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VOL. IV No. 5

MARCH 1968

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Single Copy: 50 paise. Yearly subscription for 12 issues Rs. 6. Inland.
Sh. 10 for U.K. and 2 dollars for U.S.A.

Office Address: C/o Warden's (Mysore) Pvt. Ltd., 378, Grant Road,
BOMBAY 7.

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
and printed by him at Godrej Memorial Printing Press, Gamadia Colony, Tardeo, Bombay 7.

EDITORIAL

Whenever we point our finger outward to anything or anybody we discover to our dismay that three of our fingers turn inwards towards us. This is just what happens to education. If we emphasise book learning we lose sight of the most important educational training, namely, Dignity of Labour. If we over-emphasise science we somehow tend to underrate ethico-moral basis of life. If we over-develop outward sight we tend to lose insight. A balanced education of life, love and learning is something much to be wished for. We have many educational Institutions to impart information. I do not use the word knowledge here. Knowledge implies information, evaluation and judgment. Information is just bare fact. We have libraries everywhere round the corner. We have printing in unhealthy big number—I call them unhealthy as presses have no head and no heart. They print both lofty literature and atrocious trash. Presses are income-oriented. They live to earn. They can incite or excite; more easily create sensation and sometimes impart sense but seldom arouse sensibility. Present day civilisation is caught up in the quandary that printing presses have the audacity to create by mass production of trash.

Someone writing in this issue under the pen-name of DIZIT is pointedly drawing attention to the need of Home Education in Parsi families, many of which are caught up in the current craze of the Modern. Modern means just of the time but not necessarily better, as many people erroneously interpret this word to mean. There is nothing inherently better in modern though many changes have come up for the better. Modern youth has been emancipated from the oppressive drill of social coercion of times gone by. But the modern ones have not used their new freedom to build up some ethico-moral stage in secular societies in the absence of religious training and disciplines. DIZIT deplors this for the Parsis. "Parsi Sansar" weekly of Karachi cries aloud for need of change in the present Parsi society. It is gradually dawning on all people in the world that ethico-moral training of youth without the emphasis of religion in it turns out to be only an hour of goody-goody stories. Stories are pasted on the mind but they do not stick. Religion sticks for good because of its accompaniments—namely rituals, ceremonies, which are visibly performed and constitute action pattern in life. Only a thing worked for or worked on becomes the model.

Howard B. Radest (the then Executive Director of the American Ethical Union) expressed his concern for ethical education on an international level at a meeting in Oslo. Search was launched for ethical education materials. The first draft of material was finished in 1965 and distributed to professional educators, authors and interested groups for their views and several most usable ideas were collected and subjected to revision on the basis of comments from young people, their parents and discussion leaders, without any attempt towards indoctrination.

Few people realise that secularism is itself an item of indoctrination doing just the thing it proposes to resist in the form of religion. The aforesaid Ethical Union has divided its findings into three major topics—Beliefs of Man, The Possibilities of Life and the Man in Society. To achieve this threefold purpose the youth is to be trained for the "ability to launch oneself fully into the stream of life" and "to create in youth interest in overcoming any sense of alienation from nature or society", always working independently of superstitions and prejudices and biases in favour of or against anything one meets with in life.

Setting up prejudice against religion has the effect of alienation from Nature and has the tendency to imagine a society centred around one's own self, even putting God in the back yard of one's social circle. The effect is apparent. Nature is left to laboratory workers for detailed description of some pin-pointed phase and the modern man sits in the centre of the society—as "a paragon of animals" reverting to the old Zoological tabulation of HOMO SAPIENS.

PARSIANA is a magazine with a mission and a message. Give it a hand by increasing membership and adequate advertisements. I invite again Dasturji Dr. Hormuzdiar Mirza and Ervad Dr. Minocher Karkhanawala to come back to **PARSIANA** to help fulfil the mission. We shall carry the message. We may have differed then to agree now and if the term for cordiality be apology it will be tendered to them unflinchingly—because difference of opinion made no difference to me in holding them, now as ever before, in high regards and esteem.

When **PARSIANA** was in print my request in person to Dasturji Dr. Mirza has proved fruitful and he has agreed to contribute articles. I shall now approach Ervad Dr. Karkhanawala. I am hopeful.

પરસીયાના પારસી કોમને સમગ્ર વિચિત્રતાને આધુનિક વિચારસરણીને લઈને અસહન સવાસને લેકેલવાની પદ્ધતી રચી રહી છે તેને કામના એક વાચક વચની બારે પ્રસંશા મેળવી છે. તેઓ જોશભેર મામણી કરી રહ્યા છે કે પારસીયાનામાં એકાદ બે લેખો જરૂર જુજરાતીમાં મુકવા જોઈએ. એક આવી ઉત્સાહી વર્ગ જે અંગ્રેજી નહિ જાણવાને લીધે બાકાત રહી જાય છે તે આ નવી પદ્ધતી મારે વળખાં મારે છે અને તેનો અંગિકાર કરવા તૈયાર છે પરંતુ તેઓની જાણસાને મોથન મળતુ નથી. ધણીએ ધરોના વડીલોનો આ પુકાર છે. ધણીએ વડીલો પારસીયાનાનો એક છુટો જુજરાતી અંક બહાર પાડવાની સિકારસ કરે છે પરંતુ એવો મોટો જોખમ એકવાને મારે આપણી તૈયારી નથી. તે એક બીજુજ માસિક અને અને જો એકનેજ નભાવવાનુ મુશ્કેલ હોય તો બેને નભાવવાનુ તો અશક્યજ અને, મારે ૧૯૬૮ નાં માર્ચ મહીનાના જમશેદી નવરોજ અંકથી પારસીયાનામાં જુજરાતી લેખ વા લેખોનો સમાવશ કરાશે અને આ પ્રયોગ ફેટલે સુધી સફળ થાય છે તેની ઉપર દરેક અંકમાં ફેટલા વધુ પાનાની જોગવજ કરી શકાય તે પ્લાનમાં લેવામાં આવશે. જો ફક્ત ૫૦૦ થી ૧૦૦૦ વધુજન આ માસિકના સભ્યો અને તો કોમને જીંચ ફોડીનું વાંચણ ફીક જેવા પ્રમાણમાં આપવાને અમે કબુલ્યે છીએ ૧૯૬૪ માં જ્યારે અમે આ માસિક શરૂ કર્યું ત્યારેજ અમને બાસ થયેલો કે જુજરાતી લેખો વા જુજરાતી અંક મારે જરૂર માંગણી થશે તેથી અમારી લાઇસન્સ મેળવવાની અરજમાં જુજરાતી લેખો મુકવા મારે પરવારગી લઈ રાખી હતી તે હવે પારસીયાનાના સુભાગ્યે ઉપયોગમાં લેવાશે અમે પારસી વાંચનારાઓને અરજ કર્યે છીએ કે તેઓએ પોતે સભ્ય બનવુ અને ૧૦૦૦ બીજાઓને

મનાવવા કે તેની આવકમાંથી પારસીયાનાને ખીલવી ને વધારી રંગ જમાવી શકાય. ગુજરાતીમાં લખવા થજાએ લેખકે આતુર છે. તમારે તેઓને બહાર પાડવા જોઈએ. જાપાન સાથેન પારસીયાના તો મોજુદ છે અને અમારી પોલીસી જગત્તદેર છે — ન તો કોઈની તારીમારી કે ન તો કોઈની રાખરખાવત — જે કોઈ અસલની મોટેબરી અને અસલનું હદાપણ રજુ કરે તે પારસીયાનાને પોતાના જાપાના માખમ તરીકે ખુશીથી ઉપયોગ કરે.

PARSIANA WISHES HAPPY NOWROZ TO ALL

Statement about Ownership and other particulars relating to PARSIANA monthly published under Rule 8 of the Registration of Newspapers, (Central) Rules 1956.

1. Place of Publication : 378, Grant Road, Bombay 7.
2. Periodicity of Publication : Monthly.
3. Printer's Name : Pestonji Byramji Warden.
Nationality : Indian.
Address : 378, Grant Road, Bombay 7.
4. Publisher's Name : Pestonji Byramji Warden.
Nationality : Indian.
Address : 378, Grant Road, Bombay 7.
5. Editor's Name : Pestonji Byramji Warden.
Nationality : Indian.
Address : 378, Grant Road, Bombay 7.
6. Name and Address of Proprietors, Partners, Share-holders holding more than one percent of the total Capital : Pestonji Byramji Warden, Sole Proprietor, Residing at "Goolrukh", 83, Worli Sea-face, Bombay 18.

I, Pestonji Byramji Warden, hereby declare that the particulars given above are true to the best of my knowledge and belief.

For PARSIANA

Pestonji Byramji Warden
Sole Proprietor.

Date : 15th March, 1968

Come let us Make the Aryan Culture our Guide Again

BY AHMED GOLESTANIYAN

Translated from the Original in Persian

by

Dr. Sohrab H. Batliwala, Ph. D.

(Translator's note: In PARSIANA dated August 1965, Volume I, No. 10, pp11-14, I contributed an Article entitled "Apocalypse". Therein I pointed out that several moslems of modern Iran are returning to the tenets — present day the Parsis believe in and are advocating active revival of the principles and tenets of the ancient faith amongst the non-Zoroastrians. I am reproducing here in its English version an Article written recently by a moslem of Iran under his own name urging people to appreciate this most rational religion and work up life on its tenets and teaching. The original Persian text of this Article is published in **Hukhts**, a monthly magazine of Teheran, in its issue of Shahrivar 1345 A. H. Solar). The Persian author is a Mohamedan and speaks of Zarathustra and civilization he created as our Prophet and our civilization in the sense that Zarathustra was of the soil and spread his message then in Iran. One by one several descendants of the Persian Aryans are rekindling the bright lamp of their ancient civilisation and culture in a soul-animating way. That age has gone when this culture was kept hidden behind the clouds just lying idle in a stupor. However, let by gones be by gones.

From now onwards, let us be up and doing. Let us place the Iranian under the guidance of the ancient Aryan culture so that the worthy ways of those days when Iran ruled the world could be brought back.

From the depths of ages past Voice of Zarathustra is ringing in our ears in a soothing manner and making us hopeful of the future. "The two powers of good and evil are in a state of conflict eternally, but the final victory lies with the forces of good and righteousness."

