

Parsina

Vol. II No. 3

Price 50 Paise

JANUARY 1971

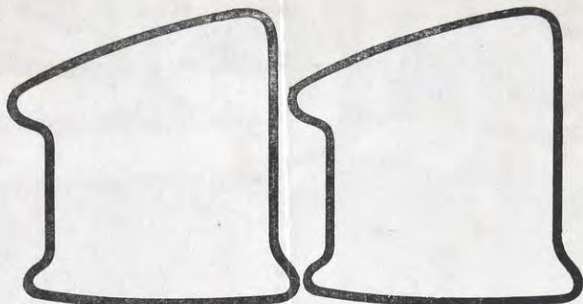
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 Sh. 12/6 for U.K. and 2 dollars for U.S.A.

Office Address: C/o Warden's (Mysore) Pvt. Ltd., 378, Grant Road,
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Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7.
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EDITORIAL

The Controversy on Conversion, as change of religion, appears in this issue. This article was submitted to me about three months ago by Mr. H. E. Edulji of Bakhtawar, Colaba, Bombay, with a view to countering the statement of our scholar Dasturji Hormuzdiar Kaiyoji Mirza who had stated that in the Avestan language there is no word directly equivalent to the English word conversion so loosely used to mean change of religion. The printing of this article was delayed as I had submitted it to Dastur Mirza for his comments or refutation. His reply consisting 75 hand-written pages is ready. It was my intention to print the article and the reply together in one issue but at the request of Mr. Edulji his article appears earlier here to be followed by Dasturji's reply next month, which please do follow. In my recent issue I have explained the difference between conversion as change of heart and proselytism as change from one religion to another. In this sense a man can be converted into his own religion from thin adherence to firm conviction which differs from change of faith from one religion to another.

Group differences exist everywhere — intra-communal as in above case and inter-communal as our national headache. A sociological study of the cross-community attitudes is given here. This social survey carried out at University level in Bombay brings out a flattering trait for the Parsis that all communities feel that the Parsis are the most socially acceptable group followed immediately close by Christians.

In his article of Symbols of Zoroastrianism Framroze Rustomji of Colombo has given a most interesting, informative and philosophical interpretation on the sartorial technique in the preparation of Sudreh, partwise and stitchwise, and made Sudreh a meaningful wearing apparel reinforced by the Kusti as an inseparable twin for the confirmation of our faith in symbolism. It is a beautiful essay and a sound piece of writing to promote proper understanding on our daily chore.

I cannot close this Editorial without once again remembering Mr. Bejon Boywalla, whose portrait appears this time on the front page. I got his photo too late for the last issue but he merits a visual memory for all who knew him in life and would love to remember him as a good soul with a good record of life.

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ON CONVERSION

To,
The Editor,
"Parsiana".

Dear Sir,

** August 1970 Vol VI No. 10
Page 30*

I read with very great interest the report of the lecture by Dastur Dr. Hormazdiar Mirza that was published in an issue of Parsiana. * Some of the statements made by Dastur Mirza are so startling that I was driven to checking their correctness. Many who heard or read his lecture may be swayed by Dastur Mirza's eminence to accept his statements without question. I will attempt, in his letter, to put the record straight. As the subject is important, I will quote extensively and fairly fully, even at the risk of being prolix.

The Evidence of the Avesta.

The first startling statement that Dr. Mirza makes is that nowhere in the Avesta — the Gathas, or any other part — is there any mention of conversion. He claims that Taraporewala and Chatterjee are the only two translators of the Gatha who have wrongly translated an Avestan word as "convert." Dr. Mirza partly quotes Ys. 30, 11 and asks "What has this to do with conversion?" None whatever, of course, because that particular verse has nothing to do with conversion, and neither Taraporewala nor Chatterjee uses the word "convert" in their translations of it.

Perhaps Dr. Mirza is referring to Ys. 31, 3, which in Taraporewala's translation reads :

What Thou hast through Thy Inner Fire disclosed,

The Bliss through Asha promised to us
all,

The Law Divine for the discerning soul :
All that to us, O Mazda, clear explain,

In words of inspiration from Thy mouth,

To help us to convert all living men.
The last line of the above verse has obviously given offence to Dr. Mirza. Let us see how some others have translated that line :

J. H. Moulton

That I may convert all living men.

A. V. W. Jackson

In order that I may convert all living men.

D. Greenlees

Whereby we may convert all that live.

So actually there are at least three other translators who have used the word "convert" in that line. As Moulton's version is based on the German of C. Bartholomae, presumably Bartholomae also has used the German equivalent of "convert" — which would be high indeed. Chatterjee, who also has been accused of mis-translation, actually gives that last line as :

That I might live the universal life.
Chatterjee, therefore, not only does **not**
use the word "convert", but does not even
suggest it !

Four, possibly five, translators have used
the word "convert". It is of some interest
to see how others have tackled that last
line. In order not to be accused of being
selective in my choice of translators, I am
quoting a large number, famous and not
so famous, Parsis and non-Parsis, early
versions and more recent ones.

K. S. Guthrie

That I may cause all men to choose
aright.

Spiegel/Bleeck

That I may teach it to all living.

J. D. Guillemin

That I may put all living men to the
choice.

L. Mills

Thy mouth declare it, that we teach all
living the Faith.

K. E. Punegar

Whereby I shall convince all the living
ones.

F. D. Rabadina

Do Thou speak that all living
may believe in Thee

K. E. Kanga (quoted by Punegar)

I may make men to have faith in the
Religion.

S. P. Kanga

Thy law alone we wish to propagate.

D. J. Irani

That I may cause all that are living to
follow the Right Path.

Mahiyar Patel

That all the living may be saved.

In the above examples, without excep-
tion, the Religion is to be taught to **all**
men, and not just to Mazdayasnians; it is
of universal application. As the whole of
mankind did not consist of Mazdayas-
nians, or even Aryans, it is implied that
the non-Mazdayasnians would have to be
converted.

Also, all translations say that the Reli-
gion has to be taught to the people, it
must be propagated, the people must be
made to believe, to have faith. To what
end is all this if it is not to mean the con-
version of the people to Zarathushtra's
faith ? We must remember that when the
Prophet preached the Gathas, he was not
engaged in an academic debate; he was re-
cruiting an army to fight Ahura Mazda's
battles against the Druj. One can say
the same thing either directly or indirectly.
All the translators listed above directly
or indirectly agree with Taraporewala's
version.

