part of our scriptures need be inflated by deflating any or all other parts. It is wrong to deny status to post-Zarathushtrian literature. It is neither Anti-Zoroastrian nor un-Zoroastrian. Gathas are a philosophy of life in terms of what is right in nature for a good life. Post-Gathic scriptures speak of the laws in allegorical language to make man conform to "right". Thomas Hobbes makes this distinction clear in his *Leviathan*. Right gives man the liberty to act or forbear, whereas law "determineth and bindeth to one of them". If some of our people do not see any sense in the law side of scriptures it is because firstly its language is allegorical and secondly we cannot forget that "the law is an ass". The great American jurist Oliver Wendell Holmes gives its masterly analysis "The life of law has not been logic; it has been experience. The felt necessities of the time, the prevalent morals, intuitions of public policy, avowed or unconscious, even the prejudices which judges share with their fellow men, have had a good deal to do with the syllogism in determining the rules by which men should be governed." Don't get shocked! law need not be logical. It need not be precise. It is always interpretative. If we fathom the allegory and interpret text in terms of our experience of life still a wide unexplained gap will persist because we cannot correlate the language and the experiences of people millenia before us. A word assumes new meaning every hundred years. Think of the mutations *Avasta* must have passed through. Pahlavi Pazand works were composed under severe strain and compelling restraints. Some parts were deliberately distorted to evade true meaning under "Takia," wilful self-deceit, to escape notice of the fanatics of that age. Only the men in the inner circle knew its purport. But do not forget, the purport was clean and elevating. If only our scholars will use philology as a ladder instead of as a landing and try to fathom deep down the surface superficiality of the written word they will see more worthy meaning in absurdity as do existentialists see in their philosophy of absurdity the greatest meaning and higher purpose of life. Scholars! stop your giggle and solve the riddle.

The Editor welcomes a new association with Parsiana, namely, of the Iran League. The practicality and foresight of the members of the Managing Committee of Iran League are really praiseworthy. They have set an admirable example of our institutions undertaking to work together instead of keeping aloof in slow oblivion. It is high time that several other Parsi institutions should arise out of their slumber and play a profitable game of give and take by joining hands of mutual aid in their specific fields of activity. The League pays Parsiana for taking copies for all its members and Parsiana in return reserves certain space in the given issue or issues for Iran League News. If other institutions can follow this example we can jointly expand Parsiana to a truly representative publication giving the collective readership a cross-section of our aims, objectives and activities — something which singly no one of us can do. A magazine is a very expensive affair almost prohibitive for any small institution with limited membership and limited income and old funds dwindling down in purchasing power of their own needs. Only once in the past did Rahnuma Mazdyasni Sabha collaborate with Parsiana and we jointly brought out an excellent issue, namely, The P. N. Mehta memorial number (issued in March 1967 which contained reports of twelve lectures delivered under P. N. Mehta endowment for study of condition of the community in the total field of life. (A few copies of that issue may be available.)

In this issue we have given report of Boys' Town Jubilee Function. Boys' Town is a P. N. Mehta endowment. This school does not need anybody's money it just cares to see that more Parsi boys take advantage of it.

Khan Bahadur Cooverji Taraporewalla a colourful personality and an able administrator of Hyderabad died about a year ago and we take him on record of memorable personalities.

CORRECTION :

In a recent letter to me from Mr. Nairiyosang Dhalla of London my attention is drawn to an apparent mistake on p. 9 of October 1969 issue of Parsiana. There the compositor has just by his force of habit inserted the word "by" over an article written by me in appreciation of Mr. Moos and his good work. It is a genuine mistake apparent from the context and I apologise to Mr. Moos for this slip in proof-reading.

P. B. WARDEN



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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

“I consider it calamitous that there should exist even one solitary impartial and inquiring mind, that though being capable of earnest study and deep thought, nevertheless continues to live in a state of perpetual immaturity, by being ignorantly unaware of the grandest of Revelations vouchsafed to us by Ahura-Mazda, through the inspired message of the Gatha—The Songs That Zarathushtra Sang, which are the original and personal utterances of the Holy Prophet of Iran himself, the foremost and greatest amongst the entire lustrous galaxy of Prophets!”

**“YAECHA IDHA NARO HAMO-DAENA KHRATU CHINAN-
GHO, JASAN UPA VA MANTHREM SPENTEM MARAETA !”**

—VENDIDAD 4.44

“Whenever any man of our Religion comes hither in search of wisdom, then let the Beneficent Divine Message be revealed to that one !”

INTRODUCTION :—

THE GATHAS are the most precious heritage of the Zarathushtrians, being the personal legacy of the Holy Prophet of Iran. They were composed at different periods of his life and reflect his despairs, hopes, rejoicings, propitiations, thanksgivings, speculations, ethics, metaphysics, mysticism, theology, philosophy, eschatology, and above all a dynamic optimism, which give us an authentic peep into his own intimate life and times. Thereby, they reveal to us the history of his days and prove the fact of his very real and passionate existence, surrounded by his close band of devoted followers, with never a Judas amongst them, who are mentioned by their names. They also contain references to those wicked and

evil ones who opposed and reviled him during his life-time. Accordingly, they serve us as the most valid and important documents from the view-point of his history, society, culture and material and spiritual life. They have been preserved for us through all these thousands of years by the recitals and writings of the Athravans, who handed down the sacred lore from father to son, and from preceptor to pupil.

The Gathas are divided into seventeen chapters called the Haa, and are retained in the Sacred Book of the Yasna, which in its entirety comprises seventy-two Haa. These seventeen Haa are divided into five Hymns, the first of which is called the Gatha Ahunavaiti comprising Haa 28 to 34, the second is the Gatha Ushtavaiti comprising Haa 43 to 46, the third is the Gatha Spenta-Mainyush comprising Haa 47 to 50, the fourth is the Gatha Vohu-Khshathra comprising Haa 51, and finally the fifth is the Gatha Vahishtoishti comprising Haa 53. These Hymns are grouped together on the principles of their rhymes and metres, and all except the first one are named after the opening words of each Hymn.

The Gathas are the purest and most unadulterated scriptures of the Zarathushtrians, and as such deserve our most constant recital and deepest study. In the following pages an attempt has been made to bring into relief the pristine purity of the Gathas. Every verse has been transliterated into the English script as per the text taken from Geldner's Avesta. This is followed by a free translation into the English language. Finally, they are commented upon, in order to make them as explicit as possible.

The present work has been undertaken for the reasons that most of the existing works on the subject are either too scholarly or too poetic for the general reader either to understand or appreciate; Also because the Gathas reveal the first World-Religion based on an uncompromising spirit of exclusive Monotheism, thus compelling our veneration and constant study. The message of Zarathushtra abounds in Love and Wisdom incomparable, and stands out most favourably in any comparative study. Moreover it is a distinct precept of the Beloved Prophet that the dissemination of all True Knowledge is the highest of Virtue, and that those who know but do not impart that knowledge are more blame-worthy than those who merely do not know ! It is sincerely hoped that the present work will serve to help light the Divine-Lamp-of-Inner-Illumination of

even a very few. It may however be stated that all the Truth contained herein owes its existence to HIM ALONE, and that to the portion of the present writer falls only the plethora of Errors !

**“MAZDAYASNŌ AHMĪ! MAZDAYASNŌ
ZARATHUSHTRISH!”**

“I am the worshipper of (the ONE GOD Ahura-) Mazda !

The Mazda worshipping follower of (the Prophet) Zarathushtra !”

Pronunciation of Vowels :—

a	as in	<u>a</u> bide.
ā	” ”	<u>a</u> fter.
e	” ”	<u>e</u> cho.
ē	” ”	<u>e</u> te.
i	” ”	<u>i</u> n.
ī	” ”	<u>i</u> eel.
o	” ”	<u>o</u> dd.
ō	” ”	<u>o</u> de.
u	” ”	<u>u</u> ll.
ū	” ”	<u>u</u> pool.
a	” ”	<u>a</u> unt.
n	” ”	<u>a</u> nnounce.

Every contiguous Vowel, that is, Vowels following each other, must **always** be pronounced separately, and **never** as one long vowel.

- A. TRANSLITERATION.
 - B. FREE TRANSLATION.
 - C. COMMENTS.
-

PROLOGUE :—

- A. Yānim manō, yānim vachō, yānim
Shyaothnem, ashaonō Zarathushtrahe;
Fērā Amesha Spentā
Gāthāo geurvāin.
Nemō ve Gāthāo Ashaonish ! (1)

B. Blessed is the thought, blessed is the word, blessed is the
Deed of Holy Zarathushtra;
May the Immortal Beneficent Ones
Accept the Gathas.
Salutations unto thee, O ! Sacred Gathas !

