



FEBRUARY 1972

VOL. VIII No. 4

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BY

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DASTUR NAIRYOSANG BEFORE KING JADI RANA

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EDITORIAL.

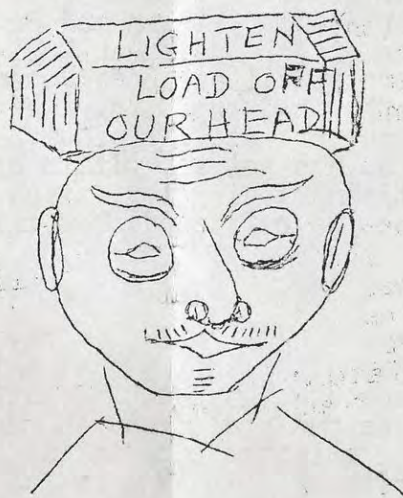
Change is the law of nature. Whatever does not change is a freak and the Law shall break it. For many years the Parsi Panchayat of Bombay was an unchanging unit of the forgotten friends in oblivion. People took no notice of them and they took no notice of the people and both were happy and gay in self-adjusted inertia. Both have now become observant and both are moving. Several other institutions of the Parsis have a similar non-performance to their discredit following the example of Parsi Panchayat Trusteeship as a sinecure. Rest is nature's device for recuperation, inertia is destruction in the making. Whenever problems crop up they need to be tackled, not avoided, not postponed, not shelved. Non-performance must sooner or later end in disaster.

GODREJ Memorial Press is the instance in view. It had created scandal. It has engendered hot-blood amongst Trustees. It has resulted in disaster, as I hear. Inertia did not solve the problem. Action was necessary and action was avoided. Demand to throw out Sorab Bajan from the office of mal-admini straighter was obstinately postponed, not because there was any credit to his performance but Lady Jehangir could not see him thrown out, because she had brought him in. She created the example of avoiding to see, hear and speak out. She could not see Bajan as he was portrayed by facts. She would not hear what others had to say against Bajan and she dared not speak out to show him the gate as several Trustees desired and demanded. They fought against her like lambs and succumbed like lions. I submitted to them that they reverse the order of their action pattern and do away with Bajan. I brought to the notice of Mr. Nadirshah Mullan that as Chairman of the Trust he had powers to silence Lady Jehangir and her supporters in a wrong cause they had espoused. I advised him to put his foot down and crush the issue. Against the personal influence of Lady Jehangir he did not act within his powers. I was told that he was practising Yogic levitation and could not pull his foot downward, hence he refrained from taking action. I hope exercise is over.

Now one Mr. Sanjana of Pali Hill, Bandra, has brought a fresh crop of allegations against Mr. Bajan. The allegations are of grave nature and Trustees are bound to take action. He has sent a copy to all the Trustees and posted one to me. I have addressed all the seven Trustees a letter each asking them to let me know what action they have taken. If they will fail to take any action the matter is bound to reach an unpleasant climax.

Let wise counsel prevail. Were it not for the Lady blocking the wisdom of the Trustees and Trusteeship to avert Bajan's exit there is exit there is enough sense amongst trustees to see their way to duty and serve the cause of the Community, which is clamouring for a "go-go". for Bajan. Ours is a free country and I suppose some Trustees seem to have a pernicious belief that they have freedom to be wrong and stay in it with impurity. In Anatomy of Melancholy Burton looks upon every lust (including the lust for power) as brutish passion. There is brute lurking in every person and the onus of sublimating our brute in ourselves is the onus on man's humanism. If we cannot sublimate or lift ourselves higher up Yogic levitation can cure no evil in human society. Better be down to earth and break evil than be an inch above the ground rocking as a Pendulum President of the Parsi Panchayat touching no good and crushing no evil with your boots on, Mr. Mullan.

Post Office authorities have kindly given us time (limit) to complete the back-load. We shall therefore expedite printing issues in few pages in quick succession. Advertisers and Subscribers will please be generous and accept them.



THE SIXTEEN SANSKRIT SKLOKAS

RECITED BEFORE KING JADI RANA

by

THE FIRST IMMIGRANTS

AT SANJAN.

These sixteen Shlokas are historically the most famous as regards immigration of Zoroastrians as permanent settlers in India. Contact between Iran and India as merchants and travellers is very old but these Shlokas are basic as constitutional right of entry in a land for adoption.

Of these sixteen historic Shlokas fifteen were recited by Dasturji Nairyosang Dhaival to describe the traits tenets and customs of the Parsis who pleaded for entry and the sixteenth Shloka is the reply of the liberal and benevolent King Jadi Rana.