We should defend this proclaimed principle with all the firmness at our command and vindicate to the fullest extent this cherished tradition in every possible way. We should discharge this obligation not only on our own part, but in its execution we should take into honourable partnership our own uninformed brothers also, who have forgotten their ancient civilisation and who now know nothing of their past glory. **We are the inheritors of bold and virile doctrines. We are those who in our own glorious past have ruled the world through righteousness.** Even now we should not allow despair or despondency to enter our hearts, because the final victory lies with us. We should

stand by it with singleness of purpose as if we have already succeeded in the tests. Look at history, see the progress of civilisation in ages past by virtue of this religion and trace its course through the corridors of time.

Zarathustra was the noble and exalted Guide of our high and mighty forefathers. He was the first amongst the major prophets to declare monotheism to mankind. At heart he was merciful and friendly to one and all. Unlike several prophets who came after him, whether true ones or false, he never sought honour or power for himself. He never tried to persuade his disciples to accept the religion of Ahura-Mazda by bringing in fear and dread. As against the prophets of Semitic races, he named God as the Friend and Helper of mankind. Thus, when addressing Providence he says, "We now desire that like a friend and companion you help me and bestow strength upon me so that I may clearly grasp your injunctions and drive away root and branch from my newly established society all those who damage this earthly life, worship superstitions, engage in decoity and miscarry justice."

Zarathustra removed completely the imaginary distance between Ahura Mazda and His followers, whereas the Semitic prophets, for the sake of strengthening the hold on their followers, have brought great fear and dread of God and the thought of punishment from Him into the hearts of their followers.

Zarathustra's religion stands on the trio of Good Thoughts, Good Words and Good Deeds. These three cardinal principles contain all the rules and regulations of ethics of the world. He has brought into existence a religion which is at once fundamental and perfect. I confess that the import of these three words is so all-pervading that I cannot, in my imperfect style, give expression to all their contents, but I can say with all certainty that not only every present social principle, but for

that matter, any right conduct which might be brought forth hereafter will be within the sphere of these three words.

Zarathustra, unlike several other prophets gave full freedom of choice of intention and action to mankind. In fact, he never uttered anything to indicate or support the ridiculous belief that a person has no choice of action in this world due to predestination. Perhaps the main reason of the rapid progress of the Zoroastrian community is this belief in freedom of action, because the Zoroastrians, due to this tenet received from their great prophet believe that man is the architect of his own destiny. It is for this reason that they engage themselves effectively in activities of life so that they could make their worldly lot more happy. The Semites imagine that providence has decreed and fixed their destiny so they have hardly any hope of bettering their earthly condition by self-help. We see that their communities in the present age have fallen far behind and are the most backward amongst the peoples of the world. In this connection, Zarathustra says, "With an intelligent mind, consider this matter. Distinguish between these two ways of life and select your path. As between these two paths, a person desiring salvation should take to the righteous one and not the wicked one".

In Zoroastrian religion, there is no ritual of animal killing of harmless animals for the sake of God or celestial beings. Zarathustra always advocated love and affection for animals. In the entire history, he appears to be the sole faithful protector of these helpless and captive creatures. Zarathustra says to his followers "God who created the world with all this grandeur and Himself is the Maker of everything in existence, is not in need of your milk-giving cow or sheep." Zarathustra laments much over the savage ways of the people with regard to their sacrifices of innocent animals. In fact he says, "May your curse be on the people who, by their

evil teachings, cause others to turn away from performing good deeds and on them also who slaughter the cow in sacrifice with shouts of joy."

It should be realised that the age in which Zarathustra appeared was the darkest age in the history of mankind. He came in an age in which knowledge as such was more scarce than in any other age. For that reason his service to humanity ranks higher than of all the other leaders. In the entire course of history, every leader has kept in view the welfare of his clan only and amongst these the position of Zarathustra is unique inasmuch as he served the entire humanity. It can be said that his service to mankind in connection with generating and spreading the tender feeling of love for the whole race of man is superior to every other philosophical concept of other world-teachers. He appears in an age in which savagery and ignorance were at their height and so he complained to his God, "O Mazda, I beseech you to help the helpless and the destitute."

Personality of Zarathustra depicts universal brotherhood. Fundamentally that has been and that is the life-giving force of the world. He is the first man to sing out the virtues of righteousness. He never uttered a word about indulging in hatred and slaughter. He prayed for and addressed God in this vein; "O Mazda, out of righteousness and upright mind, increase the means by the virtue of which peace and tranquillity may be established."

His code of conduct is based on justice, fair play and good life to such an extent that it touches the heart of every person and the soul of every individual is stirred by love, affection and goodness it brings forth. His admonitions breathe a spirit of virtue appealing to the minds of generations of mankind. His precepts are so perfect and so far above the obscene and intemperate injunction of some other leaders that they have been taken as a model by later pontiffs. It can be declared here that our position is summed up in this verse.

"Our friend is right within the house
And searching him we tramp the land;
Our tank is full of water cool,
With parching lips we pace the strand."

We are under a strong impression that a system of rules and regulations laid down by our own spiritual teacher, who loved the whole of mankind, is being denied to us by individuals who are merely fooling about with their cultural heritage. For the sake of preserving their own positions of pomp and power, they browbeat his true followers and make the soul-nourishing books the object of their own fiery greed. We will not be able to keep their intention any more secret and the sword will not have the power to keep the true followers under bondage. The doors of prison will be broken open by this generation of the Persian race with the strength of its arms and it will make known to the world at large its own hidden culture and civilisation, THE RELIGION OF ZARATHUSTRA.

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Home Education-Our Ancient Inheritance

by

(D I Z I T)

In the Times of India of 23rd January 1968 a Reader from Pilani has expressed his views, first two paragraphs of which run as follows; **"India is passing through difficult times. There is a crisis of character.** Barring a few, politicians in power are no longer actuated by lofty ideals of service, self-sacrifice and patriotism, but are motivated by self-aggrandisement. Students are used as tools by political parties for the furtherance of their ulterior motives. There has been a steady decline in the public standards of political parties. I am in complete agreement with Mr. Jayaprakash Narayan's view that "nothing seems to be more important to the parties, including the Congress, than the naked unscrupulous struggle for power." Generally speaking, there is scant respect for law and morality. Political parties in legislatures are trying to topple their adversaries through the immoral method of encouraging defection. Ministers, who should be the custodians of law, defy it, the breaking of law by Ministers is a strange phenomenon in free India."

Ours is declared a secular State. Oxford dictionary defines "secular" as concerned with the affairs of this world, worldly, not sacred, not monastic, not ecclesiastical, temporal etc. The quotation given above from Mr. Manmohan Mehra's views is very apt and it calls for deep thought particularly by the parents of our Parsee community.

If the State scorns religious education and emphasises only the worldly education (of the standard described above by Mr. Mehra) it becomes our immediate vital necessity that the education of our children be once again taken over by the Parsee parents themselves. Some years ago, the education of worth was imparted by schools and our parents became complacent, but when we now know that our schools have to impart the kind of education which is "Secular" we have once again to resume our duty to educate our children at home.

Has our community fallen down, if so, why? Let us go to the root cause, and we shall find the answer.

There are indications that are disintegrating, socially and economically. We have no leaders as we had in the past. They took the lead and their lead we accepted. Why do we not do so now? Is each one of us sufficiently intelligent and clever to think for himself and feel sure that none other is worthy of giving lead? If we combine wisdom with our intelligence, we would not have our noses in the air. I write this article for PARSIANA as it is the "new medium for old wisdom". Wisdom would weigh our heads down. Recently we are not showing wisdom. The modern trends in education are to blame for this attitude. Independent thinking is one thing, attitude of defiance is another. It is denial of merit to the superior persons.

Economically we may not be on top, as each one of us has to compete with 5,200 other Indians, yet we could achieve a lot more towards our objective, whatever it be, if we remained united. We are more led away than leading.

Socially some of us are enamoured with the ideas that we all are children of one God, and so in intermarriage there is nothing objectionable (if not sinful). Prophets taught us and philosophers speak to us that (all children may live as good neighbours) that we are children of one god. Will philosophers ever speak of this brotherhood if all mankind lived like children of one god? Brotherhood is merely an idea propounded to admonish widely different people to live in harmony and peace, despite their being really different. But our government and more particularly those who propound the socialistic and communistic doctrines deny god and deny the belief in brotherhood.

We think that social morality is the only fundamental truth, and act like mad when we literally interpret the commandment that all men are brothers and all men are equal. This commandment in reality teaches us the necessity of co-existence. If all men are the same then let us at least think for a moment why we look different, why are Negros black, Whites white, Chinese yellow, and so on. Let there be an identification parade of a Gujarati, a Bengali, a Madrasi, a Parsee, a Banskait, an Irani, a Mogul, a Muslim and Bohra, each dressed differently or all uniformly for the purpose of the parade and yet we will be able to identify most of them, because each one is different at least outwardly. Their very moulds are differently made by God. Why is it that we "Brothers" do not speak one and the same language? The languages of men change every couple of hundred miles. Starting from Bombay the Gujarati language of Bulsar, Navsari, Ahmedabad are different, it changes over to Kathiawadi which is

akin to Cutchi, which changes over to Sindi which is akin to Punjabi, which changes over to Hindi and so on. Go to the other side and you see the Gujarati changes over to Marathi, which changes over to Mangalori, Malayalam, Tamil, Telegu and Singhalese. From Bengali to Behari and Burmese, from Burmese to Korean and Chinese to Japanese. From French to German and English. **Are these languages man-created or Nature's creation?** Let our boys and girls think intelligently and they will be convinced that all men are neither identical nor equal. The ideas of brotherhood and equality are ethical rules propounded to teach us the advisability of co-existence between the different and the unequal. The basic urge of everyone is to be different — deep behind everyone's mind is his **INDIVIDUALITY**. See how some of us in their conceit to assert their individuality attempt in puerile way to put themselves above others. 'See, I do not put on Kushti and Sadra' I have cast off these old symbols and ideas to which the silly adhere. I am the super-man— But if these self-styled philosophers of our community were wise, wisdom would weigh them down with deep thoughts on the subject.