It is worth repeating that nowhere in
any portion of the Avesta — the Gathic or
non-Gathic Yasnas, Yashts, Vispered, etc.
— is there even a hint that Zarathushtra's
preachings were meant only for Mazda-
yasnians. For example, another Gathic
stanza, Ys. 46, 10 says :

What man or what women, O Mazda-
Ahura
Gives me in this world the best that Thou
knowest;
With all these go I forward to the bridge
Chinvat.

The Vendidad is equally specific. In
Fig. 3, 40, Ahura Mazda tells Zarathushtra
that there is no forgiveness for certain sins
if the offender is a "professor of

the Religion of Mazda. But if he is not a professor of the Religion of Mazda then his sin is taken from him if he makes confession of the Religion of Mazda..." How can a non-zoroastrian "make confession of the Religion of Mazda" unless he is first converted to that religion?

Evidence from Pehlevi Literature.

First, let us see the Pehlevi version of the last line of Ys. 31, 3 which we have already considered in some detail. Haug translates the Pehlavi version thus: "Through Thy tongue, in (my) mouth all kinds of living creatures believe" — which is essentially the same as the Avestan version.

There should be no need to quote the several instances in the Dinkard where conversion is mentioned; Dr. Mirza must be familiar with them. However, I will mention only one here. "His present Majesty, the king of kings, Khusraw issued the following declaration: The truth of the Religion of the worshipper of Mazdah has been recognized. Intelligent man can with confidence **establish it in the world** by discussion."

The Dadistan-i-Dinik is also very explicit on this subject. Question 41 asks: How is the man judged who saves others from a foreign faith and prevents others from going over to a foreign faith? And the answer given is: ".....he is much extolled, happy, exalted.....And every good work that is manifested in the good religion by **those who are transferred by him from a froeign faith and irreligion** becomes his....."

The Pehlevi Rivayet to the Dadistan-i-Dinik says: "Of the good works of an infidel this is the greatest, when **he comes out from the habit of infidelity into the good religion.**" It is difficult to see how "an infidel" can enter "into the good religion" without becoming converted to it.

The Sikand Gumanik Vigar (10, 67) says that "Kai Spendadad (the son of Gushtasp) and Zargar (i.e. Zarir, the brother of Gushtasp) and other royal sons instigating the many conflicts accepted the religion as a yoke, while they even wandered to Arum and the Hindus, outside the realm, **in propagating the religion.**" Whether Arum is considered to be Rome, Greece or Asia Minor, it was certainly not inhabited by Mazdayasnians nor could one so classify the Hindus.

Evidence from the Persian Rivayets.

It may be argued that the Pehlavi literature refers to a time when Iran was a great empire and Zoroastrianism was a State religion, and therefore conversion of non-Zoroastrians was a matter of State policy. The Persian Rivayets, however, were written in the 15th to 18th century A.D. when Zoroastrians were a persecuted minority in Iran and it would be in their interest to lie low and not go about making converts. Also, when the Iranians sent the Rivayets to their Indian brethren, they wrote many of the crucial religious terms in Avestan characters, in case the letters fell into the hands of the Arabs who would then read the words if they were written in Persian. If the Iranians were so particular about the infidels not learning our sacred words, one would expect them to have strong views on conversion.

If the majority of Parsis of India who asked these questions also had strong views **against** conversion, obviously they would not have referred the matter to Iran. The Persian Rivayets show that there must have been a considerable body of opinion in India **in favour** of conversion. It must also be remembered that the Parsis were a very small community surrounded by non-Zoroastrians — as they still are — and they too must have had fears of being swamped by vast numbers of converts.

Let us then see what questions the Parsis asked and the replies the Iranians gave.

The Rivayet of Nariman Hoshang (A.D. 1486)

Q. A Behdin turns **darvand** (i.e. goes over to another faith). If he returns to the religion of the Behdins, is it allowed or not?

A. It is allowable. They should convert him to the religion in the way (prescribed) ... Let it be known that he should be allowed (to be retaken) in this way.

Another question asked whether slave-boys and slave-girls can be taken into the Religion. The answer was: "If slave-boys and girls have faith in the good religion, then it is proper that Kusti should be (given to them to be) tied....." As Parsi boys and girls were never slaves and in any case were already Zoroastrians, this can only refer to non-Parsi servants.

The Rivayet of Kaus Mahyar (c 1600 AD)

Q. Can a grave-digger, a corpse-burner and a **darvand** become Behdin (i.e. converted to the Mazdayasnian religion)?

A. If they observe the rules of religion steadfastly and (keep) connection with the religion, and if no harm comes to the Behdins (thereby), it is proper and allowable.

The questions reveal the fact that the Parsis appear to be concerned because the applicants for conversion belonged to the lower classes of society: grave-diggers, servants' children, etc. Their problem appears to be sociological rather than religious. The answers of the Iranians are absolutely unequivocal: it is not only allowable, but proper.

It is hoped that enough evidence has been produced to prove that throughout the history of our religion, from Gathic times onwards, our religious books and their interpreters (both Pehlevi and Persian) have enjoined conversion to the Faith and considered it meritorious and proper.

Persecution of Non-Zoroastrians

The second surprising statement made by Dr. Mirza is that at no time in the entire history of Iran did the Zoroastrians persecute other religions. It is true that we have no records of persecution during the Achaemenian and Arsacid (Parthian) periods. The Achaemenians appear to be genuinely tolerant, although it would also have been wise statesmanship on their part not to have antagonised their subjects. The Arsacid kings, with one exception, appear to have been totally indifferent to religion and they were probably tolerant because they just could not be bothered.

But when we come to Sasanian times, we have voluminous documentation, and the picture is black. It is surprising that a scholar like Dr. Mirza could shut his eyes

to the evidence. Has he not heard of the cruel persecution of the Manichaees and the Mazdakites? Perhaps Dr. Mirza will reply that these were heretical sects and as Zoroastrianism was not only a State religion but an instrument of State policy, no form of heresy could be tolerated. The persecution, however, did not stop at heresies. Reference has already been made to a declaration of Khusraw, as given in the Dinkard. An earlier part of this same declaration says: "His present Majesty...after he had put down irreligion and heresy **with the greatest vindictiveness** according to the revelation of the Religion in the matter of all heresy....." Two points should be noted here: Khusraw (or the writer of the Dinkard) makes no bones about the king's attitude towards irreligion and heresy; it is one of the greatest vindictiveness. The second point is that the king claims scriptural authority for his attitude.

Karter, the High Priest under Shahpur I, was the principal agent in the Zoroastrian revival. His inscription shows that he persecuted Jews, Christians, Manichaees, Buddhists and Brahmas. Karter claims to have "chastised" all these.

