

# Paizand

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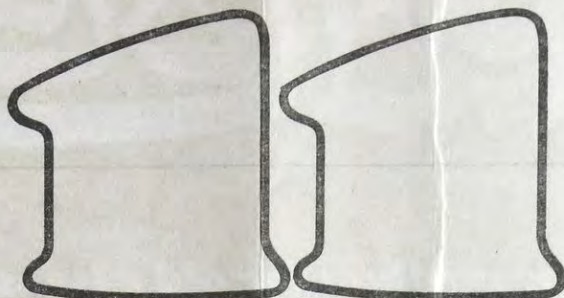
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# EDITORIAL

With this October 1970 issue Parsiana finishes six years of uninterrupted publication except for one double issue of March 1965 due to delay by the press. With increased circulation more and more advertisers extended their patronage. The most depressing experience of purely Parsi publications is the utter lack of imagination in the community to realise that only when circulation of a publication is larger that it becomes cheaper to print and to improve the quality and contents and that it attracts advertisers who are the real feeders of the publications. These factors jointly increase the legitimate income of the publication and only then can the publishers supply more material, more variety and more decorative get-up. **The besetting sin of the community is its fallacious belief in economical distribution.** One person buys a copy and lends it to three or four tenants of the same building and to two or four families in the neighbourhood. This false economy completely lacks foresight and understanding. This attitude to the working of the press systems damages the cause of the community. મહત્ત્વની સમસ્યા એ છે. Interest taken thus is casual, reading is cursory and at times only a show of rolling the eyeballs over the lines. There is no objection to pass on healthy reading matter to the ill-affording but to pass it on to the affording ones is a gentle concealed crime against society. It impoverishes all resources that become helpful to the cause of the community to which the publication is devoted. Better stop this gratis charity that costs you nothing beyond your subscription, which in honour you are in any case bound to pay. You block our publication from expanding and giving real good service. We intend to introduce book republication section. But where is the additional revenue to come from for more paper cost, more composing cost, more printing cost and double postage cost? There are two ways (1) to increase the subscription rate and/or (2) to increase the subscribers. Objection to increasing subscription rate is that good reading material must be made available cheap, as is done by all other communities. Obstruction to (2) is false economy by some of you who are blocking revenue. Everybody must realise that "what is good to read is good to buy". Lending reading matter is the function of libraries not of tenants and neighbours, particularly to tenants and neighbours who are affording. The affording ones must look upon such borrowings as undignified and out of

self-respect should cease to read borrowed papers. The price is quite low and gives no reason for affording one to become stingy and indirectly blocking the spread of essential information. When all other communities are adding new newspapers all our previous publications have gone out of print. This is our economy.

Rashid Shahmardan Irani gives the early history of Yezd as an abandoned village. It is pathetic but God knows how many places in the history of the world have suffered this fate.

My friend Mr. Dara Cama reappears in this issue to tell his tale of spiritual tyranny. Herein he again equates the spiritual tyranny to economic tyranny exercised by the few over the many. Redemption of such souls is his unconscious desperation, when the many remain deaf to his call to duty. He realises that Common sense is uncommon but does not docket his own into either, not knowing whether he, like us all, is a glorified ape or an evolving angel without his link with "pre-logical and mythological faith". Angels walk in and walk out of his door only man remains human all too human and that is his lament. His unconscious desperation comes to consciousness and he rushes to press—this time to Parsiana in search of wisdom, because its sub-title is "a new medium for old wisdom." Samaj will not change your way so easily. It will spell its annihilation. Ervad Dr. Phiroz Kotwal's article in Gujarati section gives the most effective reply to the issues on religion raised by Mr. Cama and others of his group and we do not see any need to expand on those points. As treated by Dr. Kotwal they are all correct and convincing and we leave them at that.

Nobody was ignorant of the fact that Gathas are a philosophy. Mr. Cama, you are teaching us nothing new. The one significant thing you do not understand, or consciously resist understanding, is the fact that rituals, ceremonies and liturgies support the philosophy and save it from collapse. Gandhiji's philosophy of Ahimsa or non-violence in thought, word and deed is now universally known. So long as the ritual and ceremony of non-cooperation accompanied it it had the status of Religion. People religiously believed it as religion. In a quarter of a century what does Gandhian mean to people? The philosophy has collapsed like all previous ones and has gone into college class-rooms like other relics of wisdom. Why so? Because all these edifices of wisdom have no scaffolding around them for

constant repairs and renovation. Rituals ceremonies and liturgies are the scaffoldings around religions. When religions break down from time to time they need to be kept in constant repairs and renovations. Our religion too has broken down many times by the nefarious activities of heretics but our Rainidaran climbed up the scaffoldings, repaired the edifice and have kept it in good shape. You don't distort it. Your thoughtless activities will only push Zoroastrianism into college classrooms to become a relic to be revised for college examination in philosophy and psychology paper. Beyond this it will have no vigor for survival as a live religion. But take it, you will not succeed till you understand that soap does not wash off sins but rituals and ceremonies ennoble sentiments and drive out guilt feeling, which is very necessary for healthy living here and beyond. Instantaneous migration of soul is one philosophy but it is not Zoroastrian. Don't mess it up with other philosophies. Be clear in your head and you will see many other viewpoints good for you.



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# A Historical Document Relating to the Later Period of the Sasanide Dynasty

by

RASHID SHAHMARDAN IRANI.

IN THE HISTORY OF YEZD, by Ayati (in Persian) we come across some historical narrations. The author states that they had been recorded from a Pahlavi miscellanea in the possession of one Mr. Nowshirawanji, a Parsi, who had visited Yezd about 1913 A. C. He was staying at Kasimabad a small village near Yezd. Mr. Mohammed Rashti, a merchant and landlord of the village, used to meet him often.

The Pahlavi miscellanea was written on leather. Mr. Nowshirwanji used to read the contents to the visitor. Mr. Rashti requested Nowshirwanji to translate the portion which referred to the city of Yezd, into Persian for him, which he did.

Mr. Rashti placed this translation at the disposal of Ayati, the author of the said History of Yezd. It has been recorded on pages 262-264 of that historical book.

My own inquiry shows that about the time quoted above, a Parsi doctor by the name of Nowshirawanji had visited Yezd. Unlike other Parsi visitors, who used to stay in the city, he preferred to stay at Kasimabad, a village about two miles dis-

tant from the city. I could not get any information in Bombay about any such Pahlavi miscellanea. Most probably, he must have got it from some Zoroastrian residents of Yezd and Kirman. The contents of the document show that it was an Avesta prayer manuscript, belonging to one Ervad Varza, writer of the said Pahlavi narration.

The names of towns and villages mentioned in the narrative resemble names of pre-Islamic villages and towns of Yezd. The contents reveal some incidents that occurred in Yezd during the reign of Yezdgird III, the last Sassanide Monarch.

The following is the translation of the document under study :—

“According to Mobeds and aged persons, a group of people immigrated to Yezd from Balkh during the Pishdadide dynasty, God bless their Souls! With their numerous cattle, they reached Yezd, which was a dry desert. For want of water, they nearly died. From a distance, they saw a cow and a lion moving together towards a mountain. Amazed at the sight, they followed them. They came to a place where a wholesome spring was running, with apple and pomegranate trees

all around. They saw some white birds, like angels, flying from the mountain-side, uttering : 'Yazdan ! Yazdan !'

All of them prostrated themselves on the ground and began to pray and worship God. The mountainous area was green and pleasant. They decided to stay there. The King was informed of their decision. So He sent to them the Holy Fire with his Prince, from the Fire Temple of Fars. **They built a Fire Temple there, naming it, the Yazdan Fire Temple.** Since then, Mobeds and other great personalities of Iran used to go there for worship and prayer.

**When Shah Kaikhosrow abdicated his Kingdom, he came to this Fire Temple for prayers,** until he disappeared alive. Alexander, the Macedonian, after his conquest of Iran executed young, able and distinguished people and Princes. He pardoned the older ones on condition that they went into seclusion, and never set their feet out of that place, nor gathered together an army, or instigated the people against the Greeks. They agreed to the terms and preferred to settle in Yezd. They took their refuge in the Yazdan Fire Temple, and worshipped God. **The city of Yezd, in Persian Literature is known as Alexander's Prison.** (Tarikh Jadid Yezd, by Ahmed bin Husain bin Ali Alkatib, — 15th Century A. C.; Jame Mofidi, by Muhammed Mofid Mustowfi, — 1678 A. C.; Tarikh Yezd, by Ayati, — 1936 A. C.; and the poet Hafiz of Shiraz, have all recorded in their works the above title of Yezd.)

The contents of the books in Shapigan, collected by the order of Ardeshir Babakan, and which are also preserved in Fire Temples with the Mobeds, agree with the above statements.

Shah Ardeshir said : 'I came to the Yazdan Fire Temple from Kirman. I worshipped God for fourteen days. The tribe of Ikders, residing far-off from the Yazdan Fire Temple, have built seven Temples in the mountains, and have named them after the seven planets. There, they were worshipping the planets. Those were the abodes of the sorcerers. I destroyed those Temples, broke the seven Idols, killed the Magians, and built seven Fire Temples in their places. Therein, I instituted the Holy Fire which I brought from the Fire Temple of the city of Babak. I engaged Mobeds there to worship God according to the customs laid down by King Mahabad. I ordered the people to worship the only Almighty God, Who has bestowed upon me this Great Kingdom. I instituted a festival in Spring for the Yazdan Fire Temple, and ordered the people to go there annually and take part in the festival at my expense.' (The author of Sharistan Char Chaman, published by S. H. Irani, Bombay, 1223 A. Y., 1845 A. C., while enumerating books written by Zoroastrians, mentions **Soom Soor, Karistan and Karnameh by Ardeshir Babakan**, on pages 586, 587 and 417, respectively. We have in our hands only the latter, wherein the above narration is not to be found. It is probably in the other **two, which are at the present lost to us.**)

**According to my father and other aged persons, Happiness was prevailing in Iran until the end of Anowshirawan's Reign, because Justice was the order of the day.**

Blessings of God and His Angels were spread over Iran, as the inhabitants were not following Untruth, or murdering the innocent ones, looting and plundering properties belonging to others. All were following Truth and Justice.