C. It appears that this verse was not composed by Holy Zarathushtra himself, but by someone who came after him, as an introduction to the Gathas. It declares the supreme excellence of Holy Zarathushtra in his thoughts, words and deeds. It gives us an indication of the vast store-house of knowledge that is enshrined within the passages of the Gathas. The Amesha-Spentas are the Immutable-Virtues of the Spiritual-Life, understanding which, the Gathas will be correctly interpreted. Ahura-Mazda is the Lord-of-Spirit and the Lord-of-Matter combined. Asha is the spirit of Rectitude, that upholds and sustains the Universal-Moral-Law. Vohu-Manah is the Good-and-Loving-Mind of the Awakened-Conscience. Khshathra is the Power-born-of-Detachment. Armaiti is the spirit of Devotion. Haurvatat is the blessing of Perfection. Ameretat is the gift of Immortality. Sraosha is the Inner-Voice-of-Infallible-Intuition that answers the call of Obedience. Atar is the Fire-of-Inner-Illumination. Ashi is the Constant-Piety. Manthra-Spenta are the Inspired-Utterances of the Prophet. Geush-Urvan is the Spirit-of-Creation, the Universal-Soul. These are the terms that mainly occur in the Gathas.

GATHA AHUNAVAITI — 1.
THE SONG OF THE HOLY WORD.
YASNA HA 28.
VERSE 1.

A. Ahya yasa nemangha
Ustanazasto rafedhrahya,
Manyeush, Mazda ! pourvim
Spentahya Asha vispeng shyaothana
Vangheush Khratum Manangho
Ya Khshnevisha Geushcha Urvanem. (2)

B. To Him I pray with adoration
With up-lifted hands for perfect Bliss,
To the Holy Spirit, O ! Mazda, the First-of-all

Through deeds of Rectitude, inspired I pray,
Whereby I may rejoice the Universal-Soul !

- C. Holy Zarathushtra lifts up his hands in adoration of Ahura-Mazda, and invokes Him to grant him perfect Bliss. He acknowledges Ahura-Mazda to be the Primordial-One, of Holy-Spirit. He attests, that by virtue of Righteous deeds performed, one awakens the Good-and-Loving-Mind from within, and thus becomes the recipient of real Wisdom. This is the way by which he hopes to bring Universal-Joy to All-Creation.

VERSE 2.

- A. Yē vāo, Mazdā Ahurā !

Pairi-jasai Vohū Mananghā,
Maibyo dāvoi ahvao

Astvaschā hyatchā mananghō
Āyaptā Ashat hachā

Yāish rapantō daidit khvathre. (3)

- B. Unto You, O ! Mazda Ahura
I approach through the Good-Mind,
Grant me for both the lives
That of the Material as well as that of the Spirit
The Reward acquired by acts of Rectitude
Whereby the aspirant may be blessed by You.

- C. The way to reach Ahura-Mazda is through awakening and purifying the Good-Mind. When this is accomplished, He showers on the votary the Reward earned by acts of Righteousness, which shall benefit him in both the Material as well as the Spiritual Life.

VERSE 3.

- A. Yē vāo, Ashā ! ufyāni,

Manaschā Vohū apaourvīm

Mazdamchā Ahurem

Yaeibyō Khshathremchā aghzhaonvamnem

Varedaiti Ārmaitish,

Ā-moi rafedhraī zavēng jasata. (4)

- B. For you, O ! Rectitude, I compose my songs of praise
 And for you, O ! Good-Mind unprecedentedly,
 And also for Mazda Ahura,
 So that never-ending Unconquerable-Power
 Shall be the reward of Devotion,
 O ! come to me when I call, and grant me Perfect-Bliss !
- C. Zarathushtra extolls the Virtues. He commends the life of
 Rectitude, which inspires the Good-Mind to quicken and awaken
 within us. He confesses his love for Ahura-Mazda, and declares
 that this love brings him the Power-born-of-Desirelessness, which
 is always the reward of Devotion. He affirms that the virtuous
 life is always rewarded with a Perfect-and-Eternal-Bliss !

VERSE 4.

- A. *Yē urvānem Men Gaire*
Vohu dade hathra Manangha,
Ashishcha shyaothananam
Vidush Mazdao Ahurahya,
Yavat isai tavacha
Avat khsai aeshe Ashahya. (5)
- B. Right upto its Exalted Home, the soul
 United with the Good-Mind will I lead,
 And being aware of the good deeds of the Righteous
 Performed for the sake of Mazda Ahura,
 As long as I have the strength and power,
 Will I strive to teach the pursuit of Rectitude.
- C. He promises that he will lead the soul with the awakened Good-
 Mind right upto the portals of the Highest-Heaven, which is the
 resplendent home of the Righteous that live and work for the
 furtherance of Ahura-Mazda's Kingdom. With all his Will and
 Strength, Zarathushtra declares that he will always strive to
 spread the message of the Good-Life.

VERSE 5.

- A. *Asha ! kat thwa daresani ?*
Manascha Vohu vaedemno
Gatumcha Ahurai
Sevishtai Seraoshem Mazdai.
Ana Mathra mazishtem
Vauroimaidi khrafstra hizva. (6)

- B. O ! Rectitude, when shall I find you ?
 And filled with Wisdom, the Good-Mind too ?
 Which is the way to Ahura the Almighty
 And Obedience unto Mazda ?
 With this great Word-of-Truth
 Shall the tongue convert the falsely-wicked.
- C. Zarathushtra has realised the splendour of the Moral-Code.
 He longs to be righteous and to associate with the righteous.
 He longs for the Good-Mind to awaken in him and his followers,
 and thus make way for the dawn of Wisdom. He longs to
 surrender completely to the Almighty Ahura-Mazda, so that by
 virtue of his Obedience to His Will, Pure-Intuition might become
 his constant guide. Now, the spirit of evangelizing rises within
 him, and he sets himself to the task of reclaiming the wayward
 and the lost, by means of the Revelation granted to him by
 Ahura-Mazda.

VERSE 6.

- A. **Vohū gaidī Mananghā**
Dāldī Asha-dāo daregayū,
Ereshvaish tū ukhdhāish, Mazdā !
Zarathushtraī aojonghvat rafenō,
Ahmaibyaichā, Ahurā !
Yā daibishvato dvaeshāo taurvayamā. (7)
- B. Come to me with the Good-Mind,
 And grant the long-life, which is the gift of Rectitude,
 Truly, by means of the Sacred Utterances, O ! Mazda,
 Grant unto Zarathushtra the joy of satisfaction,
 And unto all of us, O ! Ahura,
 That we might subjugate the malice of the malignant.
- C. Zarathushtra regards a long life as a distinct blessing, conferred
 upon those that have awakened within themselves the Good-
 Mind and lead a life of Righteousness. The immediate circle
 of the Prophet join him in the pious wish that they may be
 granted the happiness due to them by reason of their sublime
 utterances, and that they shall conquer the evil of their foes.

Zarathushtra does not tolerate the presence of any evil, and makes haste to liquidate it, wherever it appears, with all his might. He never appeases evil, but always fight it !

VERSE 7.

- A. **Daidī, Ashā ! tam ashim**
Vangheush ayaptā Mananghō,
Daidī tu, Ārmaite !
Vishtaspai ishem maibyāchā,
Dāostu Mazdā ! Khshayāchā
Yā ve Māthra srevim āradāo ! (8)

- B. O ! Rectitude, grant us that blessing
Which is the reward of the Good-Mind !
Grant thou, O ! Devotion,
Unto Vishtaspa and unto ours their wish,
And through Thy Power grant us that vigour, O ! Mazda,
That we, Thy servers may fulfil Thy Word !
- C. Holy Zarathushtra beseeches the Righteous-One to grant him the reward for his good deeds, which is the recompense granted for having acquired a Good-Mind. He invokes the in-born Devotion to grant unto King Vishtaspa and his other followers the fruits of their devotions, so that they might flourish. He prays unto Ahura-Mazda, that he may be granted the power of persuasion, by means of which he might convince the listeners of the veracity of the Revelation that he brings from Ahura-Mazda ! Zarathushtra is full of zeal for the successful completion of his mission.

VERSE 8.

- A. **Vahisitem Thwā, Vahishta !**
Yem Ashā Vahishta hazaoshem
Ahurem yasa vaunush
Naroi Ferashaoshtrai maibyāchā
Yaeibyaschā it raonghanghoi
Vispai yave Vangheush Mananghō. (9)

- B. Thou art the Best ! O ! Excellent One
Of oneaccord with the Best Righteousness !
From Ahura do I seek longingly

For the manly Frashaoshtra and for myself,
And for all those on whom You would bestow
The blessings of the Good-Mind for all Eternity !

- C. Zarathushtra adores Ahura-Mazda with all his being. There is none other to equal Him. He is the Righteous-Most. He turns his face to Ahura-Mazda alone and implores Him to grant the valiant Frashaoshtra of noble descent, and unto himself and all those that follow him, the reward of the Good-Mind for all time to come. He affirms that all those that live righteously through the promptings of the Good-Mind shall reside forever within the Kingdom of Ahura-Mazda !