Zarathustra taught us Hamata, Hukhta and Hvarashta. We challenge any philosopher to improve upon this formula of good life, which in a nut-shell is our sublime religion. There is none so blind as one who would not see. We have converts not only by inter-communal marriages, but also by the assumed philosophical belief in the total brotherhood of man. Many of them are ashamed of belonging to a religion, be it ours, or any other. These converts have ample time to waste but no time to think. The girl or boy with a whiter or blacker mate of another community, and the girl or the boy who is ashamed of Kushti and Sadra repent later with few exceptions if any. And, very few amongst them have the courage of conviction to admit it, as all the stragglers have always

Readers of Parsiana

and all Zoroastrians staying away or
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"ZARATHUSHTRA'S GLORIOUS FAITH AND ITS FOLLOWERS, THE PARSIS"

by

N. K. D. Naigamwalla

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to justify their action, as a psychological
face-saving device. How to infuse wisdom
in them? By education of course.

In the days two generations ago there
were converts as I speak of but almost
negligible in number. Because then the
schools were few and home training was
the key-note of education. When the
school and college education spread far
and wide, we delved into it, and left our
home education to outsiders. Till about
two decades ago the schools did impart
religious education. Now, who could edu-
cate our children better than ourselves?
Should we except our Government to do
so? The socialist governments of today
believe that religion is the downfall of our
country, like the Communists do. Each
one may look around him in his own
home. Old parents, some uncles, several
friends of the family, who in their days
were educated at home on religious and
moral principles and have retained sta-
unch faith in their religion have made
success of their life. **Internal marriages
in families have not weakened them as
some may believe.** If both have inherited
healthy genes their progeny is healthy. The
marriages of the parents of Stalwarts
like Sir Phirozsha Mehta, Sir Jamshedji
Jijibhoy, Dr. Dadabhoy Nowroji, Mr.
Cursetji Cama, Ervad Kanga, and hosts
of them had internal family marriages.
Within the century ideas may have chang-
ed but the genes have not.

When our boys are unable to compete
each with 5,200 others they lose their
heart, though their genes are healthy and
their minds are receptive and active but
they do not strive. Many of them are now
inactive, passive and stagnating and there-
fore feeling insecure. We must fight our
surroundings is the rule of life. We must
struggle to come up on the surface. We
must be educated to rely upon our inner
strength and that education can be none
other than the moral education linked up
with religion imparted at homes. It must
come from our parents and elders. We

must learn to exercise sublime indifference
to our handicap as a minority community
and develop the fierce sense of indepen-
dence as a community, with pride of our
character and faith in our Lord Zarathus-
tra. Little do people realise the need for
and value of religion in character forma-
tion. All men of forceful character are
of staunch faith, whether they are in
command of forces, industrial magnates,
scholars or ordinary social workers. The
power to do comes from the will to
believe in some higher power.

The answer to our present day problem
is simple. If every parent realised his/her
responsibility to bring up his/her child
to be success in life let him/her educate the
child at home in morality, religion, humili-
ty, honesty; in short in Manasni, Gavasni
& Koonasni; and thus built up in him the
inner strength of character. Usually men
are inclined towards evil, and evil is a
potent force. If there is wisdom in the
faithful to resist evil, then it will go
away another way. Effort and labour
required would be felt natural to one's
life. With the understanding, precepts,
and example of parents wisdom will come
natural and not felt as an imposition. But
the parents have neglected their children
entirely and left them to the school mas-
ters. School and University Education
was denied to a number of world leaders
yet they rose to eminence by sheer inner
strength. The home education will give
us moral strength, which will not fail us
when we meet with failures in our life
but it will then support us to strive, it will
make us united, it will make us wise, and
wisdom will bring us the humility to
accept the leadership of others. We will
then regain our time honoured status.

Once we are united let us establish our
communal schools and colleges which
may not be supported by our Government.
We will pay taxes demanded of us but we
will make our educational institutes such
model ones that other communities will
vie with one another to enter them. We

shall welcome them and strengthen our institutions financially by charging them higher fees as the Christian Schools & Colleges do from non-Christians. We must Construct houses and homes to accommodate our families and students. We must then built hospitals and then co-operative insurance corporation for relief work. Let us preserve and maintain our identity as the Parsees, let us realise that there is diversity in unity, and let us compete with one another amongst ourselves to excel in our character, which is known as "Khandan." Khandan is not the result of school education. It is the product of "Sanskar", that is, good home influence implanted over healthy heredity. In money oriented world it acquired the false meaning of affluent society; Khandan was and is looked for in marriage and wealth though it weighed was of secondary consideration. Many rich were poor in character and many poor were rich in character. Because of our flawless ways the Parsees were once favoured in employment by foreigners and Indians alike half a century ago. **Let us start repairing our character,** let our mothers awake, and let them make our children model children for all communities once again. Instead of disintegrating let us build up our unity through character. We must and will co-exist harmoniously, but without losing our identity. **Who could help us in rebuilding our neglected crumbling fortress of character, but our parents?** There will be as many teachers as there are mothers and fathers, and let us start educating the parents in morality, as taught by our religion, and let them realise that secular education and secular constitutions are only means of co-existence and not ethical laws. There are announcements every Saturday in our Parsee papers of religious classes held by Dasturji Daboo, Dasturji Kutar and others. **Let these classes be run at suitable hours for mothers only so that the Dastur and the learned ones will create so many teachers at one time.**

It will be worthwhile to quote Dr. Alexis Carrol who in his book "Man the Unknown" has this to say; "Modern society ignores the individual. It only takes account of human beings. It believes in the reality of the Universals and treats men as abstractions. The confusions of the concepts of individual and of human being has led industrial civilisation to a fundamental error, the standardisation of men. If we were all identical, we could be reared and made to live and work in great herds, like cattle. But each one has his own personality. He cannot be treated like symbol. Children should not be placed, at a very early age, in schools where they are educated wholesale. As is well known, most great men have been brought up in comparative solitude, or have refused to enter the mould of the School. **They (schools) also fill, in a certain measure, the child's need of contact with other children. But education should be the object of unfailing guidance. Such guidance belongs to the parents.** They alone, and more especially the mothers, have observed, since their origin, the physiological and mental peculiarities whose orientation is the aim of education. **Modern society has committed a serious mistake by entirely substituting the school for the familial training.** The mothers abandon their children to the kindergarten in order to attend to their careers, their social ambitions, their sexual pleasures, their literary or artistic fancies, or simply to play bridge, go to the cinema, and waste their time in busy idleness. They are, thus, responsible for the disappearance of the familial group where the child was kept in contact with adults and learned a great deal from them. Young dogs brought up in kennels with others of the same age do not develop as well as puppies free to run about with their parents. It is the same with children living in a crowd of other children, and with those living in the company of intelligent adults. The child easily moulds his physiological, affective, and mental activities upon those of his surroundings. He learns little from

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children of his own age. When he is only a unit he remains incomplete. In order to reach his full strength, **the individual requires the relative isolation and the attention of the restricted social group consisting of the family.** The neglect of individuality by our social institutions is, likewise, responsible for the atrophy of the adults. Man does not stand, without damage, the mode of existence and the uniform and stupid work imposed on factory and office workers, on all those who take part in mass production. In the immensity of modern cities he is isolated and as if lost. He is an economic abstraction, a unit of the herd. He gives up his individuality. He has neither responsibility nor dignity. Above the multitude stand out the rich men, the powerful politicians, the bandits. The others are only nameless grains of dust. On the contrary, the individual remains a man when he belongs to a small group, when he inhabits a village or a small town where his relative importance is greater, when he can hope to become, in his turn, an influential citizen. The contempt for individuality has brought about its factual disappearance". To reinstate individuality is our fresh ideal



LOFTINESS OF ZOROASTRIANISM

by

Ervad Sam Framroze Antia

When I write about loftiness of Zoroastrianism I do not underrate any other religion but just mention what is lofty and ennobling in our religion. Every religion has its basic characteristics and its salient features and here I attempt to concentrate only on unique traits of Zoroastrianism.

Zoroastrianism is clear on evolution of the Universe whose beginning is placed in some far remote past in the time that was limitless. That can be considered as Era of the Drift of Time. There was no measure of time as there was nothing in relation to which time could be reckoned and there was nobody to even think of reckoning or perceiving time. That era of limitless time in formless universe is called **Zarvane-akarne** in Avasta.

The above meaningless drift of time was ushered into some meaningful conscious constructive Evolution by the Will of God. With the first effort of evolution in the making Time became a comparable item in the Universe and time could be conceived of within the limitation of concept then prevailing—whatever that be. That Era of Time whose limit at either end could be conceived of is known in Avasta as "Zarvane daregho Khodate" or the Era in which the Will of God became manifest—time became meaningful and ceased to be a drift, which it was prior to the Will of God operating on it.

It is a universal belief that sound waves were the first waves to be operative on evolution. Each religion speaks of its own "Logos" or the mantra word or words,

whose sound has some mysterious constructive power. The Bible says "In the beginning was the word (Logos). The word was with God and the word was God". OM is the energising logos of the Hindus. Logos of Ahunavar, according to Zoroastrianism is the root logos of all subsequently logos.

Some form of contrast is necessary for appreciation or comparison. Hence from the very beginning Dadar-Ahurmazd in his infinite wisdom made contrast manifest in Spena-meno as something protective to and promoting good and proliferating good aspects of creation and in Ghenameno, the destructive energy that gloats over disruption and formlessness of and in the Universe. They apparently look different and work in opposition. As in function so in form the contrast becomes striking as in man and woman, night and day, ebb and tide, heat and cold, Autumn and Spring, land and sky. Out of contrast came appreciation and the power underlying universe became manifest in the initial Triad of the Universal Supreme, Ahuramazda, as the creator, the preserver and the destroyer. In this Triputi Ahuramazda was Almighty and Creator—Behman was the preserver, as a good knowledgeable mind was essential to cope with infinite varieties of dangers, accidents and incidents and Ardibehesht became the agent of Ahura Mazda's might to smite every kind of evil that pestered the universe. He was to keep it clean and uncontaminated and to help spread Ashoi. By coopting four more a cabinet of seven was formed, which is known as the cabinet of seven Amesaspands. Each one of them

became the over-lord in his own province. Ahuramazda took upon himself the onus of preserving and training human beings. Behman was assigned the care and concern of the goshpands (animals), Ardebehest became the governing spirit over the resplendent Fire and the glittering stars with mite to smite and straighten out all evils of body mind and soul. Sherevar obtained prerogative over the subterranean riches of precious stones and all metals which are now richer than fabulous riches. Asfandarmad assumed authority over the crust surface of the land to its limited depth. Khordad exercised patronage over water and Amardad over vegetation.