But as I look at the present state and condition in the towns, cities and province of Yezd, **I conclude that the anger of God has descended upon us. The thoughts of people have turned towards Ahreman,** and now, they are His followers. As I recollect incidents of the last fifty years, I see that all are paying their homage to Ahreman, with swords in hands, killing or murdering the innocent ones. Kings and other high dignitaries have murdered each other, or have put their own relations to the sword. Fathers are beheading their sons, and the sons are decapitating their fathers. Iranians have massacred Iranians more than they did the Romans. Now, Ahreman has control over the people. Rain and snow do not fall at the proper seasons, and the people have become destitute and famished. During the last fifty years, famine and drought have plagued Iran four times.

**People have left the Good Religion. One group is following the Religion of Mazdak.** These do not fear to slaughter or plunder the others. They forcibly carry away other men's wives. The remaining inhabitants do not follow any religion whatsoever. Speaking untruth, killing, plundering the properties and cat-

tle of each other, are their occupations. Carrion lies in the water, and nobody cares to remove it. Therefore, the anger of God is heavily upon us.

Six years ago, I was in Ctesiphone. Formerly, the only property of the Arabs was camels, and their main occupation was theft and murder of the innocent ones. Now, they are following a new Religion. They have acquired the virtues of human beings. They do not kill, except in war. They do not plunder the properties of others, obey their elders and worship God, standing like troops in a row. They invoke the help of God in a thunderous voice during the battle. So, God gives them assistance.

We are not showing mercy and justice to others, hence, God too, does not treat us with mercy. We have given up the Good Religion. Formerly, we had twenty-four Fire Temples here, wherein people used to worship God. Now, we have only four such Fire Temples. All others are extinguished. In the Fire Temples of Yazdan Sarosh (In Pishkooch near Alibad, there is a village by the name of Saroshin, with ancient ruins on its mountain-side, known as Gabar Fort. **Probably, these may be the ruins of the Yazdan Sarosh Fire Temple, and Saroshin may be a changed version of Yazdan Sarosh.**) and Mobedan Firoz. (Mobedan Firoz, most probably, according to Ayati, was situated at Farashan, near Taft. There is a very big cave there, by the mountain-side. The ruins of ancient buildings, built with huge bricks like the ones used in the ruins at Rai and Maibod, lie at the front of the cave). They are still kept glowing, only

old men and women sometimes go for worship. **All this is due to the wrath of God, that is why.....(here, six lines of Pahlavi documents are undecipherable.)**

**Shah Yazdgird III came to Yezd from Isfahan with his army of fourteen thousand men. He stayed here for five days, and put three robbers to the gallows, but beyond that, did no more of justice.** Hurriedly, he left for Kirman and Sikistan. There is a rumour that he is gathering an army from Balkh, to fight the Arabs. Many people in Ctesiphone and Khuzistan have embraced the Religion of the Arabs.

**God is angry with us. The people have taken their gold and jewels to the Fire Temple of the village Yozog** (According to the history of Yezd, Yozog is the ancient name of Doozog. This is a village near Sadrabad, founded over the ruins of the ancient town of Yozog. The ruins of a Fire Temple, etc., can be seen over there.) **for safe custody. The custodians, three Mobeds, have stolen the said gold and jewels, along with many books of Shapigan on medicine, from there, and have fled. It is said that they are in Ctesiphone, living amongst the Arabs as physicians.**

Many Governors of cities have turned insurgents, fighting, killing and plundering each other. To get food and provision, my old father, along with my two brothers, went to Abarkooh. They, with four other persons, have been murdered on the highway between Asa and Shooz (There is a mountain in Poshtkooh of Yezd, known as Asa. Four small villages have sprung up around it. There is another small town of Shovaz, or Shooz of the nar-

rative. A few villages are under its jurisdiction. These towns and villages are very ancient. There is a plain nearby, known as Battle Field.) by bandits, and their camels and horses have been carried away.

A group of Mazdakis have plundered two towns of Padin and Tiszeng. (Padin and Tiszeng are now known as Mehrpadin and Tejeng. Both are ancient villages of the Pre-Islamic period.) They have murdered forty-five innocent men and women inhabitants there. They are now staying in the fort of Fahra. (Fahra, at present is known as Fahraj. It turned into a battle-field during the first Arab invasion of Yezd.) Nobody tries to subdue them. The fort of Khormis (Khormiz of the present day.) is besieged by the Mazdakis. No one is attempting to free the fort. The far-flung town of Ard (Ard, probably may be the ancient village of Arden, which, as has been described, is situated in Poshtkooh, at a great distance from the city.) is plundered. Its inhabitants have died or are dying of hunger. The town of Mobedan, (The town of Mobedan, with its eight forts, is none other than the town of Maibod. According to history, it was founded by Shah Mobed, the brother of Anowshirawan-e-Adale, the Just. It has very ancient fortifications. The ruins of Three Fire Temples are on the outskirts of the town.) with its eight strong forts and two hundred able fighters, has not been plundered, but the inhabitants have no food and provision. They are eating tender grass. Other villages have been looted and are deserted. The inhabitants of the villages have turned towards the city of

Nahristan. (Nahristan, which means 'the place of streams' seems to be the original name of Ahristan, which is near the city, as has been described. All the streams running from Shirkooh and the mountains reach there.) Food is scarce. People are eating the leaves of vines, and the growing tender grass. All these happenings are signs of the anger of God. I have no news of my two sons, who, since the last forty-three days have left for Abarkooh, to procure provisions.

I am Varza, son of Farshid, son of Lohrasp. I am an Ervad. My father was a Writer. I too, am a writer. I am sixty-two years old. I have a wife and one small child in the house. My properties

and cattle have been plundered. My innocent father and two brothers have been murdered. I am helpless. I am loosing my mind. If suicide was not a great sin in the Religion, I would have cut open my sides with a knife. Within a few days, I am sure that I will be murdered or will die of hunger. I have a good handwriting. I have written and read many books. I am writing this account of my life in a prayer book, which I have transcribed three years ago. I am writing this account with my own hands, so that my children may know what has befallen me, and may pray for me. This is my account and description, during the twelfth year of the Reign of Shah Yazdgird III."

### THE END

(N.B. The passages in brackets are Notes by the present author.)



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BD. 1547

બાંમ્બે ડાઈંગ

# FARVANDIN YASHT

It is not possible — nor is it attempted — in the short space of an article, to do full or even partial justice to a difficult subject. In case it interests some readers I like to share a certain thought with them.

Nowhere is the beautiful philosophy of the Fravashis explained so well as in the Farvandin Yasht, as I have just read. What is known as Fravashi & Urvan in Zoroastrianism, is called Atma and Jivatma in Hinduism and Spirit and Soul in the Bible. The Soul actually descends into flesh, the Spirit acts as a witness.

We are not taught all this by modern mystics of the East & West; and by modern philosophies like Theosophy, Rosicrucianism etc, but it was a part also of the lesser & greater mysteries of Egypt etc. But I am surprised that the Prophet taught all this in verse 7 of Yasna 31 (9000 years ago,) wherein he put in germ form the whole & beautiful philosophy of the Fravashis developed in Yasht. It is mentioned in the Farvandin Yasht that while

Spenta Mainyu, the Holy Spirit of God, acting from **without**, pulls all Creation upwards, the Fravashis help to lift it upwards acting from **within**.

The Urvans or Souls act as the Executive Authority in created things and beings, while the Fravashis act as Witnesses and guide the Souls by their inspiration, which the Souls (viz. we) may or may not be able to catch & act upon.

The first of such Fravashis worshipped in the Farvandin Yasht is that of Ahura Mazda. This creates a difficulty. If the Fravashis emanated from Him, how did they exist before Him to be so worshipped? This difficulty is solved in the Yasht when we note that the same name Ahura Mazda is used **both** for the God Manifest & Unmanifest. Fravashis spring from Ahura Mazda Unmanifest, and it is Ahura Mazda, the God Manifest, that has a Fravashi like any of the other six Amesha Spentas with whom he identifies Himself as in Hormazd Yasht (Yasht I).

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by

**DHUN FRAM BILLIMORIA.**

The word 'Parsee' means 'Persian' and the Parsees are descendants of the ancient Zoroastrians who left Iran for religious reasons. Their history after the Arab conquest is largely the story of the heroic survival against hopeless odds. Generations of Parsees yet to be born will still find the stirring, unwritten saga of their noble ancestors a powerful inspiration to urge them to survive under any future hardship and preserve the Zoroastrian religion.

The Parsees left the land of their forefathers broken-spirited more than a thousand years ago, casting aside their possessions, their homes and their emotional attachments to flag and country. Yet they did not remain broken-spirited for long because God in His Infinite Wisdom and Mercy came to their aid. The journey was fraught with dangers but many of the Mazda-yasnees succeeded in making their way by land and by sea to the west-coast of India. **In 1620 A.D., the American Pilgrim Fathers sailed to New England in a ship named "MAY-FLOWER". This historical event was almost certainly a repeat performance of the earlier Parsee exodus from Persia. Religious persecution was not a phenomenon confined to the East only.**

With the name of Ormuzd constantly in their hearts, these Parsees dispelled pessimistic thoughts and set down to constructive work immediately. In diligent and unstinted labour the Parsees found themselves again. To this day, their religion, their Rivayats and their ancient past remain a precious heritage dear to their hearts and cherished like the bright fire they brought from Iran. The early Zoroastrian settlers, in sincere imitation of their prophet, were chiefly an agricultural community, and slowly as the centuries rolled by, they became pioneers in every field of human endeavour. British rule and the growing trend towards industrialism helped the Parsees to become captains of industry, commerce and trade. They slowly became the "Jewels of India." Their dealings with the outside world were just and tolerant which qualities reflected the spirit of Nushirwan and Cyrus the Great. Yet it must not be forgotten that in spite of their innate tendency to stick to tradition, the Parsees are slowly receding from their ancient origins. Their proficiency in the secular arts has not yet clouded their sense of religious duty. Pak-Iransha at Udwada still lights the hearts of the Parsees and very appropriately symbolises the living Zoroastrian religion. The Parsee laity and the clergy as yet have abundant

opportunities to co-operate in retaining and reviving their ancient Iranian origins. For that, services of a good and concerned Mubad are indispensable.

