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TATA *Textiles*



Parisind

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Contents:	Page
EDITORIAL	3
"પારસી કોમ અને આત્મની સેવાયસ"	5
Khshnoom by P. N. Tavaria	10
Loftiness of Zoroastrianism by Ervad Sam Framroze Antia	14
Haoma: the Health Producing Plant by Mahyar Byramji Patel	17
Touchstone of Philosophers by Sohrab K. H. Katrak	20
A Triumphant Trio by Behram Perozeshah Bharoocha	27
Kailohrasp	29
Yatha Ahu Vairyo	31
Second Prayer in the Kusti Triad by Mrs. Gool K. Savaksha	33

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EDITORIAL

As declared in our March 1968 issue we have included a Gujarati article by Ervad Nadirshah Aibara. His previous article on Gathas met with approval of a number of our readers for its simplicity and comprehensiveness.

Ervad Sam Antia has already submitted to us in 35 foolscaps his subject on Loftiness of Zoroastrianism. Out of these the second instalment appears in this issue.

We value the elder mature contributors and constantly remind them of their duty to enlighten the community. Some are slow to listen to their own conscience. Let us pray Sroash Yasht for them that their conscience may receive (જાગૃત) Intuition and pray again that they may not suppress its voice but obey it implicitly as is the desire of Sroash Yazad, once He arouses inspiration.

The business of a magazine is not only to fill up pages with articles of known authors but also to coax out new talent. Behdin Mahyar Patel, Ervad Nadirshah Aibara and Ervad Sam Antia are our discoveries. They are promising young men and have promised support to **Parsiana** by constantly increasing their studies and sharing their expanding knowledge with all. **Parsiana** in return has promised them a medium for publication, space permitting.

We are welcoming Mr. Homi Burjor Dhalla, M.A. (Harvard) on our Advisory Board. He is a staunch Zoroastrian taking active part in all our social problems and a keen student of our ancient history and scriptures. I have in my desk a few of his contributions yet unpublished as they will have to be brought down to my level of knowledge before I release them for press. He has mature attitude towards our customs and traditions based upon proper understanding and impartial application of knowledge to facts. He shall soon be an asset to **Parsiana**.

From the business and industries circle of our community four men need be mentioned as missing from their spheres of influence. They all played their part and played the game and have left their footprints on the sands of time which their sons or successors may proudly step in and tread. Short sketches of the life of three of them appear in this issue: Mr. Nusserwanji Gazdar (Bombay), Sardar Daver Tehmurasp Modi (Surat), and Mr. Framroze Bulsara (Nagpur).

Mr. Eruch Pundole's sketch has been delayed, as material had already gone to press. His business of aerated waters is practically a household word.

Besides these four, Parsiana takes note of the loss of its constant contributor Mr. Phiroze N. Tavaria — a keen follower of Ilm-e-Khshnoom.

Mrs Gool Savakshah's articles are razing a storm amongst scholars of Avesta-Pahlavi as the authoress does not stick to the original text but straight away gives her own version of the Avastan Scripts. There is substance in this argument. Wherever the text and the interpretation differ widely the text is redundant. There is no objection to any version of hers of the text or any interpretation of hers of the text. In such cases Avastan lines should be omitted as they tend to suggest meanings which never belonged to those words. A plain straight rendering of the subject would be welcome and create more interest without breaking the continuity of ideas as do occur otherwise.

I hope that our readers like the introduction of a small section in Gujarati.



(COURTESY and FAIR-DEAL)

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“પારસી કોમ અને આતશની સેતાયશ”

★

લેખક :— એરવદ નાદરશાહ નવરોજી આઈબારા

ધર્મ શિક્ષક — કામા અધ્યોપાધ્યાય ઇન્સ્ટીટ્યુટ, અંધેરી.

ક્રંતિ ઇતિહાસિક નોંધ :

ઇ.સ. પૂર્વે ૭૦૮ માં (B.C. 708) ઇરાનમાં જે રોજાં હતા, એક મીડયન રોજાં અને બીજા પારસી રોજાં. આ બન્ને રોજાં જરથોસ્તી ધર્મ પાળતા હતા. આપણા બાપદાદાઓ ઇરાનમાં આવેલા પારસ નામના પ્રાંતમાંથી અને આવ્યા હતા તે ઉપરથી “પારસી” નામ પડ્યું હતું.