There are several renderings of these 16 Shlokas; some are incorrect, others are distorted or wrong with regard to prosody or grammar. A number of such incorrect versions were received by Ervad Shapurji Kavasji Hodiwala, the author of this article in the Dastur Hoshang Memorial Volume in honour of Dastur Hoshang Jamasp M.A., Ph.D., G.I.E. whose life sketch has already appeared in one of the previous issues of Parsiana.

The aforesaid memorial volume was published in 1918 by Ervad Behramgir Tehmurasp Anklesaria for Gatha Society of which he was an active worker. I hereby thus acknowledge the source and would like to say that out of the entire article of 25 pages of a large size volume I have reproduced or presented in suitable form only the English section of the article, omitting Sanskrit Shlokas in original Sanskrit texts. Parsiana is not journal to observe strict linguistic precision. Parsiana is a magazine to arouse and keep alive interest in all things worth preserving for the Parsis as reflections from the past create images for the future.

A copy of the aforesaid memorial volume was presented to me in 1966 by Mr. H.D.Mehta, a social worker interested in history and religious movements of the Parsis with expressed desire that articles suitable for Parsiana may be printed for enlightenment of our readers.

Ervad Shapurji Hodiwala had received a number of different renderings of these Shlokas from his friend Ervad Manekji Rustomji Unwala. Several of them being distorted or faulty in text from the standpoint of prosody or grammar Ervad Hodiwala had to resort to emendations and redactions of the original Sanskrit texts and add Commentaries on original Sanskrit renderings to make his article short and readable. Of all the copies received by him he found one submitted by Shams-ul-Ulma Dr. Jiwanji Jamshedji as more reliable and he has largely used it for his article.

Emendation is the act of purifying a literary piece by rejecting and eliminating whatever was mendacious or false in the writing and making the final rendering as nearly correct as one can make it. This is from linguistic point of view but to make a literary piece more readable and dependable the material needed rearranging in some systematic order, which process was redaction of original Sanskrit into Sanskrit prose with commentary thereon. Ervad Shapurji Hodiwala has taken upon himself all the responsibilities for any change thus incorporated in his article in the memorial volume.

The volume contains Sanskrit Text, which is transcribed from the manuscript written by one Dasturji Jamshedji Jamasji Asaji Faredunji.

Gujarati translation contained therein is the one taken from Ervad Jamshedji Ervad Manekji Rustomji written in Samvat 1874. It was preferred to other Gujarati translations because it gives correct meaning of several difficult Sanskrit words though it is neither accurate nor literal.

For English the translation by Dr. Drummond is relied upon though Ervad Shapurji remarks that he (Drummond) does not seem to have clearly understood Sanskrit original.

Also there are Commentaries on Sanskrit in Sanskrit by one Aka Andharu.

This article in Parsiana is a selective Cross-section of all above renderings and Commentaries.

There are scholars who doubt the authenticity of the original Sanskrit Shlokas as those composed by Dasturji Nairiyosang Dhaval. In their opinion as Iranian could hardly be expected to have such mastery over Sanskrit. Such scholars have missed the point that Dasturji was a man of Superior intelligence foresight and forethought with plans ahead of the moment. It is natural that he must have made good use of his time of 19 years that the first batch of immigrants stayed at Diu and for a man of superior intellig-

ence 19 years is long enough period to master a foreign language. Besides, Sanskrit could not be an altogether foreign language to the person knowing Avesta as both these languages have a common origin traceable to Rig-Vedic period. As a matter of fact Avesta was deciphered later by the European Savants on the basis of Sanskrit Syntax and Grammar.

The verses are written in the Sragdhara metre consisting of 21 syllables (as in Yatha ahu vairyo of 21 syllables).

In the following Shlokas for reasons of brevity we shall refer to translation (h) as Hodiwala's; Translation (D) as Dr. Drummond's Translation (G) as Gujarati which is altogether omitted as its Gujarati is of very old type and time; Commentary(A.A.) would mean English translation of Sanskrit Commentary by Aka Andhiyarn and Notes would mean notes by Hodiwala.

SHLOKA ONE.

TRANSLATION (H). Who thrice a day think highly of (i.e. praise) the Sun and the Five elements (namely) fire, wind, earth, the primordial sky and water, by Nyaishna prayers, who believe in the existence of three worlds, and who adore the very merciful Ahurmazd, the Lord of the Angels, and the Almighty due to many virtues; - those are we Parsis, noble-born, bold, valiant and very strong.

The last line is commonly quoted in Gujarati as "Gowra, dhira, suvira, bahu balniya chhaiye hame Parsiya."