The Parsees are at the cross-roads of history today, or so it seemed after the discussions that took place in Bombay's Cawasji Jehangir Hall on April 1, 1970. Which direction will they take? Are they still influenced by traditional Oriental values? Or have they sold themselves to the West? Western civilization is positively attractive and reasonably prosperous. But can any sane group assent to decadence? **Decadent values have to some extent eroded the faith of Western man, and the Parsees need to examine this point more carefully.** The question of materialism keeps cropping up in the history of every affluent society. Zoroastrianism views asceticism with strong disfavour but recognises that **individual dignity cannot flower in a blatantly materialistic world.** This means in effect enjoying the good life without mortgaging oneself to materialism. The study of the Parsee mentality could yield rewarding answers and form an exciting new chapter in the field of group-sociology.

To be obsessed with the problem of 'orthodoxy versus reformism' is to foolishly waste precious mental energy which can be utilised for shaping plans that will decrease poverty and bring prosperity to the less-fortunate members of the community. **Some community members are openly rebellious and for causes that are not always praise-worthy.** Others are reasonably progressive and for good reasons. Still others are slowly but surely

drifting away from the community being too much influenced by decadent values to appreciate the good points of either Western or Eastern civilization. The majority are building bridges of friendship with a country that presents an entirely different face today, and this is an earnest attempt to rediscover Iran's glorious past and repair the cultural links that had been irrevocably damaged after the Arabs conquered Iran. The Parsees are at the crossroads of history. Which direction will they take?

That this small ethnic community should have broken links with its rich cultural past is rather unfortunate, but that it should have also ignored the spoken Pahlavi language is lamentable and perhaps unforgivable. During the Moghul period, the Parsees were past-masters in Urdu, and when the British came into power, the English language assumed in added commercial importance. Gujarati, of-course, was indispensable from the very beginning. In his book, "An Area of Darkness", Mr. V. S. Naipaul remarks that the Parsees are pretty good at "mimicry". How far this was intended as a compliment is not very clear, but it is true that this ability to mimic (a marked characteristic among rarer life-species) has protected the Parsee race through the centuries. **Mimicry is essentially a defence-reaction that is instinctively acquired for survival purposes in hostile or indifferent environments.** It should not be forgotten that today, as never before, children of Zoroastrian parents are more at ease with English than any other single language in the world. This preference for Eng-

lish is of course eminently desirable having regard to the socio-economic circumstances of the day. But what about **Pahlavi**? This language must have become obsolete after the first few centuries of the Parsees' stay in India. **It is a pity that such a rich, enchanting language should have become extinct** and used today by serious professors and scholarly priests only. When under the Indian Constitution, every ethnic sect has been guaranteed the right to preserve their own language, it is sad that Parsees have no living language to preserve as their "own". **Expedience rather than culture, has guided the modern Parsee in such matters.** Those Parsee intellectuals who claim to have a high sense of duty can yet initiate and encourage a firm revival, making it strictly obligatory for every Zoroastrian child to read, write and speak Persian in addition to English. If Persian is adopted as an added spoken language, intending Parsee immigrants to Persia would naturally find it easier to communicate in the language of the land. In Iran today, Persian Zoroastrians still speak 'Gabree' among themselves, in addition to modern Persian. It would be pertinent here to note that young Iranian intellectuals have already established a society called the 'FAR-HANGEESTAN' with the avowed object of re-introducing older Persian-Pahlavi words in place of the present Arabic ones. This should probably involve the total elimination of the 'fa' sound. In any case, it is obvious that if children are taught any language at an early age, they should be able to master it thoroughly.

The youth of the community are also at the cross-roads of history. Which direction will they take? The youth need a thorough re-assessment of their aims and aspirations because more of them seem to accept pseudo-Western values which really do not satisfy them in the long-run. There is a definite yearning for comfort and status which of-course drive our frenzied boys and girls into a stubborn competition for attaining material security. When the medley of values, that govern Parsee youth today, seem to clash, there is either a period of interadjustment or there is complete confusion. In any case why is Parsee youth so indifferent about emigration to Iran? The prospect of beginning anew in any land naturally demands enterprise, energy and the ability to communicate in the language of the land. Initiative can only come from practical thinking men of the community. Iran offers ample opportunities for those Parsees who still respect her ancient values. If the Parsee is not to become a delightful museum piece of mere archaeological importance, he should strive to inculcate in himself and his children a sense of unity and identity with his own culture.

Today as never before the Zoroastrians must consolidate their ancestors' culture. The Parsees cannot always stay at the crossroads and a move must be made for better or for worse. The process of consolidation must begin today. The Parsees

must not be baffled by the so-called dilemmas of their times but must explore and evaluate ways and means of instilling in every Zoroastrian a feeling that he is part of a community. The Parsee has inherited a rich, unbroken history that stretches back to Cyrus and Darius. Nothing less than a Zoroastrian revival will counter the apathy that exists in the community today. Lectures, discussions and

plays on ancient Iranian history, legends, culture and religion will form only part of the contemplated revival. In this connection PARSIANA is doing a commendable job and the Editor's serious endeavour to highlight the various problems deserves grateful appreciation. Parsees are confessed worshippers of the Eternal One and He will guide them as He guided their forefathers.



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# ઐરવદ ડૉ. શ્રીરાજ મહેરજી કોટવાલ

અમ. એ. પીએચ. ડી.

અમને જણાવતાં ખુશાલી ઉપજે છે કે ઐરવદ ડૉ. શ્રીરાજ મહેરજી કોટવાલની ધી. મ. ફ. કામા અથોરતાન હનરરીટયુટના પ્રિન્સીપલ તરીકે નેમણુંક થઇ છે.

ધી. મ. ફ. કામા અથોરતાન હનરરીટયુટના માનવંત પ્રેસીડન્ટ સાહેબ શેઠ જહાંગીરજી હોરમસજી કામા, ફરેટી સાહેબો તથા મેનેજીંગ કમીટીના મેમ્બર સાહેબોએ મરહુમ વિદ્વાન ઐરવદ ડૉ. પેશોતન કાવસશાહ અંકલેસરીઆના અકાળ મરણથી ખાલી પડેલી જગ્યાએ કુલ પારસી જરથોસ્તી કોમમાં માન પામેલા જ્ઞાન, વિદ્વાન, પ્રખર ધર્મ-અભ્યાસી, પ્રભાવશાળી, પાઠાચુનંદા યોજદાથેગર અને વાંદરાની ટાટા અગીયારીના વડા પંચકી સાહેબ ઐરવદ ડૉ. શ્રીરાજ મહેરજી કોટવાલ ઉપર સર્વાનુનતે પસંદગી કરી પ્રિન્સીપલ તરીકે માસ સપ્ટેમ્બર ૧૯૭૦ થી નીમણુંક કરી એક લાયક અને સ્વતંત્ર પગલું ભર્યું છે જે માટે એઓ સાહેબને ધન્યવાદ ધટે છે.

પારસી જરથોસ્તી કોમના મીરાસ સમાન ગણાતા આ એકપુરા ખાતાનું સુકાન ઐરવદ ડૉ. શ્રીરાજ મહેરજી કોટવાલના હાથમાં સલામત છે એ વિષે શંકાને સ્થાન નથી.

આ નીમણુંક થવાથી પારસી જરથોસ્તી કોમમાં અને ખાસ કરીને અથોરતાન ભાઇઓમાં ખુશાલી વ્યાપી રહી છે. આ ખાતાનો હવે પછીથી અથોરતાન ભાઇઓ પુરતાં પ્રમાણમાં લાભ ઉઠાવશે એવી અમારી ખાતરી છે.

એઓ સાહેબે શરૂઆતથીજ આ ખાતામાં ફેળવણી લઇ સંપૂર્ણ નાવર, મરાત્મ થયા હતા અને મેટ્રીકની પરીક્ષા પ્રથમ વર્ગમાં પાસ કરી અવસ્તા પહેલવીમાં સ્કોલરશીપ મેળવી હતી. B. A. અને M. A. માં પણ અવસ્તા પહેલવીમાં સ્કોલરશીપ અને ગોલ્ડ મેડલ મેળવ્યો હતો, ત્યારબાદ Bombay University ની Ph. D. ની ડીગ્રી મેળવી વિદ્વાન ગયા હતા.

મુંબઇ યુનિવર્સિટીની Ph. D. ડીગ્રી માટે લખેલી Thesis યુરોપના મહાન સ્કોલરોએ વખાણી Danish Academy ને તે પુસ્તકરૂપે છપાવી બહાર પાડવા

મંજૂરત લલામણ કરવાથી Danish Academy એ પોતાના તમામ ખર્ચે છપાવી પુસ્તકરૂપે બહાર પાડી છે. આ પુસ્તકની કીંમત ૬૦ ડેનિશ ક્રોનર છે.

વિદ્યાવતમાં એ ભાઇએ એક વરસ અવસ્તા પહેલવીના પ્રખ્યાત નિષ્ણાત ઓરીએન્ટલીસ્ટ Dr. Mary Boyce ના હાથ હેઠળ સંપૂર્ણ તાલીમ લઈ અત્રે પધારી ખાતામાં પાર્ટ-ટાઈમ ડીયર તરીકે આજ સુધી સેવા આપી હતી અને ટાટા અગીયારીના વડા પંચકી તરીકે વાંદરાવાસી જરથોસ્તીઓનો ચાહ અને દીલ જીતી લીધાં હતાં.

એઓ સાહેબે નવસારીની પુરાણી વડી દરેમહેરમાં જુઓર્ગ યોજદાથેગર મોખેદ સાહેબોના હાથ હેઠળ વહેવાર જ્ઞાન સંપાદન કરી દરેકે દરેક પાવ મહેલની ક્રિયાઓ કરી છે.

નવસારીની વડી દરેમહેરમાં એ ભાઇએ નીરંગ દીનની પવિત્ર મોતેયર ક્રિયા એક મોટી મીજલસ સમક્ષ કરી હતી તે જોવાની તક મને (પારસીઆતાના અધિપતી) ને મળી હતી ને તેનાથી સધળા હાજર રહેલાઓને ક્રિયાની મોતે-બરીનો ભાસ હૈયામાં ઉદભવ્યો હતો.

