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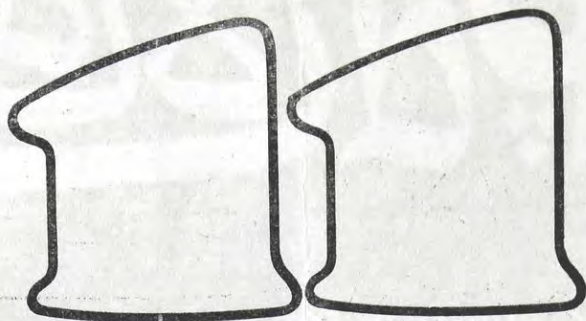
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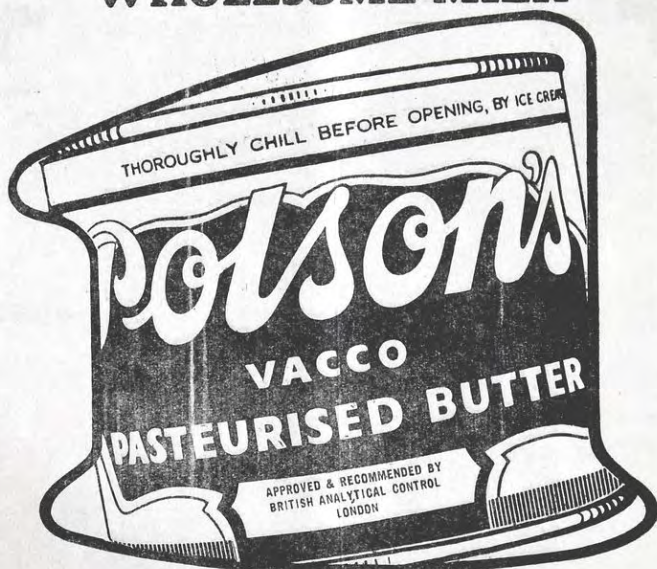
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Contents :

	Page
EDITORIAL	3
Welcome Back	5
My Research Tour to Iran and other Countries Regarding the History of Zoroastrianism After the Downfall of the Sassanian Empire by — Rashid Shahmardan Irani	6
Aryan Invasion and the Arrival of the Ancient Iranians by— Dhun Fram Billimoria	17
Gatha: the Songs that Zarathushtra Sang —by Mahyar Byramji Patel	21
Anti-Body	33
શાન પ્રસારક મંડળ	34
Review —by Ervad Ratanshah Rustomji Motafram M.A. ...	37
A Seeker's Manual:	40

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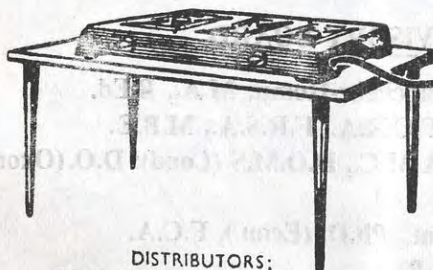
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EDITORIAL

The business of an editorial is to lead and focus the attention of the readers to what the Editor thinks significant for attention. All the articles in this issue are self-explanatory. I have therefore little need to play my fancy around them. I think it is just one veteran — author and scholar, scholar and social worker, social worker and research scholar who claims the attention of the Community. It is on him I concentrate :

RASHID SHAHMARDAN IRANI was born in Bombay on 5th of April 1905. After studying in Bombay he went to Iran for higher studies in Persian.

He founded the society of young Zoroastrians namely Sazmañe Jawanane Zartoshti in Bombay, over twenty years ago, to entice capricious (especially) Irani Zartoshti youths from drifting to other faiths. He was and is an active social worker amongst Iranians. He was intimately in contact with the late Mr. Dinshah J. Irani, Solicitor, the President of the Iranian Zoroastrian Anjuman and helped him in his literary Persian works.

He prepared a comprehensive catalogue of books and manuscripts written in Persian, Arabic, Turkish and Urdu, in the K. R. Cama Oriental Institute, Bombay of which he is a life member.

He has contributed a number of very valuable articles pertaining to Zoroastrian history and culture in well-known journals of Iran.

He has written and published, in Persian, over a dozen works regarding the religion and history of the Parsis. Of special importance is his work "**Farzanegane Zartoshti**" (**Zoroastrian Worthies**). Translations in Gujarati of select extracts of this work were made and published by Mr. Jehanbakhsh Daruwalla in a series of articles in local Parsi Papers. His latest work is "**Parasteshgahe Zartoshtiyan**" (**Places of Worship of the Zoroastrians**). It contains an account of Zoroastrian places of worship from remotest times upto the present times throughout the world. **Many hitherto unknown facts of history are revealed in this book.**

Mr. Rashid is preparing an exhaustive work in Persian on the history of the Parsis after the downfall of the Sassanian Empire. It will be a monumental and authoritative compilation. He has arranged to have it translated into English. Foreign writers and scholars are eagerly awaiting the publication of this version.

He travelled to Iran, Iraq, Afghanistan and England specially with a view to search and examine certain very important manuscripts in Persian written by our elders during the Moghal period. He has gathered some valuable material from his recent research tour, though he has not been fortunate to locate the original precious manuscripts. We get an idea of his labours in this regard from a lecture recently delivered by him at the K. R. Cama Oriental Institute, the gist of which is published herein.

Rashid Shahmardan carries much weight in all social matters of the Irani Anjuman and his opinion is recognised and respected. He represented the Irani Anjuman of India in the important case of Banoo vs. Jamshid Irani.

Banoo, Irani Zartoshti woman had married a Parsi Irani of Bombay in Iran. She disclaimed the jurisdiction of the Bombay High Court in her divorce case. Rashid's opinion as an expert witness was upheld by the court that Irani Zoroastrians of Iran are amongst Parsi Zoroastrians of India and the contending woman therefore comes under the jurisdiction of the Bombay High Court. If the Anjuman had lost this case all the Irani Zoroastrians would have lost all rights and privileges enjoyed by them along with the Parsis of this country. Rashid is an active member of the **Servants of God Society doing** self-less work.

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with

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My Research Tour to Iran and Other Countries Regarding the History of Zoroastrianism After the Downfall of the Sassanian Empire

by

RASHID SHAHMARDAN IRANI

For a long time I had felt that there was a great need for the compilation of the history of the Parsis after the downfall of the Sassanian Empire. In my studies and researches I had found that in fact there was no forcible conversion of the Zoroastrians for about five centuries after the downfall. With a view to compile a true history of the post Sassanian period, I thought I should visit and do research in Iran and other regions which were under the jurisdiction of the Sassanians. After some of my efforts proved unfruitful, I approached the K. R. Cama Oriental Institute and met its President Professor Phiroze Shroff who sympathised with my project and helped in securing some donations from Cama Institute, and helped sponsoring the research in India by individuals and institutions mentioned above.

Sponsors in Iran are also mentioned. To them all I feel deeply grateful.

But I should particularly mention here the name of Dr. Shujauddin Shafa, the Deputy Court Minister of H. I. M. Shahinshah Aryamehr and director of Iranology who gave me a letter of introduction to the Iranian authorities to give me all possible help asked for. It was because of this letter that I was allowed to travel in the border areas that were forbidden to foreigners. To Dr. Shafa and his assistant Mr. Yaktaee, my special thanks are due.

Much has been published in English, Gujarati and other languages, by Parsi and non-Parsi scholars about the religion, culture and history of Ancient Iran. But, practically nothing has yet been published regarding the history of Zoroastrianism after the downfall of the Sassanian Empire. The belief common amongst the Parsis and non-Parsis is that the Zoroastrians were converted by the conquerors by force to Islam, and there was terrible persecution of Zoroastrians after the downfall. But this belief is not based on actual facts as found by me during the long period of my research.

For full five centuries after the downfall, Zoroastrians were ruling in Tabaristan. In Khorasan, in Seistan, in Azarbaijan and in modern Afghanistan the Zoroastrians were fighting against the invaders for three centuries after the downfall. These are historical facts based on Muslim writers. In Kazerun in Southern Iran ruled, four centuries after the downfall, a **Zoroastrian Governor by name Khurshid.** About that time Zoroastrians were quite powerful in Fars, Shiraz and Kazerun and they were living in freedom. They had four great religious centres viz. (1) **Sarakhs** in North Eastern Iran (2) **Sirjan** in South East (3) **Shiraz** (4) **Rae** in Central Iran. Zoroastrian priests had great power as can be witnessed from the Pahlavi Epistles of Manushchihar who lived 250 Yezdgirdi at Shiraz. Whenever he moved about, armed soldiers accompanied him as his escort. The Zoroastrian population in the provinces of Fars and Shiraz was large. **They had many fire temples and special avenues of their own in Shiraz.**

In the year 977 A.D. one Azaduddowlah Dailami the King of Fars, Southern Iran, had gone to Baghdad. At this time a war broke out between the Zoroastrians and Muslims of Shiraz. Azaduddowlah sent a great force of soldiers to quell the fighting.