ઇ.સ. પૂર્વે ૭૦૮ (B.C. 708) માં મીડયનેના ઇરાની રોજાંએ એસીરીયન શહેનશાહત સાંધે માંથુ ઉચક્યું, તેઓએ હાલના ઇરાનમાં આવેલા આઝરબાઈજાનના પ્રાંતમાં પોતાની સ્વતંત્ર શહેનશાહત સ્થાપી હતી. મીડીયનેનો પડેસો સ્વતંત્ર શહેનશાહ ‘દયોહીસ’ હતો, તેની પછી તેનો ભેટો ‘ફવતીસ’ ગાદીએ આવ્યો હતો, તેના પછી તેનો ભેટો ‘હુવક્ષત’ અથવા કયાક્ષરીસે ઇ.સ. પૂર્વે ૬૦૬ માં મોટી એસીરીયન શહેનશાહત છૂટી લીધી હતી. ‘હુવક્ષત’ અને તેનો ભેટો ‘એસ્તાઇજસ’ ગાદીએ આવ્યા હતા. ‘એસ્તાઇજસ’ના વખતમાં “પર્સિસ” પ્રાંતમાં રાજ્ય કરતો પારસી રોજાં બળવાન બન્યો, તે વખતે પર્સિસ પ્રાંતના ‘હખામનીસ’ નામના એક પારસીએ સ્વતંત્ર પારસી રાજ્યની સ્થાપના કરી હતી. આ હખામનીસ વંશમાં હખામનીસ પછી અઇશપીસ ૧૭ લો ગાદીએ આવ્યો, ત્યાર બાદ કમ્બાઇસીસ ૧૭ લો, સાયરસ અથવા ક્રેશ ૧૭ લો અને કમ્બાઇસીસ બીજો આ પ્રમાણે પર્સિસ પ્રાંતમાં ઉપલ, રાજાઓએ રાજ્ય કર્યું હતું.

કમ્બાઇસીસ બીજાના ભેટા સાર્દસ બીજાએ મીડીયન શહેનશાહ એસ્તાઇજસને (ઇ.સ. પૂર્વે ૫૫૮) માં હરાવીને મીડીયન અને પર્સિસ એ એ રાજ્યોને જોડી દઈ, ઇરાનમાં એક મોટું પારસી રાજ્ય સ્થાપ્યું હતું. હખામણી વંશના પારસીઓ આર્ષ રોજાના હતા, અને તેઓનું વતન “પાસ” હતું તેથી તેઓ “પારસી” તરીકે ઓળખાતા

થયા. ઇરાનમાં પારસી શહેનશાહ “સાયરસ” (The great) ની પારસી રાજ્યની હદ ૨૦, લાખ ચોરસ માઈલનો વીસ્તાર ધરાવતી હતી.

હખામણી પારસીઓની ભાષા “અવસ્તા” હતી, ઉપરાંત ખીલારોજી યાને (Cuneiform) ‘કયુનીફોર્મ’ હતી, આ ભાષાની ઉત્તપત્તિ અવસ્તા ભાષા ઉપરથીજ થઈ હતી. ખીલારોજી (Cuneiform) ભાષા ફક્ત પાંદડે ઉપર કોતરાયેલા લેખોમાં મળી આવે છે. ત્યારે તે ઉપરથી એમ કહી શકાય કે ઇ.સ. પૂર્વે ૫૫૮ (B.C. 558) થી પારસી રોજાં દુનિઆમાં પ્રખ્યાત થયો હતો, હખામણી પારસીઓનો ધર્મ જરથોસ્તી ધર્મ હતો, અને એજ પારસી રોજાના આપણે વંશને છેવે.

આતશની સેતાયસ.

આજ દુઝારો વર્ષો થયાં આપણા બાપદાદાઓ આતશની સેતાયસ કરતા આવ્યા છે. આતશની સેતાયસ કરવાનું પહેલું કર્મભાવ પેશદાદીબન વંશના ખીજા પાદશાહ “દોશગે” (અવસ્તા નામ “દોશયંગ”-પરધાત) એ આપ્યું હતું. દુઝારો વર્ષો અગાઉ દોશગે પાદશાહે બહુમત મહિનો અને આવાં ફાજો આતશનું પહેલું જશન કરાવ્યું હતું જે “જશણે સદેહ” ના નામે જાહેર હતું. અરો જરથુસ્ત્ર સાહેબની આગમણ અગાઉથી આપણે આતશની સેતાયસ કરતા હતા, અને જરથુસ્ત્ર સાહેબે પોતાનો ધર્મ સ્થાપ્યો તેમાં આતશની સેતાયસ આણુ રાખી હતી, કારણ કે આતશની એ પાક પરવરદેમાર ની સેતાયસ કરવા જરાબર છે.

આતશની રોજાની આપણને ખુદાની રોજાનીનો ખ્યાલ આપે છે, આતશ, આપણા શરીરમાં રહેલા આત્મા યાને રવાંનની ઓળખ આપે છે, આત્મા શરીરમાં રહી તે પરમાત્મા સાથે મલવાની જે નેમ છે તે નેમ આતશની સેતાયસ આપણને આપે છે.

આત્મશક્તિ રૂપના જે આપણે કપાલે લગાડ્યે છીએ તે આપણને એવો ખ્યાલ આપે છે જે લોકોનાં યુગ્મનું જોડાણ બનીને જાણ થઈ જાય છે તેમ આપણું આ નાશવંત શરીર પણ જાણ થતાર છે. માટે આપણે ગમે તેવા શીખેલા, બહેલાં ડોહાં, પૈસાદાર ડોહાં, વાલીવજ્રા વાલા ડોહાં, પણ મરણ પછી સમજી નકામું છે, માટે આપણે નમનતાઈ અખત્યાર કરવી જોઈએ. નમનતાઈનો સંસ્કૃત મુખ્યને જુદાનો રાહ દેખાડે છે, અને તેથી આપણે નમન કરી કપાળે રૂપના લગાડીએ છીએ. રૂપના લગાડવાની બીજી મતલબ એ છે કે કપાળ ઉપર મોંદાની આસપાસ દરેક માનવીનું ખોરેહ ડોય છે, આ ખોરેહનો દરેક માનવીની રેહણી કરણી ઉપર આધાર છે, જે પવિત્ર માણસ સત્યતાથી જીવે તે ખોરેહ અને અશોષના કામો કરે, પરમાર્થી જીવે તે, તેવા પવિત્ર માણસનું ખોરેહ મોંદાની આસપાસ કપાળ ઉપર ચલે છે, તે ખોરેહ આત્મશક્તિ પવિત્ર ખોરેહથી વધારે પવિત્ર બનાવવા આપણે કપાળ ઉપર રૂપના લગાડીએ છીએ.