VERSE 9.

- A. Anaish Vāo nōit, Ahura Mazdā !

Ashemchā yānaish zaranaema

Manaschā hyat vahishtem,

Yoi vē yōithema dasemē stutām;

Yuzhem zevishtyaonghō

Isho Khshathremcha Savangham. (10)

- B. Never with these, O ! Ahura-Mazda,
And Righteousness, shall we provoke to wrath
Nor yet the Best-and-Universal-Mind,
We offer our eager songs of praise to Thee;
You, Who are the most worthy of our worship
Shower on us Your Mighty Power of Love.

- C. Zarathushtra implores Ahura-Mazda, Righteousness and the Best-Universal-Mind, never to be displeased with him and his followers, and that they will strive never to incur Their wrath. Thereby, he implies that they shall always strive to live within the Moral-Law, whereby they shall spread Universal Happiness. He and his followers extol Ahura-Mazda with their fervent songs of love and devotion. Ahura-Mazda is the Most-Adorable-One, worthy of the highest worship, Whose mighty Power of Love is greatly to be desired as the most beneficent of blessings. He teaches us that they who live righteously live happy lives !

VERSE 10.

- A. At yeng Ashaatcha, voista !
Vangheushcha datheng Manangho
Erethweng, Mazda Ahura !
Aeibyō perena āpanaish kamem;
At ve Khshmaibya asuna
Vaeda khvaraithya vaintya sravao. (11)
- B. Then if Thou knowest those Righteous ones
Who are Wise because of their Good-and-Loving-Minds
And Uprightness, O ! Mazda Ahura,
Then grant them the fulfilment of their desires
That I may be assured of Your response
To the loving prayers chanted by Your devotees.
- C. Zarathushtra reveals that Ahura-Mazda is a Personal-God, Who
responds to the pious wishes of His devotees. He is not just
a Principle devoid of all feelings. He rules by love, justice, mercy
and intelligence. He knows the Righteous in whom the Good-
Mind has awakened. The Prophet prays that Ahura-Mazda
may grant the pious wishes of His devotees, as that will confirm
to the masses that He cares for the loving attendance of His
creatures. The prayers to Ahura-Mazda do not go unanswered,
when offered with a sincere heart !

VERSE 11.

- A. Ye aish Ashem nipaonghe
Manascha Vohu yavaetaite,
Tvem, Mazda Ahura !
Fro-ma sisha Thwahmat Vaochanghe,
Manyeush hacha Thwa Eeaongha
Yaish a Anghush pouruyo bavat. (12)
- B. In order that I may thereby uphold Rectitude
And the Good-Mind for all time to come,
Thou, O ! Ahura-Mazda,
Teach me Thine Own Words,
And by means of Thine Own Mouth, Spirituality,
And how Creation first came into Being !

C. In order that Zarathushtra may extol Righteousness and the Good-Mind for all time, he prays to Ahura-Mazda to be his intimate preceptor, and to teach him in Person all the Laws that govern Spirituality and those that pertain to the secret of Creation. He desires to know how Existence came into Being at the dawn of Creation. He wishes to be taught all the closely guarded secrets of both the Material and the Spiritual Worlds, from the Lips of the One Who is the Sole Creator of them all. With this message revealed to him, he knows that he will be able to convince all with the Revelation imparted to him. He will vindicate the cause of the Morally-Awakened-Ones. This message shall be the basis of his Eternal-Religion. This verse reveals the intimacy Zarathushtra enjoyed with Ahura-Mazda, Who is a Living, Wise, Affectionate and Responsive God, quite capable of manifesting Himself to His sincere devotee !

(To be continued)



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Khan Bahadur **Cooverji Bhimjibhai Taraporewala**

Born 3-9-1896

Died 11-2-1969

A colourful personality that dominated the social, financial and industrial life of the once Hyderabad state and thereafter for many years, has passed away about a year ago on 11th Feb 1969. Since Parsiana is a monthly Magazine we feel it incumbent to put a short sketch of his useful life on our record within close proximity of his first anniversary.

His rise in life from step to step was no accident of fortune but a straight upward graph designed and worked out by him for himself on grit, gumption and courage to live backed by real ability of a high order, which he showed right from his school days and gave a promising picture of his future and his career.

He was born in Tarapore on 3rd September 1896 and had a good career in the New High School and St. Xavier's College in Bombay. He passed his B.A. with economics and next year secured B.Sc. degree with distinction. That got him Fellowship in 1918 as Dakshina Fellow of the Bombay University followed by Sir James Fergusson Scholar status in 1919-20. He was the last Fergusson scholar as that scholarship is discontinued.

Being a keen student of economics he was admitted and given Diploma of the Associate of the London Institute of Bankers in 1923. He acted as Lecturer in St. Xaviers College for sometime and then joined the then Imperial Bank of

India as its Agent in Byculla and Sandhurst Road offices in Bombay. Later, on finding his merits he was transferred as Agent to Yeotmal, Godhra and Ujjain branches, where his career and special abilities to successfully negotiate complex issues and his brilliance came to the notice of Sir Akbar Haidari, the Chief Financial Executive of the Nizam State. Sir Akbar's penetrating insight found in Mr. Taraporewala a young man of promise. He appointed him at once as the Assistant Secretary to the Finance Department of the Nizam State under him. His sheer hard work, efficiency and intelligence secured him higher and higher posts till in 1938 he was appointed Auditor of the Nizam State Railway. There with his vigilant care and concern he brought about several significant changes and improvements. Now his ability, his uprightness and his executive efficiency obtained recognition in full and he was placed in the rightful position of the First Secretary of the Finance Department of the Nizam State. His zest for improvement remained ever as keen and he made several effective changes in the working of the department to the satisfaction of His Exalted Highness the Nizam.

In 1948 during the police action H.E.H. the Nizam nominated Khan Bahadur Taraporewala as the Governor of the Hyderabad State Bank. His services to the state were most in need at this critical

juncture when he evolved the finances of the state from the critical to a stabilized structure. The Nizam recognised his ability, his devotion to duty and his faultless execution of assignments. When conditions normalised H.E.H. the Nizam made him his Personal Financial Advisor, opened a special office for him in the Palace and entrusted to him the onerous task of putting straight crores of rupees worth of his private property. Khan Bahadur worked night and day over it, settled 40 different Trusts and also established the Nizam Trust Fund for the poor and needy. By now Khan Bahadur had become almost indispensable to the Nizam and the H. E. H. was deeply grieved and really anxious in 1955 during the grave illness of Khan Bahadur. He personally visited him and had a separate telephone installed for the convenience of repeated inquiries of the health bulletin. The Parsees also held a group prayer for him.

Khan Bahadur Taraporewala always had the interest of the community at heart. His devotion to religion was evident in his habit of prayers and his staunch adherence to the spirit of Zoroastrianism with which he conducted the affairs of the state and of our religious institutions, such as Bai Manekbai Noshir-

wanji Chinoy Dar-e-Meher and Anjuman-Chinoy Dar-e-Meher as their Trustee and as the senior Trustee of the Hyderabad-Secunderabad Parsi Anjuman. Under his direction the funds of both the institutions increased appreciably and the management became stable.

Under him the state revenue increased from 3 to 6 crores and Nizam Trusts income from 8 to 34 lacs. Furthermore he floated six loans of Hyderabad State. He was Director on Board of Mico, Hindustan Motors and Telco and was a keen Rotarian. Speaking of the fabulous wealth of the Nizam Mr. Dossu Karaka states that "K. B." (as Cooverji was fondly addressed by one and all) handled more coins and cash than any person in living history. "K. B." held full unrestricted Power of Attorney of the Nizam even to negotiate deals with and or through the Government of India in consultation with Lord Monckton as the Nizam's constituted attorney in Great Britain. He commanded much authority, great powers and wide influence. He made the best use of them and today many a man owes him gratitude for his having built up their career or given them where withals of livelihood. All grateful people bow and bid Mazdani Meher (equivalent of Urdu Khuda Hafiz to him).

THE AGE OF ZARATHUSHTRA

by. **H. S. Spencer**

With a foreward 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.

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BOYS' TOWN

A Monumental Institution Celebrates Its Silver Jubilee

In the evening of 29th December 1969 Patkar Hall, Bombay, collected within its precincts visitors consisting all communities welded into one congenial group, who liked and loved an institution which imparted to their boys the kind of education which sensible parents consider ideal. Almost all schools admit boys of all communities but one could not fail to notice some unique element in the pupils, staff and administrators of Boys' Town (NASIK), who were celebrating the silver jubilee of their school in which every visitor noticed a sort of cohesion amongst them all. This is the cohesion the country is seeking to achieve as Emotional Integration. This is the end product of the forethought of the Founder, Late Mr. P. N. Mehta, properly directed and implemented by his Trustees in collaboration with the men at the helm of affairs of the day to day management.