This cabinet of seven never holds any meetings and never passes laws. The law of Asha is the law governing the Universe as ordained by Ahura-Mazda and all the Ameshaspands are of one mind and agree at all times by reason of the Law of Asha they all follow.

Each of the Amesaspands has a number of Yazad collaborators and Fareshta followers constituting together a group of thirty three Fareshtas, who are helpful in the orderly running of the Universe.

The original one and only Ahura-Mazda started from within a numbers of sparks of "Ahuraonghao" which all going their own way are progressing and performing the task of evolution.

To understand the Zoroastrian concept of Evolution one must study the philosophy behind Gahambars "Gaha" is time and "Hambar" is collection. It therefore means Time for celebrating and thanks giving for all the collected bounties received from the Almighty.

Gahambars were very popular in ancient Iran and were celebrated with much gusto. Those were the days when the rich and the poor set aside their differences and mixed heartily without reserve or reservation. Even the King behaved like a commoner and everybody contributed one's own share that one could afford towards

meeting the expenses of the Ghambar—including expenses of the Jashan Ceremony and of a feast on a common table that followed thereafter. Personal contributions made it a "fee-paid" feast. Such occasions increased brotherly feelings and fostered mutual attachment when many an enemy became friends again. Such get-together increased in man the desire to be mutually helpful during happy and unhappy occasions in the families of one another and more than anything else turned religious belief into staunch conviction by willing acknowledgement of man's indebtedness to God for his bounties. In short it increased faith in our religion. Because those who joined the congregation derived these and other indirect benefits. The significance and popularity of Ghambars increased very much and have survived upto now in the ceremony and social custom.

(to be continued)



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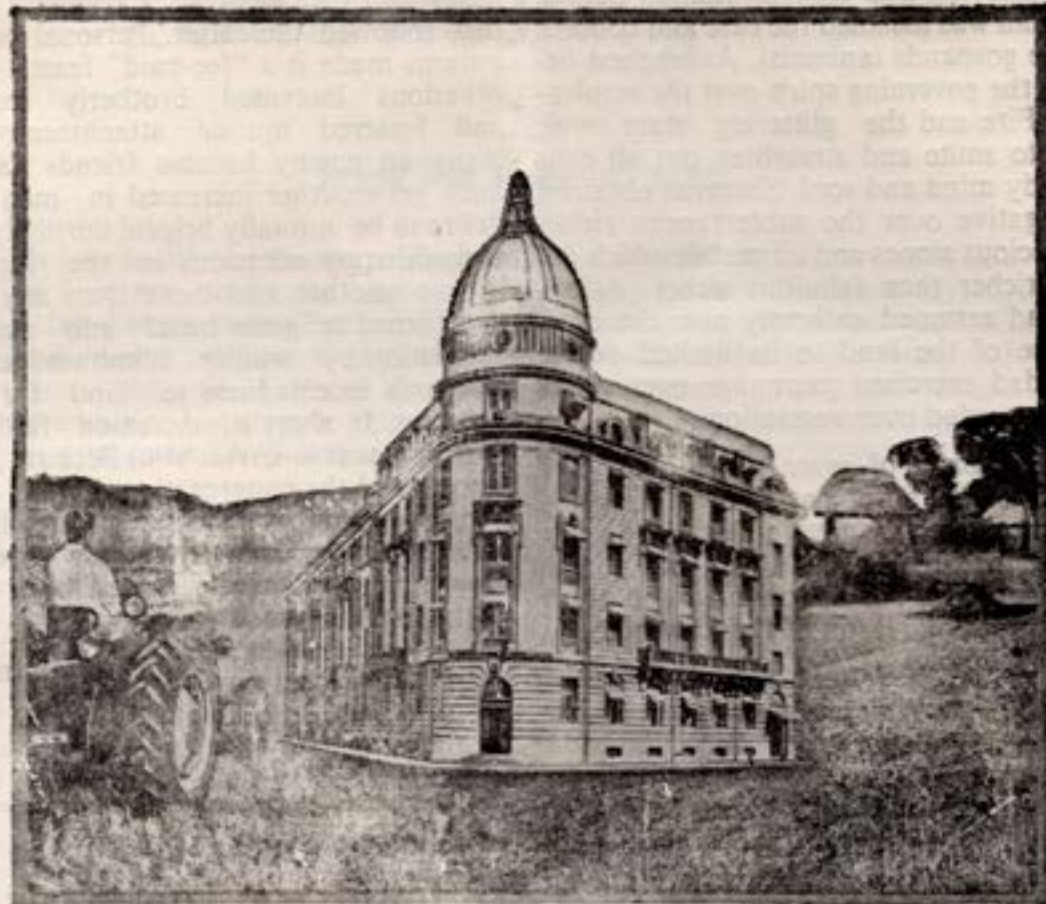
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Tishtrya Star: the Star Sirius:

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"Rejoice! The harbinger of prosperity rises gloriously in the distant sky! The virgin heaven has given birth to a herald star!"

"TISHTRIM YAZAMAIDE! TISHTRENYO YAZAMAIDE!TISHTRIM STAREM RAEVANTEM KHARENANGUHANTEM YAZAMAIDE!"

"We venerate Sirius! We venerate the associates of Sirius! We venerate the radiant and glorious star Sirius!"

TISHTRYA, the star Sirius, is a star in the constellation of Canis Major. In Later Avesta, among the great luminaries in the heavens, he ranks next to Hvare-khshaeta the radiant Sun, and Maonghah the glimmering Moon, and is very closely associated with the stars Vanant, Satavaesa, and Haptoiringa. The last two are regarded as his acolytes. He is one of the stars that has been personified as an object of praise and reverence, as an angel and a Yazata.

The thirteenth day and the fourth month of the Parsee Calendar are consecrated to him. The eighth Yasht (Hymn of Praise), the Tir Yasht, is dedicated to him. He is also mentioned reverently in the Khorshed and Meher Nyaishes (Litanies), as well as in some other passages of the Later Avesta. However, he is nowhere specifically mentioned by name in the Gathas, although Zarathushtra does point out there, that the Stars do belong to the Good Creation of Ahura-Mazda, Who alone has set their fixed and benevolent paths based on the Laws of Asha.

Teshtar Tir has good and bright eyes and glamorous body. He possesses the seed of the waters, and is considered to be the chief of all the stars. He is allied to the Sanskrit 'Tishya', which is a constellation comprising three stars. In the Yasht

dedicated to him, he recalls to mind the Vedic description of the battle between Indra and the demon Vritra, for both these stories depict the fight of the Deity Tishtrya with Apaosh, Demon of Drought. This astronomical deity is also known in English as the Dog-star. He is associated with the coming of the rains by the Iranians, in common with the other Indo-European people, who are the descendants of the ancient Aryans

Ahura-Mazda, in His infinite mercy created Tishtrya, the radiant and glorious star of rain, for the fertility of the fields and pastoral lands. All creation thirstily await the rising of Tishtrya, for upon his rising depends the coming of the life-giving, fertilizing and wealth-producing rain. He waters the arid lands and the parched fields of the farmers. The gardener longs for him for he brings him rich, sweet-smelling and colourful foliage. Rich harvests are reaped, when he blesses the lands with his refreshing showers that bring in abundance. The orchards and the pastures brim full with their rich produce. Bounty of nature satisfies men and beasts, when Tishtrya smiles upon the lands. Hail! Tishtrya! All earthly health, wealth and prosperity come with Tishtrya.

The Yasht dedicated to Tishtrya depicts in detail how he moves to produce the clouds, the rain and the sleet, and then distributes these all over the anxiously awaiting earth. His standing epithets are 'Raevao' the radiantly shining, and 'Kharenanguhao' the full of glory. He is referred to as the fertilizer of the fields, the provider of good and happy abodes to men, and described as the pure and white, the glittering, the health-giving, the exalted and the one visible from afar. He is valiant and courageous, far-reaching and efficient, and is the Supreme Lord over all the other astral creations, just as Holy Zarathushtra is the Supreme Spiritual Lord over all mankind. He is regarded as worthy of sacrifice, invocation, propitiation and glorification. And as is usual with almost all the composers of the Yashts, this deity too is at times put almost on an even footing with Ahura-Mazda Himself. This distinctly un-Zarathushtrian concept seems to run through the entire gamut of the Yasht Literature. The poetic composers of the Yashts have unfailingly shown this weakness of not knowing where to draw the line, when dealing with the Celestial Beings and their Creator, who is the One and the only-without the Second or even the near-Second.

Tishtrya smites the wicked pairikas (fairies), and like the victorious Behram Yazata (Avesta: Verethraghna), he assumes different forms when performing his various activities. Successively for the first ten nights, he moves through the heavens in the form of a young man, and for the next ten nights in the form of the sturdy bull. During the last ten nights of the month, he wears the form of an attractive white stallion. At the behest of Ahura-Mazda, he traverses through the most distant ends of the earth. The Aryans long for his coming, for he pours to them abundance removing the drought.

When men become neglectful, and in their indifference fail to offer worship to him, he carries his complaint to Ahura-Mazda. He who is worthy of sacrifice, invocation, libations and the Haoma, by virtue of righteousness, will repay mankind, just as the other angels and other spiritual beings do, with blessings of heroic offspring, purity of the soul, rich cattle and other bounties, when appeased, propitiated, rejoiced and satisfied. When thus invoked, by the righteous, immediately he will then hasten to their help for a single night, two nights, fifty nights, or if necessary, even for a hundred nights. The Aryan countries that invoke him shall know no invasion, nor would any calamity or evil befall them. However, Tishtrya grants the boons to his votary whether beseeched for or not.