દરેક માનવીનું તકદીર નિર્માન થયેલું હોય છે, (જીવના લેખ જે લખાય છે તે કદી ખુસરાતા નથી) જે લેખ (તકદીરનું ચક્ર) કપાળે ચોંટીએ છે, તેને રૂપના લગાડી, તકદીરને માન આપી જે નિર્માન થયું હોય તેને જ માન્ય રાખી આત્મશક્તિ પાદશાહની મદદ માંગે છીએ.

આત્મશક્તિ પાદશાહની બોલ દેવાય છે. 'બોલ'નો અર્થ સુગંધ છે, આપણે પણ એવાં પરમાર્થી કામો કરવા જોઈએ જેથી આત્મશક્તિ આપણી સુગંધ ફેલાય છે. બોલ દેતી વખતે જે બેલ (Bell) વગાડવામાં આવે છે તે આપણને જાગૃત કરવા માટે વગાડવામાં આવે છે. માનવીને જાગૃત કરી માન અપાય છે કે "હે માનવી તું જીવે છે." જીવે છે એટલે એક જાદુ તરીકેની ફરજનું માન યાને જીવે છે કરવી તે ફરજ અદા કરી સેવા લાવ ખીલવી સેવાના કાર્યો કરવાની તૈયારી છે. બોલ દેતી વખતે આપણે અંદરનો આત્મશક્તિ યાને આત્મા જે જુદાની શેશનીની ચીંતારી છે તે આત્માને જાગૃત કરી આપણે આપણા પોતાના આત્માના દર્શન કરવાની ખાહેશ રાખવી જરૂરી છે. આત્માનો અવાજ યાને સરોપચક્રની બેશારત તેજ માનવીને થાય છે જે માનવી હર વખતે પરમાત્મા જાનમાં રહે છે.

બોલ દેતી વખતે સુખડ ચઢાવવામાં આવે છે, સુખડ બળીને જાળ થઈ જાય છે, જેવે તેને રૂપના તરીકે આપણે કપાળે ચોંટાડીએ છીએ. સુખડ પમરતું છે તે

બળી જાય છે જતાં તેનો પમરત મુકી જાય છે. તેવી જ રીતે દરેક માનવીએ એવી જીવે જીવે જીવે જીવે જે જીવે તે મરણ પામે ત્યારે તેની પાછળ સુખડની માફક પમરત મુકતો જાય.

જ્યારે જાળક જન્મે છે ત્યારે લોકો હસે છે (જુલુ થાય છે) અને જાળક રહે છે, પણ એવી જુલુમાં પાક જીવે જીવે જીવે જીવે જેથી મરતી વખતે લોકો રહે અને આપણે હસ્તાચરે જીવે. આત્મશક્તિ હવા ચોખ્ખી કરે છે, તેમ માનવીએ મન ચોખ્ખું રાખવું. માણસો અને જાનવરોના આત્માઓને અવસ્થામાં "આત્મશક્તિ-વોહુ-ક્રયાન" યાને "લોહી સાથે રહેનારો આત્મશક્તિ" (યા આત્મા) કહેવાય છે.

માનવીને જુદાએ મન આપ્યું છે, તેથી માનવીની સરજત જુદાને પોંદવવાની છે, અને તે સરજત પાર ઉતારવા માનવી માટે દુન્યામાં ધર્મો સ્થપાયા છે. હું કપાળી આપ્યો, કપાળ જવાનો, તેની નેમ શું છે, એ જાણુ જાનવરોનો જીવ કદાપી શકે નહિ પરંતુ માનવી માટે એ જાન અવખ્ય છે અને ધર્મ તે શીખાડે છે.

આપણા ધર્મ પ્રમાણે જે ૬ માહમ્મારો છે. તે દુનિયાની ઉત્પત્તિ વિષે નીચે મુજબ સુચના આપે છે:— પહેલો માહમ્માર 'મધ્યધ્યાનરેમ' ઉપર રાજાની પેદા થઈ હતી—બીજો માહમ્માર 'મધ્યધ્યાનરેમ' ઉપર પાણી પેદા થયું હતું—ત્રીજો માહમ્માર 'પૃથ્વીશહેમ' ઉપર જમીન પેદા થઈ હતી—ચોથો માહમ્માર 'અયા-શ્રમ' ઉપર ઝાડ પાણી પેદા થયાં હતાં—પાંચમો માહમ્માર 'મધ્યધ્યાનરેમ' ઉપર જાનવરો પેદા થયાં હતાં—અને છઠો માહમ્માર 'હમરુપચમદેમ' ઉપર માનવીઓ પેદા થયાં હતાં. આ રીતે દાદાર અહુરમઝદે ૬ પેદાવશો અનુક્રમે પેદા કરી, માનવીને જીવે હાલતમાં લાવવા માટે ધર્મ શીખાડ્યો કે જુદાને પીછાણે. જુદાને પીછાણવા માટે જરૂરથી ધર્મ એ આત્મશક્તિ સેતાયશ કરવાનું કાર્યસાધક ફરમાન આપ્યું છે.