It is true that some Sasanian kings were very tolerant — in fact, going to the other extreme of practically losing their own religion — but we must see the total picture. Elisaeus, the historian of Armenia, shows what it was like in one corner of the Empire: "Yezdegird II tried both force and persuasion to **convert** the Christians of Armenia. His minister, Mihr Narish, proclaimed that those who do not acknowledge the Mazdayasnian faith are deaf and blind and are misled by Ahriman. The attempt to proselytise spread also to Georgia and Albania." Apparently the Sasa-

nians, the champions of Zoroastrian orthodoxy, not only persecuted but also proselytised!

Diplomatic documents signed by Persian kings are likely to give a true picture of the times. Valagash (or Balash) who reigned from 484 to 488 AD made a treaty with Vahan, the Manikoman of Armenia. The treaty reads, in part, as follows: "...to make no Armenian a Magian (i.e. to **convert** none to Zoroastrianism)..... to no longer to cause the Church to suffer outrage as has hitherto been the case..... remove the fire-temples from Armenia; to permit Christians, both laity and clergy, to practise freely and fearlessly the rites and laws of the Christian religion where and as they like....."

Convention attached to the Peace Treaty between Khusraw Anushirwan and the Roman Emperor Justinian, signed in 533, governed the status of Christians in Persia. It reads in part: "(The Christians) may build churches, practice their religion and sing hymns....., inter their dead; they may not be constrained to attend Zoroastrian religious rites or to worship Zoroastrian deities against their will....."

Such clauses would not have been necessary in Treaties if the Sasanian behaviour towards non-Zoroastrians was one of sweet reasonableness.

I do not wish to take part in the present controversy on proselytization. All I wish to point out is that when protagonists of either view wish to use scriptural or historical authority to buttress their case, then they should at least get their facts right.

Yours

H. E. Eduljee.



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Iran League News

A STERN WARNING.

While opening the last session of the Iranian Majlis (Parliament) H. I. M. the Shahenshah of Iran Aryameher issued a stern warning to the Iranian Oil Consortium to increase the annual output of petroleum oil. It was mooted that in the event of the Oil Consortium of the British, French, Dutch, and American oil exporting firms not heeding the warning a new law might be framed to enable the Government of Iran to take over some of the oil producing areas in Iran and work them in the national interests. The Consortium paid last year about 100 million dollars as the income from oil to the Iranian Government.

IRAN AND IRAQ.

A similar warning was also given to Iraq. When the British forces leave the area of the Persian Gulf, Iran will not permit Iraq or any other power to restrict the movement of Iranian ships in the Gulf area in any way. No other power will be permitted to assume any authority in the Gulf area. Iran is already expanding its military, naval and air forces to enable the country to stabilise her authority over the area. It was further added that the islands in the gulf area will be permitted to have their own independence as already conceded in the case of Bahrein.

IMPORTANT ARCHAEOLOGICAL DISCOVERY.

An important discovery was made by the French Archaeological Mission at Susa consisting of two tablets with inscriptions

on them giving a history of building the Royal palaces there during the time of Darius the Great. The inscriptions are in the Cuneiform Elamite and Babylonian languages giving a history of the building of the palaces for Darius. It is recorded in details giving the different parts of the country from which the building materials were brought as also the parts of the country from which the workmen had come. The inscriptions will be of great importance when the celebrations of 2500 years of the founding of the Iranian Empire are held in October, 1971 as proposed by the Government of Iran.

AN ANCIENT FIRETEMPLE

In West Iran at Nush-i-jan excavation have brought to light an ancient fire-temple believed to be as old as the 8th century B. C. There is a prayer hall in the temple wherein an altar was discovered in which the sacred fire was maintained. The Fire altar is three feet high and a round fire holder was found at the top which must have been used extensively.

Near the holy altar are found a fort and a palace. The walls of these structures are 24 feet in height and six feet in thickness.

BANKING IN IRAN.

Till 1928 Iran had to depend on foreign banks for her internal commerce. A bold step was taken in 1915 by H. I. M. Reza Shah the Great in founding the Bank Melli Iran. The notice establishing the Bank stated: "the Iranian nation feels an ur-

gent need for a progressive movement, the establishment of A National Bank which is recognised as a paramount step and having the whole hearted support of the nation." **The Bank Melli** started on September 8, 1928, with a capital of 20 million Rials. H. I. M. Reza Shah was the person to open his account in the Bank. Since then the Bank has progressively increased its business. **It now has 850 branches in Iran. It has also offices in New York, London, Hamburg and Dubai.** A branch is lately opened in **Bahrein.** The fixed deposits of the Bank amount to over 924 million rials, and the fixed deposits of others amount to over 26, 136, million rials. The Bank holds high position among the Banks of the world.

WAR AGAINST ILLITERACY.

Iran has taken an active part in removing the curse of illiteracy from the people of the world. Within recent years a Literary Corps was established in Iran. All high school graduates were required to a four-month teaching course as part of their military service. They were then sent out to various parts of the country as torch-bearers of education. H. I. M. The Shahenshah of Iran Arymaher in a message of World Literacy Day stated :

"I find it necessary to stress that in spite of the laudable efforts made in recent years...masses of people in the world, many of them in their youth, are still deprived of the blessings of literacy.

"It is a source of honour to us that for the first time we in Iran initiated the movement and in September, 1965, under

the auspices of UNESCO, we gathered together one of the largest educational assemblies. Subsequent activities have revealed how much this effort has responded to one of the most fundamental needs of contemporary human society.

"We must mobilize all our forces to make this holy struggle effective not only on national bases but also on an international level."

CYRUS CELEBRATION.

The Committee organized in Bombay for the holding of celebrations in honour of Cyrus the Great in India is taking active steps to organize in Bombay and in India celebrations to synchronise the celebrations in Iran to be held in October 1971. Many Parsis in Bombay have offered their services in the great cause and it is hoped that their efforts will bear fruit at the proper time. Efforts are also being made to organize a ballet and have recitations in Persian of verses from the Shahname of Firdause appropriate for the occasion. It is also expected that this paper **Parsiana** will publish a special number on the occasion. A large number of Parsis are likely to visit Iran on the occasion. The Iran League and other institutions in Bombay are organizing tours for Parsis of India to Iran.

PARSIS AND SANJAN.

The Bombay Zoroastrian Jashan Committee is arranging a special trip to Sanjan the place where the forefathers of the Parsis first landed in India on their migration from Iran.