Apaosha is the demon of drought, with whom Tishtrya is at war. The Tishtrya Yasht reveals how Apaosha works to withhold the rain. The wicked one holds the gasping world in its evil clutch through famine and drought. Apaosha appears in the form of a terrifying black beast of a horse, and assails the noble Tishtrya, who appears as a milk-white stallion. The wicked one successfully repels the good Tishtrya, who has to flee from the mortal combat. Tishtrya mourns his defeat, and complains to Ahura-Mazda that he has lost the fight with the evil Apaosha, because men no longer sacrifice to him, as they do to the other celestial beings. Had the invocation to him come in time, he would have acquired the additional strength and power of ten horses, ten camels, ten oxen, ten mountains and ten rivers, and thus powerfully armed would have driven the evil Apaosha from the field of combat.

Ahura-Mazda sees justification in this complaint of Tishtrya against erring mankind, and Himself volunteers to offer sacrifice to Tishtrya, and in so doing imparts new strength and vigour to the noble white stallion. Renewed with this

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mighty power and energy, Tishtrya now attacks the wicked Apaosha, and after a terrifying second conflict, succeeds in driving out the over-powering demon of drought, and releases the life-giving water from the burdened clouds. WATER floods the parched Aryans lands, and lightens the hearts of men, brings joy on their faces, and glee in their eyes. For a full whole year, there shall be plenty in their homes and lands, enough food for their bodies, and wealth in their coffers. Little wonder that men watch anxiously and eagerly for the bright and glorious Tishtrya, arising from the bosom of Vou-rukasha sea.

From the above description, the careful observer will trace the deep impression that Nature-Worship carved upon man's minds in ancient times. The story of Tishtrya and Apaosha in the Yasht is the

story of men scanning the skies for traces of their Nature Gods. This tale most probably goes back to the times when the idea of a Monotheistic God had not been acquired or sufficiently developed. Those were the times when men sided with their polytheistic gods in their battles against the demons. They all lack the grandeur of the sublime Monothesis of Holy Zarathushtra.

Tishtrya, is just one more divinity coming in the pantheon of the Later Avesta, probably coming down from the times that preceded the advent of Zarathushtra. As we continue our comparative study of the Gathic and Later Avesta, the gulf between the two continues to widen. The Later Avesta may be rich in lore and beautiful in composition. The Gatha is sublime in concept. The former contains Allegory, mythology, traces of history, man's aspirations, and the narrations of

the heroic deeds of men and gods. The latter contains only the Truth. But then, Truth alone shall prevail, for that alone is the very foundation upon which the Faith of an Eternal Religion rests, Faith based on the Eternal Verities. Nature worshippers shall always abound, and the story of Tishtrya and Apaosha shall not die out till the day when men shall cease to require the beneficent rain. But at the same time there shall always be those very few, who, under all trials and tribulations shall continue to lift their hands and hearts to Ahura-Mazda alone, and being of one accord with their Blessed Prophet, shall fall on their knees before Ahura-Mazda alone and sing in their mighty voice:

"Tat Thwa peresa eresh moi vaocha Ahura:.....Kas na khveng starem cha dat advanem?"

"This would I know, tell me truly, O! Ahura: who laid down the path of the sun and the stars?"

and then give the bold and true reply:

"Azem Toi aish pouruyo fravoivide, Vispeng anyeng manyeush spasya dvaeshangha!"

"I know You to be the Creator of all. All the rest do I denounce with all my heart!"

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KHSHNOOM

References in Farvardin Yasht to Chaos and Cosmos

by

P. N. TAVARIA

Several paragraphs in Farvardin Yasht refer to the Great Chaos in the pre-cosmogony world, and to the Cosmos established thereafter by Ashaunam Fravashis by their blessings. These paragraphs are 12-14 and 53-58. In (ibid). 57-58 it is stated:

(57) "We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas, and the assaults of the Daevas."

(58) "And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world." (S.B.E. Vol. XXIII).

The Ahunavar plan for the creation of the Universe is rendered standstill in the Gatva, the place or region away from the centre of light. Urvans (lights with deficiency of divine knowledge) had fled there owing to the predominance of the Drvao clung to them, which (Drvao) has the propensity of running away from the centre of light. Since these Urvans at that stage knew only opposition, there was no attraction or peace among them, but ceaseless feuds raged in the Gatva. Hence those Urvans are referred to as 'Daevanam', demons. Owing to such ceaseless dissensions the progress of the Ahunavar plan could not proceed further in its operation.

In the above paragraph (57) 'Daevanam-tbeshanghat' oppression of the Deavas, and 'Daevanam-dramohu', assaults of the Daevas point to Chaos. Due to Chaos, the stars, the moon, the sun and the endless lights were motionless and devoid of light resulting in Chaotic darkness. Thereafter when Ashaunam Fravashis showered their Manthra-Spenta benedictions on the Urvans, and simultaneously awakened the Baodangh, (lights with perfect divine knowledge) that the tendency of opposition turned into one of attraction, and the standstill condition changed into that of motion, and the luminaries started on their course of endless revolutions which will go on till Frasho-kereti, when Renovation of the souls will finally be achieved as stated in par. 58; in other words till Drvao, wickedness of the souls will be completely transmuted into Gao, blissfulness, resulting in the Cosmos.

In the description of the pre-cosmogony world it is stated that the intense depravity of the demons caused the stars and other heavenly bodies to remain standstill and to remain in darkness. Thereupon Anhuma raised his plaint to his 'mother' Paourva Fravashi, whose Manthra Spenta benedictions turned the Chaos into Cosmos, as we find today.

In the hostile Armenian and Syriac writings in the past ages, Eznik, the chief of those hostile writers, presents the above facts in the following basest language with a view to create derision against the Zoroastrian Faith and offend the Persians.

"When (Ahriman) saw...that Ohrmazd had created beautiful creatures, yet knew not how to create light, he took counsel with the demons, and said—"what benefit hath Ohrmazd? for he has created such beautiful creatures, yet they remain standstill in darkness, and he knew not how to create the light? But if he were wise, he would go in unto his mother, and the Sun would be born as his son, and he would have intercourse with his sister, and the Moon would be born." And he charged (them) that not one (of them) should betray his thought. A Demon, Mahmi, having heard this, came before Ohrmazd with all speed and betrayed that thought to him."

In connection with the above quotation from Eznik, Prof. Zaehner observes ("Zurvan" p. 147) :

"The fullest account of the creation of the luminaries according to the Mazdean is to be found in the second chapter of Bundahishn. It is simple and straightforward, and knows nothing of the dubious complexities retailed by Eznik."

The learned Professor in his innocence does not know that Eznik's reference to luminaries being "in darkness" relates to the period of Chaos caused by the demons (Yt. 13, 57) discussed above, while the "second chapter of the Bundahishn" relates to that of Cosmos. Moreover, in Eznik's quotation 'Anhuma' is misread as 'Ohrmazd' since both terms have the common spelling in Pahlavi. We have shown in the description of the pre-Cosmo-genesis world that Anhuma wanted to carry his plaint to his mother Paourva Fravashi, but not finding her near by, he 'doubted' as stated in the penultimate paragraph of Dr. Chiniwalla's quotation under the head "Anhuma entertains doubts in himself" in that description. So Eznik says "if he were wise, he would go..... unto his mother" which though

depicts his perversity, yet correctly refers to the period of Chaos that preceded the Cosmos, which Prof. Zaehner could not understand in the absence in him of the knowledge of Khshnoom.

'Afratat Kushi',
Unmanifest Logos.

(Yt. 13, 53).

"We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters made by Mazda, which had stood before for a long time in the same place without flowing." (S. B. E. Vol. XXIII).

Here 'Afratat Kushi' translated as 'had stood.....in the same place without flowing' refers to the 'unmanifest logos'. Afratat-Kushi literally means 'did not move out of Kushi'. Kushi means pit or spring. According to the former meaning Vacha or the Logos, the word-divine and the Plan embodied in the same had, as it were, fallen in a pit, from which it could not proceed or progress till Fravashi showered her blessings. If Kushi means spring, it applies to Khao Afrazyamna, literally, the spring or the Fountain-Source of Eternal Freshness expounded in the beginning of the description of Pre-cosmo-genesis world. It can then mean that the Plan for bringing the Universe into being was arrested in that 'Khao' (spring) till 'Ashau-nam Fravashi' came to its rescue.

With regard to 'Apam Mazdadatanam' literally rendered in philology as 'waters made by Mazda', it may be explained that 'waters' represent 'Urvans', lights with deficiency of divine knowledge destined to be exiled and trailed down to 'Nisti' i.e. the vast evanescent world (or the space), in varying ethereal vestures or to the earth in physical garb for their emancipation. 'Mazda-data' is a technical term meaning the immutable fundamental law of Infoldment of Spirit (soul) into matter, according to which human beings and other creatures take birth in this material world.

The inconceivable height of the 8th heaven of the zodiac, which is the sidereal Home of all the souls is allegorically regarded as the top of a high mountain (Mt. Alborz) wherefrom Urvans trail down like waters gliding down to the earth. (In 'Mazda-data' as in 'Ahura-data'. 'data' does not mean 'made by', but 'law'.) Ahura-data means the deified law of Unfoldment of Spirit (soul) from Matter, when the soul becomes Evil-free). 'Beautiful paths'—'Srirao patho'—are the illumined paths of the five main religions of the world for the emancipation of Urvans, souls, each religion and its respective Law-giver being under the influence of one of the five planets, viz, Jupiter, Mars, Venus, Mer-

cury and Saturn, the remaining two Sun, and Moon being the transitional stages after death from one religion to the other.