Al Majusi who died in 1016 A.D. was a great well-known physician in Shiraz who was attached to the court of the

said king. He was a Zoroastrian. His full name was Ali son of Abbas surnamed Al Majusi. The very word 'Al Majusi' shows he was a Zoroastrian. Historians confirm this fact. Just as the Parsis, after their advent to India, adopted many Hindu names similarly the Iranians who were banished in Sassanian times to Arabia as also the Zoroastrian army and business men living in Yemen, Jeddah, Bahrein etc. adopted Arab names. In the same way, the Zoroastrians of Iran in the early centuries of the downfall, adopted Muslim names. Avicenna the famous scientist and physician derived great help from the writings of Al Majusi. Al Majusi was mainly instrumental in founding the college of physicians in Shiraz by Azaduddowlah.

In 1044 A.D. Abukalanjar Alebuya the king of Shiraz razed Istakhr to the ground. Anahita fire temple connected with the founder of the Sassanian family was situated there. Inhabitants of that place were mostly Zoroastrians who were shifted by him to Shiraz. They were not forcibly converted or put to death in the alternative.

In those times the Zoroastrians throughout Iran were fairly powerful and lived with freedom and respect.

In view of the facts stated above and which I will supplement later on, the theory of persecution and consequent emigration of Zoroastrian population from Iran to India does not seem plausible.

At the time of the downfall of the Sasanian Empire the number of Zoroastrians living in Iran was millions. Even Parsi Scholars state on the basis of Kissehi Sanjan that the Zoroastrian immigrants from Iran came to India via Hormuz Island and Persian gulf in a few boats and their number was insignificant. After thirteen hundred years the population of the Parsis in India is not more than one hundred thousand. So from statistical calculation, the number of the Zoroastrian immigrants, thirteen centuries ago might be at the most two thousand. This very number by common sense tells us that there was no mass persecution then.

The real persecution by the invaders was not of the Zoroastrians and their religion but it pertained to the annihilation of the Pahlavi language and the literature and culture of Iran so as to make the people Arabicised and make them speak the Arabic language. In this method they succeeded in Egypt, Syria, Palestine, Africa. In Tazikistan even now the people speak Persian. In Samarkand, in Northern Iran and other places, the tongue of learned Zoroastrians and non-Zoroastrians and even Muslims who spoke Pahlavi was cut off by the authorities so as to ruin ancient Iranian language and literature. **These attempts were made by the followers of Mani and Mazdak and then by the Zandiks who apparently were Muslims but were really Manichaeans at heart. It were these Manichaeans and Mazdakites who often inserted in Pahlavi Zoroastrian manuscripts their own un-Zoroastrian views with a view to defame the religion.** This argument of mine has been substantiated by no less a scholar

than the late Ervad Bomanji Dhabhar who in his edition of the Pahlavi Revayet accompanying the Dadistani Dinik has mentioned this in the preface "attempt by enemies of Zoroastrians to foist un-Zoroastrian principles in Zoroastrian writings."

These Manichaeans, Mazdakites and Zandiks whom the great Mubadan Mubad Kartir has chastised in his Pahlavi inscriptions adopted all possible vicious methods to exterminate the Zoroastrian Ancient Iranian literature. They even instigated the rulers to burn Zoroastrian books.

Abdulla Bin Taher of Khorasan whose grand-father was a Zoroastrian succeeded his father as ruler of Khorasan on behalf of the Khalif of Baghdad in the ninth century. A Manichaean approached him once, requesting him to give permission for translating a Pahlavi book into Arabic. **Abdulla asked him with surprise "Are there still Iranian books in existence"?** Then he ordered that every Zoroastrian under his jurisdiction should bring to him all his religious and other Iranian books **weighing one maund in aggregate.** He also ordered that those who did not bring one maund weight books would be beheaded. The books thus collected were burnt and those who did not bring were killed. **He never ordered for their conversion.** This was one of the ways of the Manichaeans and other enemies of Zoroastrianism to instigate the authorities for the destruction of our ancient literature.

Mani the founder of Manichaeism was so much inimical to Zoroastrianism that he never spoke the Pahlavi language throughout his life. After his assassination during the time of King Behram all his

followers were banished to Arabia. Thus they were great enemies of Iran and after the fall of the Empire they got chance to take revenge on Zoroastrians.

The most noted instance of this systematic destruction of ancient Iranian literature is that of Khalif Mamum who lived in the 9th century. His mother was an Iranian convert and he came to power with the help of the Iranians of Khorasan. He did not rule in the beginning from Bagdad, but from Khorasan. Once during the festival of Idi Ramzan in 814 A.D. in Merv in North Khorasan, scholars and poets were eulogizing the Khalif in Arabic. Mamum asked whether there was no one in the audience who could speak in Persian. A young Muslim named Abbas stood up, saying some verses extempore in Persian in Praise of the Khalif. The whole audience was surprised and delighted. They thought the young man would be handsomely rewarded by the Khalif. But what did Mamum do? He called the executioner, and at the order of Mamum, the head of the young man was struck off in the presence of all those assembled. This was done with a view to strike terror amongst those who ventured to speak publicly in Pahlavi or Persian. **The Pahlavi language was proscribed.** Manushchihar, the high priest of Iran, refers in his book Dadistani Dinik to this sort of persecution.

Qatibat Ibn Muslim during 721-23 A.D. according to Albiruni, **killed all the learned and cultured people of the region after the conquest of Kharazm, and burnt all their religious, scientific and historical books etc,** that the people may forget their

old language and chronology. Further in support of my preceeding statements, the Iranian geographer Istakhri who lived in the 16th century, in his book 'Masalek Va Mamalek' speaks of a large number of Zoroastrian population in the province of Fars and in Deh Gabran situated between Kum and Kashan. He says there were no Muslims in Deh Gabran. He also speaks of large number of Zoroastrians living in Sardsir, a mountainous area of the province of Kerman, and in Samarkand. I have reliable information at hand that 60 years ago many Zoroastrian families were living in Ardastan between Kashan and Naeen, and secretly following their ancient religion and performing the ceremonies.

Existence of many Zoroastrian families in the villages of Kashan about the same period substantiate the statement of Istakhri. The Zoroastrians of these villages, during the Safavid and Kajar periods experienced many unbearable hardships. 250 years ago Zoroastrians were living in the districts of Buwanat and Zargan in the Province of Fars and in the village Ken attached now to Tehran. With certainty we may assert that, though there is no evidence on hand, Zoroastrians must have lived during the same period under tyranny and oppression in other regions too. According to the family tree of a Zoroastrian family in Taft inscribed on a copper vessel, some Zoroastrians emigrated about 300 years ago from Buwanat to Yezd. The people of the town Zargan near Persepolis on the way to Shiraz were Zoroastrians 250 years ago. The 12th ancestor of Mr. Mahmud-e-Zeyae who is of Zargan and is at present living in Shiraz was

by name Kayed Rostam. He was the head of the town and surroundings. His son embraced Islam and became Quaid Ibrahim Shah. As he had power he converted the fire temple into a school. The ancestors of Mr. Mahmud Zeyae were all learned people who had kept records of their family history. Originally they were of Seistan. Most probably by the order of Shah Abbas the great, they shifted to Isfahan.

According to Revayat large number of Zoroastrians from other parts of Iran were shifted to Isfahan and Kazvin by the order of Shah Abbas.

Kaed Rustom the 12th ancestor of Mr. Ziyaee emigrated from Isfahan to Zargan to live near the Quabe Zartosht and Persepolis.

Another family of Zargan who were Zoroastrians, is the Waghefy family, who 250 years ago were Zoroastrians.

According to Sayed Ali son of Sayad Mohamed Hussaini of Zahedan, during the beginning of the Safavi period the Zoroastrians living in Kuhe Taftan in Baluchistan were independent. One of his ancestors during the end of the Safavid period was deputed to conquer the region. After conquest he made many Zoroastrians converted to Islam.

40 years ago, the people of Tamindan situated between Khash and Taftan were all Zoroastrians. The orthodox Baluch, according to one Majid, under the leadership of his father converted all the Zoroastrians of Tamindan by making them naked and beating them with a thorn named Khar Goolak. These people are now known as Khar Goolaki.

Such was also the case with the people of Kooshe in the same area who were all Zoroastrians and were converted. A very old cypress tree near the village has still some signs of the ceremonies which they were performing there.

According to Mr. Mamum Paikari, member of Norik Kurdish tribe living in Khane in Western Azarbaijan, all the Kurdish people of Khane and Sardasht and the surrounding area were Zoroastrians upto 100 to 200 years ago. Now they are Muslims of Shafae caste. The Muslim Kurdish tribe even now take oath by fire and light and seldom by Quoran and Allah.

In Kuridistan area, in a region known as Ooraman Takht, is a shrine of Pir Shahariyar who was a Zoroastrian saint about 900 to 1000 years ago. All the people of the region speak a lot about his miracles. Every year on the 45th day of the Navroz which is his anniversary day as well as our Mediozarm Gahambar, the Kurdish people in the area sacrifice 50 to 60 sheep on the occasion.

Pir Shahariar has edited a book in the Kurdish language which is known as Marefate Pir Shahariyar. The only MSS of it, is with the guardians of his shrine, and they respect it so much that they do not show it to others. ...