માણસનો આત્મા યાને રવાનના જે ૪ તબક્કાઓ છે—તેમની ખીલવણી અર્થે જ સધળી જીવે છીએ. તેમાં આત્મશક્તિ સેતાયશ આસ લામ બજાયે છે.

પહેલો તબક્કો:—'આત્મશક્તિ દારા' જેનું ચક્ર માણસના કપાળ ઉપર એ ભવાંની વચ્ચે છે, જેનાથી સામા માણસના પવિત્ર વિચારો પારખી અને આગાહી મેલવે તે માણસ પવિત્ર જીવે જીવે જીવે જીવે.

બીજો તબક્કો:—'આત્મશક્તિ નર્મરોસંગ' તે અંતરનો અવાજ સાંભળે છે, અને અંતર ચક્ર યાને રહાની ચરમને ખીલવી પોતાના આત્માની વધુ પ્રગતીની તૈયારીથી સજ્જ થાય છે.

ત્રીજો તબક્કો:—'આત્મશક્તિ ખોરેહ' જે પોતાના ખોરેહના પ્રકારથી બીજાના દુઃખો મિટાડે છે.

ચોથો તબક્કો:—'આત્મશક્તિ (કા) ક્રોધા' જે માનવીના આત્માને બેસતો કરે છે, એટલે જુદાના અવાજના પડધા સાંભળી શકે છે, યાને સરોસ ચક્રની બેશારત તે ચક્રણ કરી શકે છે. આ રીતે આત્માના ચાર તબક્કાઓને ખીલવવા, આગળ વધારવા, અને આત્માને શેશનીમાં લાવવા, પ્રગતી કરવાને માટે જ આપણે આત્મશક્તિ સેતાયશ કર્યો છીએ. અને તે સેતાયશ તાજીમ તવાબેથી યાને અમુક તરતીબથી કરવા આપણા ધર્મમાં ફરમાવ્યું છે.

પહેલી તરતીબ:—'તરીકત' યાને અવસ્થામાં 'તક્રોશો' કહે છે. ધર્મના ભેદી કાવદાઓ પ્રમાણે અશોષ બરેલી જીવે, સલ વચન બોલી, રાસ જીવે જીવે, આખી જીવે દરમ્યાન જુદા માટે જ ખ્યાલ કરી ધર્મની 'તરીકત' પાલવી જોઈએ.

બીજી તરતીબ:—'મારેફત' યાને આત્મિક જ્ઞાનમાં આગળ વધેલા મહાન સોરખતની મદદ લઈ, જુદાઈ રાહ ઉપર ચાલી આત્માની પ્રગતી કરવી.

ત્રીજી તરતીબ:—'હકીકત' યાને સત્યને પારખવું, સાચું કાલપણ જે 'રજસ્તાંમ ચીસ્તાંમ' કહેવાય છે તે સત્ય હકીકતનું ઠહાપણ શોધી સત્યનો રાહ અખત્યાર કરવો.

ચોથી તરતીબ:—'વહેદાન્યત' યાને જેવટની નેમ. જેવટની નેમ ને જ્યાનમાં રાખી તે નેમને પહોંચવું. આવી રીતે આત્મશક્તિ સેતાયશ ઉપલી ચાર તરતીબથી કરી હોય તો માનવીના આત્મિક જ્ઞાનમાં વધારો થાય છે. તેથી "તરીકત", "મારેફત", "હકીકત" અને "વહેદાન્યત" ને જ્યાનમાં રાખી દરેક જીવે કરવી જરૂરી છે.

હાલમાં જરૂરથીઓ તથા દરજ્જાઓ ધરાવતા આત્મશક્તિ સેતાયશ-(જીવે) સ્તુતી કરે છે. જે નીચલા નામોએ જાણવાય છે, ૧ "આત્મશક્તિ દાદગાહ" (દાદ-તથા માહ) યાને આત્મશક્તિ લાયકની જગા. ૨ "આત્મશક્તિ આદરશ" જે ચાર ટોળાંના આત્મશક્તિ

લઈ તૈયાર કરવામાં આવે છે. એ ચાર ટોળાંમાં પહેલો 'અથોરનાન' યાને મોખેદને ત્યાંનો આત્મશક્તિ. બીજો 'રથેસ્તાર' યાને લાઝેવાને ત્યાંનો આત્મશક્તિ. ત્રીજો 'વાસ્ત્રી યોસ' યાને ખેલુતને ત્યાંનો આત્મશક્તિ, અને ચોથો "દુતોક્ષ" યાને કારીમરને ત્યાંનો આત્મશક્તિ. આ ચાર આત્મશક્તિ ચક્ર કરી ક્રિયા કરાય છે, જે આત્મશક્તિ આદરશ કહેવાય છે.