Thus the paragraph means that Ashau-nam Fravashis (a compound technical term) removed the impediment of the Chaos by her blessings, and opened up the way for the progress of the law of Mazdadata, according to which Urvans, souls, are led to the evanescent world (the Space) or the material world for their emancipation through different Faiths, and through repetitions of death and birth till Frasho-kereti, i.e. Renovation is attained, according to the wish of Ahura-Mazda and Ameshaspends.;

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૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

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ગાથામાં સમાયેલું આત્મજ્ઞાન

અભનાર:— એરવદ નાદરશાહ નવરોજી આઈબારા

ધર્મજ્ઞાન શિક્ષક — કામા અધ્યોદનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

અશી જરથોસ્ત સાહેબના પાંચ ગાથાઓ છે જે ખરી રીતે વજ્રદા છે. ગાથાના દિવસમાં આપણે જ્યારે નવાશ વસ્ત્રમાં રોજ નેક નામ ભણ્યે છીએ ત્યારે રોજના ફરેસ્તા તરીકે ગાથાનું નામ ભણ્યે છીએ ત્યારે ગાથા એક વજ્રદ - આરાધના કરવા લાયક એ દાર્શનિક મનાવ છે. ગાથા એટલે પવિત્ર ગાયન. ગાથામાં આત્મિક બોધ છે. જે દુન્યાની કોમળી વ્યક્તિ આ ગાથામાં સમાયેલા આત્મજ્ઞાન પ્રમાણે જીવે તો જરથોસ્ત જલેસ્ત - સુખ પામે. જરથોસ્ત સાહેબ જે જગમાં સરોશ વજ્રદની બચારત પામ્યા હતા અને પોતાના આત્માનો અવાજ સાંભળી જે બોધદાતા મેળવ્યું હતું તે જગને ઉજીદરેન યાને હજીપણની જગા કહી છે. ગાથામાં ખુદા શું છે, માનવી શું છે, માનવી કયાથી આવ્યો? પાછો કયા જવાનો છે? માનવીમાં જે જીવન શક્તિ છે તે કયાથી આવી? માનવી અને ખુદા વચ્ચેની જોડણી ગાથા વાળી આપે છે. અહુનવદ ગાથામાં સમજાવ્યું છે કે ખુદા એક રોશનીનો ઝરો છે. રોશનીના ઝરામાંથી દુન્યાની તમામ પેદાવશે. દરતીમાં આવી છે. દાદાર અહુરમઝદે ખુદાઈ રોશનીમાંથી પ્રથમ જ રોશનીના કિરણ રૂપે જ અમેશાસ્પદા જલેમન, અરદીજલેસ્ત, શેહેરેવર, અરેષદાદ, ખોરાદાદ, અમરદાદ દુન્યાની આગાહી કરનારી મીનોષ શક્તિ પેદા કરી આ જ અમેશાસ્પદાની રોશનીમાંથી વજ્રદ - આરાધના કરવા લાયક શક્તિઓ પેદા થઈ. વધુમાં ખુદાની રોશનીમાંથી ફવશીઓ પેદા થઈ. ફવશીઓ પણ રોશની રૂપે હતી તે ફવશીની રોશનીમાંથી આત્માઓ પેદા થયાં. આપણા શરીરમાં જે જીવઆત્મા છે તે ફવશીમાંથી પેદા થયો છે. રવાન એટલે આત્માઓ શરીરમાં રહી સુખ યા દુઃખ ભોગવવાનું છે તે રચના. આત્માએ કરણીના કાયદા પ્રમાણે પોતાની જાંઘીની નેમને પહોંચવાનું છે. જમીના એટલે કરણીનું કળ. દરેક માનવી જાંઘી દરમ્યાન જે વિચાર વચન કામો કરે છે તેની કેરદાર યાને કરણીની આકૃતિ બંધાય છે. અને જાંઘી બાદ મરણ વખતે તે

કેરદાર આકૃતિની જામદાદે રવાનને પોતાને દેખાય છે. જે કેરદાર બલી હોય તો સારા દેખાવની પોતાની સામે મહે છે અને જાંઘી હોય તો ખરાબ દેખાવની.

ચીનવદ પુલ એટલે રોશનીની જગા.

ત્યાં આગલ આ આકૃતિ દેખાય છે. રવાન એટલે આત્મા આ આકૃતિમાં ઘણું પોતાના પિતા ફવશી યાને રોશનીના ખુદાઈ આ આગલ જઈ ઉભો રહે છે. તે જ્યારે પોતાની ફવશીને મહે છે ત્યારે રરને, આસ્તાદ ફરવદીન, સરોશ, રામ, વજ્રદો આત્માનો ઇનસાફ કરે છે. આત્મા પોતાની કરણી મુજબનો બદલો જલેસ્ત - સુખી હાલત અને દોષખ - દુઃખી હાલત ભોગવે છે.

ગાથા અહુનવદની "અહુનવર" ના પવિત્ર કલામ ઉપરથી જરથોસ્ત સાહેબે રચ્યો છે. "અહુનવર" ની માંમવાણીમાં ત્રણ માર્ગો દેખાડ્યા છે. તે માર્ગો ગાથા રજુ કરે છે. જ્ઞાન માર્ગ, બકિત માર્ગ, સેવા માર્ગ.

અહુનવરના કલામો ત્રણ ભાગમાં ભજાય છે.

ભાગ (૧) યથા.....હથા મુધી.

જેમાં દાદાર અહુરમઝદ દુન્યાનો સાહેબ છે તે પોતાની મરજ મુજબ અમલ ચલાવે છે. તેમ ધર્મનો વડો ધર્મગુરુ પોતાની અશોધના પ્રતાપે ધર્મનો ખરો કારોબાર ચલાવે છે.

"અશોધ" એટલે - પરજમારી, સત્યનું પાલન, ખોદાની ઇચ્છાને આધીન થવું અને અપનો કાયદો જે કુદરતમાં ચાલે છે તેને સ્વિકારવો.

તે અપના નીચમ મુજબ સુચનું ઉગવું અને આશમવું, ચંદ્રનું વધવું અને ઘટવું, ભરતી અને ઝોટ, ચડતી અને પડતી, સુખ અને દુઃખ જે કાયકમ કુદરતમાં રચાયે છે જેને અપના કાયદા તરીકે જરથોસ્તી ધર્મે જોવામાં આવે છે તેને નખીને સ્વિકારવો. ત્યારે આ અપના કાયદાને જોવાપવા જ્ઞાનમાર્ગની જરૂર છે.

ભાગ (૨) "વંધ હે ઉશ દગદા મન'ધડો..... મઝદાઈ"

એટલે જલા મનની બક્ષેશ તેઓનેજ મહે છે જે ખોદાને માટે કામ કરતા હોય. યથાની બંદગીમાં ખુદાની બકિત કરીએ, સામા માનવી તરફ પ્રેમ દેખાડીએ અને કંઈની કામ નાનામાં નાનું હોય તેખી ખુદાની નજરમાં સારું હોય તે સત્ય વચનથી અને પવિત્ર નીજાથી કર્યે તો આવી બકિતના માર્ગે જલું મન પ્રાપ્ત થાય છે.

ભાગ ૩ "શ્રદ્ધેમયા અદુરાઈ.....દહત વારતારેમ"

આ લીટીમાં સેવા માર્ગ બતાવ્યો છે. જે માનવી ગરીબોને મદદ કરે તે ખુદાના રાજ્યમાં મદદ કર્યા બરાબર છે. આમ કોઈની હાલતમાં કોઈને કંઈની મદદ સેવા કર્યે તે સેવા માર્ગ છે.

આવી રીતે યથા થાને "અદુનવર" ની બંદગીમાં આત્માની ઉત્તી માટે ઉપલા ત્રણ માર્ગો દેખાડ્યા છે.

અદુનવર ગાથાનું વર્ણન.

અદુનવર ગાથામાં ૩ પ્રકરણો છે.

૧. પહેલાં પ્રકરણમાં એવું જણાવવામાં આવ્યું છે કે અશો જન્મેસત સાહેબના વિચાર, વચન, કામો બશારત પામ્યાં છે. ગાથાઓ તો અમેશારપદોએ પોતે સૌથી પહેલાં ગાયાં હતાં. અને સરોસ વજ્રદની બશારતથી જન્મેસત સાહેબે તેમને સાંભળ્યાં હતાં. સરોસની બશારત એટલે અંતર જ્ઞાનથી આત્મિક શક્તિથી પોતાના આત્મા - રવાનની શક્તિ મારફતે સાંભળેલું ખુદાઈ જ્ઞાન. તેમજ એઓ સાહેબ અંતર અશુ - રહાની અસ્મથી દાદાર અદુર-મઝદના - ખુદાઈ રોશનીના દર્શન પામ્યા. પહેલા પ્રકરણમાં જન્મેસત સાહેબે પોતાના હાથો જોયા કરી ખુદા પાસે મુરાદ ચાહી છે કે મર્મ ફેલાવવા માટે જલા મનની બક્ષેશ આપ કે જેથી જલા મનના પ્રેમથી સેવા કરે અને ધરતી માતા - ગોશ વજ્રદને ખુશાલ કરે. એમ પ્રેમ મારફતે તેઓ સાહેબ ખુદાને મલવાની ઉમેદ ધરાવે છે. જન્મેસત સાહેબ ઉમેદ કરે છે કે જન્મેસતના છેડા સુધી સત્ય માર્ગે લોકોને ચલાઈ અને અશોઈથી અદુરમઝદની રોશનીમાં પડેાંચું. સેવા કરવા માટે આરમઈતી - નત્રતાને મારા જીવરમાં રાખીશ, એ અદુરમઝદ અશોઈથી તારાં દર્શન મને ક્યારે થશે? તારી

માંથવાણી જગતમાં હું જાહેર કરું આ અદુરમઝદ અગર કોઈ માનવી અશોઈના કાવદાને પીછાણે અને પ્રેમ ભર્યાં જીવરે તને ચાહે તો તું તેની સધળી મુરાદો બર લાવજે મારી બંદગી થડે હું મારા આત્માને રોશનાઈમાં લાઈ છું. હું રોશનીમાંથી આ શરીરનાં બંધનમાં આવ્યો છું માટે મને રોશનીમાં પાછો મેલવી દેજે. આ કેવી ઈચ પ્રકારની ઉમીદ પયગંબર સાહેબ ધરાવે છે?

૨. અદુનવર ગાથાના બીજાં પ્રકરણમાં જન્મેસત સાહેબના જન્મ અગાઉની ખીના છે. તેમાં ધરતીના આત્મા ગાયના રૂપમાં દાદારની દરબારમાં જઈ કહેલે છે. ધરતી માતા કહે છે કે શા માટે તે મને પેદા કરી છે? આ દુન્યાના માનવીઓ ધણી ખરાબ જન્મેસતના મુન્દરે છે. અનીતી, અત્યાચાર, ખુનામરકી વધી ગયું છે. માટે કોઈ લડવધવાને અત્રે મોકલ. ત્યારે દાદાર અદુરમઝદ પોતાની દરબારમાં ફે અમેશારપદો સાથે ચોકતેજો કરે છે. અને છેવટે નક્કી જાહેર કરે છે કે એકજ ફરોહર મને દેખાય છે. જે મારી સધળી શિખામણો સમજ અમલમાં મુકી શકશે. તે ફવશી જન્મેસત રિપતમાનની છે. આ દરબારમાં ધરતીમાતાએ, કીધેલી આજીજીથી જન્મેસતનો જન્મ થાય છે. અને જન્મેસત સાહેબ દાદાર અદુરમઝદ પાસે પોતાને સોંપાયેલા કામ માટે પવિત્ર આશીર્વાદ મેળવે છે. ધરતી માતાની ઉમીદ આંત્રે જોરાવર લડવધવા માટે હતી. પરંતુ અદુરમઝદે ઈચ આત્મબલવાલા જન્મેસતને પસંદ કર્યાં.