એઓ સાહેબ સીધા, શિસ્તપાલનનો કડક અમલ કરનારા, નમ્ર, વિવેકી અને અશોષની તરીકતનું ચુસ્તપણે પાલન કરનારા, ચાલતા આવેલા રીત રિવાજોને માન આપી ચાલનારા નવસારી નગરીના મશહુર કોટવાલ ખાનદાનના નખીરા છે.

અવારનવાર પારસી છાપાઓમાં ચર્ચાતી ધાર્મિક બાબતોનો ખુલાશો ઘણીજ સરળતાથી, પુરાણી શાહદતો ટાંકી, સ્પષ્ટ રીતે, ભેદભાવ રાખ્યા વિના, મક્કમતાથી આપવા માટે એઓ સાહેબ જાણીતા છે, એ ઉપરાંત એઓ એક સારા વક્તા પણ છે.

ઐરવદ ડૉ. કોટવાલ રૂઢશાહ શેઠ મહેરવાનજી મનચેરજી કામાની નેમ સોચે સો ટકા બર લાવ્યા છે.

એઓ સાહેબને અમો ઘણીજ ફતોહમંદ યશસ્વી કારકીર્દી ઇચ્છીએ છીએ, એઓ સાહેબ આ ખાતાની ઘણાં વર્ષો સુધી સેવા બજાવતા રહે.

ઐરવદ સાહેબના આચારવિચારો ફેટલા ભલા અને ધર્મના સધળા અંગોને ફેટલા સહાય કરતા છે તે એઓનો લેખ વાંચતાં સમજશે.

# જરથોસ્તી ધર્મની જ્યોત સદા જળતી રહે !

લેખક : એરવદ ડોક્ટર ફીરોઝ મહેરજી પીરોજશાહ કોટવાલ

એમ. એ., પીએચ. ડી.

અશે જરથુસ્ત્ર સાહેબને આ દુનિયામાં જન્મ પામવાને આશરે આઠ હજાર વર્ષ પુરાં થઈ ગયાં તે અરસામાં અનેક મહાન અને નામીયી શહેનશાહો રથપાછ અને નાશ પામી છતાં જરથોસ્તી ધર્મ અને તેના અનુયાયીઓ આ ધરતી પર અનેક હાંદેસાઓ ખમવા છતાં હસ્તી જળવી રાખી શક્યા છે તે જતાવ આ દુનિયાના ઇતિહાસમાં એક મહાન અને અમર જતાવ છે—ગોવા તે એક મોજેજો છે. જરથોસ્તી ધર્મની એક ખુશનસીબી છે કે તેના શીદાઈ-ઓમાં ધર્મ તરફનો પુરતો એતેકાદ છે, અને તેઓ પોતાના પારસી તોખમ અને પારસી ખાસીઓને કોઇ પણ ભોગે જળવવા હંમેશા ઉસ્તવાર રહે છે. ઇ. સ. પુર્વેની છઠી સદીમાં નક્ષે રસ્તમના ખીલારાઈ કોખમાં પારસીના પુત્ર (પાસેલાપુત્ર) અને આય તોખમ (અય ચીથ્ર) માટે જે મગરૂરી અને માન દારાયસ હીસ્તારપીસે લીધા હતાં તેજ માન અને મગરૂરી જ્યાં સુધી દરેક પારસીના લોહીમાં વહેતી રહેશે ત્યાં સુધી એક સદગુણી કોમ તરીકેનું પારસી નામ હ મેશાં અમર રહેશે. આ મુજારક દીવસે જરથોસ્તી ધર્મની જળવણી માટે થોડાંક સુચનો પર મનન કરી તેનો તોડ લાવવાના પ્રયાસો કરીશું તો બેશક જરથોસ્તી ધર્મની જ્યોત સદા જળતી રહેશે.

**(૧) જરથોસ્તી ધર્મ કંઈ ફક્ત નીતિ-ધર્મમાં સમયલો નથી :—**

નીતિ એ ધર્મનું અંગ છે, પરંતુ તે કાંઈ આખો સંપુર્ણ ધર્મ નથી. સારા કહાપણના શખ્તો તો કોઈ પણ સાદી અક્કલનો માનવી શીખવી શકે છે, તો પછી પેગમ્બરોને જન્મ લેવાની જરૂર શી છે? એક હકીકત વીસરાઈ જવી જોઈતી નથી કે પેગમ્બરો તો આત્માજ્ઞાનના અધીકારીઓ હતા. તેઓ કંઈ ખાકી વિદ્યાના પંડીતો નહિ હતા. દુનિયાના ખરે કારોબાર તો દાદાર હોરમજદ અને તેઓના વડપણ હેઠળ કાયં જળવતા યજ્ઞો અને અમેશાસ્પંદો ચલાવે છે. આથી અસલના વડીલ દસ્તુર સાહેબો દરેક જરથોસ્તીઓને માટે ફરજ નાખી ગયા છે કે તેઓએ પોતાને માથે એક જ્ઞાની પરહેઝગાર દસ્તુર, એક

જેખી ફરેસ્તા તથા એક દાનાવ દોસ્ત કરી રાખવો જોઈએ. કોઈ પણ જાતની ગફલતીથી ગુનાહ થાય તો તેઓ ગુનાહની તોજેશ પોતે મુકરર કીધેલા દસ્તુર આગળ કરી શકે અને ગુનાહથી છુટવાનો ઉપાય પુછી શકે. વળી કોઈ પણ મુશ્કેલી વખતે પોતે મુકરર કરેલા ફરેસ્તાને આરાખ્યા કરે કે જેથી તેઓ જેખી રીતે તેનો અચાવ કરે અને એક દાનાવ દોસ્ત આગળ પોતાની મુશ્કેલી રજુ કરી શકે કે જેથી તે તેનું ભલું ચાહી રીકર ટાળવાનો માર્ગ ખતાવી શકે. સુદરેહ અને કુસ્તી પણ જરથોસ્તી ધર્મના મુખ્ય અંગો છે. સુદરહ કુસ્તી વગરનો પારસી પોતાને પારસી જરથોસ્તી તરીકે ઓળખાવી શકેજ નહિ. હોરમજદ યસ્તમાં ખુદ દાદાર હોરમજદનું ફરમાન છે કે “કુસ્તી ખાંધતાં અને કુસ્તી છોડતાં” જે કોઇ શખ્સ તેઓનાં નામોની યાદ કરશે તેને કંઈ પણ જાતની મુશ્કેલી નડશે નહિ. સુદરેહ અને કુસ્તી ભલી જરથોસ્તી દીનની નીશાનીઓ છે, અને માંથ્ર-વાણીના એજમતી કલામો સાથ દાદાર હોરમજદમાં એતે-કાદ રાખી ખાંધવામાં આવે તો તે બદીઓ સામે રક્ષણ આપે છે. આપણા ભુઝોર્ગ દાનાવ દસ્તુર સાહેબોએ કુસ્તીને પાણી સાથે અને ધર્મને એક ખેડેલાં ખેતર સાથે સરખાવ્યો છે. એનો ભાવાર્થ એ છે કે જેવી રીતે પાણી સારો પાક ઉત્પન્ન કરવાને માટેની એક ધણી જરૂરી ચીજ છે તેજ પ્રમાણે કુસ્તી ધર્મનું સારી રીતે પાલન કરવા માટેનું એક ખાસ જરૂરનું ધાર્મિક ચીન્હ છે. પવીત્ર માંથ્રવાણીથી ઈજાયેલાં આતશખાનાંઓ કોમની પાસખાની કરનારા અશોધના કીલ્લાઓ અને ધર્મના અગત્યનાં અંગો છે, કે જ્યાં દરરોજ ત્રણ વખત યજ્ઞો અને અમેશાસ્પંદો ધાર્મિક મીજલસ ભરે છે અને આખી દુનિયા પર આશીર્વાદોનો નીસાર કરે છે. આતશ સમક્ષ કીધેલી કીયાઓ મારફતે યજ્ઞો અને અમેશાસ્પંદોની જેખી મદદ આ ધરતી પર ઉતારી શકાય છે. કીયાઓ સાથની ભેટ ધરાયેલી બંદગીઓને પાક દાદાર હોરમજદ હંમેશાં સાંભળે છે અને તેનો બદલો આપે છે. એક સાલ વરસાદ ધણો મોડો ગયો અને એવી કસોટીમાંથી હિંદુસ્તાનને પસાર થવું પડ્યું કે આસ્તિક અને નાસ્તિક બન્ને દાદારની બંદગી કરવા મંડી

પડયા. આખરે ખરી અંદગીનો અવાજ દાદરે સાંભળ્યો અને સર્વત્ર લીલાલહેર પ્રસરી ગઈ. જે જરથોસ્તી ધર્મ - માંથી અવસ્તાના પવિત્ર માંધવાણીને રૂપસદ આપ્યો. ફીયાઓને તીલાંજલી આપ્યે, સુદરેલ અને કુસ્તીને “ખલકો” અને “દોરડુ” ગણી અલગાઈ પર મુક્યે અને ખોરેહમદ આતશખાનાંઓને નાશુદ કરીએ તો પછી જરથોસ્તી ધર્મમાં બાકી શું રહ્યું? માટે સર્વે જરથોસ્તીઓએ દીનદારી ખીલવી મીનોઈ જગત સાથે સંબંધ ધરાવતાં સઘળાં આલોતોમાં એતેકાદ ધરાવેા જોઈએ કે જેથી જેમીશક્તિઓના આશીર્વા મેળવવાને તેઓ ભાગ્યશાળી થાય !