The place is regarded as a place of pilgrimage by all Parsis in India. A memorial column was erected there in 1920, and it is proposed to celebrate its Golden Jubilee this year, to honour the early settlers who sought shelter in India to preserve their sacred religion and customs.

Shanshah of Iran Aryamehr Hearty Birthday Anniversary Greetings from the IRAN LEAGUE and Parsis of INDIA. May He live long to advance progress and prosperity in IRAN.

THE FOLLOWING REPLY WAS RECEIVED:

"His Imperial Majesty the Shanshah Aryamehr has commanded me to convey His high appreciation of the kind greetings which you have conveyed on behalf of the IRAN LEAGUE and Parsis of INDIA on the occasion of His birthday together with warm wishes for the prosperity of your community.

THE SHAHENSHAHS BIRTHDAY.

The Iran League sent a special message of congratulation to Iran on the occasion of the 51st birthday of His Imperial Majesty of Iran Aryamaher, which was celebrated in Iran on 26th October, 1970.

THE TELEGRAM SENT BY THE IRAN LEAGUE.

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Group Prejudices Amongst Communities A Sociological Study of Cross- Community Attitudes

Group prejudice is not a problem existing only between the majority and minority communities, but extends to all patterns of relationships among minority communities as well.

This is the finding of a six-year research work in social psychology, accepted by Bombay University this week.

The 700-page thesis on "cross-community attitudes", prepared by a city college professor, Dr. P. K. Muttagi, throws a flood light on inter-community relations which have a serious bearing on social life in the country.

The study reveals that Muslims along with other minority communities consider Hindus the most socially acceptable out-group next to their own, while Hindus do not express an equal degree of preference to Muslims.

The study says Hindus feel that Parsis are the most socially acceptable group.

The Neo-Buddhist community is the most socially distant group for Muslims, and the former reciprocates this attitude of keeping the maximum distance from the latter.

Maharashtrians take both Gujaratis and Hindi-speaking people from the north as the most preferred out-groups, while

Tamilians and Sindhis are considered the least acceptable, on the contrary, Tamilians do not show the same degree of dislike for Maharashtrians. In general, Gujaratis, Hindi-speaking people from the north and Maharashtrians are more favoured by other out-groups than Sindhis and Tamilians.

Sindhis, the study says, wish to keep the maximum distance from Tamilians and the latter also show the same behavioural tendency.

Though Neo-Buddhists prefer Hindus most, the religious majority group considers Parsis and Christians more acceptable than Buddhists, a group which, in the Hindu fold, occupied the lowest positions.

Like Hindus, Buddhists consider Muslims the most distant group. The research scholar feels that Hindus prefer Parsis and Christians because of the comparatively higher positions enjoyed by these communities in educational, economic and other fields.

The findings also, show that each community feels that its members possess the highest degrees of favourable traits. Parsis and Sindhis claim the highest degrees, while Tamilians and Muslims attribute the lowest of favourable traits to their

own people. The last two groups feel that their people have higher degrees of unfavourable attributes, too. On the whole, religious and linguistic groups look at majority groups more favourably than at each other, but the Muslims' perception of Hindus and the Sindhis' perception of Maharashtrians are exceptions.

... .. **DISCRIMINATION FELT**

The study reveals that both Buddhists and non-Buddhists feel that there is great discrimination against Buddhists. Non-Muslim minority groups believe that both Muslims and Hindus practise great discrimination against out-groups.

Parsis, however, feel that, in general, there is low discrimination in the country. Non-Parsis believe that Parsis practise the least discrimination against out-groups and the non-Tamilians feel that Tamilians indulge in greater discrimination against others.

Most of the groups believe that there is a very low degree of discrimination at the official level in the country. However, Muslims feel that there is comparatively greater discrimination at the Government level against different groups, particularly

against themselves. Parsis do not notice any discrimination against them or against others at the official level.

The thesis says each ethnic group has low degrees of anti-democratic and fascist tendencies, the communities possessing the lowest degrees being Tamilians, Gujaratis, Parsis and Christians in that order.

The study reveals that the persons interviewed have shown very low, rather negligible, negative action tendencies against out-groups. However, the samples of both the majority and some minority groups show similar tendencies in dealing with certain minority groups. The similarity in the reactions of Hindus and Buddhists is striking.

The work, based on the study of attitudes of under-graduates and post-graduates of Bombay University, was examined by Dr. Otto Klinberg, director of the international centre of ethnic group relation studies, Paris, and Dr. H. S. Asthana, head of Saugar University's psychology department. Dr. Klinberg was a consultant of UNESCO on "social tensions." Dr. S. V. Kale, head of Bombay University's psychology department, was the research guide.—U.N.I.

Courtesy The Times of India 4.1.'71

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Distinguishing Symbols of The Parsis

by

Framroz Rustomjee, Colombo.

Symbolism of the "Sudreh", worn by the Parsis.

The "Sudreh" is a sacred shirt, a garment of white cambric. It becomes the symbol of the faith of the Holy Prophet Zarathushtra, when it is worn by one initiated into the faith of Zarathushtra. The white colour of the cloth signifies innocence. The Mazdayasni faith insists on white garments for all religious purposes. The front and the rear part of the "Sudreh" are joined together on the left and the right side. The bottom part is circular and is tucked in like a border. The section at the neck is ovular and is carefully cut out to enable the entire edge of that section to be stitched in the form of a girdle around the neck. This girdle is known as the "Gireban". It has at its lower end a tiny pouch known as "**Kisseh-Kerfeh**," to symbolize the inpouring of the fragrance of all daily good deeds, words, and thoughts of the wearer. It unfalteringly reminds the wearer of a life of purity and righteousness to be lived.

The front section of the "Sudreh" reminds the wearer of the virtuous qualities of all those worthy predecessors, who had lived before him, in whose foot-steps the wearer has to live his life. The rear part reminds one of the generations who will follow him, for whose sake he has to

serve as a model Zoroastrian. Thus a Zoroastrian's entire life becomes dedicated to the service of God, for only then does he assimilate the gift of "Excellent Divine Intelligence." "**Vanghaheush Dazda Mananghaho shyaothananam Angheush Mazda**", which is interpreted to mean **that the Gift of the Good Mind (Excellent Divine Intelligence) comes to him who binds himself in service to the Lord of Wisdom, in this life.**

The sleeves of the "Sudreh" are kept short, extended to the elbow, to remind the wearer of the brief span of existence on earth. The "Sudreh" is worn after an act of bowing, to denote humility. One has to be industrious to earn a livelihood honestly and honourably. Only such persons are considered capable of rendering meritorious service to God. Many who by freak of fortune inherit great wealth fail to render the service worthy of the "Kisseh-Kerfeh". The investiture of the "Sudreh" marks a person's entry on the threshold of Zoroastrianism. The aid of the "Sudreh" is great for the advancement and progress of one's soul in evolution. Through the varied experiences of his life, man learns that he is not his body alone, but his soul, too, which

is the spiritual part of his being, that comes from the "Minoi", (Spiritual bourne) into "Geti" (physical world). Hence man's ultimate destiny is to re-enter the "Minoi", with the aid of his meritorious acts of this life. The "Sudreh" therefore will be found to be a protective wall and a powerful buttress against the onslaught of sinister forces, which becloud the mind. It also unceasingly affords Fortitude to the soul.