"આત્મશક્તિ બહેરામ" યાને બહેરામ ચક્રને નામથી જીવે આત્મશક્તિ. જેમાં જીવે મલી ૧૬) જાતના આત્મશક્તિ ચક્ર કરી ક્રિયા કરવામાં આવે છે, તેમાં ૧૫) આત્મશક્તિ ધંધાદોઝોના લેવામાં આવે છે ને ૧૬) મો આત્મશક્તિ આકાશની વીજલીમાંથી ખેંચી લેવામાં આવે છે, આમ ૧૬) જાતના આત્મશક્તિ લઈ ચોખ્ખા કરી પાવ કરીને ધંધામાં આવે છે, યાને તેની ઉપર ૧૧૨૮ વજરાને, વંદીદોઝ કરવામાં આવે છે. જે ક્રિયાઓ પુરી કરતાં લગભગ બે વર્ષ થાય છે.

આત્મશક્તિ બહેરામ પાદશાહ સાહેબની બોલ દેતી વખતે નવ ચક્ર ફરવામાં આવે છે, તે ચાર દીશાઓ અને ચાર ખુલાશામાં ફરવામાં આવે છે, અને જેવટે પાછો પુર્વ દીશા તરફ મોહું કરી ચક્ર ફરતાં જે બજવામાં આવે છે તેનો અર્થ એ થાય છે કે, મોખેદ સાહેબ પોતાના આત્માને પ્રકાશમાં લાવવા માટે આત્મશક્તિ પાદશાહના ખોરેહની મદદ માંગે છે, પોતાનું મન, વાણી, અને ધર્મને સુધ્ધ રાખી પરમાર્થી જીવન ચુલરવા માટે કબુલત આપે છે.

આપણે જે અવસ્થા માંધવાણીમાં બપુએ છીએ, તે "અવસ્થા"નો અર્થ "અ" એટલે નહીં શરૂઆત કે નહીં છોડા. અને "વસ્થા" એટલે બહેરા થયેલું જુદાઈ જ્ઞાન. તેથી અવસ્થા માંધવાણીમાં દાદાર અહુરમઝદનું જ્ઞાન બહેરા થયેલું છે.

આત્મશક્તિ ઉપર મુખ્ય ચીજ તરીકે આપણે સુખડ ચઢાવે છીએ, તેનું મુખ્ય કારણ એ છે કે, સુખડના ઝાડ ઉપર 'બરેસ્પતી જીરમ' ના (ચુરના અઢ) ની અસર હોય છે, તેથી તે ઝાડનું લોકડું સુખડ તરીકે (અજેસમ તરીકે) આપણે વાપરીએ છીએ. જેમ દરેક માનવીનો અઢ હોય છે, તેમ દરેક કામનો અને દરેક ધર્મનો પણ અઢ હોય છે. આપણી પારસી કામ અને જરૂરથી ધર્મનો અઢ 'બરેસ્પતી જીરમ' યાને 'ચુર' છે.

હીન્દુ ધર્મનો અઢ 'તારદ' યાને જુધનો અઢ છે. ઇસ્લામ ધર્મનો 'હાસેમી' યાને મંગળનો અઢ છે. ખ્રિસ્તી

ધર્મનો કબજો" વાને શનીનો ગ્રહ છે. વાહુદી ધર્મનો "નાહી" વાને શુક્રનો ગ્રહ છે. આ પ્રમાણે દરેક ધર્મનો ગ્રહ પ્રમાણે પેંગામર સાહેબોએ દરેક ધર્મનું ભણતર (જે આકાશવાણી હોય) તે તેઓના ચેલાઓને અર્પણ કર્યું છે. જરથોસ્તી ધર્મનું ભણતર "અવસ્તા માથવાણી" માં રચેલું છે, માટે આપણે અવસ્તા માથવાણીમાંજ ભણવું ખાસ જરૂરી છે, કારણ અવસ્તા માથવાણી "સ્તોઅત યસ્ન" ને કાયદે રચાયેલી છે.

આપણે ભણીએ છીએ ત્યારે આપણા અવાજથી જે ધ્વનિઓ (vibration) ઉત્પન્ન થાય છે તે ધ્વનિઓની અસર આપણા શરીરને, ખોરેહને, આત્માને થાય છે અને આત્મા પવિત્રાઈમાં આવીને, જિંદગી દાલને પડેલે છે.