## (૨) જરથોસ્તી ધર્મ-અભ્યાસને ખાસ ઉત્તેજનની જરૂર—

એજમતી અવસ્તા માંધવાણીની એ ખુબી લેખાવી જોઈએ કે તેની ભાષામાં પણ ધણુ ઉમદા ખ્યાલો સમાયલા છે. હાલમાં નવી શેઢખોળોને લીધે ભાષાશાસ્ત્રના અભ્યાસને એક નવો ઝોંક મળ્યો છે. જે અવસ્તા અને પહેલવીના શબ્દો અણઉકેળાયલા પડ્યા હતા તેમાંના કેટલાક શબ્દો પાઠ્યન, સોગદીયન, સ્કીથ્યન અને તુરકાન પહેલવીના અભ્યાસને કારણે ઉકેલી શકાયા છે. પારસી સ્કેલરોમાં કામ કરવાની શક્તિ છે, પરંતુ તેઓને ઉત્તેજન મળતું નથી. ત્રસ્ટ ફંડોમાં એ બાબદની જોગવાઈ હોવા છતાં કેટલાક મુરખીઓનો ધર્મનો અભ્યાસ ઘણો નજીવો હોવે તેઓ કેટલીક વખત જાણખંજાણપણે “ટકે, શેર ભાજી, ટકે શેર ખાજી” જેવા ઇન્સાફ આપવા ચુકતા નથી. આ માટે એકજ ઉપાય છે કે સઘળાં ઓરીએન્ટલ ઇન્સ્ટીટ્યુશનો લાયક સ્કેલરો મારફતે ચલાવવાની જોગવાઈ કરવી જોઈએ, ફંડના સ્થાપકોની નેમ બર લાવવાની ખાસ જરૂર છે, જે ત્રસ્ટી સાહેબોનાં હાથમાં ત્રસ્ટના સ્થાપકોએ પવિત્ર ટ્રસ્ટો (જેને પહેલવીમાં “નિહાતક” Pious bequests કહેવામાં આવે છે) સોંપ્યાં છે તેની જે ઇન્સાફથી નેમ બર લાવવામાં આવશે તો અશો રવાનો તેઓને મીનોઈ જોહાનમાંથી આશીર્વાદો આપ્યા વગર રહેશે નહીં.

## (૩) જરથોસ્તી ધર્મનો પવિત્ર માર્ગ અપનાવો.

કહેવત છે કે “દોરી બજે પણ વળ નહિં જાય” તેમ જેઓનાં અંતઃકરણ પરાઈ માન્યતાઓથી જડ થઈ ગયલાં છે, તેઓને ગમે તેટલી નસીહત કીધેલી પણ અકારત જશે. છતાં ધીરજ અને અંતઃથી સુધારો લાવવો અશક્ય નથી. અનેક દુઃખોના ઇલાજે જરથોસ્તી ધર્મ

સુચવ્યા છે. યજ્ઞોતું ભણતર અનેક મનની મુરદો બર લાવવામાં કાયંસાધક છે. અનેક નીરંગો ખાનવપરોસે પડી છે જેનો સદઉપયોગ કરવાથી જરથોસ્તી ધર્મની મોટાઈ તરત જણાઈ આવશે. આતશબહેરામ પર પોળીઓ ચઢાવવા કરતાં પાદશાહ સાહેબને સુખડ અપાણુ કરતું ધણુ સવાબતું કામ છે. દેવ-દેવીઓની આકૃતિઓ કેટલાક જરથોસ્તી ઘરોમાં બીલકુલ શોભતી નથી. એ તો મૂર્તપૂજા (ઈજદેસ-પરસ્તગી) છે. કેટલાક જરથોસ્તીઓ મુસલમાનોની માફક રોજન રાખે છે તે પણ આપણા પાકે મઝહબથી ઉલટું છે. સવારથી સાંજ સુધી જુખારહી રાત્રે દુમ દવાવીને ખાવું તેને રોજન કહેવામાં આવે છે. ભલી જરથોસ્તી દીનનો સોથી મોટો “રોજને” આખું વધ ચુનાલથી દૂર રહેવામાં સમાયેલો છે. જરથોસ્તી ધર્મ પ્રમાણે ખરો “રોજને” આધાપીધાથી મોહ બંધ કરવામાં સમાયેલો નથી. પરંતુ લોકોની નીંદા કરવાથી અને જુઠું બોલવાથી મોહુ બંધ કરવામાં સમાયેલો છે.

## (૪) અથોરનાનોની ઉત્તરી ધણુ મોટે ભાગે તેઓનાં હાથમાંજ છે:—

દીનની સઘળી સંસ્થાઓને ચેતનમય રાખનારા અથોરનાન સાહેબો છે. તેઓની આત્મિક હાલત ઉંચી હશે તો ધર્મને કદી બાંચ આવવાની નથી. અથોરનાન મદરેસાઓ પર જે મોટી આશાઓ સેવાયેલી તે બર આવવા પામી છે. જ્યાં કમ ચારીઓની બીનજરૂરી દખલગીરીઓ હોય, તંદુરસ્ત ધાર્મિક વાતાવરણની કોતાહી હોય અને ધર્મ તરફની અચુક શીદાગીરીનું શિક્ષણ મુળમાં બચ્ચાંઓનાં મગજમાં નહીં ઉતારવામાં આવતું હોય ત્યાં સારામાં સારા પગારવાળી સ્કીમો પણ નિષ્ફળ જશે. “દીન બાદ નિશા ફરશ” દસ્તુરો યાને “દુન્યવી દોલત ખાતર દીન વેચનારા” દસ્તુરો પેદા થયા કરશે તો જરૂર ધર્મને હાની પહોંચશે અને બહારના દુશ્મનો કરતાં અંદરના દુશ્મનો ધર્મનાં મુળમાં જલદી ખણી કાઢી શકશે. માટે ખાનદાની અથોરનાનોના ફરજોમાં દીની એતેકાદ રોશન કરવાની ખાસ જરૂર છે. પૈસો જેટલો નસીબમાં હશે તેટલોજ આવશે. નશીબદાર તેઓ છે કે જેઓ અશો પેગમ્બર જરથોસ્તનો દીની વારસો બળવીને કામને નેકોને માર્ગે વળાવે, જેઓ ધર્મનો વારસો જાળવવાની દરકાર નહીં કરશે તેઓને જરથોસ્ત સાહેબે ઉચ્ચારેલા યજ્ઞરને હા પડે) માં આવતા શબ્દો ખુબ યાદ રાખવા જોઈએ કે:—“Separate yourselves from this Spiritual heritage, then for you, Shall be, at the Last, the word of woe.”

છેવટે એટલીજ દુવા ચુબરીશ કે ભલી માઝદયરની જરથોસ્તી દીન હંમેશ પ્રકાશતી તથા હંમેશગી સુધી કાયમ રહે! આમીન !

( ઉતારો:—જામે જમશેદ પપેટી અંક ૧૯૬૬ )



સર્વોત્કૃષ્ટ !

## બેડેકરનું ઉત્પાદન સર્વોત્કૃષ્ટ છે

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# IRAN LEAGUE NEWS

## CELEBRATION OF 2500th ANNIVERSARY OF KING CYRUS.

The Parsis in India have hailed with rejoicings the news that H.I.M. the Shah of Iran, Aryameher, has decided to celebrate the 2500th anniversary of King Cyrus the Great in October, 1971. An elaborate programme of ceremonials and gatherings is prepared for the occasion in Iran. It is in the fitness of thing that the Parsis in India should join the celebration in honour of the great Achaemenian monarch who for the first time in world history established an empire extending over many countries in Asia as an Iranian Empire. The great and noble King ruled over so many people with great kindness. Unlike the despots who ruled before his time he gloried in making the people happy. History records the great tolerance towards the people he brought into one great empire. An influential committee is being set up to work out the details of the celebrations in India to harmonize with the Iranian celebrations. The Iran League is one of the leading institutions in Bombay to help, organize these celebrations. The President Mr. J. C. Tarapore, two Vice Presidents Mr. D. B. Irani and Mr. Jehangir M. Ranina besides some members of the Managing Committee of the Iran League are associating with the Committee for the Cyrus Celebrations.

## WONDERFUL IRANIANS.

The Arabs followed in many things pre-Islamic Iran and availed themselves of the services of functionaries of Iranian origin. Well known are the words attributed to the **Caliph Sulaiman (715-717 A.D.)** **"I admire these Persians; they reigned for one thousand years and never, not for one hour did they stand in need of us; we ruled for a hundred years and not for an hour could we do without them."** In another place the following words are attributed to a Persian nobleman, who addressed an Arab governor in Khorassan, saying **"We Persians have been deriving from this world an income during 400 years, by means of moderation, intelligence and dignified conduct; we had neither eloquent sacred scriptures nor any God-sent Prophet."**

**Posthumous Works by G. K. Nariman,**  
p. 176.

## AN ELOQUENT TESTIMONIAL.

In his work in the **Story of Nations: Media**, the author Z. A. Ragozin gives this very eloquent testimonial to the rule of Cyrus the Great in ancient times :

No amount of fact or details, however, did we possess them, could materially add to the respect and admiration with which this most majestic and gracious figure inspired both the contemporary world and remote posterity. It is not only that he was, in the highest sense, a good king, but that he was **the first** good king we know of. He is moreover, the first historically approved great and good man of our own race the Aryan or Indo-European. The grandeur of his character is well rendered

in that brief and unassuming inscription of his, more eloquent and proud in its lofty simplicity than all the Assyrian self-extolling, bragging annals: "I AM KURUSH THE KING THE AKHAEMENIAN." (Adam Kurush khshayathiya Hakhamanishiya).

### **MOST ENLIGHTENED RULER.**

In his history of Israel, W. O. E. Oesterley eulogizes the character of Cyrus in these terms: "Cyrus, principle of action in both political and religious domains was in striking contrast to all world rulers who had preceded him. Instead of humiliating and oppressing the nations whom he had conquered he did in what in him lay to conciliate them. Instead of forcing his new subjects to acknowledge his gods he encouraged them to continue in their traditional worship...His considerate treatment of the subjects of his vassal states and his broadminded toleration of every form of worship mark him as one of the most enlightened rulers the world has ever seen."

### **RECORDED HISTORY OF CYRUS.**

It is significant to note that no records are available to us of the life story of this great Iranian King in the language then used in Iran. As already noted the only inscription left in Iranian is "Adam Kurush Khshayathiya Hakhamanishiya." (I am Kurush the King the Achaemenian). But several cylinders found in Babylon have been deciphered and give us a good picture of his eventful life. So also there are brief narratives given in different Books of the Old Testament like those of Isaiah and Jeremiah which help us to piece together important events in the life of this grand Iranian King. There are some very interesting references in the holy Psalms given in the Old Testament.