Every aspect of real education is scheduled in the curricula—physical training, mental growth, moral convictions and spiritual unfoldment of the youths, entrusted to them. There is no lop-sidedness in the training of the youths. Dasturji Khurshedji Dabu who presided over the function emphasised the above said four-fold objects of training in early years of life and we, the visitors, did feel that they were achieved with admirable success in this school.

The present and the past students of Boys' Town jointly gave a variety entertainment. Entertainment items like Bhangra Dance showed their superb physical fitness. A marathi short play of Shivajis' Court performed by all small boys was noticeably good with Master Dhanak as Shivaji & directed by Shri B. N. Nakil. Jaswantsing (Master Shaikh) with Jahanara (Master Patel) gave almost a professional touch to their presence in the court of Aurangzeb (Master Billimoria). Act IV from The Merchant of Venice directed by Mr. Gilbert of the British Council revived the memories of an immortal play. Portia (Neville Divecha) and Shylock (Pradeep Bhoil) stood out in bold relief. Five different items in Acrobatics gave the spectators an idea of the "Body Beautiful" built up by gymnastics and physical training of the boys. The record of teaching stands high as seen by results in school leaving examinations. Spiritual side is not just mentioned but practised in actuality through joint prayers from Avesta, Gita, Koran and Bible — in some natural fusion of their basic teachings and practices.

Mr. Pavri, the first principal of the school was present and mention was made of his meritorious services and his foresight in introducing a variety of character-building extra-curricular activities.

The process is continued and enhanced by its present learned Principal Mr. Bejon Desai, the restless renovator imparting polish and newness to anything going out-dated or out-moded. Everything in Boys' Town is excellent. My one regret is that Parsi parents have not yet taken to this great institution in sufficient numbers as they should have. The ideal of education was visualised by the Founder, who spared no effort and money over it. He gave liberally and has also provided for future contingencies. Let Parsi parents get better

acquainted with this institution and its sympathetic Managing Trustee Mr. Noshir P. N. Mehta, his brothers Messrs Behram and Keki and other Trustees like Mr. R. C. Cooper and others will taken sympathetic view to help more Parsi students take advantage of an ideal institution the Founder conceived, constructed and contributed. If more shows like this will be performed in Bombay as Mr. Noshir insinuated, more Parsis will come to know of this ideal institution to avail themselves of it.

**ARE THE GATHAS PRE-VEDIC ? and THE AGE OF
ZARATHUSHTRA** Price Rs. 7.50

by **H. S. Spencer**

With an appreciative forward by Jatindra Mohan Chatterjee.
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૧૦૯ વરસનું વીશ્વાસુ ખાતું

(૨થાપી ૧૮૬૦)

રતનજી જેહાંગીર

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૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફાદર મુંબઈ-૧.

“ALAT” as understood in pure Zoroastrianism

(PART III)

by

FRAMRO ZE RUSTOMJEE (Colombo)

The following points may be considered by any student desiring to understand this controversial subject of “Alat.”

(1) Our religion was founded on the firm bed-rock of purity and righteousness. Man comes to this world from the Minoi into the Geti. He returns back to the mansions of the Most High, having garnered experiences of this world, on the foundations of purity and righteousness. **The concept of “original sin” never enters into Zoroastrianism.** Man is born in this world only through the operation of Divine Law and the decrees of Providence, but never haphazardly, and never of his own free-will or for his pleasure. The Law of Asha regulates life on this earth as it does in the Minoi. **Ahura Mazda is the Minoan Mino (the Head and Fountain of all Spiritual Beings and Principles that pervade the Universe).** Therefore Divine Decree definitely prevails not only in the entire spiritual realm, but also in and through each and every object in creation. In understanding our great Faith, which has always thrown its lustre on each and every religion and philosophy, we can readily understand the ideas of Dr. Chin-wala in regard to the part which our earthly “Alat” plays in relation to Divine dispensation. The “Alat” we use on

earth are symbols, whatever form they assume (as used in ceremonies on earth), and we are solely intended to purify man, in order to help him to understand the Divine in him. Unless, therefore, the first and foremost step is taken to purify one’s being, mere knowledge gleaned on different subjects pertaining to the Universe, can prove of little avail to any individual, however intelligent, to comprehend either the Decrees of the Law of Asha, the concept of Ahura Mazda, the Urvan, the Fravashi or the living of a life of sovereign lustre to attain unto “Ravan Bokhtagi”. No intellectual giant can fathom the mystery underlying these matters, and in the nett result they give up all hopes of trying to grasp the fundamentals of faith. We see this condition prevailing in almost every home of Zoroastrians.

Let it be known that the study of the constitution of man, his component elements, the nature of the death of the physical body, the progress of the Urvan to its ultimate stage of Haurvatat (perfection) and Ameretetat (immortality) do not ever lead us to accept that the consecration of any place of worship from an Atash-Behram to Dad-Gah ever demands of us all the requirements, so very meticulously

set forth by learned Dr. Chiniwala, as stated previously in this article (PartII) December 1969 issue.

(2) People of this world have to confine themselves mainly to the observance of the rules of purity, discoverable in the Holy Gathas and the entire Avesta, and which have always been observed from the time our Fire came to be consecrated and has become enthroned. Spiritual aid comes to all in appropriate measure, when any sanctimonious act comes to be done. Dissensions brought about under the philosophical concepts held by one or more persons, howsoever cogent the reasoning thereon may appear to be are disruptive and uncertain. The most salient views of the most gifted and profoundly learned Plato were set at nought by his very own pupil Aristotle. Hundreds of recent scientific concepts have today got swept off, in the light of modern research. Therefore our views, howsoever presented can never be the last word on any subject scientific, philosophic or religious.

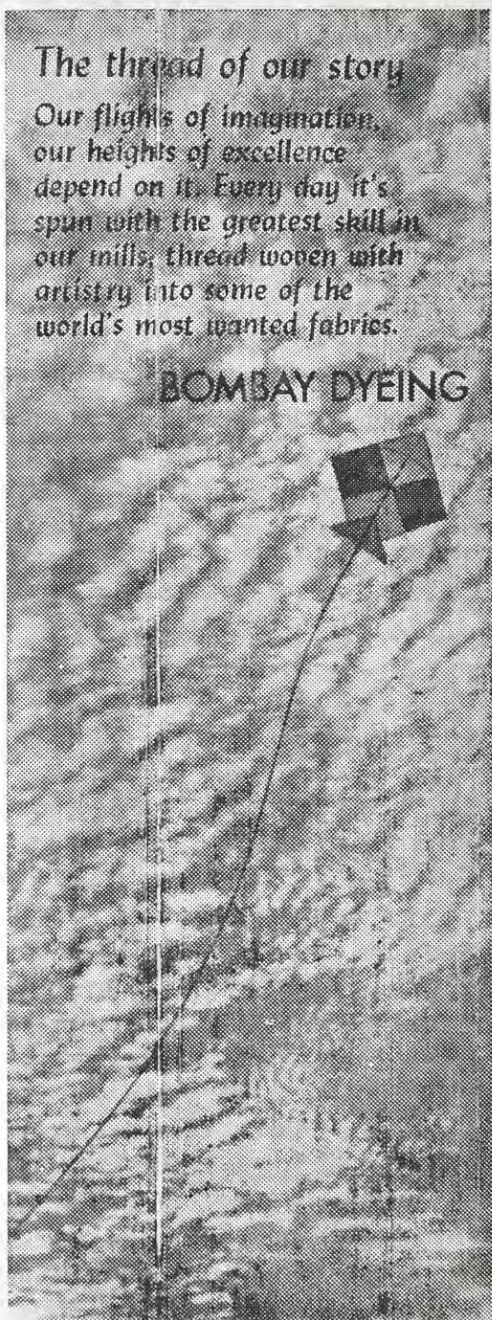
(3) If human beings can be more pure in thoughts, words and deeds and learn to abandon every form of impurity, then they can achieve any object they strive to attain to. Therein lies all the Divine aid, that perpetually descends on man. Within us is the "Safid Daev" generated by the satanic quality of the human mind. That urges us to remain disunited on every idea. Once that "Daev" is rooted out we come on to the Path, which our Prophet has set out in the Holy Gathas. We therefore have to carry **in the forefront of our mind the great law, that what may**

seem condemnatory from our present point of view, never does remain condemned for all times. According to our Gathic

The thread of our story

*Our flights of imagination,
our heights of excellence
depend on it. Every day it's
span with the greatest skill in
our mills, thread woven with
artistry into some of the
world's most wanted fabrics.*

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Philosophy, even the worst sinner can be taught to reform, and then he steps on again to the path of "Asha", from which he had deviated. Divine Powers are actively at work in the Universe for the uplift of our life.