The head Moulvi of this tribe whom I met in Sanandaj once had gone there to see the book. After his coaxing for five days, the guardians brought out the book but did not place it in his hands. They themselves turned the pages so that he may read. He told me that it is a philosophical book with aphorisms.

I myself went to the place with great difficulty to see the book, but when I reached it, the people had left for other cooler place. I hope I may see and photograph the book one day.

The religion of Islam was introduced only about five hundred years ago by one Mr. Goshayesh in this region of Ooraman Takht. He brought the Quoran and introduced it to the people. The people became angry on him and called him a blind man. He is termed so even in history.

Accordingly I think the people of this region might have embraced Islam 200 to 250 years ago. Even now, though the people of the region are Muslims, they pay more respect to Pir Shahariar's Book than to the Quoran.

All the population of Bovair Ahmed and Memassani in the west of the province of Fars were Zoroastrians 500 years ago. When they had been converted to Islam I could not find out. Even the people there being a tribal race and always warring with each other have no records with them.

There is a village named Atashgah, 40 Kilometers to Ardabil. Most probably about three centuries ago the inhabitants of the area embraced Islam. Here in this village, lives a 100 years old man by name Mir Hamza who owns a 1000 year old document written in golden ink on leather. He refused on some pretence to show me the document. This document according to the information of the people would throw some light on the history of the village. There was an Anahita temple in this village. It has been converted to a mosque.

According to Mr. Sharifi, the director of the Foreign section of the **ministry of information of Afghanistan, two Zoroastrian tribes by name Mangal and Joji living in the south of Kabul were converted by force to Islam 150 years ago.** History states that **300 years ago two Zoroastrian saintly priests by name Mubad Khushi and Mubad Khodajoo who have left some literary works were living in Herat.** It is evident therefore that there must be a considerable number of Zoroastrians living in Herat and surrounding areas at the time. According to Mr. Mayele Harawi, a member of the Historical Society of Afghanistan, the **bridge by name Polo Malan, which has 30 arcs and is situated 6 kilometers south of Herat, and which joins Asfazar to Herat, was built by a Zoroastrian.** There is no evidence in hand when the Zoroastrian population of Herat and Balkh came to an end.

According to the letter written by the Mubads of Kerman to the Parsis of India dated 996 Yezdgirdi the population of men (excluding women and children) of Khorasan was 3000. And the Khorasanis living in Kerman at the time were 15,000 in number. Here the Khorasan most probably refers to Balkh and the surrounding area. From the records of the family history of the Mubadan Mubed of Kerman, I have found that this family emigrated from Balkh 400 years ago.

Amongst the tribal area of the province of Fars, there exist still today many Zoroastrian customs and traditions. The Avesta praises the custom of having many male children. Continuous burning of the family fire and possessing a son to fight

against the evil after the father's death are important tenets of Zoroastrians. If a Zoroastrian dies childless, a son is adopted even today on the 4th day of the death, so that he may continue to fight against evil.

Similarly amongst the Tribal area possession of a son is very important to keep the fire of the family burning. **A family that has only one son arranges for his early marriage lest he may die early and no issue be left to him to keep the fire of the house burning. The tribal individuals have a firm faith in fire and regard it as sacred and try their utmost to keep it continuously burning. They regard it as a source of power, prosperity and happiness.** Fire of some of their families is regarded as possessing more lustre and power. Wickedness and crimes and unmannerly behaviour against such families are regarded as dangerous. Many years ago, a shepherd left his master of such a family, without his consent and began to serve another. After some time one of his children died. The shepherd thought that the death of his son was due to the wrath of the fire of his past employer. So, weepingly he went to the house of his previous master and apologized, and he approached his fire, made obeisance, and implored for pardon. **Taking oath by fire and by the place where the fire is kept is very common amongst the tribal people.** The parties are satisfied according to the faith they have for fire. The fire of the house of the man who has no issue is considered blind, that is extinguished and this man is pitied. **During weddings the bride before leaving her father's house circles round the family fire three times,**

makes obeisance to the fire, and then goes out. This custom is somewhat similar to the present custom amongst the Zoroastrians of Iran.

In Memassani and Bowair Ahmed people ask each other **"from which tash (fire) you are"** that means to which family they belong. A sick person is taken to the central fire of the village for cure. In the village square is built a white column upon which fire is lighted and tribal people dance around it whenever there is a dance festival. **Their family fire is nothing but our Atashe Dadgah,** one of the three important grades of fire amongst the Zoroastrians. The respect paid by the tribals to fire indicates that they might have embraced Islam comparatively recently.

Amongst the mountainous area of Gilan, Kazwin, villages of East and West Azerbaijan, Kordistan, Karmanshah, some places in Khorasan, Birjand and amongst the followers of 'Ahle Hugh' who are following ancient, mystic religion and call themselves Yaresan, fire is lighted on the graves of the departed persons for three nights (or in some places for one night). A lamp is placed on the grave in place of fire, in case of rain or snowfall. The people of Kalasar in the mountainous region of Zanzan place lamp on the grave for seven days. "Ahle Hugh" followers keep light for three days in the room of the departed person, just as is the custom amongst Zoroastrians. In numerous places of Western Iran, on the last day of the year, ceremonies are performed for the departed dead, **as is our muktad;** and on the night of the last day, they light fire on a high place in the village, to proclaim the arrival of new year.

According to the information received by me from the mufti of the Juma Masjid of Shushtar (whose name I forgot to note down) even upto fifty years ago fire was lighted every Thursday night on the minaret of the Juma Mosque which is considered the highest mosque just like Atash-behram.

Amongst the Shias as well as the Sunnis of Iran today, is prevalent the custom of lighting fire, in every house and in every village, on the last Wednesday of the year. Kurds who are Sunnis follow this custom. The Surwani tribe living around Mahabad and Sanandaj and Jalal-lyeh Tribe living around Makoo have stopped this practice by the order of their Mufti since only the last 30 and 36 years respectively. Other numerous Kurdish tribes have defied this order, saying this **is a very ancient custom since the time of Kaveh Ahangar who revolted against the tyrant Zohak. They call themselves Kaveh's progeny.** Amongst the villagers the oath by lamp and fire is common.

In the village of Ashkawar in the mountainous region of Gilan the lamp which is lighted on Id (any festival) day should burn for seven days and nights. The bride and groom after the wedding ceremony circle around water for three times. **This is a remnant of respect paid to Anahita the angel of water. Similarly Zoroastrians of Iran take the groom with the Mubad one day after the wedding to a spring or well and Awan Yasht is recited.** In Bolaitany, a village in Shushar, before the groom and bride after the wedding enter their sleeping room, the groom must perform a prayer before fire.

In the north of Afghanistan, just like the Zoroastrians they take the bride and groom three times around the fire before the couple enter their sleeping room.

In southern Afghanistan as soon as the bride enters the groom's house she goes straight to the fire of the house and pays homage to it. Generally the people of Afghanistan in the middle of the month of Shaban just like the Zoroastrians of Iran during the last day of Muktdad, light a very big fire.

Ahle Hugh are people who call themselves Yaresan (Brotherhood). They are termed falsely by Muslims as worshippers of Ali. They follow some sort of an ancient mystic religion similar to what Dastur Azar Kaiwan and his school of disciples were practising 350 years ago in India. Fire also is considered sacred and connected with their religion. During the performance of a special ceremony resembling that of our Gahambar, some of them in an ecstatic mood go and sit within the fire burning and take the embers in their hands, put them in their lap, and distribute them to their fellow men assembled. No harm occurs to any of them. These people invited me to attend such ceremony and gave me permission even to take photos although non-tribals are barred from attending such function and going near the circle. As I had to return to India, I could not wait for four months to attend the occasion. **When they attend their ceremony they cover their head and tie string around their waist and sit in assembly. The consecrated food is not given to any one except their own fellowmen. But I had**

the privilege to sit with them in the Ceremony, because of my Kusti; and they took me as one of their own. They have not the least connection or similarity with Islam. They do not believe in the Koran, Prophethood, the Haj and other Islamic tenets. They believe in re-incarnation; and lamentation over the dead is forbidden in their religion. They too like the Zoroastrians of Iran during the last five hundred years were living under Muslim oppression and tyranny and thank God with the advent of Pahlavi dynasty they and the Zoroastrians have now got freedom.

The principal tenets of their religion are truth, holiness, goodness and chivalry. One of their saints Shaikh Amir says in his writings that there are "four principles in the religion of the Yaresan and one has to follow them, and they are truth, holiness, goodness and chivalry." He further states that, "our religion is other than the 72 castes of the Muslims. We are devoted to our head saint Benyamin. Whoever does not cut himself away from the 72 castes does not belong to us, but belongs to the group of the cowards".

In Iran the population of Yaresans is about 4 millions; and they are scattered all over. **A good number of them are living in Iraq, too, and are known as Kakaee. They follow the Kadmi Zoroastrian calender with this difference that their five last days of the year are put at the end of the month of Aban.**

Ahle Hugh are living in Afghanistan in Mazare Sharif, Dushi, Pole Khumri and are known as Ghallat. Some live in

Pakistan too and are known as Zekry. They are in Torbet Mashiki and Gerisheh tribes in the mountainous regions of Pakistan.