Zarathushtra's highly developed mind and culture with the "Sasnao" (Admonitions of God) he had inculcated helped him to know the worth of his "Sudreh". He reverently placed over it his girdle, which he received from his father's house as his earthly inheritance. That girdle he sanctified into his "Kusti". **It is hardly known by the wearers that the "Sudreh" has a magnetic effect on the body, when it is worn next to the skin,** by the initiate. That effect is discernible by the soul, which works in co-ordination with the subtle astral body, (Keherpa). The subtle body is full of emotions, and the soul works to keep its emotions under rigid control, with the aid of the "Sudreh" and the "Kusti", assisted by the power of "Manthravani", the creative, illuminating and redemptive cosmic intelligence, the Master-Thought, observable in our wonderful Kusti-Prayers. To abandon this most sacred garment of our Religion under one excuse or another, is a sacrilege.

To be called a Zoroastrian is not merely to feel that one is born of Zoroastrian parents. He has to be an "Aspirant" towards spirituality. He has to know himself in the manner taught to us in

Yasna 55 and to understand the component elements of a human being. By fortifying one's self by the sanctifying use of one's "Sudreh" man rises spiritually to be the High Priest of his own temple (his body). The unfortunate beings (those spiritually bankrupt) who elect to drift in the yawning gulf of materialism, become misfits in the culture awakened by the Religion of Saintly Zarathushtra, the Athravan (one who tends the sacred flame), who unceasingly prayed to his God, through the very depth of his being, **"Usmoi Uzareshva Ahura" — Reveal Thyself within me O Ahura.**

The present drift of innocent children in Parsi homes from Zoroastrianism towards heathenism, by the discarding of their "Sudreh" and "Kusti" and the avoidance of any form of religious prayers, worship and ceremonial, requires to be rigidly stemmed. The cause for this trend is the manifest influx of wealth in the once happy religious homes of the Parsis, combined with the utter want of understanding of our prayers and religion. Parents, who are mainly to blame for this unfortunate situation adopt a semblance of piety on occasions. They are indifferent to their children's religious welfare and devote more attention to purely academic studies. In many such homes it will be noticed that a child bereft of spiritual uplift is either unruly or unable to concentrate on routine studies. Spiritual back-ground is a fundamental necessity in every home. Parents shoulder the gravest responsibility, which they realise too late in life. An irreligious pattern of life in a Parsi home which has to live with utmost purity and virtue,

fosters children who are cast adrift and helpless on the stormy billows of a tempestuous sea of moral degradation. The children reveal their character in the thoughts, words and acts they generate. Nature is an inexorable mistress. Deviation from its laws results in dire consequences. **All reap as they sow.** But what of the innocents doomed to perdition?

The Zoroastrian "Sudreh" bears its own dignity. It contains the hall-mark of our Prophet's own use. It is invested on a neophyte at a Navjote ceremony, with solemn impress of its value on the mind. Through his prayers the New Joti vouches for the glory of his noble religion and **utters aloud the solemn Declaration of his Faith. Hence the putting away of his "Sudreh" is a positive act of bad faith.** The parents who tolerate this are accessory to a hollow mockery of the noble religion of Zarathushtra.

It is little known that the "Sudreh" helps to ward off the malefic influence of the inclement elements outside man, just as a bandage around the bruised finger tends to protect one against infection. The Laws of Metaphysics establish the truths of Zoroastrianism, just as physical science has in practice adopted many of the soundest principles of Holy Zarathushtra, promulgated in the dim distant past. The singular purpose continued to be served by non-Zoroastrians, who invariably protect their body by wearing a banian, underneath a shirt, establishes the vital necessity of a "Sudreh" on a Zoroastrian, who is solemnly invested with that garment, which is replete with all the symbology represented by it.

A "Sudreh", when sown will be noticed to have nine seams. These are :—

(1) the "**Gireban**"— the ovular section round the neck, with the pouch of "Kisseh-Kerfeh" attached.

(2) The "**Girdo**" — a semi-circular piece of the same material attached to the "Girden" towards the nape of the neck above which is located the Cerebellum, which arouses consciousness to life's processes, with the aid of the Thallamus and cerebro-spinal fluid.

(3) and (4) The two short sleeves.

(5) and (6) The two main joints, which hold the front and the rear sections.

(7) The round border at the bottom of the "Sudreh".

(8) An angular sign at the right side in front, at bottom.

(9) A single seam on the left front, perpendicular from bottom and parallel to the left main seam.

The last two seams call for explanation.

(1) **The angular seam of two short lines with its apex pointing upwards denotes** that the force and power of a "Sudreh" based on "Vohu Mano" the Good mind or the Wisdom Divine, expects the wearer to have a bridle on his tongue, when expressing any thought, thereby maintaining the principle of virtue of moderateness in speech. (2) **The single seam on the left side signifies the One-ness of God amidst diversity, as all the Attributes of God are ever present in man, awaiting development by the soul, through the indwelling Farohar (Divine Spark).** It will thus be noticed that man's full purpose of life is achievable through the force of the sybo-

logy in his sacred garment, the "Sudreh" when man brings about a close relationship between himself and his creator (**at-one-ment**), through a spirit of self-sacrifice (Khaetwodatththem).

Our Religion is both scientific and philosophical, when scrutinised. It is ennobling, as it possesses the vast undreamt-of knowledge, which is our treasured heritage, discoverable in all our scriptural texts, the Holy Gathas and the Khordeh Avesta. **Science and religion are but the manifested facets of one Truth, which is eternal. That Truth is indivisible. The spirit of true religion eternally seeks to enter into all the avenues of science. Spiritual Man is therefore a universal principle.**

"The Senses belong to the earth, but the Mind belongs to the Universe."

(Leonardo da Vinci.)

Symbology of the Zoroastrian "Kusti" the sacred girdle of the Parsis.