(4) There is no Divine dispensation that prohibits any Athravan from taking Bareshnum under a Roz-Mah, reckoned under another Zoroastrian Calendar. But Athravans now live in the dread of losing their employment, should they decide to conform to the dictates of their conscience. We now see the glaring fact, that the sons of many Athravans decline to enter the sacerdotal order. They all eke out their livelihood in different other vocations. There is no dearth of vocation or calling, if one is willing to work out his own salvation. Our order of priests should decide to consider what is right and proper, so long as they do not contravene any religious injunction of our Holy Prophet.

(5) The Yazatas and the Amesha Spentas (which terms have created many misconceptions among Zoroastrians) continue to have their influence on the days and months of every year. **These are no definite and finite entities by any means, and their united aid is ever with us.** They are all invoked at all ceremonies, and therefore no religious ceremony done on earth, by a Bareshnumwala mobed, can be conceived of as worthless or spurious, or as one incapable of invoking the aid of any particular Yazata or Amesha Spenta, under whose name any particular Roz or Mah happens to be reckoned. **Why do I say so, with so much emphasis?**

It is because Ahura Mazda is "Avi-tanyo" or All-pervading, and there is no ceremony or any religious act done on earth to His Glory, in which His Divine, August and Gracious presence can be said to be wanting or absent. Such is the rationale of the Zoroastrian religion, which is not open for any earthly creature, however learned or Divinely gifted, to subvert....

Thus no mortal on earth has any power to denounce or warp the efficacy or power of any consecration ceremony, which is well-meant and done for the Glory of God. The most that any dissentient can resort to is to keep away from any such ceremony, but to none is given the authority to impede, hinder or frustrate any such ceremony. In taking our part or place in any religious ceremony we have to hold in mind that the most vital part of that ceremony is the essence of purity and sublimity, wherein exists the purity of the heart of the Athravan or religious official, who by virtue of his sacerdotal office is empowered to do the ceremony in question. **Bareshnum taken under any particular Roz-Mah can never have the slightest effect on the validity of any sacred duty done with the sanctity of heart and mind.**

There are the "Alat" to be observed in every Free-Masonic Lodge. They play the same vital part in all the ceremonies that take place in every such Lodge.

Shehenshahis, Kadmis and the Fasli festivals fall on completely different dates and periods of time. Jamshed-i-Navroz falls on the Fasli Hormaz Roz of the month Farvardin, and at the time of the

correct equinox. This day is attributed to Ahura Mazda. But the Navroz as observed by the Shehenshahis and the Kadimis continues to vary, every four years. This we have seen is due to the non-observance of the Kabiseh. **The Yazatas and Ameshas are all emanations and not the creations of Ahura Mazda. Now what essential point do we make out, when we reckon the days of any month. We find beyond any doubt that to whatever Yazata, Amesha or Mino any particular day is attributed, it is the Minoan Mino (Ahura Mazda) that presides over the activity of such day in any month, then human minds are needlessly confounded by bringing in a man made-theory that a particular day is only devoted to the particular Yazata, Amesha or Mino, and that the Izashne ceremony can be done only by a Yaodzathregar who has taken his obligation or Bareshnum, under only a particular calendar, and not by any other Athravan. It is solely due to the intransigence of our Shehenshahi Athravans, erroneously drilled into the unshakeable ideology, that having their Bareshnum under the Shehenshahi calendar, they have perforce to follow the erroneous date for Navroz. This has a deplorable effect on the observance of the exact days of the Farvardegan, which must fall not at any time of the year, but at the "Hamaspahmaedem", which should be the vernal equinox. The Athravans can clearly see that the Navroz falls on a wrong date and at a wrong time in the year. But they are tongue-tied, and bound by the orthodoxy that continues to prevail among them. Is there no alternative?**

The celebration of the Farvardegan has to be celebrated as a great religious event,

as it has a great religious significance. The Farvardin Yasht sets out all relevant details regarding the importance and significance of that annual festival meant for special observance by all. The Athravans are fully aware of this, but they are wholly powerless to express themselves, for such is the strangle-hold of blind unreasoning orthodoxy. I can only refer our diligent students to a careful examination of the wonderfully well-worked Gathas Society Publication No. 18, the exposition on the Farvardin Yasht by Mr. S. N. Kanga B.A. ...**Our Zoroastrian calendar is not based upon any spiritual calendar, whatsoever, nor it is that each month is to be considered dedicated to any particular Yazata or Amesha, only, but that all our prayers and offerings, on any day, are always made in the name and to the Glory of the Great Architect of the Universe. Once the bogey of specific Roj-Mah of Bareshnum taken by a mobed is removed, our minds will be free to think of "Alat" as the main subject. No distinction whatsoever requires to be made to prejudice our minds on the subject of the sanctification of "Alat". Every Fire-Temple has its own "Alat", which go through regular purificatory ceremony, before any ceremony proper commences. The Athravans engaged in the performance of these ceremonies are all Bareshnumwala Mobeds and are competent to discharge all duties devolving on them, whether it be the performance of Izashne or Bui ceremonies, or the consecration of any fire-temple in any part of the world.**

Though every one is entitled to express his own ideas on any matter in any form it must be conceded that the "Alat" are

discoverable in every church or temple or place of worship, in one form or another. These are the tools used in the performance of any specific kind of ceremony. In Free Masonry the "Alat" are referred to as mystical symbols, calling for careful study and understanding in relation to man's constitution, his life on earth and in the beyond. In all the different degrees of Freemasonry each "Alat" has a deeper significance to reveal. Crude as we are when we take birth, we are expected to purify and spiritualise our nature, to rise higher in the ladder of evolution. Our religion, its teachings, its philosophy, our "Alat" and all ceremonies performed on the basis of our "Alat" help our crude minds to become spiritualised. The very development of our intelligence is dependent on our understanding of the laws of nature. The deepening of that intelligence brings to us the aid to become more and more mature in understanding the very nature and structure of ourselves. It is in this way that we see the Power of God working when others cannot understand its working or purpose.

Every one is afforded the opportunities to evolve to higher stages of a spiritual life. Some avail themselves of the "Alat", others fight their battles over "Alat", creating dissensions, disaffection in Divine worship and adoration. Of what avail is chaos? The "Mills of God continue to grind". The Laws of God are eternally progressive. There is "One God, One Law, and one Divine event, to which the whole creation moves". In the light of that, every chaos has eventually to disappear, and light will shine eternal in the human breast. Our crude, rough, emo-

tional nature has to receive its refinement. Upon that refinement depends human character. The methods we employ in refining our crude nature are the very "Alat" over which so much disagreements are brought to bear. In all our "Alat" we can see and realise the amazing symbols, which explain the hidden side of things. Before us there stands the impenetrable veil of darkness, which only the goodness of our heart can tear asunder and see the light within. Every little object we see in the picture of our Holy Prophet, every flower, every fruit, the milk in the vessels, the pomegranate, the Havanim, Lala, Barsam, the Haoma Juice, the Zaothra, the fervent use of the sandal wood and incense are all our working tools and these will eternally serve as our "Alat", till life subsists in us. The whole Universe is overflowing with the immensity of the Powers of Ahura Mazda, Who remains eternally transcendental. We invoke these Powers Divine, for our own goodness and they enrich us. All "Alat" have a revelation to make in any church, temple or place of worship. **For want of understanding we treat the "Alat" as commonplace objects, but there stands a deep significance beneath them.** We possess on our person important objects which constitute the "Alat". Our **Sudreh** and **Kusti** are such objects. Our Athravans hold sacred the weapons we refer to as Nirang, the hair of the Varesya, Zaothra, the Rakhya (sacred ash). All these have their magnetic powers and their effect on every human heart is incalculable. The magnetic powers of the "Alat" fill the whole Universe of Ahura Mazda. All we have to be contented with, as human

beings, is to humbly accept that all our "Alat" help us to achieve progress in our evolution. Whereever sacred ceremonies are in progress all the heavenly hosts are respectfully invoked, and are always present, after and when the name of Ahura Mazda is pronounced and His Blessings are asked for. **We crave Blessings from all heavenly hosts. Nowhere in our religion is there any bar to any mobed of any denomination or sect from performing the ceremonies appertaining to our religion. All such bars are man-made and supremely dictatorial,** calculated mainly to rouse the emotions of those, who are not students of our faith, and who therefore become mere tools in the hands of a few, who seem to know our religion, and yet seek to break down the good that is sought to be achieved to the Glory of Ahura Mazda.