There are 11 such tribes and they have 20 religious books which all are in Kurdish language. I have been fortunate to photograph 15 of their religious books which I have brought to Bombay. Some of them deal with prophecies which mostly have come true. Their books date back from 900 to 300 years ago.

Before concluding I would like to state how the premonition of the first batch of Parsis who emigrated to India to safeguard their religion and religious books came true. Sanjan was their centre of Iranshah and religion. Ater 300 years, they scattered to other parts of Gujarat, like Navsari, Broach, Cambay, Variav etc. Parsis of Cambay and Variav were looted and massacred. Those who escaped went to other parts. The same trouble to some extent happened to Parsis of Navsari and Thana. They had to flee to Surat and Kalyan. The most important incident occurred in the year 869 Yezdgirdi. One Alfkhan sacked Sanjan. 200 Parsi valiant soldiers stood firm in the battle field until the Parsis in Sanjan fled with their Iranshah to safety. In this way the centre of religion with the sacred books was destroyed. According to the Parsi historian Khan Bahadur Bomanji Behramji Patel, this attack destroyed the foundation of the Parsi religion; and Parsis lost their books and forgot Avesta and Pahlavi languages. Due to the differences of opinion between priesthood class, in the year 847 Yezdgirdi there began corres-

pondence between the Zoroastrians of Iran and India which are known as Revayat. During this period the Zoroastrians of Iran sent religious books written in Avesta, Pahlavi, Persian to India for Parsis. As the Parsis wished to learn Avesta and Pahlavi they requested Iran to send two learned Mubads to India. In the year 1089 Yazdegardi Jamasp Hakim Vilayeti came to Surat and taught Avesta and Pahlavi to three young Mubads and then returned to Iran. By this time all the religious books were sent to India except Dinkard. The only copy of Dinkard was brought in 1152 by one Mulla Bahram Munajjam. European Scholars took advantage of these Manuscript.

The Zoroastrians of India, due to lamentable incidents, lost their religious books; and Zoroastrians of Iran taught them Avesta and Pahlavi and gave them the religious books possessed by them. Afterwards, due to utmost tyranny and persecution during the Safavid and Kajar Dynasties, the Zoroastrians of Iran lost their books, knowledge and everything. Their population dwindled from millions to 7000, one hundred years ago. They became illiterate and lived in serfdom. The Parsis of India during the last 50 years

repaid their religious debt to the Iranian Zoroastrians by way of teaching them Avesta and Pahlavi and having the books translated in Persian. **With great joy I must say that the present youths of Iran-Muslims and non-Muslim are doing great research in Avesta and Pahlavi and in the ancient culture of Iran.**

We must take note that if the first batch of the Parsis had not emigrated to India, we would not have had any religious books in our hands, and no Zoroastrian would have lived as a sample of ancient Iranian culture and Religion.

The regeneration and renovation of Iran and its ages old glorious culture and civilization is mainly due to the indefatigable zeal, energy and drive of the founder of the Pahlavi Dynasty, King Reza Shah of revered memory and his present illustrious successor H. I. M. Aryamehr who has dedicated his life to the welfare of his people, and for making Iran a great progressive country, and reviving glories of Ancient Iran of the times of the Pishdadiyans, the Kiyanians, the Achaemenians and the Sassanians. May Ahura Mazda bless Him and Pahlavi family and dynasty!

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ARYAN INVASION AND THE ARRIVAL OF THE ANCIENT IRANIANS

by

DHUN FRAM BILLIMORIA

It is remarkable how apparently trifling causes can give rise to a series of wholly unrelated events which are but significant in terms of the historical destiny of a nation. In the second millennium B.C. the Iranian plateau ('ARYANA VAEJAH') was the scene of a series of invasions from the north. The invaders were Aryans, a nomadic race of people, who inextricably changed the ethnological structure and content of not only Iran, but also India, Central Asia and Europe. At some point of time in the history of the Aryans, overcrowding became a very real problem and the flocks of sheep, goats and cattle needed fresh pastures. The Aryan quest for newer grazing land, the product of necessity, and the invasions as such were not pre-planned but arose spontaneously and surprisingly. Nothing was more instinctive than the waves of invasions that took place during those centuries. Then there was the contact with older cultures and civilizations and the graceful evolution of a new scheme of things. And so it was with Iran.

The arrival of the ancient Iranians formed a decisive and profoundly stirring chapter in the annals of Iranian history.

It must be remembered however that the original inhabitants of the Iranian plateau before the very first Aryan intrusion were of Asianic origin. These Asianics must have been a race of people with centuries of culture and civilization behind them and their religion too must have been a highly organized ritual. Decadence and disunity made it much easier for the Aryans to penetrate Iran, although resistance was not unknown. Yet it was only after many centuries of slow Aryan infiltration that the long-headed, fair-skinned Aryans became masters of a land that was to become an empire under Cyrus the Great. Cyrus, as also Darius, the Achaemenian, are proud to refer to their Persian ancestry and Aryan lineage in their rock-inscriptions. Pride in race and nation ran high among Persians both poor and affluent. This trait is evident even today.

His Imperial Majesty Reza Shah Pahlavi has graciously accepted the title **AR-YAMEHR** (Light of the Aryans conferred upon him by the Iranian people). The very word 'IRAN' is derived from 'AIRAN' or still further from the Avestic 'AIRYU' emphasising as it does Aryan descent and Iran itself is termed as the

land of the Aryans. In the **Avesta**, the **Iranian plateau is described as 'Airyao danhavo', "the best which God created."** A more fascinating digression is about the origin of the **Parsi name Erach**. This is a Persian name whose **Avestan equivalent would be 'Airyu' which means Aryan**. **Erachshah was a very common Parsi title** and perhaps the Parsis have retained this ancient Iranian title as matter of legitimate ancestral pride.

On the question of where the Aryans came from, there is no absolute certainty because of the various theories put forward by different scholars. The lack of unanimity has made it impossible to suggest a single correct clue. Some scholars are of the **opinion that the Aryans were a Caucasian race** who had their home in Central Asia. Others refute this view and point out that the Aryans inhabited a land which would roughly **correspond in area and climate to present day East-Europe**. Still others claim that the Aryans were **nomadic tribes who roamed in areas near the North Pole**, assuming at the same time that the climate there was once congenial. We have only a passing interest in such theories.

Wherever the Aryans came from, it is evident that they brought with them the unique ability to dominate over the residing population. These Aryans possessed an animal frankness in matters of social

life, marriage, and their general way of living, corresponded to their religious ideas as set out in the Vedas. But slowly this frankness wore off and though family life still centred round agrarian activities, the artisans' craft was learnt quickly. The ancient Iranians or the first Aryan settlers came on their powerful chargers in massive numbers so as to quite overwhelm the native Asianic population. We can only reconstruct this ancient Aryan arrival to Iran through careful archaeological research, field excavations and plenty of prudent imagination. After every successive, invasion, domesticity followed on very soon, and we observed that the early Iranians though nomadic began to learn the arts and crafts of the original inhabitants. The ancient Iranians soon evolved a distinct language, script and culture.

Each invasion involved unorganized raids and the owning of looted land and property. Land for the grazing of cattle and flocks was a precious boon indeed and when the newcomers found it difficult to settle down eastwards (as the Vedic Indians had already established themselves in the Indus Valley) they advanced west towards the frigid Zagros Mountains to face the older kingdoms of Susiana and Elan. Yet conflicts between the Vedic and the Iranian tribes continued over large chunks of disputed territory. Khorezm, for example, was Iranized only after long and bitter wars with the Vedic Indians.

In their earlier home, the Aryans were familiar with the agropastoral scene, and therefore it is quite possible that their economic and social life centred round such activities even in Iran. At any rate these ancient Iranians reared their cattle admirably and learnt the metal arts pretty quickly. After the advent of Zarathushtra, the prophet of Iran, agriculture began to be regarded as a useful and highly respected profession. But the ancient Iranians were excellent horse-trainers too and the suffix 'asp' recurred not suprisingly in many Iranian surnames. In war as in sports, they proved themselves eminently worthy. Those who were adept at driving chariots and war-horses offered themselves for military service and fought the king's wars.

In early Iranian society, authority was vested in the chief male member of the family. Polygamy was not frequent and the Iranian woman held dignified, well-defined status. Simple-minded as these people were they were not averse to playing dice and drinking 'hauma', an intoxicating drink, in the company of guests. The ancient Iranians could not at first entirely forget their Nordic habits and the structure of their tombs reflected faithfully the Nordic architectural style. A very picturesque example (that still exists today in Iran) was the tomb of Cyrus the Great. In the course of centuries and centuries, the ancient Iranians, triumphed over other invaders both Assyrian and Babylonian, evolving at the same time a vast empire-state that united the ancient world of those times with prudent and liberal policy for the conquered races.

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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

“Outraged Patience is akin to the Thunder of Silence. Heaven cannot resist it. The Eternal - One descends to Earth in answer to its call !”

“USHTA ! — NO ZATO ATHRAVA, YO SPITAMO ZARATHUSHTRO !” Fravardin Yasht — 94.

“REJOICE ! — FOR US IS BORN THE ILLUMINATED-ONE, WHO IS SPITAMA ZARATHUSHTRA !”