Our "Kusti" is a sacred girdle tied round the waist over the sacred vestment, the "Sudreh," which has been fully described in the preceding article. **Both the "Sudreh" and "Kusti" are deemed to be sacred, as they are symbols of many sacred ideas, concepts and principles of life.** The Avestan term for the "Kusti" is **Aiwyagon-ghana** signifying that which is tied round the waist. It denotes a **Path** or correct direction. The wearer of a 'Kusti' over a spotless "Sudreh", indicates one who has determined to walk along the righteous ways of life. This way his thoughts must always remain pure and unsullied, to enable him to speak and act with dignity and propriety. Purity is of

the Essence of Zoroastrianism. In all our ceremonies we find the key-note of purity stressed. It is that which inspires the human mind to realise goodness and attain to perfection. The act of **trying the "Kusti" prayers, which decidedly require to be studied and understood. It is this vital ceremony that helps to keep us in due bounds with all mankind.**

The "Kusti" is made of lamb's wool, combed, spun and woven into fine thread on a hand spindle. Two such threads twisted into one helps to weave a "Kusti" **It is passed through a handloom seventy two times, reminding the wearer of the seventy two chapters of our ancient sacred texts, the "Izashne", which contain our sacred Gathas. The lamb's wool denotes innocence and purity, lessons to be imbibed by every wearer. The weaving of a "Kusti" is done with solemnity and precision, after due observance of all formalities taught by many generations of the Athravans, with due fervency underlying our Ahunavar (Word of God), recited by an Athravan, who consecrates the "Kusti". There is a hollow space which runs through the entire length of the "Kusti", as it is woven, and it symbolises the space between "Geti" (the physical world) and "Minoi" (the spiritual world). It is intended to remind us that we pass from the "Geti" into the "Minoi", at death, having done meritorious acts. There are three tassels at each end of the "Kusti", made up of 24 threads. These denote the 24 Kardas of the ancient text the "Visparad" -- (Vispa-Ratu). The six strands of the tassels remind us of six duties of a Zoroastrian's life.**

These six duties are :—

- (1) The religious observances and the significance of our six seasonal festivals (Gahambars)
- (2) The observance and significance of nature's phenomena of the "**Rapithvin**".
- (3) The doing of the ceremony pertaining to **Sroash** and the significance about it, for the period of three days after death
- (4) The rigid observance of the Farvardegan Days, for 10 days towards the close of each year at **Hamaspauthmaedam**, (equinox).
- (5) The recital of the Khorshed Nyaesh, having understood its significance.
- (6) A similar recital of the Meher Nyaesh (Vide my "Daily Prayers" Parts 1 & 2).

There are 12 threads used in each strand of the tassels, which indicate the 12 months of each year. There is much more symbology in the 'Kusti', which becomes known through a study of this great ancient religion and its philosophy.

The constant wearing of our "Kusti" reminds us of the noble path to be followed for the evolution of our soul. It has to be untied and retied, ceremoniously, but not haphazardly. The obligation taken at the initiation ceremony and the declaration made, then, should ever be in the fore-front of the wearer's mind. Ablution is necessary before wearing the "Kusti". The individual has to be in the correct frame of mind for this ceremony of importance, in order to obtain the benefit thereof. The "Kusti" is a profound symbol of our faith, and by rejecting it one's mind tends to wander into wantonness. A wearer of the "Kusti", unless he is a pervert, will always shun such acts, or will seek repentance for any evil thought which may have found place

in the mind. The "Kusti" prayers compel him to do so. It is the lack of understanding of these prayers that is responsible for the daily gossip and the sinister acts into which the vacant mind drifts. Efforts have been successfully directed to teach the meaning of all our essential prayers.

"Kusti" is to every Zoroastrian a formidable wall that prevents and protects us from drifting into evil and sinfulness. It serves as a buttress against the attacks of all the invading forces of evil, in any form, to which we are subjected, at all moments of the day. It maintains our thoughts pure and sublime. This forces us to "**resist all evil**". Such indeed was the clarion call of our Holy Prophet Zarathushtra. The satanic brood of evil can at all times be held at bay by our "Kusti". Diseases and disorders of the flesh can be staved off with the Fortitude thus possessed by the Mind. This Fortitude is an inherent power of our Farohar, which is the Divine Spark in us, and is God in Essence. Ahura Mazda, Spenta Mainyu (the Bountiful Spirit Of God) and the **Farohar** or Fravashi afford us a **kind of** Trinitarian Concept of the God of the Universe. By wearing the "Kusti" our soul is taught to invoke the aid of the Farohar, which is indwelling to fortify our being, as we live on earth.

Let us therefore treat our valuable symbol, the "Kusti", our fortifying power, our help against the onslaught of evil with the respect and regard it richly deserves. Let us treat it as sacred and inviolable, as it is the protective spiritual weapon which can stand by us, giving us the hope of salvation for our soul, during its earthly journey, to garner the experiences of an earth-life.

તવારીખી જશનોની સમજણ — તવારીખી જશન એટલે શું ?

લખનાર :—મરહુમ એરવદ એદલજી ફરામજી માદન.

(ભાગ બીજો.)

પારસીઓની ઇરાન તથા હિન્દુસ્તાનની તવારીખમાં અનેલા કીર્તિવંત ખતાવોની યાદગીરી કાયમ રાખવાને માટે જે જશનો કરવામાં આવે છે તે તવારીખી જશનોને નામે ઓળખાય છે. દાખલા તરીકે, ૧. જશનેસદેહ, ૨. જમશેદી નવરોઝ, ૩. મેહરંગાન, ૪. તીરંગાન અને ૫. ખોરદાદસાલના જશનો ઇરાનની તવારીખમાં અનેલા મોટા ખતાવોની યાદ આપે છે. ૧. સંજનનું જશન તથા ૨. વારિયાવનું જશન હિન્દુસ્તાનની પારસી તવારીખમાં અનેલા કીર્તિવંત ખતાવોની યાદ આપે છે.