I would refer any student who cares to investigate impartially into the truth or falsity of anything pointed out in this article, to take the trouble to read the book on the ceremonies of Pav-Mahal compiled by Ed. Noshervan Unwala. It pointedly refers in the chapter devoted to the method of offering devotion to the doing of a Baj, on each particular day. It may be carefully noted that in the performance of the Baj of Ardibehest Roz, the Mobed repeats "Ardibehest Ameshaspand Beresad". Then there follows immediately after the name of Ahura Mazda recited in the words "Khshnumaine

Ahurahe Mazdao Raevato Khrenanghuhato Ameshanam Spentanam", the appropriate words affecting "Ardibehest" or "Asha Vahishta". These words are:— "Asha Vahishtahe, srashtahe, airyamno ishyehe surahe Mazdadhatahe saokyyao vanghahuyao vouru doithrayao Mazda datyao ashonyao aokhto namno yazatahe". This would establish that on the Ardibehest Roz it is not merely the Ardibehest Ameshas Spenta that is revered, but first and foremost we have to pay our reverence to Ahura Mazda, of Whom Ardibehest or Asha Vahishta is a manifestation. So that no one can have any authority to lay down, as an axiomatic rule, that any Roz of any Mah is not a day for the reverence of Ahura Mazda, or that it is solely dedicated to the Yazata or Ameshas named for that day. This fallacy, if it is left unprobed into, can certainly mislead and thereby provoke the emotions of any Zoroastrian. If therefore every day is first dedicated to Ahura Mazda, then a mobed can undertake Bareshnum for the consecration of any temple or any ceremony, under any Roz or any Mah. Each Roz of any Mah in any Calendar is emphatically dedicated first to Ahura Mazda, the Minoan Mino. We who seek to purify our nature, can look up to HIM for the sanctification of any ceremony or for the consecration of any temple, any where, any day by any mobed who has Barashnum of any category.

(concluded)

ખરી મીનોઘ વૃદ્ધી

લખનાર:—મરહુમ ફરિદખાન જમશેદજી વિભાદલાલ, બી. એ.

મીનોઘ વૃદ્ધી યાને Spiritual growth ની આગદમાં કોકના મનમાં ગેરસમજુતી છે. જ્યારે આપણે કોઈને કહેતા સમજાએ છીએ કે આ માણસ તો ઘણો આગળ વધેલો છે, આપણા વિચારો વાંચી લઈ શકે છે, ખંધ પરખીડીઆમાં લખેલું ઉકેલી લે છે, માથું નીચું ને પગ ઉપર રાખી કલાકો સુધી ટકી રહે છે, લાંબો વખત દમ ધુંટી રાખી શકે છે વગેરે, વગેરે બીન ઉપયોગી પ્રયોગો કરે છે. પણ આવા પ્રયોગોને મીનોઘ વૃદ્ધી સાથે ભેળી નાખવું યા આવા પ્રયોગો મીનોઘ વૃદ્ધી યા આત્મિક ઉન્નતીની પુરવારી આપે છે એવી માન્યતા ધરાવતી એ ખરેખર એક ભયંકર ભુલ છે. ચમત્કારી પ્રયોગો આકૃષ્ટ અને ગુપ્ત હુન્નરો (Occult acts) અને રૂઢાંતી શક્તિઓ (Psychic Powers) ના દર્શન કરવા અને કરાવવા એ ગુપ્ત હુન્નરો અને ચાલ્યાજીના પ્રદર્શનો છે અને ખરી મીનોઘ વૃદ્ધી તદ્દનજી જુદા છે. રોશનીઓ ઘણી પ્રકારની આવે છે. જાંખી મીનબતી અને ઝળકતો સૂર્ય એ બંને રોશનીના દ્રવ્યો છે અને તે એક બીજાથી જોડલાં જુદા પડેલા છે તેટલો જુદો પ્રયોગો અને આત્મ વૃદ્ધી વચ્ચે તફાવત છે. ગુહ્ય શક્તિઓ યાને સિદ્ધીઓ (Occult powers), અને મીનોઘ વૃદ્ધીને લેશભાર પણ સંબંધ નથી જો કે ખરી મીનોઘ વૃદ્ધી સાથે ઘણીએક અદ્ભુત રૂઢાંતી શક્તિઓ આપોઆપ પ્રાપ્ત થાય છે. પરંતુ જેમ વિષ્ટાનો ત્યાગ કરી તે તરફ આપણે જોતા પણ નથી, તેમ ખરી મીનોઘ વૃદ્ધીવાલો શખ્સ આવી શક્તિઓ તરફ જાંખીને જોવાની દરકાર પણ કરતો નથી, અને તેમાં જરાએ મોટાઇ માનતો નથી. ત્યારે ખરી મીનોઘ વૃદ્ધી શામાં સમાયલી છે કે ઘણાંજ સરળ અને સાદા શબ્દોમાં મુકયે તો “જુદીને માટે નહીં પણ ખોદાને માટે જીવવું,” આપણી અંદર હયવાન, માનસ અને જુદા એવા ત્રણ પ્રકારો યા તત્ત્વો છે, તેમાંના હયવાનનાં અને માનસાઇ તત્ત્વમાં નહીં જીવતાં, જુદાઇ તત્ત્વની અંદરજી જીવવું, કે જેનાં પરીણામે આપણે પોતે કુદરતની પેદાશની અંદર એક જુદી વ્યક્તી, એક

જુદો “હું” છપ્પે એવી જે બ્રાન્તી છે, એવા જે ફક્ત ભુલભરેલોજી નહીં પણ પાપી ખ્યાલ (the great heresy of separateness) છે તે સમુદ્ધગો નાશ થવા પામે, એજ ખરી મીનોઘ જીવંતી છે. સાદી સમજને માટે આપણે કહી શકયે કે આપણી અંદર હયવાન (brute અથવા beast) છે, આપણી અંદર માનવી (Man) છે, અને આપણી અંદર જુદા (God) છે. આપણુ જરથોશ્ટીઓમાં જાણીતી થયલી પેલી જાનવરનું શરીર, માનવીનું ડોકું, અને ઉદવાની પાંખો સાથની આકૃતિ આજ ખ્યાલ આપે છે. જાનવરનું શરીર આપણી અંદર વાસો કરી રહેલું હયવાન બતાવે છે, માનવીનું ડોકું તે અંદર રહેલું માણસ બતાવે છે, અને પાંખો તે આપણા અસલ ધાંમ તરફ ઉડાવી લઇ જનાર જુદાઇ અથવા ફરેશતાઇ તત્ત્વ બતાવે છે. આપણી જીવંતીને આપણે તપાસ્યે તો માલમ પડે છે કે જુદી જુદી વખતે આપણે આ ત્રણમાંનાં એક પ્રકારની અંદર જીવ્યે છીયે આપણા સ્વાર્થ તે ખાતર, આપણાં જુદા એકલપેટા “હું” નાં લાભ સાચવવાને ખાતર આપણી માનસીક વીચાર શક્તી, ઇચ્છા શક્તી વીગેરે વાપરી આપણા પોતાનાં લાભને માટેનાં, જુદીને માટેના ખ્યાલોમાં અને યોજનાઓમાં લીન રહીયે છીયે, ત્યારે આપણી અંદરનાં માનવીનાં તત્ત્વની અંદર જીવ્યે છીએ; અને કોઈક ભાગ્યશાળી પળોમાં જુદીને ભુલી જઈ, કોઈ દુખ્યાનાં દુખને માટે દયાથી આપણાં અંતકરણને ભરપુર કરી. પ્રાણી માત્રનાં ખ્યારથી આપણાં જીગરને સ્વચ્છ કરી તે દાદારનાં મીનોઘ આશીર્વાદો અને પ્રવાહો ખેંચતા તેની એખાદત અને ખંદગીમાં લીન થઈએ છીયે. ત્યારે આપણી અંદરનાં ખોદાઇ તત્ત્વમાં જીવ્યે છીયે. આપણાં પવીત્ર ધર્મમાં જીવંતીને ઘણીક વેળાએ એક ભલી લડાઈ તરીકે ઓળખાવેલી છે તેનું આજ કારણ છે. આપણી અંદરના આ ત્રણ તત્ત્વો વીરોધી યાને એક એકથી ઉલટા સુલટી છે, હયવાનની ખાસ્યત વીકારો વાસ્નાઓની તૃપ્તી