૩. ત્રીજા પ્રકરણમાં ખુદાની બે શક્તિ રૂપેનાખીનો - આખાદી કરનારી અને ધનાખીનો - નાશ કરનારી શક્તિ પેદા કરી છે. તેનું શુ કારણ છે ને શું કાર્ય છે તે ખુલાસાવાર સમજાવ્યું છે. જે માનવી રૂપેના-ખીનોની શક્તિમાં રહી દુન્યાની આખાદી કરે તેને ઈતમ સુખ મહે છે. અને જે ધનાખીનોની શક્તિમાં રહી દુન્યાની ખરાબી કરે તે છેવટે સાંખા વખત સુધીનું દુઃખ ભોગવે છે.

૪. ચોથા પ્રકરણમાં જન્મેસત સાહેબ અગાઉ કહી નહોં સાંભળેલા સજુનો સમજાવે છે, ને ખુદાનો સત્યનો માર્ગ અખત્યાર કરવા જાહેર કરે છે. જન્મેસત સાહેબ જાહેર કરે છે કે આપણા માન-વીના હૃદયમાં છુપાયેલા મીનોઈ આત્મા મારફતે

"Zoroastrian Credo"

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ખુદાના જ્ઞાનનો રાહ પકડીએ અને આરમઈતી - નત્રતાનો ચુલ્લ ખીલવી અંતર અવાજને શાંતીથી સાંભળીએ. અપનો જે કાવદો છે તેને હમો અપના-વીશું. આ પ્રકરણ મુજબ દાદાર અદુરમઝદની ઈચ પ્રમાણે આ દુન્યા પેદા થઈ છે. એની રોશ-નીના બોંદુમાંથી તમામ જગત પેદા થયું છે. દરેક માનવીને મન બદલું છે. મનની વલણ પ્રમાણે સારા યા ખુરા વિચારથી માનવી પોતાનું સુખ યા દુઃખ ભોગવવાનોજ છે.

વળી આ ચોથા પ્રકરણમાં જન્મેસત સાહેબ દાદાર અદુરમઝદને પુછે છે કે માનવીનું સારું યા ખુરું નસીબ કેવી રીતે તેને મહે છે? દાદાર અદુર-મઝદ જવાબ આપે છે કે માનવીનું નસીબ ધરનાર માનવી પોતેજ છે. જે માનવી સારા કાર્યો કરી સારી જન્મેસતના મુન્દરે તો આવતી જન્મેસતના નસીબ માનવી પોતેજ થડે છે. જેઓ અશો યુરની શિખા-મણુ માનશે તેઓને ખોદાની રોશનીમાં મુકામ મલશે. પ્રેમભર્યા મન અને સેવા વડેજ આત્મિક જ્ઞાનનો ઉદય થાય છે અને આત્મિક જ્ઞાન પ્રાપ્ત થાય છે.

૫. પાંચમાં પ્રકરણમાં "અઈર્વમન" ફરેસ્તાની રતુતી કરવામાં આવી છે. અને પાદશાહ જમશેદ વીધે ખીના આવી છે કે એણે મગરૂરી કરી તેથી એવું ખુદાઈ નુર જીંડી ગયું. ખુદાઈ નુર મેળવવા અને સાચવી રાખવા આરમઈતી - નત્રતાની જરૂરી છે. ખુરા માણસો જલાને ફસાવી ખુરું કામ કરવા પ્રેરે છે પણ જસો માણસ જે ગાથા ગાતો હશે, ગાથાના શિક્ષણ પ્રમાણે જન્મેસતના મુન્દરે તો ફસશે નહીં અને માનવી જરૂરજ સુખ પામશે.

૬. છઠા પ્રકરણમાં જન્મેસત સાહેબ જાહેર કરે છે કે ઈન્સાફ વડેજ દુન્યાનું જીવન ટકી રહ્યું છે. ખુરાની ખુરાઈ જલાની જલાઈની નોંધ દાદારની દરબારમાં ઈન્સાફ માટે હાજર થશે. ખુદાની બંદગી કરી મુરોશીઓ દુર કરીશ. જન્મેસત સાહેબ દાદારને પ્રેમ ભરી રીતે કહે છે કે એ પરવરદગાર તે મને દુન્યાનું તારણ કરવા જે ફરજે સોંપી છે તે ફરજ બજાવવા મને બે ચીજો આપ—એક તારાં દર્શન ખીજું તારી સાથે વાતચીત કરવા માટે પવિત્ર સરોસ યજ્ઞદની બશારત કર. એ મઝદ તું મને પવિત્ર કર, આરમઈતી થાને નત્રતા મારફતે તું મને જોર આપ.

બધી મનશનીને કારણે તું મને સરદારી આપ, બહેન, અરદીબહેન, શેહેરેવર અમેશારપદોની જે આશીર્વાદ પામેલી બહેનો છે તે પરવરદેમાર તું મને આપ, પુત્રપુત્રી આશીર્વાદ અરદીબહેન રિપત-માન પોતાના તનનો જાન નેક મનશનીની ઉત્તમતા દાહારને માટે શીદા કરે છે.

૭. સાતમાં પ્રકરણમાં જરથુસ્ત્ર સાહેબ દુન્યાના માણસો માટે સંપૂર્ણતા અને અમર્ગી બહે છે. જેની કાલ કલે તે ખુદને માટે જ ખુદના નામથી કહે. આત્માને આજીવવા માટે ખુદની બદલી કરી સેવાના કાર્યો કરી દુન્યાના માનવીએ સત્યને રાહો સાલવું જોઈએ. આ મહત્ત્વ તાર નુર આતશમાં પ્રગટે છે. આતશને અમે આપીએ છીએ કારણ આતશમાં તાર નુર પ્રગટે છે. તેથી એજ આતશ હમારા આત્માનો એશા પ્રગટાવે છે. મીનોઈ જ્ઞાન મનુષ્ય પોતાના અંતરજ્ઞાન વડેજ મેળવી શકે છે. દુઃખ એ માણસને સાચો રાહ દેખાડનાર ગુર છે. માટે દુઃખ સહન કરતાં તેને તાલીમ તરીકે લેખવી. અમારી છંદગી માટેની નેમ શું છે તે તારી શક્તિ વડે અમને સમજાવ. આ પરવરદેમાર તને પહેલવા માટે એકજ રાહ છે. તે વોહુમનનો રાહ બધુ મન - પ્રેમ વડેજ તારા રાહ અખતવાર કરીશું. દુન્યાના તમામ સેરવતો સત્ય શીખાડી ગયા છે. જેમાં જરથુસ્ત્ર મુખ્ય છે. હમો તારી પાસ એક બક્ષેશ માગ્યે છીએ. પરવરદેમાર તારા પવિત્ર "દશન" કરાવ.

અહુનવદ ગાથામાં જણાવેલી ખુદની છંદગી પ્રમાણે દરેક માનવી છંદગી ગુજારે તો ઉત્તવદ ગાથામાં જે આપાદી ફેલાવવાનું કાર્ય છે તે ફલીજીત કરી શકાય.

ગાથા ઉત્તવદ

પહેલાં પ્રકરણમાં જણાવ્યું છે કે કે કાઠ બીજાને મીનોઈ જ્ઞાનની રાશની આપશે તે પોતે મીનોઈ રાશની પામશે. આ રાશની ખુદની આશીર્વાદ પામેલી હોય નેમાં પ્રેમ સમાયલો હોય તે મેળવનાર ઉંચુ બહેન પામે છે. સાચા જ્ઞાનથી પોતાનું હૈયું રાશનીમાં આવે છે. "અહેમ અકાઈ વંધુદીમ અશીમ વંધુદેવ." ખુદને ખુદ જાણને સારા આશીર્વાદ કરણી જેવી કરશું તેવી પાર ઉતરણીની શીલસુરી આ ગાથામાં સમાયલી છે.

બીજા પ્રકરણમાં જરથુસ્ત્ર સાહેબ દાહાર અહુરમઝને સુખ, ચંદ્ર, સેતારાઓ, દીવસ, રાત, સુખ, દુઃખ વિગેરે વિષયો માટે અનેક સવાલો પુછે છે કે આ બધું તારા સીવાય કોણ પેદા કરે ?

ત્રીજા પ્રકરણમાં જરથુસ્ત્ર સાહેબની બીજી વાતો છે જેમાં દાહારે સુખ અને દુઃખ માનવીના બહા માટેજ પેદા કર્યું છે એવું દર્શાવ્યું છે.

ચોથા પ્રકરણમાં જરથુસ્ત્ર સાહેબના બધા ચેલાઓ પવગામ્બરને જરાજર સમજાવ અમલ કરતા નથી ત્યારે જરથુસ્ત્ર સાહેબ ખુદને મદદ કરવા કહે છે કે જેમ એક દોરત બીજા દોરતને મદદ કરે તેમ તારી મદદની જરૂર છે. ખુદ જરથુસ્ત્ર સાહેબની મદદમાં રહે છે અને બધા ચેલાઓના છગરમાં પ્રેમ ઉત્પન્ન થાય છે. છેવટે બધાં માણસો જરથુસ્ત્રના ફરમાનોને માન આપે છે.

સ્પેન્તોમદ ગાથા.

૧. પહેલાં પ્રકરણ મુજબ આપાદીનું મુળ સત્ય છે. મન, વચન, કામ અશોધથી જે માનવી કરે તેને સંપૂર્ણતા અને અમર્ગી મળે છે. સેવા કરવા નમ્રતાની જરૂર છે. જે પોતાની જાણ વડે પ્રેમ બધી શબ્દો બેલશે તેના દાવેજ બહાઈના કામો કરશે.