આત્મશુદ્ધિ અનેક દરજ્જાઓ હોય છે, જે થોડા નીચે મુજબ છે:—

- ૧ "આતશે બેરેશ અવંશ" વાને દાદર દોરમઝદની રાશની નઝદીકનો આતશ.
- ૨ "આતશે વેહુ કુવાંત" વાને માનવી અને જાનવરના લોહી સાથે રહેનારો આતશ (આત્મા).
- ૩ "આતશે ઉર્વિશ્ત" વાને જાડપાણુનો આતશ. (આત્મા)
- ૪ "આતશે વાશ્ત" વાને વીજલીનો આતશ.
- ૫ "આતશે રેપેનીસ્ત" વાને આખાદી ફેલાવનાર આતશ.
- ૬ "આતશે નેયોસંગ" વાને નેયોસંગ યઝદનો આતશ.
- ૭ "આતશે શાહ શીરોઝર" વાને ક્તેહ શીરોઝી આપનાર આતશ.
- ૮ "આતશે ગુરુસ્પ" વાને કેખશર પાદશાહે રચાપેલો આતશ. (કાનને લામેલી વિંગારીનો આતશ)
- ૯ "આતશે ખોરશેહ" વાને ફરેસ્તાઓનો આત્મા.
- ૧૦ "આતશે બુઈન મહેર" વાને જરથુસ્ત સાહેબે પોતાના ગુરુના નામનો રચાપેલો આતશ.
- ૧૧ "આતશે મીનો કરકે" વાને ખુદાની રાશનીનો આતશ.
- ૧૨ "આતશે શમેદાન" વાને તુરેનું તુર.

૧૩ "આતશે ફ્રાળા (ફા)" વાને જમશેદ પાદશાહે રચાપેલો આતશ.

૧૪ "આતશે દારા" વાને રાજ્યને આખાદ કરનાર આતશ.

૧૫ "આતશે ખોરેહ" વાને પ્રકાશ આપનાર આતશ.

૧૬ "આતશે દાદમાહ" વાને આતશને લાવકની જગ્યામાં રાખેલો આતશ.

૧૭ "આતશે આદરન" વાને ચાર ટોળાનો (ધંધાદારી-ઓનો) આતશ.

૧૮ "આતશે બહેરામ" વાને બહેરામ યઝદનો ક્તેહ આપનાર આતશ.

આ ઉપરાંત આતશોના અનેક દરજ્જાઓ કુદરતમાં હોય છે.

આતશની નીચાએશમાં શરૂઆતમાં આપણે "ઉસ્મોઈ ઉજરેયવા અહુરા" ના ત્રણ ફકરાઓ ભણીએ છીએ તે અહુનવદ માથામાંથી લેવામાં આવ્યા છે. જેમાં આપણે ભણીએ છીએ કે "ઓ મઝદ તું મને પવિત્ર કર, આરમઘતી વાને નમતાને લીધે તું મને કુવત આપ, અશોધથી (બરેહ) દિંમ્તવાણુ જોર આપ, જરથુસ્ત સાહેબ પોતાના તનનો જાન અને નેક મનશનીની ઉત્તમતા દાદર દોરમઝદને માટે શીદા કરે છે, દાદરની ખુશનુહી બહેર કરીને આતશ ઉપર મવક્કલ યઝદ જે આદર યઝદ છે—તેને નેમાઝ કર્યે છીએ." આતશની નીચાએશનું ભણતર મુખ્ય કરી આત્મા ઉજતી અને આત્માને પ્રકાશનમાં લાવવાને માટેનું છે, અને તે આપણને આતશના ખોરેહની મદદથી મળે છે.

આતશ પાદશાહ આદર યઝદ સાહેબ તેઓ સાંભિ આવનાર જરથોસ્તીના હાથ તરફ નજર કરે છે ને જુલે છે કે તે શું મુરાદ સાહે છે. આપણે પોતે ભલી નીચાથી કીધેલી બંદગી અને માંમેલી મુરાદ બર લાવવા માટે આતશ પાદશાહ પોકારે છે વાને આશીશ આપે છે કે તું જેટલી રાત છવે તેટલી રાત સુખી છવે છવને, આતશ પાદશાહની દુવા લઈને, તેઓના ખોરેહથી પાંચ વધને, આપણે જરથોસ્તીઓ આતશની સેતાવસ કરી પોતાના આત્માની બંદગી કર્યે છીએ તે યઝદા યસ્તી છે. શીરોસીતુરી 'શાહનામા' માં સોનેરી અક્ષરે લખી ગય છે કે..... "મગુઠકે આતશ પરસ્તન બુહન્દ; પરસ્તન્દહે પાક યઝદાં બુહન્દ" વાને તું એમ ના બોલ કે

તેઓ આતશ પરસ્ત છે, તેઓ તો આતશની મારફતે પાક યઝદાંની સેતાવસ કરે છે.

"મખેન્દાર કાતેશ પરસ્તાં બુહન્દ; પરસ્તન્દહે પાક યઝદાં બુહન્દ".

વાને તું એમ ના વિચાર કે તેઓ આતશ પરસ્ત છે, તેઓ તો આતશની મારફતે પાક યઝદાંની સેતાવસ કરે છે."

વળી 'શેખ સાદી' પોતાની ગઝલમાં કહે છે.

"જે તકવા ચેરાએ રવાન બર ફરજ; કે સુન નિક બખ્તાન સર્વી નિકરજ."

વાને "હે માનવી તારા આત્માનો ચેરામ રાશન કર કે જેથી, ખીજ નેક નસીબવાલા ધર્મ ગયા તેઓના જેવો તું બાગ્યશાળી થાય"

આત્માનો ચેરામ રાશન કરવા માટે જરથુસ્ત સાહેબે શીખવ્યું છે કે, "નેમેવોહુ નેમે વહીસ્તેમ જરથુસ્ત મજેથામ્પો" વાને "ઓ જરથુસ્ત, દુન્યાના લોકો માટે ગાથા (બંદગી) સૌથી ઉત્તમ છે.