### **A TOUGH LAW FOR TRAFFIC IN DRUGS.**

Iranian Government has properly framed tough laws for dealing with the drug traffic in the country. Death penalty was introduced for those found guilty of dealing in narcotic and hallucinatory drugs. More than 40 people have already been executed by military firing squads, for smuggling opium. 70 more are under trial for the same offence. Under the new law a person found in possession of more than two kilos of opium or ten grams of heroin are liable to be shot dead. This tough measure was found necessary as the number of addicts to these drugs was found to be increasing during the last few years. It was stated that the number of such addicts was over 300,000 in the country. It was also ascertained that narcotics were being smuggled into Iran mainly from Afghanistan and Turkey. The Iranian Government had shown its readiness to ban poppy cultivation if both Afghanistan and Turkey adopted the same policy towards poppy cultivation.

### **AN EARTHQUAKE.**

It was reported that the region in the north-east of Iran suffered much from an earthquake which swept the area. Particularly the area lying between Afghanistan and the Caspian Sea suffered much devastation. Several villages were completely destroyed and there was great loss of life and property. H. I. M. the shah of Iran, Aryamher, sent immediate help to the people who suffered from this natural calamity. Shelters were also provided for those who had been rendered homeless.

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# ***“Dokhmas were Enjoined by Zarthushttra”***

by

**K. E. MADON, M.D., D.A. (Lon),  
D.O.M.S. (Lon), F.I.C.A.**

The following extracts of opinions from the German books by various Western Scholars translated into English by K. R. Cama show that the Dokhma system was the ancient one in vogue for the disposal of the dead in Iran, as commanded by Zarathustra. The scholars formed their considered opinions from our ancient scriptures and from various writings of ancient historians, world travellers and other sources.

The translations are by the renowned scholar K. R. Cama who though a reformist, respected the Dokhma system and approved of it. As few Parsees know German, the following brief extracts may prove interesting and instructive.

1. **“The Zoroastrian mode of disposing of the dead” treated by Spiegel, Duncker, Rapp and Rhode.** (Translated from the German of Spiegel’s introduction to the 2nd Vol. of the Avesta translation, chap. 2nd ps. 32 — 37.)

“the Rivayets give extensive information on their (Dokhmas) construction. Anquetil had the opportunities on the spot and place to take a view of the Dokhmas ...The corpse is exposed merely to the flesh-eating animals and it is considered a good luck even now, as it was in the age of Agathas, to be soon devoured up by them...”

It is gratifying to note that Anquetil who has described all the details of the construction and ceremonies about the Dokhma and who had the opportunity to view the interior of the Dokhma, never wrote a word against this method of disposal of the dead.

2. Translation from the German of **Max Duncker’s “History of Antiquity”** Vol II, 2nd ed. ps. 392-399.

“...The Indians burnt their dead and cast their bones in running water, but the Zend Avesta has greater veneration for water and fire than the Indians. How would it be possible that one would throw such an impure thing as a corpse into fire and thereby pollute that fire, the pure “son of Ahura Mazda”? If one throws it into water, then he pollutes the clean water; if it is buried under earth, then the beautiful submissive daughter of Ahura Mazda is contaminated. So they exposed the corpse as aliment to the pure birds, and **in this manner it was best destroyed.** The Zend Avesta enjoins it as a **great sin, as a completely inexpiable act to throw a dead body into water, to bury or burn it.** Those who do it, help to bring on the sultriness which destroys the meadows and herds and are impure for ever and ever...” He who does not expose the dead body to the Sun, meets with the same punishment that is prescribed for the murder of a pure man...”

3. Translation from the German of Rapp's "**Religion and Customs of the Persians and other Iranians according to the Greek and Roman authors**" German Oriental Society's Journal, Vol. 17, Leipzig 1863, ps. 52-56.

"...Herodotus states that the ancient writers say explicitly that it was not permitted to the Persians to burn the corpse with fire, because **they held fire for a deity**. Nicholas Damascenus narrates in the incident that befell Croesus on the funeral pile, the Persians had afresh confirmed **the prohibition of Zoroaster, already existing since the ancient times, against the destruction of the corpse by fire**. The mode of disposal of the dead, prescribed by the Zoroastrian religious code, was to expose the dead body to animals for devour...The Magi do not at all bury the dead...Ctesias explicitly mentions the prohibition against burning..."

4. Translation from the German of Rhode's "**Sacred Traditions of Zend Nations**".

Part III — Section II. ps. 489 — 498.

"...The burying of the dead was a source of horror to all those nations who had the knowledge of the Ormuzdian doctrines... it was strictly forbidden in the religion and its perpetrator will be punished in hell after death...The dead bodies were laid down on a secluded spot, called the Dokhma, that the Sun shone over them and the carnivorous birds were able to reach them. Then the dried bones were collected and eventually crumbled down to dust...According to the Christian Martyrs in Persia, in the third century under the Sassanians, the treatment of the dead, just as is prescribed in the Vendidad, was the **Universal national custom in Persia** " ... ..

Many other authors have stated similar opinions.

These opinions are convincing that the ancient Dokhma system was the only method of disposing of the dead and was enjoined by Zarathustra himself.

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# "Common Sense About Religion"

by

**DARA J. D. CAMA**

First and foremost let me say that religion must not become opium with which to live in the ancient fixed dogmas motivated by some distant impulses, but it should be a tonic forward looking and progressive in light of common sense.

Now let us see what common sense is. We often say "use your common sense," as if common sense is just light and superficial thinking. It is not so however. Common sense is apt and deliberate thinking. This means that we must deliberate before accepting religion blindly and unquestioningly as is offered.

Religion is preached to man so that he may live within the bounds of pure reason away from the superstition of magic and miracles. Religion teaches man that if anything will intercede between man and his God, it will only be his works and deeds and not the presumed angels through the good offices of the priests in pay.

Today we can understand religion better through philosophy, psychology and science rather than by the out-moded and out-dated unnatural religion in the name of the Supernatural.

Religion is morality — humanity. Prophets did not ritualise religions but they gave us moralising religions.

All religions require us to be of the world and to live for the world.

Religion essentially is the ethical unity of man-kind for its welfare in this world under The Impersonal God, and not for an individual's or community's good through personal gods and goddesses to be cajoled from respective temples by the community priests.

The religion of today without its knowledge and principles, void of ethics, just worship, worship and more worship, is no religion at all.

Temples are there to guide the development of man's conscience, but unfortunately, our only engagement in religion today is to go to temples to arrange to wash away our sins and even those of our dead from there with the soap cakes of ceremonials and occult performances.

Religion is made for man and not vice versa.

Primitive edicts and dogmas promulgated earlier have to be modified in light of common sense to be able to live abreast of time.

Shastras are books of pure wisdom which give priority to reason over the prelogical and mythological faith.

The first thing our growing generation is to learn is to unlearn such religions which teach us scorn and contempt for others in the false glory of their diverse gods.

We are not glorified apes but evolving angels. We cannot become angels by worshipping angels, but by being angelic in the living of life with fellow human beings. We should be humane and treat others as human beings at all time.

Righteousness is the pivot around which the ethics of all religions revolve. All religions require us to live by doing right and not by performing of rites. To be able to live right we must always bring common sense into play.

We must know that shastra — *vani* is not mantra — *vani* or magic the mere utterance of which will gain us health, wealth, happiness and heaven too as if its authors the prophets were mere mean magicians. And unless we believe that The Omnipotent, Omipresent and Omniscient God has now become impotent, infirm and insane, He needs no deputies (angels) to mind the affairs of His universe.

Spiritual life is not to be experienced in some strange distant world of the spirits. To be spiritual is simply to live in the spirit of the revelations of the prophet, a life of altruistic goodness here and now.

Religion teaches us the wisdom of the world by which common life is guided. This essential nature of religion is popularly misconceived and pretentious supernaturalism is mistaken for its essence. In the name of the Supernatural we even hope to entertain and cater to the ghosts of our dead every year during the so-called pious days of Muktaḍ year after year after year.

No religion is any faith for the dead, for death is a mere transformation of life into another body — rebirth according to

one's karma. There is no time gap between death and rebirth and there are no souls in limbo to be taken care of by us from here through rites of offerings and occult performances. God is A Provider and not a tormentor and He is not dead either.

Nothing of original theology is a mystery which we cannot and may not understand. Religion is preached to us so that we understand it to be able to live in its wisdom. Prophets did not preach in any deceitful vein.

Prophets preached to human beings and therefore they spoke nothing beyond human understanding, or else, God instead of being brought in would be removed from the domain of practical life.

“*Dharam ni babad ma kai bolvu nahi,*” is revolt of assumed faith against reason. Anything that aims to silence reason, is in itself reasonable.

Rationality (thinking — common sense) is the foremost virtue of all religions and we may try to understand and practise religion by reasoning rather than by our tradition-bound eyes and ears. Religion instead of being a burden that it is today, will this way become a boon that it is supposed to be.

Religion gives us complete freedom of thought and we need have no religious compulsions revulsions or convulsions.

Without meaning any hostility towards religion, or the clergy, or the church as institutions, I must add that our own minds should be our own churches and we should be our priests if religion is to have proper meaning.

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# GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

**MAHYAR BYRAMJI PATEL.**

"By pursuing the Path of Real Truth alone, shall we live the life of Unfettered Existence, drink the nectar of Divine Knowledge and inhale the fragrance of Perpetual Bliss!"

---

"DAYAO ME, ATARSH, PUTHRA AHURAHE MAZDAO !.....  
POURU KHWATHREM, POURU THRAITIM, POURU JITIM,  
MASTIM, SPANO, KHSHVIWREM HIZVAM, URUNE USHI,  
KHRATUM, PASCHAETA, MASITA, MAZAONTEM!"

—YASNA 62.4

"Grant me, O ! Illuminating-Fire, Purifier of Ahura-Mazda. ....  
Fullness of Joy, Fullness of Sustenance, Fullness of Life, Greatness,  
Wisdom, Eloquence of Speech, Awareness of Spirituality, Divine-  
Wisdom, All-Comprehending, Exalted, Imperishable!"

—Atash Nyaish

---

## INTRODUCTION :—

**FREEWILL IS THE DISTINGUISHING BIRTHRIGHT OF MAN ALONE !** To no other creature belongs the gift of discrimination. Where all others accept by pleasure or reject by pain, Man alone is endowed with the capacity to reason things out intellectually, and then make his choice. The Savage Brute is guided by instinct alone. What can it know of Moral Awakening ? Ethical Reasoning falls within the province of Man alone. That man, who fails to awaken his conscience to higher things, in whom the Moral Sense lies dead or dormant, is little better than the Unreasoning Animal. Equally so, those that do not use their own Power of Judgement, but constantly depend upon others for direction and choice, have forfeited their claim to rank with the thinking creature known to us as Man.