INTRODUCTION :—

THE AVESTA was in a scattered condition, and the re-compiling of it was commenced under the orders of Ardeshir Papekan, the enlightened Founder-Shahanshah of the Sasanian dynasty, who entrusted the holy work to the pious Dasturan-Dastur Tonsar. This sacred duty was finally completed by the pious Dasturan-Dastur Adarbad Mahraspand, known as the Seal-of-the-Religion, under the patronage of Shahanshah Shapur II. After the completion of this monumental work, Dasturan-Dastur Adarbad Mahraspand publicly allowed molten brass to be poured over his bared breast in order to exhibit before all, his absolute worthiness for carrying out the sacred work to its final conclusion.

While this great work was under execution, there appears to have occurred a confusion in the sequence of the Sacred Book of the Yasna, for the correct order of the Gatha seems to have been disturbed therein. Almost all eminent scholars agree that Ha 29 should rightly precede Ha 28, in as much as Ha 29 is a sort of introduction to the Gathas, dealing as it does with the causes that led to the birth

The message of Zarathushtra is an appeal to the rational mind!
 His teaching is to be accepted with an intelligent understanding. Nowhere does he violate the laws of logic and sensibility. We learn to venerate him, as step by step, he discloses the Truth of his Revelation that appeals to our moral understanding! We do not merely accept his personality devoid of what he teaches, but on the contrary find him acceptable because of it! Our prophet never indulges in unintelligible talk, but always addresses us in a simple and direct manner that we cannot help understanding! There is no mysticism or allegory in his teaching that would lead to confuse us! Only direct Truth, explained with a simplicity that is very commanding confronts us with his every utterance! There is no confusion of thought, no exaggeration of statement, and no superfluity of exposition in anything that he says in the Gathas. He holds us spell-bound with his direct appeal to our reason when he tells that **the veracity of his message has to be tested by each person, individually for himself alone!**



Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in pull
 ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
 ȁ as in aunt; ȋ as in announce;

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.
-

GATHA AHUNAVAITI — 3.
 THE SONG OF THE HOLY WORD.
 YASNA HA 30.

VERSE 1.

A....At tā vakhshyā ishento,
 Yā Mazdathā, hyatchit̄ vīdushe;
 Staotāchā Ahurāi,
 Yēsnyāchā Vanghēush Manangho;
 Humāzdra Ashā yecha,
 Yā raochebish daresatā urvazā. (24)

- B. To You the Universal-Soul bewailed :
 For whom did You create me ? Who formed me ?
 Wrath and violence oppress me
 Outrage and rapine beset me;
 Not for me is there another protector but You,
 Therefore reveal to me a good saviour.
- C. Geush-Urvan, literally the Soul-of-the-Cow, is the personification of the Universal-Soul. The gentle cow, which has always been venerated by the Aryans, is the appropriate symbol of a long-suffering humanity. Consequently, it is through the mouth of the Cow, that the cry of suffering humanity goes up Heavenwards to its Maker. Where was the necessity of creation ? Who was responsible for those created ? With suffering and oppression rampant, where was the hope of its comfort and liberation ? The desperate heart knows no other saviour than its own Creator, Who might afford the longed-for relief, and the plaintive cry goes up to the Celestial-World that the time is now fully ripe for a World-Redeemer to manifest himself upon the down-trodden Earth, and bring solace to it.

VERSE 2.

A. **Adā Tashā Geush peresat**

Ashem : Kathā tōi gavoi ratush

Hyat hīm dātā khshayantō

Hadā vāstrā gaodayō thwakhshō ?

Kēm hōi ushtā ahurem

Ye dregvōdebish aeshemem vadāyoit ? (14)

- B. Thereupon, the Fashioner-of-Creation asked
 Rectitude : Where is the Prophet for the creation
 Who being powerful would sustain her
 With his protection and vigorous zeal for the Universe ?
 Whom would you desire as Lord for her happiness
 To repel the wrath of the wicked ?
- C. Geush-Tashan is Ahura-Mazda Himself in His capacity as the Fashioner-of-the-Creation. He now asks Righteousness whether there exists on Earth a man worthy of being a Prophet, who would

redeem suffering humanity from its misery. Ahura-Mazda is looking-about for a Perfect-One who would go forth powerfully for the well-being of His good creation, and who would bring happiness to it, whilst bringing about the down-fall of the wicked. This conversation is supposed to be taking place somewhere in the Celestial Realms, between Ahura-Mazda and His other Confederates. The implication of this verse is that the creation of Ahura-Mazda is fashioned on principles of Righteousness, and that the potential prophet must be one who is a master of righteousness. Only to the virtuous-strong shall go the laurels of victory ! The Later Avesta relates that the office of Prophet-hood was first offered to the Peshdadian Yima Khshaeta (King Jamshed), three thousand years before the advent of Holy Zarathushtra, but that the said Yima had declined to accept the high office, pleading his inability for such lofty responsibility. Consequently, Yima became the Master of the Material World, whilst, Holy Zarathushtra, whose advent Yima had predicted, became the Master of the Spiritual World.

VERSE 3.

A. Ahmāi Asha nōit sarejā

Advaeshō gavōi paiti-mravat :

Avaesham nōit viduyē

Yā shavaite adreng ereshvaonghō;

Hatam hvo aojishto

Yahmai zavēng jimā keredusha. (15)

- B. To Him, Rectitude being unarmful
And without malice, made this reply :
Of these I know not even one
Who righteously would withstand the wicked;
Of all that are he must be strongest
To whom the call of duty reaches.
- C. Rectitude is devoid of harmfulness and malice. When unrighteousness is in the ascendancy, righteousness becomes helpless. It is in times such as these that the cry of baffled humanity goes up to its Maker for succour, and it is in answer to its call that the Good-Creator sends forth a Prophet to redeem the world

from its suffering. Prophets are made of such precious stuff that they come forth only at great intervals. There appears to be not a single strong and holy one on the face of the entire Earth who would come forth to save the masses from their living hell. **Evil always conquers the ignorant and the weak. It is only the wise, the virtuous and the strong that can overcome it!** Mere knowledge and determination are not sufficient to fulfil one's duty efficiently, but the proper resource and capacity must be there too, without which, a high sense of duty might not become capable of fulfilment and only lead to a sense of frustration. **Therefore, the good must be wise, the wise must be strong, and the strong must have faith!** This is a very important reason why fasting is regarded with abhorrence in the religion of Zarathushtra, for he who fasts, withers the body and renders it weak, thus rendering it incapable for offering proper and efficient service. A strong body must always accompany a virtuous mind and a determined spirit in order to face one's daily obligations in life.

VERSE 4.

A. Mazdāo sakhvārē mairishto

Yā — zī vāvrezōi pairi — chithit

Daēvaishchā mashyaishchā,

Yachā vareshaite aipi — chithit ;

Hvō vichiro Ahuro;

Athā — nē anghat yathā Hvō vasat. (16)

B. Mazda the Most-Adorable-One is aware of

That which has happened before

Even by the False Daevas and Men,

And that which will occur hereafter;

He, Ahura is the discriminating Judge;

That always happens to us all as He alone wills.

C. Ahura-Mazda alone is the Most-Adorable-One and no other!

He is fully aware of all that happens. He even knows what goes on in the hearts and minds of the false and wicked ones who have rejected belief in Him. He is the Sole Judge, and will pass judgement equitably on saints and sinners alike. Not to acknow-

ledge Him does not put us outside the pale of His Law. Herein, Zarathushtra preaches his **Absolute Monotheism** ! There is no god but God ! The Daevas are both the False-Gods as well as those that worship them. Eminent scholars confirm that the **Yazatas of the Later Avesta are once again the brood of the old Polytheistic Daevas, whom Zarathushtra had so vehemently rejected, re-introduced into the Iranian worship by his misguided followers, after the passing away of the Prophet** ! Zarathushtra unmistakably declares that Ahura-Mazda is the All-Good-and-All-Wise-One, Who alone is worthy of our worship to the exclusion of all others. He is Omnipotent, Omnipresent and Omniscient. **He alone creates, preserves, transforms and resurrects !**

VERSE 5.

A. At va ūstānāish ahvā

Zastāish frīnemna Ahurāi ā

Mē Urvā Geushchā azyao

Hyat Mazdām dvaīdī ferasābyō :

Nōit erezhejyōi frajyāitish,

Nōit fshuyēntē dregvasū pairī. (17)

B. Then verily with joyous elation

And out-stretched hands invoking Ahura

My soul and that of the Universe quite hopefully

Addresses Mazda with this request :

May there never be any harm to the righteous ones

Nor may there be prosperity for the wicked.

C. Aglow with happiness, Zarathushtra raises his arms in adoration and worships Ahura-Mazda. He unites his soul with that of the entire Good-Creation and hopefully implores Ahura-Mazda to satisfy their pious wishes. He prays for the prosperity of the good and the down-fall of the wicked. **Zarathushtra never makes an offering to the Daevas in order to appease them and thus to divert their wrath, but always insists on fighting them till they are utterly destroyed. The knife is never raised to offer any sacrifice to the Daevas, but is always raised to annihilate the Daevas themselves !** Zarathushtra does not advocate returning good for evil. Evil condoned is evil sanctioned. It is only

when evil is made to suffer that good comes out of it. There is no wisdom in offering your enemy the other cheek when every bone in your body is aching to hit back in retribution. Thus **the Good must be rewarded, and the wicked must be punished ! This alone shall turn the wicked once more into the good !** The doctrine of non-violence mis-applied is only the argument of the impotent.