૧. જશને-સદેહ-જશને-સદેહની સ્થાપના પેશદાદી-અન વંશના પાદશાહ હોશંગે કીધી હતી. એક દિવસ પાદશાહ હોશંગ શિકારગાઢે ગયો હતો. રસ્તામાં તેણે એક અજદાહ જોયો. તેને મારવા માટે હોશંગે એક મોટો પથ્થર ઉપાડ્યો અને પેલા અજદાહ તરફ ફેંક્યો. આ પથ્થર અજદાહને ન લાગતાં એક બીજા પથ્થર સાથે અથડાયો અને બે પથ્થરના ઘસારાથી આતશ ઉત્પન્ન થયો. આ જોઈ હોશંગ ખુશ થયો અને આતશની બક્ષે માટે ખુદાતાલાનો અહેસાન માનવાને તેણે પોતાની સાથના લોકોને ભેગાં કરી એક જશન કીધું. તેણે આ જશનનું નામ જશને-સદેહ કરી આપ્યું. ઇરાનમાં આપણે રાજ અમલ હતો, ત્યાંસુધી આ જશન બહુમત મહિનો ને આવાં રોજે ભારે ધામધુમથી ઉજવવામાં આવતું હતું. સદેહ શબ્દનો અર્થ મોટો બળતો આતશ એવો થાય છે.

૨. જમશેદી-નવરોઝ-આ જશનની શરૂઆત પેશદાદીઅન વંશના નામાકિત પાદશાહ જમશેદે કીધી હતી. જમશેદને એક મોટી બરફની રેલ દુનિયા ઉપર ફરી વળવાની આગાહી થઈ. તેણે આ આકૃતથી બચવાને માટે 'વરે-જમ-કદ' નામની એક જગા વસાવી. ત્યાં તેણે સારાં સારાં માણસો, જાનવરો તથા ઝાડપાનોના તોખમો લઈ જઈ રાખ્યાં. ત્યારપછી થોડો વખત રહીને આર્યનોના મુળ વતન ઇરાન ઉપર બરફ ફરી વળ્યું અને તમામ પેદાશોનો તાશ થયો. માત્ર જે નવું વતન જમશેદે સ્થાપ્યું હતું, ત્યાંના જ લોકો બચી ગયાં હતાં. આ નવી વસાવેલી જગમાં જમશેદે માણસોના સુખ, સગવડ અને કાયદાને માટે ઘણીજ ઉત્તમ પ્રકારની ગોઠવણ કરી હતી. ત્યાર પછી

તેણે ખુદાતાલાની શુક્રગુબરીને માટે ફરવરદીન મહિનો ને હોરમજ્દ રોજે એક જશન કયું અને નવા સંસ્થાનમાં તે તખ્તેનશીન થયો. આ જશન અત્યાર સુધી જમશેદી નવરોઝના જશનને નામે જાણીતું થયેલું છે. શિયાળાની સખ્તાઈ પછી વસંત રતુની શરૂઆત થતાં એ જશન મોટી ખુશાલી સાથે લોકો ઉજવે છે. એ જશન હાલમાં તા. ૨૧ મી માર્ચે પડે છે, કે જે દિવસે, દિવસ અને રાત બંને સરખા થાય છે.

(ઇરાન તથા અફઘાનિસ્તાન જેવા મુલકોમાં ઠંડીની મોસમમાં એટલું બહુ બરફ પડે છે, કે માણસો પોતાનાં કામકાજે બંધ શકતા નથી, ચરદાપરંદાઓને યાને જાનવરો તથા પક્ષીઓને યુક્તિઓ કે માળાઓમાં ભરાઈ રહેવું પડે છે અને ઝાડપાનોના પાંદડાં ખરી જઈ તમામ કુદરતમાં શેકાકુર દેખાવ થઈ રહે છે. વસંત રતુની શરૂઆત થતાંજ તમામ પેદાશોમાં નવું જીવન અને જાગૃતિ આવે છે. માણસો કામકાજ કરવા બહાર પડે, જાનવરો તથા પક્ષીઓ બહાર ફરવાહરવા તથા ઉડવા માંડે છે, ઝાડપાનો ખીલવા અને વધવા માંડે છે અને જ્યાં એક વખત બરફની સફેદ ચાદર પંથરાઈ હતી, ત્યાં આંખોને ઠંડક આપે એવો સુંદર લીલો ગાલીઓ પંથરાય છે. લોકો શિયાળાની સખ્તાઈ પછી વસંત રતુની વાર જુએ છે અને તે શરૂ થતાં પુરાણ કાળથી ચાલી આવેલું જમશેદી નવરોઝનું જશન મોટી ધામધુમથી ઉજવે છે.)

૩. મેહરંગાનનું જશન—આ જશનની શરૂઆત પેશદાદીઅન વંશના નામાકિત પાદશાહ ફરેદુને કીધી હતી. ઝોહાકના જલેમ અમલથી ઇરાન દેશ અને ઇરાની પ્રજાને છોડવા પછી ફરેદુને ખુદાતાલાની શુક્રગુબરીને માટે એક મોટું જશન કીધું આ જશન જશને મેહરંગાન તરીકે જાણીતું થયેલું છે. ફરેદુનના વખતથી ઇરાનના છેલ્લા પાદશાહ યજ્ઞેગર્દ શહેરીઆરના વખત સુધી એ જશન મેહર મહિનો ને મેહર રોજે ભારે ધામધુમથી ઉજવવામાં આવતું હતું.

૪. તીરંગાનનું જશન—આ જશનની શરૂઆત પેશદાદીઅન વંશના પાદશાહ મીનોચહેરે કીધી હતી.

જ્યારે મીનોચહેર ઇરાનમાં રાજ્ય કરતો હતો, ત્યારે તુરાનમાં ફરેદુનના બેટા તુરનો બેટા પસંગ હકુમત ચલાવતો હતો. આ પસંગને અક્રાસ્યાબ નામે એક ધણોજ લડાયક અને જોરાવર બેટા હતો. મીનોચહેરે ઇરાન ઉપર ૫૦) વર્ષ રાજ્ય કર્યા પછી, અક્રાસ્યાબ ઇરાન ઉપર ચઢાઇ લઇ આવ્યો. તેણે ઇરાનનો ધણો એક મુલક કબજે કર્યો. મીનોચહેરે લડાઇમાં હાર ખાઇને તબરીસ્તાનના મુલકમાં આવેલા પાદશાહવારગર પહાડ ઉપરના આમલ નામના કિલ્લામાં ભરાઈ બેઠો. અક્રાસ્યાબે એ કિલ્લાને ઘેરો ઘાટ્યો, મીનોચહેરને સુલેહ કરવાની ફરજ પડી. આ સુલહની શરતમાં એવું ઠરાવવામાં આવ્યું કે એરેક્ષ નામના એક ઇરાની તીરંદાજે દેમાવંદ પહાડ ઉપરથી એક તીર પુર્વ તરફ ફેંકવું અને તે જ્યાં પડે તે જગાને ઇરાન અને તુરાવ વચ્ચેની હદ તરીકે મુકરર કરવી. કહેવામાં આવે છે, કે એરેક્ષે એક તીર સવારે ફેંક્યું, તે બપોરે જીલુન નદી આગળના ખનવંત પહાડ ઉપર જઈ પડ્યું. જેથી મીનોચહેરને ફોજે એક ન ધારેલો મોટો મુલક આવ્યો. એમ કહેવામાં આવે છે, કે એરેક્ષે જે તીર ફેંક્યું હતું તે એક પક્ષીને લાગ્યું હતું. આ પક્ષી ધાયલ થયેલું બપોર સુધી ઉડ્યા કાઢ્યું. છેવટે તે ખનવંત પહાડ આગળ આવી તુટી પડ્યું. આ બનાવ તીર મહિનો ને તીર રોજે બન્યો હતો. એ બનાવની યાદમાં મીનોચહેરે એક જશન કર્યું, જે તીરંગાનના જશનને નામે અત્યાર સુધી જાણીતું થયેલું છે.