હ, માણસની ખાસ્યત જુદા “હુ” યાને અહંકારની ખીલવણી છે. ખોદાની ખાસ્યત એકયતા, ધ્યાર અને મોહબત છે અને તેઓની વચ્ચે એક યુદ્ધ ચાલે છે, અને જ્યારેથી એક સર્વોપરી થાય છે ત્યારે ખીજ બે દબાઈ જાય છે. હિન્દુ ભાઈઓનાં “મહાભારત” ની અંદર વળું વેલી કુરુક્ષેત્રની લડાઈ આ લલી લડાઈનો કંઈ ખ્યાલ આપે છે. પોતાની સામે સહ સમારી દુશમનો તરીકે હાલ ઉભેલા પોતાનાં પુરાણાં મીત્રો સગાંઓ અને સ્નેહીઓ વગેરે સામે શ્રી કૃષ્ણની રહેંચરી હેઠળ લડાઈ કરતો મહાન લડવધો અરજીત દરેક માનવીની અંદર ચાલુ લડાટી કુરુક્ષેત્રની લડાઈનો સારી રીતે ખ્યાલ આપે છે. આપણી અંદરના અહંકાર (I making faculty), પોતાને ખીજોથી એક જુદી વ્યક્તિ તરીકે મનાવનાર આપણો સ્વાર્થી “હુ” કે જે દરેક ખાખદની અંદર પોતાનોજ લાભ, પોતાનોજ સ્વાર્થી, પોતાનુંજ સુખ, પોતાનીજ મોટાઈ સાચવવા માંગે છે તે અહંકારને, તે જુદા “હુ” ને વશ કરી, તે પ્રકારમાં પણ જીંદગી નહીં ચુગતરી, પણ તે ખોદાઈ તત્વમાં જીવવું કે જે તત્વ માનવીમાં, પ્રાણી-માત્રમાં, ફલ પેદાયશમાં એક હોવાથી આપણને પરમાર્થી, ધ્યાર, અને સુખનાં એક મધ્યબીંદુ તરીકે બનાવે છે. અહંકાર મીનોઈ વૃદ્ધીનાં માર્ગની અંદર માનવીનો મોટામાં મોટો શત્રુ છે, કારણ તે ધણો ભુત્રાવો ખવાડનારો, ભ્રાંતિમાં નાંખનારો (Subtle, insidious) છે; ધણીક વેલાએ તે મીત્રનાં આકારમાં આવે છે અને તેથી એક traitor within the camp તરીકે ધણો ધાસ્તીભર્યો છે, ગ્રીક લોકોના દરવાઈ દેવતા પ્રોટીઅસ (Proteus) ની માફક જુદા જુદા આકારો તે ધારણ કરે છે અને એક આકારમાં તેને મારવામાં આવે છે તો ખીજાજ આકારમાં તે જાહેર થાય છે. આપણને પોતાને માટેનાં સ્વાર્થી દુન્યવી સુખને માટે ઇચ્છા કરાવનાર આજ શત્રુ છે, ખેહેશતનાં સુખને માટે ઇચ્છા કરાવનાર આજ છે, મીનોઈ ઉચાઈઓએ ચઢવાની ઇચ્છા કરાવનાર આજ છે, અને પોતાનેજ માટે મોક્ષની ઇચ્છા કરાવનાર પણ આજ છે, સધળી બીંદુનું મુળ તે આ અહંકાર છે. અહંકાર તે કાંઈ ખાલી અલીમાન નથી, પણ આપણે જાતે ફલ પેદાયશ સાથે એક હોવા છતાં આપણને પેદાયશથી એક જુદા “હુ” તરીકે, એક જુદી વ્યક્તિ તરીકે મનાવનારી “I-making faculty” છે. સુંદર શબ્દોમાં એક લેખક લખે છે કે :

“We should welcome everything in our daily lives that chips a bit off the personality, and should be grateful to all the unpleasant persons,” who tread on our toes and jar our sensibilities and ruffle our self love; they are our best friends, our most useful helpers, and should never be regarded with anything but gratitude for the services they render in bruising our most dangerous enemy, our personality.”

ઉપલા સુંદર શબ્દોમાં દુન્યવી તબક્કે કંઈ વીચીત્ર ખ્યાલ આપે છે. હાલની જીંદગીમાં આપણે શું જોઈએ છીએ કે કેટલી વાર આવા ગુસ્સાભર્યા શબ્દો સમજીએ છીએ “અરે, પેલાએ બધાંનાં હેખતાં મારે આવું” અપમાન કર્યું, મને અપશબ્દો બોલ્યો, મને બહુ ખરાબ લગાડ્યું, મારી લાગણી દુખાઈ, હુંથી ખરો કે વખત આવે જોઈ લઈશ.” કેટલાક એવા જગડાઓ કેટ દરબારે પણ જતા જોઈએ છીએ. જ્યારે આવા આપણા દેખાતા દુશમનોને તો આપણા જની મીત્રો તરીકે લેખવા ઉપર ટાંકેલા શબ્દો શીખાડે છે, તેઓના ઉપકાર માનવાને શીખાડે છે, કારણ તેઓ આપણાં ખરા દુશમન, આપણી personality ના દુશમનો છે, અને આપણા દુશમનો તો આપણાં દોસ્તોજ લેખાવા જોઈએ.

મીનોઈ વૃદ્ધિના માર્ગની ઉપર ચાલનારને માટે ત્યારે તેનો મોટામાં મોટો શત્રુ તે આ અહંકાર છે. આ દર્શત્યનો તેના અનેક સ્વરૂપોમાં નાશ કરવો એ મીનોઈ વૃદ્ધિના ઉમેદવારનું મહાભારત છે.

ઇચ્છાઓને વશ માનવીના અંતકરણમાં જેટલું ફળદરૂપ આ મુળ જીવે છે તેટલુંજ એક મીનોઈ માર્ગના જીજ્ઞાસુના અંતકરણમાં પણ જીવે છે.” અને આગલ વધીને કહેવામાં આવે છે કે પોતાને માટે મોક્ષ મેલવવાની, પોતેજ મીનોઈ ઉચાઈઓએ પુગીને, ઉંચે હાલતોએ પોંદાયવાની મજબુત ઇચ્છા ધરાવનાર એક માનવી પણ આજ શત્રુને વશ થાય છે, કારણ તેણે દેખ તી રીતે દુન્યવી ઇચ્છાઓને મારેલી તે સમજે છે, છતાં ખરી રીતે તો પોતાની ઇચ્છાઓને એક વધુ બોહલાં કુદાલાંમાં યા વીસ્તારમાં લઇ જાય છે, અને આજ “હુ” નો દર્શત્ય કંઈ અંજણાં સ્વરૂપમાં તેની સામે ડોળા ધુરકે છે. આવા એક મીનોઈ માર્ગ ઉપર ચાલનાર તરીકે માનનારને આપણે આજ સવાલ પુછીશું. “તું શું ખોદાઈ માર્ગની આરજી તે માર્ગને ખાતરજ રાખે છે, કે તારે પોતાને માટે કાંઈ મોટી ઉંચે હાલતો પું

જુઓ છે કે જે તું ચઢવા માગે છે ? કે કાંઈ મોટું ભવીષ્ય તું જુએ છે જે તું તારે પોતાને માટે મેલવવા માગે છે ?”
The spiritual way is to be sought for its own sake, not for your feet that shall tread it.

ખરી મીનાઈ વૃદ્ધિ માં ત્યારે આવેા ઉંચ ખ્યાલ સમાયલો છે. જુદીમાં નહીં પણ જુદામાં જીવવું એ તેવું રહસ્ય છે, અને તેને માટે અંદગી અને એઆદતના બળ વડે આપણા અંતકરણના દરવાજા ખુલ્લા કરી વધુ અને વધુ વખત, વધુ અને વધુ પ્રમાણમાં દાદાર અહુર-મઝદની જાંદગીના દરયાવના જે અમૃત નીર્મળ પાણી ચોમેર ફેલાયલાં છે તે આપણી અંદર ખેંચવાનું અવશ્ય છે. આજ ક્રીયા વડે આપણી અંદરના જુદાની અંદર જીવી તે તત્વને શક્તી આપી, આપણી અંદરના માણસ અને હયવાનને આપોઆપ નખળા બનાવ્યે છીયે, અને આપણી અંદરના “અહંકાર” જેને આપણા મોટા દુશમન તરીકે ઓળખાવામાં આવ્યો છે તેનો નાશ કર્યે છીયે, અને ખરી એઆદત પછીની આવા spiritual bath પછીની સુખવાસી મધુર શાંતી તે આ ક્રીયાની ગવાહી પુરી પાડે છે; અને તેથીજ મીનાઈ વૃદ્ધિની ક્રીયાને એક મધુર, ધીમી, અને ભેદી ક્રીયા કહેવામાં આવે છે. “The process of spiritual growth is not the hackneyed detestable article known to dabblers in psuedo-occultism, it is a thing mysterious and sweet. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal. But it must be the eternal that draws forth your strength and beauty, not desire for growth. For in the one you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature ” યાને કે મીનાઈ વૃદ્ધીની ક્રીયા તે ખોટી રૂઢાંતી વીદ્યાની અંદર ફાંફાં મારનારાઓ માને છે તેવી કાંઈ નાલાયક આપ લેતા સોદાની બજાર, વસ્તુ નથી; તે એક ભેદી અને મધુર ચીજ છે. એક ફુલ જેમ ખીલે છે, અંબાણપણે પણ બામદાદની વાતાવરણને માટે પોતાનું અંતકરણ ખુલ્લું કરવાની ઉંડી ડોશથી, તે માફક તું ખીલ, અને પરવરદેગારનાં તાઝગી આપનારાં પ્રવાહો માટે તારા આત્માને ખુલ્લો કરવા તું આરજુથી પ્રયાસ કર પણ તારા આત્માની શક્તી અને ખુબસુરતી, તે દાદારના પ્રવાહોથી આપોઆપ ખુલ્લી અને ખીલવી નેમ્મએ, અને

નહીં કે પોતાની અંગત વૃદ્ધીની સ્વાર્થી ઇચ્છાથી; કારણ પહેલી રીતે અશોઈ અને સુંદરતાની બલીહારીમાં તું ખીલશે, અને બીજી રીતે પોતે મોટા થવાની બળવાન ઇચ્છાથી તું સખત થશે.”