VERSE 6.

A. At ē vaachat Ahuro

Mazdāo Vīdvāo vafush vyanāyā :

Nōit aevā ahū visto

Naēdā ratush Ashatchit hachā;

At zi thwā fshuyantaēchā

Vāstryāichā thwōreshta tatashā ? (18)

B. At this spoke Ahura —

Mazda the Wise, the Omnipresent-One :

Does there not appear a single Lord

Nor a Prophet full of Righteousness;

Was it because of this that I made you the guardian

And Saviour of yonder creation ?

C. Ahura-Mazda is appalled. There does not appear to be a single righteous soul living on Earth. Materially, the leaders are all corrupt, and spiritually they are all bankrupt. None there is to lead. None is fit to bring order out of this chaos. The strong are without mercy, and the weak are bereft of guidance. Righteousness is in its utter descendancy. It has always been in times such as these that Heaven becomes merciful, and sends down to Earth one of her precious sons, the World-Redeemer ! He comes to re-establish Righteousness on Earth. **The Rule of the Moral-Law has to be re-implemented ! The Good-and-Loving—Mind has to be re-awakened ! The Divine-Power of the detached-in-Spirit has to be re-asserted ! Faith has to be re-implanted in human breasts ! Perfection has to be re-established ! and Immortality has to be re-gained !**

VERSE 7.

A. Tēm azutoish Ahurō

Mathrem tashat Asha Hazaoshō,

Mazdāo gavōi khshvidemcha

Hvō urushaeibyō Spentō sasnaya;

Kastē Vohū Mananghā

Yē — ī dayāt ēēāvā maretaēibyō ? (19)

B. Ahura, then this propitious

Revelation in unison with Righteousness ordained,

And Mazda prepared salvation for all-creation

The Holy Teaching for the benefit of the enlightened;

But where is the one with the Good-and-Loving-Mind

Who will impart it to the mortals ?

- C. **The Gathas are herein declared to be the direct Revelation of Ahura-Mazda !** They are pronounced to be very propitious, and based on the solid foundation of Righteousness. They carry within themselves the seed of Universal Salvation. The Sacred Knowledge they enshrine are the beacon-lights for the wise. **The Religion of the Gatha is a World-Religion, and not confined to any barriers !** Its message reveals that the entire creation works on well-established Laws. It is the Will of the Creator that His creation should always prosper, multiply and be happy. Now, where is the able Prophet that will impart its knowledge, and where are the people who will accept it ?

VERSE 8.

A. Aēm mōi idā visto

Yē — nē aevo sasnao gushata

Zarathushtrō Spitāmō;

Hvō nē Mazdā vashti Ashaicha

Charekerethrā sravayēnghe,

Hyat hōi hudemēm dyāi vakhedhrahya ! (20)

- B. Unto me this one is known
Who alone to our teaching gives heed
Zarathushtra Spitama;
He is willing for the sake of Mazda and Righteousness
To sing their songs of praise,
Because of this may he be granted sweetness of tongue !
- C. No one on Earth is fit for the office of prophethood. Only in the Spiritual spheres there exists such a one. Zarathushtra Spitama alone is declared to be the chosen one by virtue of his Righteousness. This implies that **before his descent to Earth in mortal form, Holy Zarathushtra had already acquired a reputation for piety amongst the Celestial Ones in some other Spiritual body ! This clearly refutes the theory of Re-incarnation, for it distinctly shows that there are other spheres and other realms in which progress may be attained, and that re-incarnation on this particular planet, or even in this particular Universe is certainly not a necessity for progress or evolution, for as there are other bodies within us besides the physical one, so also there are other worlds besides the one in which we now live, and in these our progress assuredly continues without a break, without our having recourse to return hither times without number till perfection has been reached ! It is only the pessimistic-limited vision of the pigmy-primitive mind that finds this finite planet indispensable for the achievement of Perfection and Immortality ! Again, to be punished for the sins of some past earthly lives, whilst the causes for the same remain hidden from us is certainly neither commendable in practise, nor in keeping with the tenets of our beloved Prophet, and so whilst the theory of Karma, the Law of Action and Re-action is upheld in the Gathas, the theory of Re-incarnation is entirely rejected as untenable !**

Holy Zarathushtra is so full of love for Ahura-Mazda and leads such a righteous life, that he is declared quite fit to wear the mantle of Prophethood. Here, a wish is expressed that the Holy Prophet may be granted the power of Sweet Speech, whereby he may win over the hearts and minds of all mankind.

VERSE 9.

A. Atchā Geush Urvā raosta :

Yē anaēshem Khshānmēnē radem,

Vāchem neresh asurahyā

Yem a vasemī īshā khshathrim;

Kadā yavā hvō anghat

Yē hoi dadat zastavat avō ? (21)

B. At this, the Universal-Soul bewailed :

So I must accept this feeble man for champion,

Weak of voice, devoid of strength

When I had asked for a warrior-bold;

When shall that long-awaited-one arise

Who shall protect me with his might ?

C. The worldly-minded cannot see beyond the strength of physical arms. **The real strength of the Holy Prophet lies in his power of Righteousness !** Zarathushtra is not the warrior in the sense the people want him to be. Yet in His Infinite Wisdom, Ahura-Mazda chose him to be the Deliverer of Mankind. The strength of Zarathushtra and the endurance of his message is visible in the world even today, long after the physical might of Iran had been eclipsed. **The Empire that he built in our hearts and minds is unassailable !** His mandate of Good Thoughts, Good Words and Good Deeds has neither been equalled nor surpassed ! His ideal of the Ashavan will always remain the inspiration of pious hearts ! Mighty Monarchs of the World and the vast Empires that they establish all pass away. None of this endures. **Only the Eternal-Verity of what Holy Zarathushtra taught remains and "the Fire that he lit neither dies nor dims !"**

VERSE 10.

A. Yuzhēm aeibyō Ahurā

Aogō datā Asha Khshathremchā

Avat Vohu Mananghā

Yā husheitish ramamchā dat;

Azemchit ahya Mazda

Thwām mēngihī paourvīm vaedem ! (22)

- B. Unto these Ahura You
Grant Strength, Rectitude and the Divine-Power
Born of the Good-and-Loving-Mind
That leads to happiness and peace;
For now I consider this O! Mazda
That You are the greatest to-be-known!
- C. The Universal-Soul reconciles itself to accept Zarathushtra as the Prophet of Ahura-Mazda. However, it sends up a plea that since the choice has alighted on him, he should be made powerful and strong in order to fulfil the tasks set before him. He should never waver from the path of Righteousness. The Divine-Power of Selflessness should guide all his actions. The Wisdom of the Good-and-Loving-Mind should awaken in him. Thus armed, he will successfully lead the people to happiness and peace. Ahura-Mazda's superior knowledge is accepted with grace, and **Holy Zarathushtra is accepted as the chosen Prophet of God!**

VERSE 11.

A. Kuda[̄] Ashem Vohucha[̄]

Mano[̄] Khshathremcha[̄] at mā masha[̄]?

Yuzhem Mazda[̄] frakhshnene[̄]

Mazoi[̄] magai[̄] a[̄] paiti[̄] — zanata[̄],

Ahura[̄] nu[̄] — nao[̄] avare[̄]

Ehma[̄] ratoish[̄] yushmavatam[̄]. (23)

- B. When will Righteousness and the Good—
Mind with the Divine-Power come to me?
And You, O! Mazda grant support
For the great cause of our Brotherhood,
Ahura come to us with Your help
And shower Thy Grace right speedily.
- C. Zarathushtra is surrounded by his congregation. He lifts up his voice and prays to Ahura-Mazda to come to their help. He prays that they may always walk in the path of Virtue. **Righteousness shall be the badge of his followers! The Wisdom of the Good-and-Loving-Mind shall be their guide! The Divine-**

Power of utter Selflessness shall be their strength ! Ahura-Mazda shall be their constant refuge and support ! He calls upon Ahura-Mazda to shower His blessings upon the great Brotherhood of his followers **“May the Grace of Ahura-Mazda be ours for all time to come !”**

(To be continued).

CORRECTION :—

In the PARSIANA issue of January 1970, the following correction should be made :—

Gatha Ahunavaiti —1. Yasna Ha 28. Verse 1. Section B. Page 10-11 should read :—

(Line 5 was missing)

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,
United with the Wisdom of the Good-and-Loving-Mind
Whereby I may rejoice the Universal-Soul !



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ANTI-BODY

Remember the Ides of March (a dividing line of the Roman Calendar) is here predated by 10 days. Instead of 15th March — On 5th March 1970 a memorable meeting of the Parsee Zoroastrians will be held at Cowasji Jehangir Hall to register protest and form an action committee against the harmful propaganda of Ervad Framroz Bode. The above decision is taken in the Jashan Committee meeting held on the 12th inst. under the chairmanship of Mr. Maneck P. Mistry.