"ઝીંદગી ખીન બંદગી શરમ્બંદગી."

"બંદગી વીનાની છંદગી શરમજનક છે."

જરથોસ્તી ધર્મે બંદગી કરવા માટે આપણને સુદરેહ કુસ્તી (કમરબંધ) આપ્યો છે. જે સુદરેહ—કુસ્તી પાદશાહ

જમશેદનાં વખતથી શરૂ થયો છે. આ સુદરેહ એટલે બસે કાયદા બરેસો માર્ગે, અને કુસ્તી એટલે કમરબંધ એ બન્ને મુખ્ય ધર્મનાં આલોચો છે, જે છંદગીના છેડા સુધી આપણે શરીર ઉપર રાખી ખુદા ઉપર ઉસ્તવાર રહેવાનું છે. બંદગી, સેવા, પરમાધિના કાયો કરી, પરમાર્થી જીવન ગુનગરી, સત્યની રાહે ચાલી, સાન્યુ ડાહ્યણુ મેળવવું એજ છંદગીની નેમ છે. શીરોસી ખુદાના કસમ આપતાં કહે છે કે:—

"બ યઝદાંન કે હરગીઝ નખીનદ બહેસ્ત; કરીકે નદારદ રાહે જર દહેસ્ત."

વાને:—(ખુદાના કસમ સાથે કહું છું કે) "દુન્યાના કોઈ પણ માનવી જેને જરથોસ્તી ધર્મનો રાહ નહી જરૂરી તે કહી પણ બહેસ્ત બેનાર નથી."

છેવટે ખુદા પાસે એવી દુવા (ઉમેદ) રાખીએ કે, આ પરવરદેગાર તારી રાશનીના દર્શન કરાવ, તારામાં મલી જઈએ અને તારી રાશનમાં એક થઈએ. જ્યારે રાશની, રાશની અને રાશની સીવાય ખીજી કશુંએ ન જડે જ્યારે રાશનીમાં એક થઈએ ત્યારે છેવટે એટલુંજ પ્રગ્છશું કે:—"ખુદા આપણો માલીક" "જરથુસ્ત આપણો ગુરુ" "આતશ આપણો પાસપાન."

આમીન!

ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીના માલ

બનાવવાનું તથા ખરીદવાનું

૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેલીફાન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફાટું મુંબઈ-૧.

KHSHNOOM

PROF. ZADHNER'S MISCONCEPTION OF 'ASHAUNAM FRAVASHI' etc.

by

P. N. TAVARIA

(Yt. 13) paragraphs 12-13, are translated by Prof. Zaehner as under in "Dawn..." (p.147) :

'Had the strong Fravashis of the followers of Truth not granted me their aid, then I would here possess neither cattle nor men which are the best of (all animal) species. But the power would then belong to the Lie, Yea the (whole) material world belong to the Lie. Between Heaven and earth he who is the Liar of the two Spirits would have installed himself; between the heaven and the earth he who is the Liar of the two spirits would have been victorious; nor would the victor, the Destructive Spirit, ever again have yielded to the vanquished, the Holy Spirit.'

(1) In all the paragraphs of the Farvardin Yasht where the name of 'Ashaunam Fravashi' is extolled, and their great function of effecting Cosmos out of Chaos is shown, the technical significance of the prefix 'Ashaunam' is not properly understood. Consequently, the same is rendered merely etymologically with the result that the real lofty significance of the term is entirely lost. Prof. Zaehner mistakes 'Ashaunam Fravashi' to be Fravashi of human beings (Ysn. 55,1) and renders Fravashi as 'external human soul', which is quite incorrect.

'Ashaunam Fravashi' is a compound technical term really representing the Paourva Fravashi, which is located in the heart or centre of Ahura Mazda himself, and the joint Fravashis of the seven Ameshaspendas, besides of Mino, Dae, Farrokhs and Yazads who are all perfected, that is, Drvao-free souls and are attuned with Ahura Mazda. These combined Fravashis represent divine Wisdom, and are referred to as 'Ashaunam Fravashi' in Farvardin Yasht. It is these supreme grade Fravashis, and not the 'external human souls', that are stated to have helped Ahura Mazda. The 'aid' in question was given in the shape of 'Manthra Spenta benedictions' that turned the Chaos into Cosmos in the pre-cosmogony world; while human beings who are erratic and sinful were exiled and trailed down to the mortal worlds comparatively much later, and besides they receive spiritual nourishment from 'Ashaunam Fravashis' through their respective Farohars and hence they can never be expected to grant 'aid' to Ahura Mazda.

Prof. Zaehner's Ignorant Criticism.