TRANSLATION (D) differs a little in the latter half of the Shloka thus- who worship the divine Hormazd as the King of Angels, full of justice, power and mercy! They are we the fair, fearless, valiant and athletic Parsis.

TRANSLATION (A.A.) is of Sanskrit Commentary of Aka Andhiyaru. Andhiyaru describes Hormuzd as one possessing many virtues, such as intelligence, happiness, mercy and other inherent essence and who is visible before us, i.e. who pervades everywhere and everything. Such are we Parsis fair in colour, very bold, courageous (of fighting spirit) etc.

NOTES. Hodiwala translates "Tribhuvan Sadan" as who believe in the existence of three worlds. Dr. Drummond translates it as who exist in the Three Worlds. It simply refers to Zoroastrian doctrine of Three Worlds Heaven Hell and Hamestagan (the half-way house of correction) "Gowra" does not mean fair or white skinned because that could be observed by the King and His courtiers. The word clearly means of graceful conduct as it appears in Shlokas nine.

SHLOKA TWO.

TRANSLATION (H). The best man who always observe the seven kinds of silence mentioned in the Scriptures, namely, at the time of bathing, praying, reading Holy Scriptures, making offerings to fire taking meals, secreting faeces, and making water; who in this world perform ceremonies with incense of several kinds, good flowers and plenty of fruits-those are we Parsis, noble-born, bold, valiant and very strong.

TRANSLATION (D). translates the latter part thus-the affluent amongst them are liberal to their fellow creatures. In sacrifices to the Cow the Parsis make scented wood smoke and offer flowers diffusing fragrance.

COMMENTARY (A.A.) they observe seven kinds of silence offering great Hom prayer to fire, give away everything in charity and offer fragrant substances to fire and use best fruits and flowers as offerings.

NOTES: Drummond and a Gujarati translator translate "ghero" in the third line as cow and worship of cow. There is not the slightest reference to the worship of the cow in the Zoroastrian scriptures, nor can we point to any such custom in the past. "Ghero" does not mean cow, but the earth. This may mean that Parsis worship the earth with flowers. As for silence in Sanskrit there is a motto "Moun (silence) Sarvarth Sadhana" (Silence Accomplishes everything), which the Parsis carried out into actual practice.

SHLOKA THREE.

TRANSLATION (H). Who always put on the body a clean Sacred garment (Sudra) which has the virtues of a Coat-of mail, who put on the waist a woolen Kushti which is fastened (On the Sudra) (each end of which) which is like the mouth of a serpent and which is tied into knots at equal distances, and who cover their head with turban underneath which is put a cap made of two pieces of cloth-those are we Parsis, noble-born, bold, valiant and very strong.

TRANSLATION (D). Parsis always wear a fine jacket in the place of coat-of-mail and instead of the mouth of a serpent, a woolen tape (Kushti) tied round the loins and a cap covering the crown of the head.

COMMENTARY (A.A.) Kushti, the soft hanging parts of which are of equal length. They wear turban with a two-folded cap within.

NOTES. "Who cover their head with cloth and protect the soles of their feet (with shoes)" Aemuk Dobarishna or moving without the shoes on was a sin according to the Patet. Herodotus expressly refers to the fact that the Parsis always Covered their heads (Dasturji Dabu has explained that to be bare-headed and bare-footed were marks of slavery in ancient Iran.)

SHLOKA FOUR.

TRANSLATION (H) . Whose females cause melodious songs to be sung and music to be played at auspicious marriage ceremonies, which are performed on the lucky days mentioned (to them); whose female apply sandal, fragrance etc to their bodies; who being pure in their dealings perform ceremonies of various qualities; and who act up to (literally are attached to) the delightful Scriptures; -those are we Parsis noble-born, bold, valiant and very strong.

TRANSLATION (D). On occasions of marriages and feasts the Parsis rejoice with song and sound. Their wives annoint them with paste of sandal and sweet scented oils; nor does mirth make them exceed or forget the excellent ordinances of their law.

COMMENTARY (A.A.) Most of the translation being the same as in upper para the commentary adds "and whose women delight in performing their own legitimate functions in this country; whose females are pious and possessed of many virtues; and whose females are conversant with the delightful Scriptures and their meanings (i.e. who regulate their conduct according to the Scriptures-such are we Parsis.

NOTE: In the text occurs the word "Su-sware" i.e. good voice but Hodiwala substitutes it with the word "Su-Shravan" meaning "good hearings, pleasant talks," for linguistic suitability.

SHLOKA FIVE.

TRANSLATION (H). In whose house is the giving away (in charity) of food etc., which is sweet and full of pleasant taste, who do such charitable acts as the building of lakes, wells, reservoirs and bridges on river (lit. waters); who always give gifts of money, clothes etc. to deserving petitioners;— those are we Parsis, noble-born, bold, valiant and very strong.