What value would the unprincipled beast place upon abstract virtues such as Love, Faith, Honour, Duty, Wisdom, Rectitude, Patriotism, Valour and the like, which so distinguish the noble creature called Man? Devoid of these qualities, how low does he sink in the esteem of others! How greatly do these intangible sentiments affect and guide him in all his actions! How greatly does it ennoble that one who is proficient in Good Thoughts, Good Words and Good Deeds! How great is the Moral Stature of that Man who raises himself from the depths of ignorance, superstitions, credulousness, weakness, wickedness and ridicule till he emerges into the sublimity of the glorious Man, who has reached Perfection and Immortality via the media of Righteous living, Good and Loving thinking, Selflessly performing and Faithfully executing all that is required of him!

What an enigma is Man! How well does the English Poet Alexander Pope sum him up:— **“Created half to rise, and half to fall! Great Lord of all things, yet a prey to all! Sole Judge of Truth, in endless error hurl’d! The Glory, Jest and Riddle of the World!”**

It was the part of Holy Zarathushtra to elevate Man from the lowest level of existence to the highest pinnacle of living! Man had to be taught that he was grovelling in the Nadir of Imperfection and Death, and that he was intended to rise up to the Zenith of Perfection and Immortality! How wisely did the Enlightened Prophet teach, and how large-heartedly did he love! How magnanimously did he include all Mankind within the compass of his audience! How catholic was his vision and embrace! How mightily did he inspire us, and with what mature reasoning did he captivate us with the Truth of that of which he spoke! The Fire of his eloquence blazed without burning and shone without blinding! The torrent of his words engulfed without drowning and over-whelmed without sinking! The Alchemy which he used, transmuted the base metal of mere mortals into the fine gold of inspired souls! We can only attempt to make a rough guess of all the Good that he has wrought for us. What we actually owe him is beyond our capacity to estimate, and is infinitely greater than what we can ever even hope to repay! What he expects of us, and what we can indeed do for him is yet very simple. We can follow his peremptory mandate with due alacrity. **We can, all of us, without a single exception, become good Zarathushtrians!** Here and now, we can promise that we shall try

to understand him with illuminated-minds, and putting away all blind prejudice of our previous false notions and beliefs, learn once more to walk in his way, talk in the language of his heart, and think in the discipline of his reasoning ! **We shall neither compel others to conform to our beliefs, nor drive them away when they approach us for enlightenment !** That is the only way whereby we can truly serve him ! That is the best way whereby we can help ourselves ! That is the ideal way whereby we can approach our Maker ! With Love in our hearts, Good in our minds, and Truth on our lips ! Just Good Thoughts, Good Words and Good Deeds ! As simple as that ! As lofty as that ! Just that !



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;  
 ą as in aunt; ɲ 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 USHTAVAITI — 3.  
 THE SONG OF REJOICING.  
 YASNA HA 45.

VERSE 1.

- A. 'At fravakhshyā, nū gūshōdūm, nū sraotā,  
 Yaēchā asnāt, yaēchā dūrāt ishathā,  
 Nū īm vīspā chithre zi mazdāonghōdūm;  
 Nōit daibitūm Dush-sastish ahūm merāshyat,  
 Akā varanā Dregvāo hizvāo āvereto. (138)

B. Now will I explain, listen attentively with your ears, hear what is being said,  
 Both, who come from near, and come from far, with desire to know,  
 Now clearly bear in mind all these things;  
 Never again should the False-teacher deprave your soul,  
 Through his own wild talk, the Follower-of-Untruth has gone astray.

C. Holy Zarathushtra begins his harangue. His fame as a Seer who has something new and of tremendous importance to say has spread far and wide. People have come to listen to him in large numbers from near and far. He has caused a mighty upheaval in the minds of men. He has cast age-old beliefs to the wind, and has revolutionised the thoughts of men into new channels of thinking. **Placid Credulousness is giving way before dynamic Reasoning!** Men who did not care to know, now insist upon becoming enlightened! Traditional beliefs and customs are called in for interrogation, and are subjected to searching inquiry. The Leaders-of-Untruth, who had been accustomed to supine compliance by the ignorant masses find their power tottering. The Light of Revelation has exposed the hollowness of their practices. **It is the inherent quality of Untruth to get caught within the nets of its own laying!** Falsehood can never stand up to the brilliant Flame of Truth, and it lies helpless in its own inadequacy! Never again will the False-teacher, the deliberate distorter of Truth gain ascendancy over the masses!—For Truth has arisen, personified in the form of Holy Zarathushtra, the Redeemer of Mankind!

## VERSE 2.

A. At fravakhshyā, angheush Mainyū pouruyē,  
 Yayāo Spanyol ūiti mravat yem angrem:  
 Nōit nā manāo, nōit sēnghā, nōit khraṭavō,  
 Naēdā varanā, nōit ukhdhā, naēdā shyaothana,  
 Nōit daenāo, nōit urvānō hachaintē. (139)

B. Now will I explain about the Twin-Spirits of Eternal-Life,  
Of whom the Benevolent-One thus addressed the Wicked-One:  
Neither our minds, nor our teachings, nor our intelligence,  
Nor our choice, nor our words, nor our deeds,  
Nor our conscience, nor our souls will ever agree.

C. Zarathushtra begins to illuminate the listeners with his metaphysical speculations. He speaks about the Eternal-Opposites that have brought All Creation into Being. It is the play of Polarity on which he now discourses. He explains that everything that we can conceive of, exists in the negation of its opposite. Good is good, because of the absence of bad. Light is light, because of the absence of darkness. Wisdom is wisdom, because of the absence of ignorance. Love is love, because of the absence of hatred. So, with Truth and Falsehood; Faith and Credulousness or Disbelief; Power and Impotence; Perfection and Inadequacy; Immortality and Death! **These opposites are said to be the Eternal-Twins, because the one can only exist in relation to the other!** Good is more better than bad, but is less better than best! This play of Polarity exerts its influence upon us, both, internally as inner-conflict of the conscience, and externally as outer-compulsions beyond our control! This is the Primal fact of Life! There can be no Creation without their inter-play. Existence owes its very life to it!

### VERSE 3.

A. At fravakhshyā, angheush ahya pourvīm,

Yā mōi vīdvāo Mazdāo vaachat Ahuro;

Yōi im vē noit ithā Māthrem vareshenti,

Yathā im mēnaicha vaochacha,

Aēibyō angheush avōi anghat apēmēm. (140)

B. Now will I explain about the fundamentals of this life,  
Which the Wise Mazda Ahura spoke about;  
Whosoever amongst you shall neglect to heed these Divine-  
Utterances,  
As I understand them and give voice to them,  
For them the end of life will be direful.

- C. These are the Manthra-Spenta of Ahura-Mazda, as Holy Zarathushtra instructs us. They are the Divine-Utterances of the Prophet and contain Infinite and All-Encompassing Wisdom. They are to be understood and put into practise ! Mere parrot-like repetition avails us nothing, unless this repetition has meaning for us. **The Gathas deserve our most careful study, deepest thought and constant recital !** They are the direct communication of Ahura-Mazda to Holy Zarathushtra through the medium of his Awakened-Conscience and Inner-Intuition ! Our Prophet assures us that they contain the means of our Salvation. Those of us who foolishly ignore the lofty Truth that the words contain shall be the architects of their own failure. The Law of Ahura-Mazda is inexorable ! Know the Truth and be free !- Ignore it and perish !

#### VERSE 4.

- A. At fravakhshyā, angheush ahyā vahishtem;

Ashat hachā Mazda vaēda, yē im dat,

Patarem Vangheush varezayanto Manangho,

At hoi dugedā hushyaothana Armaitish,

Noit diwzhaidyāi, vīspā-hishas, Ahuro. (141)

- B. Now will I explain about the highest good of this life;  
Which Mazda has wisely ordained in confirmity with Righteousness,  
And as father of the diligent Good-and-Loving-Mind,  
Whose daughter is the fairly-working Faith,  
Never deceivable, Omnipotent is Ahura.
- C. Zarathushtra explains to us that which is best for us to know. His message is conducive to our highest good. **Ahura-Mazda has laid down certain Immutable Laws, and it is in our own interest to know the intricacy of their working !** These Laws advance the cause of Rectitude. We are made aware of their beneficence and efficacy through the Moral-Awareness we acquire by means of the Good-and-Loving-Mind, which He has awakened within us. Faith is the obedient spirit that works actively from the deepest recesses of our hearts. Ahura-Mazda is Omniscient, and knows all about that which concerns us. He is Omnipotent, and

rules over us through His well-regulated Laws. He is Omnipresent, and makes His presence felt everywhere. There is nothing which He does not know or which we can hide from Him. There is no power that can withstand His Will. There is no place in which we can conceal ourselves from Him. That is why Holy Zarathushtra call Him Ahura, the Lord-of-Spirit, and Mazda, the Creator-of Matter !

## VERSE 5.

### A. At fravakhshyā, hyat mōi mraot Spentōtemō

Vachē srūidyāi, hyat maretaēibyō vahishtem;

Yōi mōi ahmāi, Seraochem dan chayascha;

Upā-jimen Haurvātā Ameretata

Vangheush Manyeush shyaothanaish Mazdāo Ahurō. (142)

B. Now will I explain what the Holiest-One has said to me  
Through words, which are the best for men to know;  
To those of mine, who offer Obedience and Reverence;  
Perfection and Immortality shall come to them  
Who through the Good-and-Loving-Mind shall work for Mazda  
Ahura.

C. These are the words that Ahura-Mazda has directly addressed to Holy Zarathushtra. They are the cream of his teaching ! **They who understand the Gathas of Zarathushtra need not bother their heads with other scriptures !** He who understands the Gathas knows the mind of the Prophet. He who does not understand the Gathas, in spite of all the other learning, has failed to understand the Prophet. The first discipline in leading the spiritual-life is to be proficient in Obedience, whereby Inner-Intuition may be awakened from within, and to develop an attitude of Reverence, whereby Inner-Renunciation may take hold upon the heart. Then, the Good-and-Loving-Mind shall claim us for its own, and will guide us along the path of Right Thought, Right Word and Right Deed. We shall be working for the establishment of the Kingdom of Ahura-Mazda here upon Earth. We shall thus advance towards Perfection and Immortality, and be blessed with the capacity and strength to do immense Good for an infinite Time.