ઉંચમાં ઉંચ મીનાઈ વૃદ્ધીનો એક મહાભારત આદર્ષ ને એક નાદર નમુના ધરાવનાં મહાન રીશી આપણાં પાક પયગમ્બર સાહેબ અશો જરથુશ્ત્રમાં આપણે જોઈયે છીયે. તેઓ ફક્ત જુદાની અંદર જીવતા હતા, અને તેથીજ તેઓએ કહ્યું છે કે “મારા મનમાં અહુરમઝદની ખુશાલી છે.” જગતનાં કલ્યાણકારક પ્રવાહોનું તેઓ સદા એક મધ્ય-ખીંદુ હતા, કુદરતની અંદર કાર્ય કરતી એક પરોપકારી શક્તી (a beneficent force in nature) હતા. ફુલ પેદાયશ સાથની એકયતા તેઓ માટે એક અનુભવ સીધ્ધ બીનાં હતી. જુદાઈનો ભાસ તેઓમાં નાચુદ થયો હતો. જેટલો એક પરહેઝગાર માણસ તેઓને પ્રીય હતો તેટલોજ એક પાપી માણસ પણ હતો; નાં, એક રીતે જોતાં તે વધુ વહાલો હતો, કારણ તેઓની દયા અને પ્યારની તે પાપીને વધારે જરૂર હતી દુન્યાનું દુખ, પાપ અને શરમ તે ગોચા તેઓના પોતાનાં દુખ, પાપ અને શરમ સમાન તેઓ લેખતા હતા; શેખ સાંદીનાં શબ્દો તેઓ માટે એક અનુભવ સીધ્ધ સચ્ચદ રજુ કરતા હતા, કે “માનસ જત એકજ શરીરનાં જુદા જુદા અંગો છે” અને એક દુખી હોય તો આખું શરીર દુખી હોય છે અને બીજા અંગો પણ દુખી હોય છે, તેઓ માટે આ શબ્દો બોલેબોલ ખરા છે કે “Not only can he do good, but he cannot but do good.” જેમ એક સુર્ય રોશની ફેલાવા સીવાય બીજું કંઈ કરી શકે નહીં, જેમ એક ખીલતો ગોલાય સુગંધ ફેલાવા સીવાય બીજું કંઈ કરી શકે નહીં, તેમ તેઓ સાહેબની હશ્તી દર પળે જગતનું કલ્યાણજ કરતી હતી, અને ઉંચાંમાં ઉંચી કીસમનું કલ્યાણ કરતી હતી, અને તેથીજ યજ્ઞશનેનાં હા ૨૮ માં કહ્યું છે કે : “યાનીમ મનો, યાનીમ વચો, યાનીમ બ્યઓથનેમ, અષઓનો જરથુશ્ત્રહે” યાને કે તેઓનો દરેક વીચાર, દરેક વચન, અને દરેક કાર્ય જગતનું કલ્યાણ કરનારાં હતાં, અને તે સંધર્ભાનું મુળ કારણ આજ કે તેઓએ પોતે એક જુદી વ્યક્તી તોવાની બ્રાન્તીને દુર કરી હતી અને ખોદાતાલાની અંદરજ જીવતા હતા; તેઓનાં અંતકરણનો ચાલુ પોકાર “તું તું તું” હતો. જ્યારે આપણાં અંતકરણનો પોકાર “હું હું હું” છે.

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The Iran League Pages

HOW WAS THE LEAGUE ESTABLISHED ?

It was in the year 1922 that some zealous Parsis thought of starting the IRAN LEAGUE with the idea of promoting contact between the Parsis of India and the people of Iran. Sir Hormusji C. Adenwalla, Kt., M.V.O., O.B.E. was elected the first President and Mr. G. K. Nariman, Mr. J. J. Vimadalal, M.A., L.L.B., Mr. D. J. Irani, B.A., L.L.B., & F. K. Dadachanji, B.A., L.L.B., Solicitors were elected the Vice Presidents. Mr. Kaikhushru A. Fitter was appointed the Secretary for League, a post which he held for many years till his death in the year 1964. He visited Iran several times to promote the activities of the League. Mr. Phiroze S. Guzder was the Hon. Treasurer in which post he continued for a number of years. Mr. K. A. Fitter visited several cities in India, gave lectures on Iran and enrolled members for the League. Some years later a journal was started to create interest amongst the members of the League. Due to the present day high cost of printing and production in Bombay, the journal is discontinued and arrangement is made for publishing Iran League news every quarter with the cordial association of "PARSIANA".

The IRAN LEAGUE of Bombay has for its main object the bringing together of the ancient country of IRAN and the Parsi Inhabitants of India in their cultural and social life. The League has during its existence for over 45 years taken various steps to carry out this object. With the

above object it was publishing a quarterly to establish a contact between the Parsis & Iran. As the rising cost of such a publication was found prohibitory in the last few years, with a view to keep the members informed about the activities of the League an arrangement is now made with "PARSIANA" to publish Iran League news every quarter in the pages of the magazine and post these issues to all the members of the League in India.

The Iran League is thankful to the promoters of "PARSIANA" for their collaboration and will utilise the space so allotted to the benefit of the readers of the "PARSIANA" and members of the IRAN LEAGUE. This arrangement will be to the mutual benefit of all concerned.

IRAN AND THE PARSIS.

The Parsis in India have, from the time their forefathers emigrated into India, been considering themselves to be full citizens of India. They have made this country their own, and always worked for the benefit and good of all the citizens of India. But throughout all the centuries of life in India they have always felt a keen inner urge to visit their ancient home land and see the land of their forefathers and of the holy prophet ZARATHUSTRA. Parsis like all other communities in India are now actively seeking their bread earning jobs in other countries like Canada, U.S.A., U.K. & Germany. Re-

cently His Imperial Majesty Shahinsha of Iran, Aryamehr, issued an invitation to Parsis to return to the land of their forefathers, and work, share and promote its welfare. Good employment outlets are open to engineers of all types, stenotypists, chartered accountants and other highly educated Parsis. Young Parsis in India should respond to the invitation and help themselves and their ancient motherland where they have outlets and where they can be absorbed as the Aborigenes, the original native inhabitants of the historical past.

The Parsees must forget the old times and visualise Iran in the light of its modern life, liberty, industrial development and broad outlook of socio-economic reconstruction. This is the time when many can fit in and get absorbed in a huge plan. Iran means business. It is out to throw-out all undesirables and anti-social elements who dare block the unfoldment of a glorious destiny. Its politics is well

contained in the hands of a liberal ruler, whom good fortune has bestowed on the land. Its native intelligence is blossoming forth after ages of hibernation under old erring or despotic monarchs. The country owes to the enlightened Pahlavi Monarchy the sum and substance and the secret of its "Government as a contrivance of human wisdom to provide for human wants", by barring all pernicious influences on mind and conscience of man. As a proof of its earnestness ten men perniciously demoralizing youth by sale of narcotics are shot dead by a firing squad and eight more are awaiting this fate. Iran means business. Iran means to be clean. Iran means to open its heart to all men good and suitable. If you, Parsi youths, conform to this class you will be received with open arms. For Parsis wanting to work in Iran many restrictions operating on foreigners are waived and work-pass can be obtained within a few days or even hours. Pay scale is high and prospects are bright.

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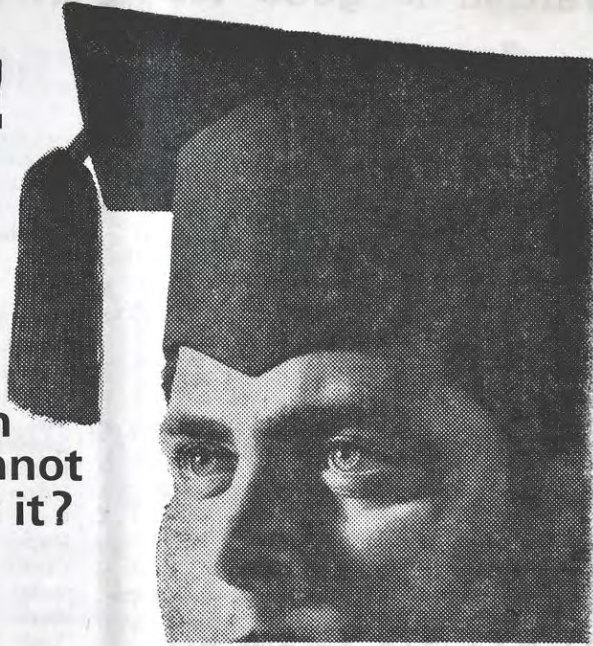
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