TRANSLATION (D) They entertain guests with plenty of food which is pleasing to taste. They excavate for public convenience pools and wells. They give to deserving objects grates cloth and other articles, which they stand in need of.

TRANSLATION (A.A.)— In whose house there is giving away of delicious things, sometimes seasoned with mustard, sometimes with pepper and other fragrant powders or juice of tamarind sometimes giving away of fish moving in the waters of the wells; who always give to the deserving applicants money, clothes etc. in charity. They do not give to non-deserving. Those are we Parsis.

NOTE: Andanadi is giving away of food. Jalpul is bridge over waters-- Pahlavi word is pahal and Persian word is pul for bridge.

SHLOKA SIX.

TRANSLATION (H) Amongst whom joy(becomes victorious) over sorrow happiness over affliction,knowledge over silence, righteousness, pure birth over malady,creation full of life over destruction full of darkness,in whose speech and thought (the motto is) "as the man so the reward" (in the next world) Those are we Parsis.

TRANSLATION (D) The Parsis women as well as their men are presumed capable and permitted to contemplate the causes and effects of joy and grief,pleasure and pain,wisdom and folly,virtue and vice, health and disease which mortals experience and to admire altitude and profundity,light and darkness,creation and chaos and ll the works of the Almighty.

TRANSLATION (A.A.)-those men with whom as in the joy on the obtaining of wealth etc., so is the sorrow at the loss of wealth etc. (i.e. joy and sorrow are equal) with whom happiness of soul and pain are equal and that is wonderful(i.e. with whom as in the happiness in matters of love,so is sorrow equal in the absence of such matters); also in whose knowledge and silence are equal(i.e.silence in whom is full of knowledge and is profound) (or"as is the knowledge so is the silence"); also with whom as is righteousness so is unrighteousness(i.e. from whom unrighteousness departs). Hence the particle of negation is absent; the meaning is not that "righteousness and unrighteousness is equal" but that"as is righteousness so is unrighteousness"; also happiness and pain in a noble family are equal (i.e. as is happiness so is also pain) also with them as is the upper world so is the lower world(i.e. with whom heaven and hell are equal); also light and dark are equal; also with whom creation and destruction are are equal; also with whom(the motto is) as is the man,so the act;i.e.both are equal) --Those are we Parsis....

NOTES: This is a article verse,neither Drummond nor the Gujarati translator seem to have correctly understood it. The writer wanted to convey that the Parsis preferred to seek merits and reject demerits. Francis Power Cobbe in his Hopes of the Human Race says at p.143 "The Parsis have among their prayers in the Zend-Avesta the direction that every believer should say every morning as he fastens the girdle "Hell will be destroyed at the Resurrection and Ormuzd shall reign over all for ever. "Not amiss,I think, was their

ritual devised to make the first thought of each opening day one of moral encouragement and of hope as assured in the final victory of Light over Darkness, Virtue over Vice, and Joy over Sorrow and Pain". The last line here seems to refer to the important doctrine taught in Yasna XLIII --5, namely that "a man will be rewarded in the next world according to his actions in this."

SHLOKA SEVEN.

TRANSLATION (H). Who applying the cow-urine, consecrated by prayers, to the head, face (etc.), perform ablution, external and internal, mentioned in the Scriptures, and become pure with water brought by women; who afterwards tie the badge (Kushti) round the waist; among whom there is no sleep without the badge; who engage themselves in delightful prayers, with mind made fresh by the muttered hymns; the principle in whose conduct is, invariably, undauntedness; those are we Parsis.

TRANSLATION (D). With Gumut affusion on the body and by inward prayers, the Parsis being purified at early dawn, attend to their necessities and avocations; without the tape tied round their loins, they must not sleep nor pray nor make offerings nor sacrifices.

TRANSLATION (A.A.) Those who become pure as the milk (by taking bath) with cow-urine purified by incantations when they get perspiration due to hot weather (or "a bath should be taken with milk")

This ablution with cow-urine is spoken of as internal and external. If this is done they become pure; and they tie the Kushti badge on the region of the waist; without the badge there is to be no sleep (i.e.; one must not sleep without the Kushti): Without the Kushti there is not to be the worship etc., which is delightful on account of the cheerful mind engaged in incantations; - those men among whom the ways of good counsel are highly esteemed; - those are we Parsis.

NOTES: The gujarati translator seems to understand that the Gomez (cow-urine) is to be taken for drink by women, "who came pure by thrice washing with water, woman who do not sleep, nor say prayers, nor worship God without the badge on". The Commentator disagrees with some versions from the standpoint of prosody. Many foreign words (foreign to Sanskrit) are met with in these Shlokas.