VERSE 6.

A. At fravakhshyā, vīspanam mazisitem,

Stavas Asha, yē hudāo yoi henti;

Spentā Mainyū sraotu Mazdāo Ahurō,

Yēhya vahmē Vohu frashī Mananghā,

Ahyā Khratū, frō-mā sastū vahishta. (143)

B. Now will I explain about the greatest of them all,

Praise-worthy Righteousness, Most Wisdom-inspiring amongst  
them all;

May Mazda Ahura listen through His Holy Spirit,

I strive for attaining Him through the Good-and-Loving-Mind,

Through His Wisdom, may He teach me that which is the best.

C. **Righteousness is the first step on the ladder of Perfection and Immortality!** The initial step is the decisive one. Our Prophet has built the whole fabric of his Ethics on the Foundation-Stone of Rectitude. It is the most praise-worthy attribute of God which we must try to emulate! Only the wise value it correctly. The brute will have nothing to do with it. We become conscious of its true merit only when Wisdom begins to dawn upon us. The Prophet beseeches Ahura-Mazda to hear his supplication. It is his ardent desire to approach Him through his Inner-Perception. For the consummation of this goal, he knows that it is most essential that his Conscience may be awakened. Zarathushtra depends upon Ahura-Mazda to give him proper guidance in this matter. His is the Wisdom and Grace that alone can bring fulfilment to the Prophet, and to us all.

VERSE 7.

A. Yēhya sava īshaonti radangho,

Yoi-zī jva, aongharecha, bvanticha;

Ameretaiti Ashauno urva aeshō,

Utayutā, ya, nerāsh sadra Dregvato;

Tacha, Khshathra Mazdāo damish Ahuro. (144)

- B. Of all of those seekers who yearn for salvation,  
 Amongst those that are living, who have been, and will be;  
 The soul of the pious shall win Immortality,  
 Whilst recurring torment shall accrue to the Wicked man;  
 Of these deserts, Mazda Ahura is the dispenser.
- C. Ahura-Mazda alone is the dispenser of rewards and retributions !  
 Thus it has always been. **There is no Ahriman, Satan to whom  
 we may attribute our ills, and the pages of the Gathas are inno-  
 cent of any personality even remotely resembling the Devil !**  
 We ourselves are the architects of our own destiny. Good or  
 Evil comes upon us as the consequence of Free-Will exercised  
 by us in the matter of our thoughts, words and deeds. Pleasure  
 and Pain are the fruits of our own sowing. Humanity has at all  
 times craved to be freed from the pangs of suffering, and longed  
 to be the recipient of un-ending joy. This is equally true of all  
 that have lived in the past, who exist in the present, or will be  
 in the future. Of these, only the pious who live dedicated lives  
 will escape the evil of unhappiness. The wicked shall suffer end-  
 less pain till they learn to mend the folly of their ways. **It is well  
 worth noting that there is no Eternal Punishment meted out to  
 any, in the Religion of Zarathushtra !** There is scope for all  
 to win redemption in the end. This is in accordance with the  
 concept of a Merciful God, Who punishes only so that He might  
 save !

#### VERSE 8.

A. *Tem nē staotāish, nemanghō ā vīvareshō,*

*Nū-zīt chashmainī vyādaresem; —*

*Vangheush Manyeush, Shyaothanahya, Ukhdhakhwyacha*

*Vīdush Ashā, Yem Mazdām Ahurem; —*

*At Hōi vahmēng Demānē Garō nidāmā. (145)*

- B. Him will I adore, with hymns of praise,  
 For now have I seen Him in my Inner-Perception;—  
 Good thoughts, Words and Deeds  
 Have led me through Righteousness, to realize Mazda Ahura  
 Himself;—  
 Let us now then pay our homage to Him in the House of Songs.

- C. Holy Zarathushtra has experienced the highest in Spiritual achievement! He has been blessed with God-Realization! Ahura-Mazda has appeared to him through his Inner-Awakening. Having led a life of Good Thoughts, Good Words and Good Deeds, and being Righteous in all his dealings, he has been fortunate to have a vision of his Beloved ! He falls upon his knees and worships Him to his heart's content ! He weaves his songs of Love, Honour and Praise for God in the moment of his exultation! When the sincere heart over-flows with joy, it bursts forth into song! The Highest Heaven is where Divine Music abounds! Therefore, Zarathushtra calls the Celestial Realms where Ahura-Mazda dwells, Garo Demana, the House of Songs ! Here, he gives expression to his great joy by singing out loud and mightily. Perhaps, this is the reason why we Zarathushtrians are required to sing our daily prayers. **The language of Prose serves well for transmitting the message of the mind, but only the language of Poetry and Song gives expression to the rapture of the heart !**

VERSE 9.

- A. Tēm nē Vohū mat Mananghā chikhshnushō,  
 Yē—nē usēn chōret Spēnchā, Aspēnchā;  
 Mazdāo Khshathra verezenyāo dyat Ahuro  
 Pasush vireng ahmakeng fradathai ā  
 Vangheush, Ashā Haozathwat ā Mananghō. (146)

- B. Him will I please with the flowering of our Good-and-Loving-Mind,  
 Who planned in His scheme, both our weal and woe;  
 Mazda Ahura decreed that we serve with all our Might  
 Our human flock for their progress  
 With Righteousness, Wisdom and the Good-and-Loving-Mind.
- C. We please Ahura-Mazda most when we cultivate our Minds.  
 The more that we purge it of its evil and ignorant propensity,  
 the more we fill it with noble thoughts; the more we inspire it  
 with Love and Affections, the more will we grow in His Esteem !  
 Ahura-Mazda has laid down the Immutable Law of Recompensation. **By His Law, the Right will be rewarded, and the Wrong will be punished !** There is no escaping it. The Divine-Auditor

does not manipulate the Books of Accounts. Fear or Favour are totally absent in the scheme of accounting for our Deeds or Misdeeds! Ahura-Mazda has laid down the precept that we shall act Righteously at all times, and work for the upliftment of our weaker brethren, and do so with a firm Will. We shall use our good judgement and able discrimination in finding out how best we may help them, and be instrumental in providing them with the proper means for their progress. Zarathushtrian Charity does not consist in handing out doles to all and sundry. Whilst it approves doles in the case of the aged and the infirm, it points out that it better serves the cause of Charity if we help the needy to find the means of supporting themselves ultimately, and stand on their own two feet. Good-Sense instructs us that Love alone should not guide all our benevolence, but Wisdom should be there to sanction it!

#### VERSE 10.

A. **Tem nē yasnaish Ārmatoish mimaghzhō,**

**Ye ānmenī Mazdao sravi Ahurō,**

**Hyat Hōi Asha, Vohuchā choisht Mananghā**

**Khshathroi, Hōi Haurvata, Ameretata,**

**Ahmai stōi dan tevishī, utayuitī. (147)**

B. Him will I worship with perfect Faith,  
Who is known as the Creator-of-Matter and the Lord-of-Life;  
He is the inspirer of Righteousness and the Good-and-Loving-Mind

His is the Divine-Power, Perfection and Immortality to bestow,  
May He also grant us the Strength-of-Soul and Eternal-Life.

C. Ahura-Mazda inspires Zarathushtra with absolute Faith! Our Prophet has seen Him, spoken with Him, heard Him, worshipped Him and embraced Him! His Reality has been well-established at first-hand knowledge. Zarathushtra does not depend upon others for information about the Eternal-One, but has had experience of Him through direct and personal contact! He has realized Him to be the only Creator of the Material-World, and the sole Master of the Spiritual-World! **Ahura-Mazda is the One Who kindles the Fire-of-Righteousness within our hearts, awakens the Good-and-Loving-Mind within our consciences, imparts the Divine-Power-of-Selflessness within our**

spirits, stabilizes us with Unshakable-Faith, blesses us with the gift of Perfection, and embraces us with the Kiss of Immortality ! Zarathushtra prays that Ahura-Mazda may also grant him the Strength-of-Soul, whereby he may fulfil his prophetic-mission, and then, shower Eternal-Life upon him, so that he might see the Divine-Work through to its final completion.

VERSE 11.

A. Yastā Daevēng aparō mashaścā,

Tarē-mastā yoi īm tarē-manyantā, —

Anyēng ahamat, ye Hōi arēm manyatā;

Saoshyantō, Dēng-Patoish, Spentā-Daēna,

Urvathō, Barātā, Pata vā, Mazdā Ahurā ! (148)

B. The Daeva-worshippers and such other men,  
They who denied Him and deny Him still, —  
They are different from us, who acknowledge Him,  
Of the Future-Redeemer, who is the Wise-Lord of the Holy  
Revelation,  
You are the Friend, Brother and Father, O ! Mazda Ahura.

C. We shall have nothing in common with the Daeva-worshippers and other Polytheists ! We are the worshippers of only the One God Ahura-Mazda ! Monotheism is the forte of our Faith ! Worship of other Gods or Celestial Beings is a vulgar compromise with the Daevayasnīs ! Yazata-yasna is an effrontery practised covertly by the distorters of the Good Mazdayasni-Daēna ! It is a denial of the resolute Monotheism of our Holy Prophet ! We are Monotheists first and last, and Ahura-Mazda is the sole object of our single-pointed devotion ! The Future-Prophet will fully vindicate this claim, when he appears to reclaim the ones who have strayed from the pristine teaching of our Beloved and Holy Prophet. **Saoshyans will re-introduce the Ancient-Religion in its pristine purity into our hearts and minds !** He will re-kindle the Fire that Zarathushtra had lit, and it will blaze forth once more with renewed vigour ! It lies dormant now, but is not dead ! From its embers there shall arise a mighty Flame ! It will encompass the entire World with its Illumination and Enlightenment ! Of this Blessed-Redeemer of the future, Holy Zarathushtra assures us that Ahura-Mazda will help him like a True Friend, love him like an Affectionate Brother and protect him like an Adoring Father ! Let us hope that we too will play our expected part, and when he does appear, we will recognise and accept him in the True Spirit of Mazdayasna, and leaving aside all past errors, will follow him resolutely like devoted disciples !

(To be continued)

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