Up and down, in the town recall the WORD

ANTI-BODY. It is a prophylactic. When a body is infected from outside, in its own defence as a measure of survival, body develops appropriate anti-body to fight that invasion. Let 5th March be our D-Day and attend this meeting man, woman, rich or poor, callous or sentimental, old or young come-yes come-yes do come even with babes in arms. Anti-Body is our community's Anti-Bode prophylaxis for survival of our identity.

P. B. W.

જ્ઞાન પ્રસારક મંડળી

ગુજરાતી સાહિત્યમાં ખ્યાલીઓનો ફાળો.

કલગી-તોરાના અખાડા.

ભાષણકર્તા — મરહુમ જહાંગીશ ખમનશાહ વાચ્છા.

આ ભાષણ મરહુમ ભાઈ જહાંગીશ ખમનશાહ વાચ્છાએ ઉપલી મંડળીમાં ૮ મી એપ્રિલ ૧૯૪૦ ના દીવસે આપ્યું હતું જે વેળાએ દીવાન બહાદુર કૃષ્ણલાલ મોહનલાલ ઝવેરી પ્રમુખપદે હતા. મરહુમ ભાઈ જહાંગીશ એ મંડળીના પ્રાણ સમાન હતા અને ઝવેરી સાહેબ એ મંડળીને પ્રોત્સાહન અને પ્રેરણા બક્ષતા. આ બંનેના અવસાન પછી આસ્તે આસ્તે એક વખતની ઉમદા મંડળી ભાંગી પડી છે.

આસરે ૧૮૭૦ સાલની અતરાફમાં સંગીત ઝાઝું જણાવતું ન હતું અને તે વેળાએ પારસી શેડીયાઓ પોતાની વાદીમાં ભારે દામ આપી, ગાનારીઓ પાસે ગાનું કરાવતા હતા. એક બાબુ આ સ્થીતી હતી ત્યારે બીજી બાબુ બહારકેટ કેટલાક પારસીઓ પોતાના તાલીમખાનામાં તાલીમ કર્યા બાદ કલગી-તોરાના ગાયનોની મોજ મેળાવતા હતા. મોટે ભાગે આ ગાયનોના માહાવેરો (“પ્રેક્ટીસ”-Practice) તાલીમખાનામાંજ થતો. તે બાદ એક ઈસલામી શાયરનું મુંબઈ આવ્યું થયે તેના ખ્યાલો સમજી પારસીઓને વધુ મોહીની લાગી અને પારસીઓ સાથે મુસ્લીમો અને હિંદુઓ પણ પાછળથી જોડાયા.

“કલગી-તોરાના” અખાડા.

આ “કલગી-તોરા” ના અખાડાઓ પણ થતા હતા જે સાધારણ રીતે “ડંગલ” તરીકે ઓળખાતા હતા. આ અખાડાઓમાં સામસામી હરીફાઈઓ થતી હતી તથા સવાલ જવાબો કરવામાં આવતા હતા અને તેમ થતાં કેટલીક વેળાએ ગંભીર મતફેરીઓ ઉભી થતી હતી.

હીંદુ ભાજી-તરકારી તો પારસી માંસ-મચ્છીની સીકત ગાતો અને કુદરતી રીતે આજે પણ આપણે અનુભવીએ છીએ તેમ નયળો પક્ષ હાર ખમવાને બદલે ‘ગાળાગાળી’ ઉપર ઉતરી પડતો અને તેજ રંગતમાં છેડતી શોધી તોફાન કરતો.

આ ‘ડંગલો’ ઘણું કરીને રાત્રેજ થતાં હતાં. ‘હામો-નીયમ, તબલા, કે એવાંજ બીજાં’ વાજીત્રો નહીં પણ

“ડફ” યાને ઢોળક જે સાધારણ રીતે “ઝાંઝ્યા” અને મંજરા તરીકે ઓળખાય છે તેનો ઉપયોગ થતો હતો. જમાના અનુસાર, આ “ડફ” માં ફેરફાર થયો. તાપથી ટાઇટ કરવાને બદલે “રફુ” ની ગોઠવણ કરવામાં આવી. સઉથી સરસ “ડફ” મલ્હારીના પંથવાલાઓ વજાડતા અને “ડફ” ઉપરનો તેઓનો કાણુ એવો હતો કે જે એક ઢાપ મારતા તો મોટો ઘડાકો થતો.

કમનસીબે આજે આ હુન્નરના પડી ભાંગવા સાથે ‘ડફ’ વળડનારા આ ફોરબી ખ્યાલીઓ પણ જતા રહ્યા છે.

આ ‘ડંગલ’ માં ગાનારાઓની વચોવચ તેઓનો ઉસ્તાદ ગેડક લેતો અને આગુઆગુ ચેલાઓ બેસતા હતા. ખ્યાલો શરૂ કરવા અગાઉ ઈશ્વરની સ્તુતી ગાતા જેને સાધારણ રીતે તેઓ “સખી” ને નામે ઓળખતા હતા.

તોરાવાલાઓની તેમજ કલગીવાલાઓની સખીઓ ગાઈ સંભાળાવી વક્તાએ પોતાનો વીધય અતી રંગીલો ને મોજાલી બનાવી દીધો. એને “ખ્યાલ-ટપ્પા” પણ કહેવામાં આવે છે. ખ્યાલ અને ટપ્પો એ સંગીતની એક તરાહ છે જે કે પ્રકારો બુદ્ધા બુદ્ધા છે.

ખ્યાલ એ ગરૈયાનું એક જાતનું ગાયન છે. તેમાં પહેલે ધ્રુવપદ, પછી ખ્યાલ અને પછી ટપ્પો એમ અનુક્રમે ગવાય છે. સંગીતમાંથી પછી એ શબ્દોનો ઉપયોગ કાવ્યમાં પરીણુઓ, એટલે કે ખ્યાલ એક તરેહની કવીતા-રચના જેને લાવણી કહે છે તે રૂપે સમજવા લાગી. ટપ્પો

ખ્યાલથી નાના હોય છે તેનો એક દાખલો કવી નર્મદા-શંકરે પોતાના “નર્મદાશ” માં નીચે મુજબ આપ્યો છે.

“છેલા ને કાષ્ઠ વે, જટી વેલા રંગ માણા, છેલા,
મુસ નગરી ખીચ, વે જલમ બસદા,
ખીચ મડે બૂબોદા ઠાણા છેલા”

આ ટપ્પાની ભાષા જેતાં જણુશ કે તે તળ ગુજરાતની ભાષા નથી. ઉત્તરમાંથી એટલે મારવાડ તરફથી આવી છે, જેને ચારણી ભાષા કહીએ છીએ તેવી એ છે. ખ્યાલ-ટપ્પાનો આખો વીષયજ્ઞ ગુજરાત ની બહારથી આવેલો છે અને આ કારણુને લીધે, ગુજરાતી સાહિત્યમાં તે એવો દાખલ થઇ ગયો નથી કે જેથી તે તેનું ‘હંમેશનું’ અંગ થઇ પડે; તેની ભેડે એકતા મેળવી શકે. બલકે, ગુજરાતી સાહિત્યમાં એને સ્થાન મળ્યુંજ નથી, એમ કહીએ તો ચાલે, એ ખ્યાલ-ટપ્પા ગાનારા બે વીભાગ માં વહેંચાઈ ગયેલા, કલગીવાળા અને તોરાવાળા. કલગીવાળા શક્તિ લાવણીઓ લલકારતા એટલે કે તેઓની લાવણીઓમાં શક્તિ, Primordial Nature, પ્રકૃતિની સ્તુતિ કરવામાં આવતી. તોરાવાળાની લાવણીઓમાં પુરૂષ દેવ-શિવનો મહીમા ગાવામાં આવતો. હિંદુઓની “પ્રીતોસોશી” મુજબ, આ સૃષ્ટિ પ્રકૃતિ (શક્તિ) અને પુરૂષના સમાગમથી સરજા-એલી છે, એટલે કે, સ્ત્રી અને પુરૂષ બન્નેના સમાગમથી હસ્તીમાં આવી છે. સૃષ્ટિના આ બે અનિવાર્ય અંગમાંથી એકનો-શક્તિનો-મહિમા કલગીવાળા ગાતા અને પુરૂષનો મહિમા તોરાવાળા ગાતા.