SHLOKA EIGHT.

TRANSLATION(H).. Who perform the Hom (Fire prayer) five times every day, reciting sacred incantations and putting (on the fire) aloe and sandal wood, which is dried for six months, and wood fragrance and camphor; among whom the Hom does never take place with the fire extinguished by putting (thereon) wood made wet by clouds spread by the sun; who being attached to their wives by the laws of truth are not wrongfully devoted;- those are we Parsis.

TRANSLATION (D). With fuel, six months dried of the wood of Mallag (sandal) and with fragrance of camphor the Parsis perform the Hom five times a day. Where the sun shines or rain falls, fires must not be lighted. They abjure hypocritical avocations and affections fixing on another's wife.

TRANSLATION (A.A.). Those among whom is performed the Hom (Boya) prayer five times a day with camphor and fragrant substances and with wood of aloe and sandal, which is dried for six months, and who pray with incantations; (i.e. the Hom of the fire is performed with Bana wood, aloe, camphor etc.), and the extinction of the fire never takes place in thickly shaded places exposed to the sun (OR "SO LONG AS THE SUN AND FIRE EXIST, SO LONG THE DESTRUCTION OF THIS RELIGION WILL NOT TAKE PLACE"); also who are devoted to the paths of justice and are devoted to young wives (who act judiciously in the affairs of their wives) (or "they observe the vows of truthfulness towards their wives"); those are we Parsis.

NOTES. It is difficult to find out what texts Drummond and the Gujarati translator have followed. The third line is incorrect. I have tried to improve it to bring it into conformity with the requirements of the metre, fourth line is correct and means men are attached to their wives with singleness of devotion. Such are we Parsis.....

SHLOKA NINE.

TRANSLATION (H). Pure hearted men, whose females in menstrual period become pure on the seventh night; (and when) delivered of a child become pure in body after a month from the day of delivery; (whose females) are noble on account of their graceful conduct, shine with golden ornaments, are powerful and strong and have always laughing faces; those are we Parsis.

TRANSLATION (D). The wives of the Parsis are held pure on the 7th night from the commencement of the menstrual flux and on the 40th day from childhood.

TRANSLATION (A.A.). Those whose women become pure on the seventh night after menstruation; and (whose women) delivered of a child become pure in body after a month, from the time of delivery; (whose women) are noble on account of graceful conduct; whose women are (lit., shine) like new gold; whose females are full of love, are strong and of pure soul, and have always laughing faces (and wash their faces with their hands); -those are we Parsis.

NOTES.. In the manuscript there occurs a word "Viryavants". If that were accepted the whole Shloka would refer to male whereas it obviously refers to females. I prefer to read it in feminine form. Both Drummond and Gujarati translator assume that females become pure 40 days after delivery, which is known as the old custom also. The word "Gaus" as it occurs in the Shloka clearly means of graceful conduct and well-bred and that meaning must be taken in all Shlokas where "gaura" occurs and must not mean of white skin.

SHLOKA TEN.

TRANSLATION(H). Who do not attach themselves to concubines; who perform sacred ceremonies in honour of their Fravashis; who protect the fire; who do not use flesh except in(Jashan) sacrifices whose females whilst in menstruation do not sleep on the earth; (among whom) marriage is purity of devotion; whose married females are not (looked upon as) pure if devoid of husband; who daily rejoice in (abiding by) such observations;-those are we Parsis.

TRANSLATION (D). The Parsis hold it immoral and impure to live with women not their own; they keep holy the anniversaries of their ancestors; they do not use flesh but in sacrifices; their females lately delivered or those flowering are not allowed to move about and defile the territorial element nor offend with their mind the more sublime. At nuptials contracted in happy year no widows are allowed to be present.

TRANSLATION(A.A.). Those men who do not attach themselves to harlots, and who are of pure face towards their mother and father (i.e.; who serve upon, or are devoted to their parents); and who pray to the fire and perform the Shradha ceremony; and who do not eat flesh except in sacrifices; (i.e., who do not use it); whose females delivered of a child and (whose females) in menstruation do not sleep on the earth; and with whom the marriage ceremony has to be performed on account of the sacredness of the bond; and with whom married females devoid of husbands are not regarded as pure; in whose dealings such are the laws (mentioned) to be followed every day;- those are we Parsis.

NOTES: This verse is simple enough but in absence of a good text we are left in doubt as to the real meaning of the author - "Pitrushu Shujimukhan Shradha" may mean as suggested by this commentator that "amongst whom there is pious reverence towards their parents". But the reading in some other manuscripts (which though bad in metre) clearly suggests that the author alluded to "Shradha" or "Muklad" or "Farvardegan" ceremonies in honour of the "pitris" (ancestors) or Fravashis.