બીજા પ્રકરણમાં માનવીને જનમથી પવિત્રતાની જરૂર છે. પવિત્ર જીવનજ ખોદાનો રાહ મેળવે છે. પવિત્રતાથીજ ખુદના દશન પામ્યે છીએ. પવિત્રતાથીજ અંતરનો અવાજ ખીલવાય છે. પવિત્રતાથીજ ખુદનો બેદ ભરમ - "હુમનું" જ્ઞાન મેલવાય છે.

ત્રીજા પ્રકરણમાં "એન્દવા" નામના ધર્મગુર જરથુસ્ત્રના ફરમાનની સામે થતો હતો ત્યારે જરથુસ્ત્ર ખુદની પ્રેરણા માગે છે. આખરે આ માણસને પ્રેમથી જરથુસ્ત્રે પોતાનો ચેલો જનાવ્યો હતો. ફરીસત્ર અને જામારપને આદિમક જ્ઞાન આપી તેઓને ખોદાજ જ્ઞાનનો ફેલાવો કરવા ફરમાવ્યું. બીજી આ પ્રકરણમાં માનવીનું રવાન વાને આત્મા એ આ છંદગીમાં ખુદને પીછાણી સંપૂર્ણ નહીં થયો હોય તો પાછો છંદગી ગુજારવા ફર છે એવો ઈશારો છે. ચોથા પ્રકરણમાં જરથુસ્ત્ર સાહેબ પુછે છે કે કોણ મારા આત્માને મદદ કરશે ? કોણ મારા સાથીઓને

ખુરેલીમાંથી દુર કરશે ? કોણ મારા આત્માની ઉભતી કરશે ? અહુરા મઝદાની પવિત્ર માંધવાણીજ આત્માની ઉભતી કરશે. માંધવાણીમાંજ ખુદ જો-છે માંધવાણીમાંજ ખુદાઈ નર છે. માંધ એજ ખુદ છે. માંધવાણીજ છંદગીની નેમ પાર પાડશે. માંધ-વાણીજ હહાપણ આપશે.

ગાથા વોહુદશ્વ.

વોહુદશ્વ - બધી સેવા ધર્મ એ ઉત્તમ ધર્મ છે. સાતે અમેશારપદોને નામે કાર્યો કરે. જે માનવી બહાઈ કરતાં વધારે બહો થાય તે ખુદને પીછાણે છે. જાતેન જ્ઞાન મેલવવા માણસે જંદગીનું જળ મેલવવું જરૂરી છે. જંદગી - સેવા, માળાપની સેવા, ગુફની સેવા, ને ગુફની રાહનુમાઈથીજ માનવી ખુદને પહેલવી શકે છે. જામારપે ખોદાની રાશની જીવા ઉમેદ રાખી હતી, જરથુસ્ત્ર સાહેબે તેને જાતે જ્ઞાન - આત્મિક જ્ઞાન વડે ખુદના દશન કરાવ્યાં અને જીવકાળ તેમજ બિવિધકાળ અને વતમાનકાળનું ત્રણ કાળનું જ્ઞાન એમને પ્રગટ થયું હતું. જે બહાં આત્માઓ થઈ ગયાં છે તેઓના જીવો હુ થાઉં અને મારા આત્માને રાશનીમાં લાઉં.

ગાથા વહીસ્તોઈસ્ત.

વહીસ્તોઈસ્ત ગાથામાં અશો જરથુસ્ત્રની બધી ઉમેદો જરૂર આવી હતી તેનું વધુન છે. જેઓ જરથુસ્ત્ર સાહેબના વીરોધી હતા તેઓ છેવટે જરથુસ્ત્ર સાહેબના સાચા દોરત અને ફરમાન-ખરદાર થયા હતા. જરથુસ્ત્ર સાહેબ પૌકિસ્તીસ્તીને હહાપણ અને શીખામણ આપે છે. વહીસ્તોઈસ્ત

ગાથામાં જરથુસ્ત્ર સાહેબ ખુદનો આમાર માને છે. જે દુશ્મનો હતા તે દોરત થયા અને ધર્મજ્ઞાન મેળવતા થયા. તે બધું ખુદની કૃપાથીજ થયું હતું.

માનવીનો આત્મા ખુદની રાશનીમાંથી ઉત્પન્ન થયેલો છે અને છેવટે તેજ ખુદની રાશનીમાંજ મલી જવાનો છે. પણ ક્યારે ? જો માનવી આ પાંચ ગાથાના શિક્ષણ પ્રમાણે જંદગી ગુજારે તો જરૂર જંદગીના એકજ ફેરામાં ખુદમાં મલી જાય. માનવીને આજીવવા માટે ધર્મ રચાય છે. ધર્મ - ફરજ, ખુદને પીછાણવાનો આ માર્ગ છે તેમાં અમુક ફરમાનો અપાય છે તરીકત - તરીકા ધર્મનો કાવદો જે તરીકત જરથુસ્ત્રી ધર્મમાં ઉમદા જ્ઞાનથી સમજાવેલી છે તે તરીકત પાળી તેની મારફતથી - ખુદાઈ જ્ઞાન મેળવવા ગુફની કૃપા મેળવવી જરૂરી છે. ખુદાઈ જ્ઞાન મેળવી હકીકત - સત્યને પીછાણી ખુદની નેમમાં એક થવું એટલે ગાથા તો આત્માનો ખોરાક છે ગાથા તો આત્મા અને ખોદા વચ્ચેની સાંકળ છે. ગાથા એ તો માનવીને ફરેસ્તાઈ ફરજને લાવનાર માંધવાણી છે.

જે માનવીએ ગાથાના શિક્ષણને અમલમાં મુક્યું તે માનવી ખરેખ આગવશાળી છે.

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This Gujarati weekly of Calcutta has made a mark. All Gujaratis and Gujarati speaking communities, such as the Parsis had come forth to make the celebration of Navroz Golden Jubilee a memorable occasion and they have done it.

Under the Chairmanship of Mr. Ramanbhai Shah, the General Manager of the United Commercial Bank a very influential committee was formed, which successfully completed the task in hand fixing a well-deserved feather in the cap of Navroz management.

Hon. Shri Hitendra Desai, Chief Minister of Gujarat, came all the way to take part in the celebrations.

"NAVROZ" was started in 1917 by Late Mr. Edulji Kanga of Navsari, whose admirable persistence alone could give this publication its life and longevity. At one time it lingered on, later to make it survive and thereafter to make it blossom forth as the mouth-piece of Gujarati speaking groups of Bengal, who are grateful to this publication for supplying good and sound reading matter consistently for half a century. For all fifty years Navroz has been managed by members of Kanga family, whom all congratulate on Navroz festival.

ALANKRYLA

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Pheroze Sorabji Gazdar

Phiroze Sorabji Gazdar, who died at the ripe old age of 89 years on 25th February, 1968, was a social worker of the first order, who did so much for putting joy into the hearts of the poor and the down-trodden. He was one who always wore a cheerful countenance, indicating happy mood confirming in real life the Zoroastrian touch "of happiness to him who makes others happy". He earned and spent liberally on poor and took great delight in organising functions, trips, cruises and several such other get-togethers that the middle class may get all the advantages of happy evenings at less cost, and he himself paid fees of the deserving poor and some of his personal guests.

He was of religious temperament and kindly nature. He arranged distribution of grains, milk and clothes to the poor, for which he exerted personal influence in securing good cloth direct from mills. He also ran a fair price shop of Parsi clothes in the Central Bank Building where the ill-affording paid less and the affording ones paid fair price.

In olden days when Colaba had open beach he pitched tents or a Shamiana on Ava Mah and Avan Roz that the respec-

table Parsi families may offer prayers in comfort and decorum. This was quite an occasion sixty years ago now when the residual old Parsis came to the seashore in red ijar (loose pyjama type of silk pant), white dagli and shining paghdi with whiskers, moustaches and flowing beards. Women accompanying them wore long sleeves, knee-long Sadra and always covered their head with matha-bana (white cotton head cover).

Cotton was his passion and his business. He was connected with cotton trade from 1904. In 1911 he went to Japan and returned with business contract for Mitsui Bushen Kaisha's local cotton trade. In 1915 he opened Bombay Cotton Company which traded with Europe and Japan. His integrity in trade carried him a long way in business. Colleagues and competitors respected him and often sought his guidance and willingly accepted his arbitration in disputes. He was connected either as Trustee, President or active member with a score of Zoroastrian Institutions. Wherever he went he carried his smile and his sincerity—they may be with him now in Garodeman.

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Jehanbux Bomanshah Vachha

Jehanbux Vachha was a man of many parts. He was journalist, author, literary man, Sangitkar and Kirtankar all in one. He had a wide range of literary pursuits particularly in Gujarati. He was a genuine lover of the language and a true devotee of it. About ten years ago he collected from various sources Gujarati original manuscripts and first editions of famous Gujarati publications and exhibited them in Jehangir Art Gallery. Amongst them were specimens of Khordeh Avasta, some hand written and some lithographs of over a century old. For many years he was Hon. Secretary of Parsi Lekhak Mandali (society of Parsi Authors). He was very well-versed in the History of the Parsis. He loved writing and those who wrote and was ever eager to help budding authors and was anxiously working to bring out unpublished writings of famous Parsi authors. In recent years he was engaged in collecting odd, queer and out of the way words in Gujarati and was working on deciphering their meanings and tracing their origin with a view to publish them with their explanation as a Sort of Dic-

tionary of quaint Gujarati words. He was doing this on the suggestion of Shri Kannaiyalal Munshi. It may be an assignment of which I am not sure.

As a journalist he worked for many years in the "Times of India" and for some time in Kaiser-i-Hind. Besides that he was a good free-lance and had many contracts which he fed regularly with his articles, sketches etc, and they were popular with the reading public. He travelled throughout India and entertained people with appealing Kirtans wherever he went.

He was studying and looking towards Communal problems with deep sympathy and was sincere to all of them. He had a large circle of friends from all Communities and a number of social groups, who always craved for his entertaining music, Kirtans and a fund of anecdotes he could relate extempore. May his soul rest in peace. To know him was some education.

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