એક વખત આ બે પક્ષોનું જોર ગુજરાત માં વધી ગયું હતું. તેમના અખાડા થતા અને ત્યાં સામસામે તેઓ હરીફાઈમાં ઉતરતા. ગુજરાત માં ઠેકઠેકાણે એવા અખાડા થતા. ભરૂચ માં થતા તે હું જાણું છું અને સુરત માં થતા તેનું વર્ણન તો “સુરતી લાલા સહેલાણી” નામના પોતાના કાવ્યમાં કવિ મલબારીએ કર્યું છે: “ખ્યાલ અખાડા રોજ રાતના, કલગી તોરાને કુસ્તી”. મલબારી ના વખતનું સુરત શેડર બહુ મોજાળું અને સહેલાણી હતું; તેની અનેક મોજામાં આ ખ્યાલીઓના અખાડા એ પણ એક મોજ હતી. મલબારી ને સંગીતનો શોખ હતો, કાવ્યોનો શોખ હતો. એ બન્ને શોખના અંકુર આ ખ્યાલીઓના અખાડામાં હાજર રહી, તેમની સેવા લેવાથી એ જે કંઈ ધ્યાનપૂર્વક જોતા અને વિચારતા તેમાંથી પુટેલા “મલબારીના કાવ્ય રત્નો” એ નામે કવિ ખજરદારે સંપાદિત-Edit-કરેલા પુસ્તકના ઉપોદ્ધાતમાં પોતે લખે

છે કે સુરત માં રોજ ખ્યાલ-અખાડા થતા અને એક વેળાના પ્રસિદ્ધ કલગી તોરાવાળાઓના લાવણીઓમાં થતા શીઘ્ર સંવાદ સાંભળવા અને અને તો તેમાં ભાગ લેવાનો નહોતા મલબારી ને ઘણો શોખ હતો. સુરત ના મોહોલ્લા અને ફૂલીઓમાં ખ્યાલીઓ ગાતા ગાતા ફરતા, કંઈ કંઈ પ્રેમ કથા કરતા કે કંઈ ઇતિહાસના રસ મંત્ર કે ભજનોની ધુન ભરતા હતા. સુરત ના ખ્યાલીઓમાં બે વર્ગ હતા. મેં ઉપર કહ્યું તેમ, કળગીવાળા ને તોરાવાળા; કળગીવાળા, ઉપર જણાવ્યા મુજબ, શક્તિના પુજારી હતા અને પાર્શ્વતીને-શિવની અર્ધાંગનાને પોતાની ઇષ્ટ દેવી માનતા. તોરાવાળા શિવના ભક્ત હતા. અજબ જેવું તો એ છે કે-આ વર્ગોનું મુળ હિન્દુ ધર્મની ફીલસુફીમાં રહેલું હોવા છતાં, એ વર્ગના અનુયાયીઓમાં નાત-જાતનો કસો ભેદ હતો નહિ અને હિન્દુ, મુસલમાન, પારસી આદી તમામ ધર્મવાલાઓમાં એકસરખો ભાગ લેતા.

એ પ્રમાણે સુરત માં તે વેળાએ કળગીવાળાનો ઉસ્તાદ એક અદલાહબક્ષ નામનો વઢોરો હતો અને તોરાવાળાનો ઉસ્તાદ બહાદુરસીંગ નામે સુરત ના Lines ના રસ્તાનો એક સાધારણ દરવાજા હતો. મલબારી ના બાલ્ય કાળમાં કલગીવાળાની ચઢતી હતી, તોરાવાળા નિર્બળ હતા. મલબારી એ, પોતાના સ્વભાવ પ્રમાણે, નિર્બળનો પક્ષ પકડ્યો, એ બહાદુરસીંગ નો એક અશીર્વાદો હતો તેનું મન મલબારી એ જીતી લીધું અને મલબારી ને તેણે બે હજાર ખ્યાલ, હુમરી, ગઝલ વગેરે શિખર્યાં. એ “કલગી તોરાવાળા”ઓના ભર બજારમાં થતા ઐતિહાસિક અખાડાઓમાં મલબારી, હાથમાં જોડા પકડી ઉભા રહેતા અને જાત જાતની લાવણીઓ તરતને તરત Extempore જોડી કહાડી લલકારતા. એ લાવણીઓમાં સામા પક્ષની નિન્દા હોવાથી, વખતે ખુમારો થાય તેથી હાથમાં જોડા સાથે તેઓ લાવણી બોલી રહી તરત ઘર તરફ પલાયન કરી જતા. વખત જતાં, ખ્યાલીઓના ધર્મ-સંવાદો બંધ થયા અને તેઓ એકબીજાનાં નિન્દાગાન કરવા લાગ્યા અને, પરિણામે, હાથે હાથ આવી જતા; એ અખાડાઓ લગભગ નાશ પામી ગયા છે. તમે ઉત્તર હિંદુસ્તાનના બે ચુરણવાળાઓને પોતાના ચુરણની સ્તુતિ ગાતા સાંભળ્યા છે? એમાં પહેલો ચુરણવાળો પોતાની કવિતાની જે છેલ્લી લીટી બોલે તે લીટીને પકડી લાઇ બીજો ચુરણવાળો પોતાની કવિતાની શરૂઆત કરે અને તે પણ તરતને તરત જોડીને. ખ્યાલીઓના અખાડામાં આમ કંઈ થતું.

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REVIEW

Religion of Light

by

**Ervad Ratanshah Rustomji Motafram
M.A.**

Lecturer — M. F. Cama Athornan
Institute Andheri.

It is a treat to read this beautiful pamphlet with refreshingly new approach to the ancient concept of our Religion of Light. We adore and revere lights in all their known, unknown, unfathomed and unfathomable phenomena and phases, now coupling them with the material, now again with the ethereal and then again with the spiritual aspects. Ervad Motafram has correlated all these phases in connection with our ancient Avestan lore and from the point of view of the recent advances in the Physics of light and given us a learned and convincing account that clarifies and enlightens our mind long labouring under darkness of confused concepts. "Vibgyor" of the spectrum is fragmented explaining the seven Amesha-Spentas re-synthesised into the white dazzle (anagra raochao), tracing the boundless lights from darkness (temaschithra) to light visible and truth seen in it and truth beyond not felt and not seen but firmly existing as Ahura Mazda somewhere in the Garodeman, invisible because of the anagra raochao encircling HIM. How beautiful and how true!

We travel with Mithra, the presiding diety of light to Garodeman far beyond the galaxy, and descend with him to the galaxy where the sun shines and down to earth where the sun spreads out for our benefit. Anagra raochao is supreme, Sun is superb, Sun-light on earth is sensitising to the level of human sensation. They all are explained as one yet distinct. As "light penetrates most obscure recesses and reveals all, Mithra is omniscient" (vispo-vidvao) but his omniscience is not of the order of Ahura Mazda, who is omniscient, nor too low of the order of the level of man's power to know.

The pamphlet is an exquisite study of the balance in the Universe ranging from the oil lamp we light here to the Heavenly Luminaries we see and revere; and thence to the far beyond where space meets space indefinitely to the bewildering wonderment of man, who if he places his God anywhere it is there.

The famous stars of Avesta Tishtar, Satavaes, Vanant and Haptoirang are treated in the light of the modern Cosmic emanations and the possible origin of life is traced within the stars through an

exploding "Super-nova" — Everything condensed here is explained at length and simplified to enter any average mind with ease.

The pamphlet is a credit to the author I strongly recommend each and every Zoroastrian to set aside his alibi that he does not know this and he does not know that and read this revealing work. This is the first pamphlet I have come across to learn of light within and without, in terms of modern science. Price Re 1/- post free in India from Warden's (Mysore) Pvt. Ltd.

P. B. W.



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A Seeker's Manual:

'Psycho — Mysticism Unveiled'

(A REVIEW)

Name of the book : Psycho — Mysticism Unveiled
Author : Mr. B. Mushtari —
292, Grant Road, Bombay 7 WB
Pages : 72 (14.4 cms x 21.5 cms)
Price : Rs. Five
Selling Agents : The New Book Co.
Pvt. Ltd. Kitab Mahal, 188-190 Dr. D. N.
Road, Fort, Bombay.

The book mentioned above and under review contains an excellent collection of inspired articles on mystical lore. The author has endeavoured his best to keep the Zoroastrian Mysticism coupled with its Neo-Persian appendix in forefront. His canvas although big is painted with the colours of Gathic, Avestic, later Avestic and sufistic hues of mystic philosophy. The whole thesis is divided into four parts.

The first part deals with the state of KHUVAB — of seeing in dreams. Its principal aspect is of 'introspective' reflections. The total resolving of the complexities through constant turning of the inner wheel by way of 'inquiry' is revealed in

the chapter. Murshad-i-Kamil Dastur Azarkaiwan's experiences add fragrance to this flowering theme. The Second part 'State of GAEB — of seeing by mystic powers' enumerates ten planes of the Salek. It explains, in short, the journey of the pure 'being' to different planes so aptly revealed by the eminent Mahzubs, Saints and Prophets of the Orinet. The Third part — State of HAAL — of the consciousness — conscious state. The description of four senses (thinking & reasoning; knowing; doing and getting spiritual attainment) as well as the four inner-lying VIRTUES hitherto remaining dormant without the touch of the master are explained in the simplest language and diction. The Fourth and the last part — KHALLA-E-BADAN deals with the unbodied spiritual BLISS (USHTAA) attained by the Salek.

This book does not cater to the demands of dry-as-dust scholars of philology or academic type of philosophy. This small volume is a manual for the Seeker who has eternal burning and aspiring for the Divine, who has planned and resolved to reject silently the assaults of darkness

and who has readily agreed in-within to tread the path of righteousness and of surrender.

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and laurels have not in the least touched the inner-being of the author of the foreword; as he has worked very assiduously in the two compartments of his life, viz. 'being' and 'becoming' — quite steadily.

The author has dedicated this small papyrus to his dear brother Hirji with great affection and reverence.

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