Drummond translates "pitri" as ancestors only but possibly the word "Shradha" applies to all ceremonies including the Muklad. FROM THE SECOND LINE IT SEEMS THAT PARSIS OF THAT TIME DO NOT EAT FLESH AND THE USE OF IT WAS RESTRICTED TO THE "YAGNA" OR JA

-SHAN CEREMONY ONLY.

"Purandhri" is an elderly married women whose husband and children are living. Here the author seems to suggest that married women who refuse to live with their husbands are not looked upon as pure. Drummond seems to understand by this line that widows were not allowed to be present on matrimonial occasions. Even today Parsis widows refrain from taking part in marriage Ceremonies.

*The readers may collect
in unfilled spaces
Additional explanatory notes =
from other versions of these Shlokas*

SHLOKA ELEVEN.

(i.e., after delivery); (whose wives) after ablution are engaged in silent prayers and in (singing) the praises of the sun; who always think highly of (i.e. praise) the wind, fire, earth, water, the moon and the sun and other Yazads; in whose caste men of different religion are always forbidden (to be taken); those are we Parsis.

TRANSLATION (D). Till a Parsi women, who has brought forth a child shall have 40 days, she cannot cook victuals. She should keep silence nor sleep much, but bathe often, pray and think of the fire. She ought to admire the existing 5 elements and the moon.

TRANSLATION (A.A.). Those whose wives if delivered of a child, do not engage themselves in the work of cooking for 40 days; (i.e. do not cook for 40 days); (whose females) are silently devoted to the worship of the sun after ablution; (whose females) sleep little, are engaged in prayers and ceremonies and always pray to the wind, fire, earth, water, moon, sun, and the Yazads (i.e., who pray to the five elements); in whose caste the rules are maintained thus; -those are we Parsis.

NOTES: All Commentators seem to understand that women took little rest and slept less (Alp-nindhra) during 40 days after delivery whereas the author's idea is just the opposite. Where in the man. uscript the word occurs as "Vadena" I prefer "Videna" though both mean the same Parsis often corrupt Vi into Va both meaning "without". Viden is Vidaen meaning one without (The Zoroastrian) religion as daen means religion in Avesta, hence those of a different religion." Some might dispute the proposition that it was forbidden to convert aliens and adopt them into the Zoroastrian fold. My personal opinion is neither the Gathas nor the later Avesta preached the conversion in sense in which we understand the term today. No doubt there is some historical evidence that some of the kings did convert some of the aliens; but that can be easily explained on the principle that the king's will was law. He could, for instance, marry even his own sisters. This my contention is amply supported by 55 of the sixth book of the Dinkard which is clear beyond all doubt and which runs thus: "Wachak val austubaran gubishna va daena den ham-daenan huskarishna va kirfak va bazak val kola adash gubishna", i.e., sermons should be delivered to the faithful, and the religion should be taught to the co-religionist; and virtue and vice should be mentioned to every person."

But apart from the question whether the doctrine of conversion is found in our Scriptures or not, one can easily imagine that the most important piece of information which King Jadi Rana would like to receive from the foreigners would be as to whether they preached and practised the doctrine of conversion. It is impossible to believe that people became fugitives after the Arab conquest to preserve their religion could ever have thought of converting aliens under a foreign sway.

Readers are requested to
collect materials here from other versions
of these 16 shlokas,

SHLOKA TWELVE.

TRANSLATION (H.). Who thus by the mind think (highly) of water, sky, moon, fire, wind, earth and sun, and of Hormazd the all Bountiful, Immutable and Immortal; who always recite the Nyaishna prayer which is the giver of victory, righteousness and desire; and who maintain silence while eating and washing the body; those are we Parsis.

TRANSLATION (D). The Parsis venerate water, air, ether, earth, fire, sun, moon and Hormazd as all bountiful, not transient but immortal; and ever attending to life's necessary wants and fulfilling lawful desires. They should repeat every day their prescribed prayers for attainment of triumph, grace and glory. In eating they should be silent and their persons ought to be pure.

TRANSLATION (A.A.). This commentary of Aka Andhyarn gives no new ideas beyond what are contained in above translations of (H) and (D).

NOTES: Notes here refer only to Sanskrit prosody and needs no special mention.

SHLOKA THIRTEEN.

TRANSLATION H). Who in accordance with the direction of elderly persons, always put on the Kushti made of cotton, which is productive of great merit, which resembles the performing of ablution in the Ganges, which is made of thickly set strings, which is of golden colour, and which is delightful and long and which is like a yoke; who put on, on the region of the waist, this coat-of-mail (Sudra) which is (preserved) whole, in accordance with the teachings of the Scriptures; those are we Parsis.