૫. ખોરદાદસાલતું જશન—આ જશન ફરવરદીન મહિનો ને ખોરદાદ રોજે પડે છે. એ દિવસે ઇરાનની તવારીખમાં ઘણા તામાંકિત બનાવો બન્યા હતા. ફરવરદીન મહિનો ને હોરમજ્દ રોજે ‘નવરોઝે આમ’ કહેવાય છે, જ્યારે ફરવરદીન મહિનો ને ખોરદાદ રોજે ‘નવરોઝે ખાસ’ કહેવાય છે. એ દિવસે (૧) ગયોમર્દ પાદશાહનો જન્મ થયો હતો, (૨) ડોશંગ પાદશાહનો જન્મ થયો હતો, (૩) તેહમુરસ પાદશાહે દેવો ઉપર ફતેહ મેળવી હતી, (૪) ફરેદુન પાદશાહે પોતાનું રાજ્ય પોતાના ત્રણ બેટાઓને વહેંચી આપ્યું હતું, (૫) કએખુસર પાદશાહે તુરાની અક્રાસ્યાબને માર્યો હતો, (૬) જરથુસ્ત્ર સાહેબનો જન્મ થયો હતો, (૭) અશો જરથુસ્ત્રે પોતાની દીન બહેર કીધી હતી અને (૮) અશો જરથુસ્ત્ર સાહેબનો ધર્મ શાહ કએ શુસ્તારપે કબુલ્યો હતો.

૬. સંજનતું જશન—ઈ. સ. ૬૪૧ માં નેહાવંદની લડાઇમાં આરબોને હાથે શાહ યજદેગંદની હાર થયા પછી, ઇરાનમાં જરથોસ્તીઓની હાલત બગડતી ચાલી. આરબો

ઇરાનના જરથોસ્તી ઉપર ઇરલામી મજહબ હસાવવા માટે બહુ જીલમ કરતા. આથી ફેટલાક પારસીઓ આરબોના જીલમથી કંટાળીને કોહસ્તાનના પહાડી મુલકમાં જઈ વસ્યા. અહીં ૧૦૦) વર્ષ રહ્યા પછી, ઇરાનની દક્ષિણે આવેલા હોરમજ્દ શહેર ખાતે તેઓ આવી વસ્યા. હોરમજ્દ શહેરમાં ૧૫ વર્ષ રહ્યા પછી, તેઓ વહાણોમાં બેસીને હિંદુસ્તાન આવ્યા અને દીવ બંદરે ઉતર્યા. દીવમાં ૧૯) વર્ષ રહ્યા પછી, તેઓ ગુજરાતની પશ્ચિમે આવેલાં સંજન બંદરે આવી ઠીરોમ થયા. તેઓ સંજન આવી ઉતર્યા તે દિવસ તીર મહિનો ને બહમન રોજ હતો. આપણા બાપદાદાઓ ઇરાનમાંનું આપણું રાજ્ય ગયા પછી, અનેક હાડમારી ખમીને, છેવટે સંજનમાં ઠીરોમ થયા. આપણા નીઆગાનો તીર મહિનો ને બહમન રોજે સંજનમાં ઠીરોમ થયાં. તે બનાવની યાદગારીમાં એક સ્થંભ બાંધી એ જગા પર આજ કટલાંક વર્ષોથી એ દિવસે જશન કરવામાં આવે છે.

૭. વરિયાવતું જશન—પારસીઓ સંજનમાં ઠીરોમ થયા પછી ફેટલીક મુદત બાદ, તેઓ ગુજરાતના કાંઠા ઉપરના અનેક શહેરો તથા ગામોમાં જઈ વસ્યાં. સુરત અને તેની આબુબાગુના ગામોમાં પારસી વસ્તી ઘણી વધી પડી હતી. સુરતની નજદીકના ફેટલાંક ગામો તેઓએ પોતાના કબજામાં લીધાં. આ ગામોમાં વરિયાવ એક હતું. રતન-પોરના રાણાએ આ ગામ ઉપર પોતાનો દાવો રજુ કરી, પારસીઓ સામે ચઢાઈ કીધી, પણ તેને હાર ખાઈને પાછું હટવું પડ્યું. આથી રતનપોરના રાણાએ પારસીઓ સામે પોતાના મનમાં ખેષ રાખી મુકયો હતો. એક વખત તક જોઈને, જ્યારે પારસીઓ જશનમાંથી ખાઇપી મસ્ત થઇ પડેલા હતા ત્યારે વરિયાવ ઉપર હુમલો કર્યો. ઉંઘમાં પડેલા મરદોને ઉઠાડવાને બદલે પારસી સ્ત્રીઓએ મરદોનો વેષ લઇ લડી લીધું અને દુશ્મનોને મારી હઠાવ્યા, એટલુંજ નહીં પણ તેઓની પુંડ પકડી. તેટલામાં એક સ્ત્રીની કોલાહ (helmet) પડી ગઇ તેથી દુશ્મનોને માલમ પડ્યું કે લડનારીઓ સ્ત્રીઓ હતી. તેથી વધારે ઝનુને ચઢી પાછી ચઢાઇ કરી સુતેલા મરદો, સ્ત્રીઓ ને બચ્ચાંઓની મોટી કતલ કરી. એ બનાવ ફરવરદીન મહિનો અને અશીશવ ધ રોજે બન્યો હતો. એ વરિઆવના બહેદોનોના દીવસના જશન તરીકે જાણીયેલું છે.

“લાખ” ભણતરની સમજણ.

રજી કરનાર :—“ખરજીસ”

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તે મુકતાદના પહેલા દસ દિવસમાં રોજના ૧/૧૦ ભાગે
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