TRANSLATION (D). The advantages of wearing a Kushti or a string of wool round the waist are many and equal to ablution in the Ganges. It is directed to be preserved whole and clean and forms a part of their dress, as well as the Sudra, or fine shirt of both the sexes.

TRANSLATION (A.A.). When a penance is performed on account of injury to Cows, bullocks etc then the five products of the Cow are considered the purifying agents. The Cow-urine is said to be the precursor of ablution. Ablution with cow-urine washes off the sin and purity is obtained after many days of ablution. Amongst Parsis such religious laws are always maintained. -Such are we Parsis.

NOTE: This verse seems to refer to Navjot Ceremony. The word "dhariyanti" in the third line might mean those who are made to put on Sudra and Kushti on the waist (accompanied) with recitations, (recited) by priests, mentioned in the Scriptures. The word "Ahi" meaning serpent describes resemblance of the terminal part of Kushti. The word "Yoga Kara" seems to refer to the fact that the Kushti is put on the Sudra, just as the yoke is put in the neck of the bullock. The word "aroot" means "not torn" implying that Sudra must not be torn in such a manner that the Kushti comes indirect touch with the body.

SHLOKA FOURTEEN.

TRANSLATION(H). Who if they accidentally (happen to) kill even a beast, perform holy penance of (lit., attended with) the Bareshnum (ablution) with the cow-urine and the five products of the cow, and thus become completely pure after many days; who always follow the good sayings of (their) ancestors for the washing off of sin; who daily rejoice in abiding by such observations; those are we Parsis.

TRANSLATION (D). The Parsis solicit ablution of sin after heartily repenting thereof by besmearing the body with five products of the cow (milk, curd, butter, mootra and gohar), one after another and washing off each with water.

TRANSLATION (A.A.). In shloka thirteen penance is for injury to beasts. In Shloka fourteen the Commentator seems to understand that slaughtering of cows, bullocks and other animals was a sin. In order to wash off the sins good counsels of the preceptors is always followed. Such are we Parsis.

NOTES: The expiation in both cases is Bareshnum (purification ablution) with gomutra. The words "Dhantar-divasai" clearly indicates that the ablution referred to is the "nine nights" Bareshnum. "Panchgaviyan", the five products of the cow referred to are Kshir (Milk), Dahi (Curds), Jajyam (clarified butter), Mutra (urine) gomaymev or Gohar (cow-dung).

THIS "PANCHGAVIAM" PENANCE IS UNKNOWN AMONGST THE PARSIS; IT IS EXCLUSIVELY A HINDU INSTITUTION.

SHLOKA FIFTEEN.

TRANSLATION(H). Of whom it is said that they attain lofty heaven if they act according to the religious observances which are laid down by ancient preceptors, which are composed in graceful language, and which point out the path of salvation; and (also) if they act up to the revealed commandments; who delight in purity and who are such glorious men;—those are we Parsis.

TRANSLATION(D.). The sage inspired, who instituted those religious observances for the conduct of mankind, predicted eternal bliss to those who walked in the way of them. And it is believed that their supporters have found habitation in heaven. To their blessed memories, devout Parsis strew sandal and pulse upon the land.

TRANSLATION(A.A.). Among all of whom, it is said that the lofty heaven becomes the giver of the final beatitude, if they act up to the writings of the preceptors of old (lit., by means of the ways made manifest by the writings of the preceptors of old).--What sort of writings? Writings which are beautiful in construction.—Those men who are devoted to the performance of ceremonies of various kinds, and are also devoted to the offering of prayers to fire, earth, and the three (other) elements; and who use beautiful flowers in ceremonies and whose knowledge is thus well known; those are we Parsis.

NOTES: Literal meaning of line 2 "For those who live according to the religious observances, the heaven is lofty—lofty heaven is called the giver of the path of salvation. In another version the second line reads that "the pious persons turn their eyes towards the sky", etc.

SHLOKA SIXTEEN.

This Shloka is the reply of the benevolent king JadiRana to pleadings and explanations offered by Dastur Nairyosang Dhaval qualifying the immigrants as suitable for entry.

TRANSLATION(H.). O ye all Parsis, may the countenance of the all powerful Hormazd be for the prosperity of (your) sons and guardians. May this beneficent fire ever be for the destruction of your sins. May the favourable sun and the five(elements), the givers of great blessings, be worthy of the Nyaishna prayers. May you be victorious over the demons. And may you always achieve great respect.

TRANSLATION(D). The king's reply. Be joy to those who walk faithfully in the way of Hormazd. Be the increase of their generations. May their prayers obtain the remission of sins and smile of the sun. May likewise abundance of wealth and the measure of their desires, flow from the Liberty of luxmi, and lastly, let the beauties of person and mind, which now adorn, continue up to distinguish them upon the nations to the end.

TRANSLATION (A.A.). The face of Hormuzd is the cause of all success. Daily prayer to fire is the destroyer of all evils(sins) and the giver of all pleadings. The Parsis must offer prayers daily primarily to Sun, Moon, Fire, Water and Earth if your Anjuman is to remain successful for all times.

Writing of these sixteen Shlokas was completed by Ervad Jamshed Ervad Manekji Rustomji on Samvant 1874 Magskar Sud 2 on Wednesday Shaake 1740 on Mubark Roj Amardad.

NOTES: Here the author comments on application of several Sanskrit words in their appropriate form for yielding ample fruits (rewards) from its singular to its plural form "bahutarfalada" so it can be applicable to the Sun as well as to the five elements. SHAPURJI KAVASJI HODIWALA-

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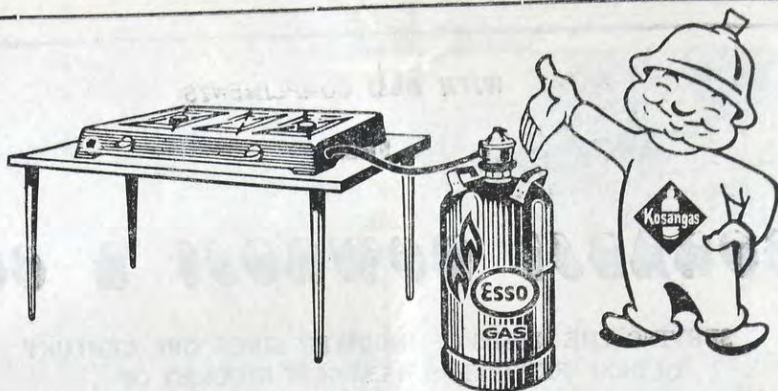
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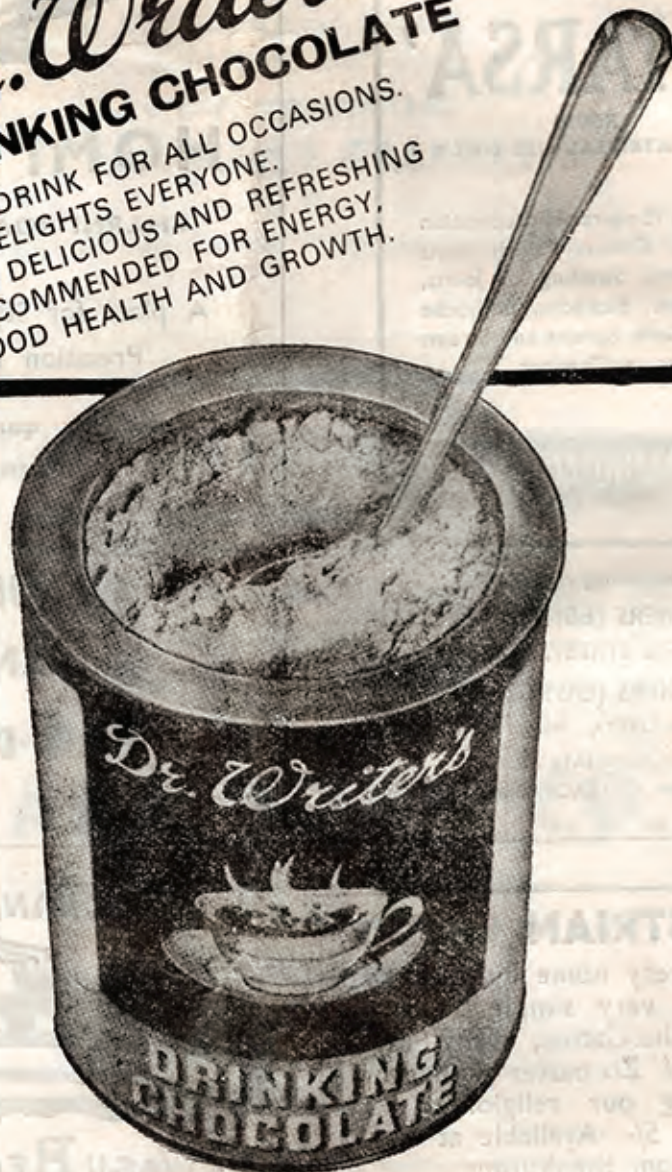
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