After the above confusion in his interpretation, the author (of "Dawn...") ignorantly criticizes the above scriptural passage as under :

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'God, then, in order to vanquish the power of his eternal enemy, must rely on the help of that dynamo of unseen power which is the totality of the external human souls, both of the living and the dead and of those yet to be born. This much, indeed, is consonant with the Prophet's teaching, namely, that man has a vital part to play in the annihilation of the Lie; but never did it seriously occur to the Prophet Zoroaster, that, but for man's contribution, the whole of the material Universe between heaven and earth might collapse in ruin before the onrush of the powers of Evil.'

(2) 'Eternal enemy' i. e. Druj or Ahriman is not eternal as can be seen from Bd. I; 2, where it is stated :

"the creation of Ahriman will terminate when (totality of souls) will attain Tanepasin, final-body. That also is of Boundless time."

Accordingly to Khshnoom, Yavaecha-yavaetat, eternity, consists of seven Zarvana Akarana, Boundless Time. In the first three, the Creation was effected by Ohrmazd. We are at present living in the fourth Zarvana Akarana, in which there is mixed sway of both Ohrmazd and Ahriman (ibid. 7). In the next, that is, 5th Zarvana Akarana :

- the erstwhile incessant internal conflict 'yackhedra' (Ysn. 12,9) in the body between the Good and the Evil sides, which are the Ranoibya, the two contestants, will gradually cease in the totality of souls for ever. (Ysn. 51-9)
- they will become saintly, i. e., evil-free;
- they will gain mastery over the five senses to which worldly souls in the present 4th Zarvana Akarana (Boundless Time) are more or less slaves;

- (d) they will be delivered of their physical bodies — Snath (Ysn. 12,9), the instrument or tool of the soul after death;
- (e) defective souls will be exalted, and get Tane-Pasin (Bd. 1,2) meaning final body which is of a fiery type;
- (f) they will get elevated to the level of their respective Baodanghs (Yns. 55, 1), which are their (Urvans') higher grade immortal counterparts perfect in divine knowledge and wisdom.

The above exalted states refer to the masculine and the feminine single souls on the earth. Ages and ages after death on reaching the top of the space the masculine counterpart saintly soul will give itself up (-datha; *ibid.*) to its 'own relative' feminine counterpart saintly soul (khaetu; *ibid.*) and vice versa, which post-salvation noumenon is called 'Khaetva-datha'. Hence Zoroastrian Faith is styled Fraspayaokhedram, i. e., the terminator of internal conflict, Nida-snaithishem, meaning deliverer from the physical body, which is the instrument ('snath') of the soul, and Khaetva-datham, blending of counterpart souls, which are each other's own (spiritual) relatives. These lofty ideas are misconstrued and misinterpreted by philology school scholars.

- (3) It will be understood that deliverance from Snath, the physical body, is not effected by 'annihilation of the Lie', i. e., of Druj or Ahriman as imagined by Prof. Zaehner, but the complete gradual transmutation of Druj, Evil, into Good (Gao), which when effected, sanctifies the soul and frees it from rebirth. Now that soul

is exalted and if it takes birth, it is as Ashavan, a holy person, to help other human beings in spiritual advancement.

(4) Regarding the misinterpretation of Fravashi as 'external human souls', it may be stated that in Avesta (Ysn. 55,1) nine constituents of a human being are mentioned, of which the last three, Urvan, Baodangh and Fravashi are immortal. Urvan, soul, is originally light with deficiency of divine knowledge; Baodangh is the soul's counterpart with perfect divine knowledge, and Fravashi, (in the sense of Farohar) furnishes the share of light of spiritual nourishment from Paourva Fravashi accompanying every Urvan, proportionate to the degree of Goodness of he Urvan. Paourva Fravashi may be likened to the Sun and Farohars to its countless rays. Thus the Farohars of human beings are infinitesimal in power compared to Paourva Fravashi, and they cannot aid Ahura Mazda. Urvan is imprisoned within the person's physical body, while the Baodangh and Farohar which are pure and which are subtle like the soul, remain outside, yet within the Aipi of the body i. e. within the arm's length of the person's physical body. Perhaps, this may be what Prof. Zaehner means in defining Fravashis as 'external human souls' in the above criticism (p. 147). But it must be remembered that soul Urvan, whether masculine or feminine, is only one residing in each human body called Tanu (*ibid.*; from Tan, to draw) drawn from the soul itself.

The 'onrush of the powers of evil' stated by the author is bound down by the respective Zarvana Akarana (Boundless Time) and all noumena and phenomena

manifest themselves according to (Ahunavar) plan. Thus the idea of Prof. Zaehner that :

"never did it seriously occur to the Prophet Zoroaster that, but for man's contribution the material universe..... might collapse....."

is simply imaginary and meaningless arising out of gross ignorance of genuine knowledge of the Zoroastrian religion.

PHIROZ N. TAVARIA A Veteran Khshnoomist

The Editor regrets to announce to our readers the death of Shri Phiroz N. Tavarria, who has been contributing articles in *Parsiana* on Khshnoom. He died at the age of 82 years on 1st April, 1968. He was a devoted scholar of Ilm-e-Khshnoom and one of the few surviving men of the School who had some direct contact with Ustad Saheb Behramshah.

Principally he was the follower and great admirer of Late Dr. Framroze S. Chiniwala to whom, as he declared, he owed his consistent interest in this esoteric philosophy of Zoroastrianism.

Retired from work since many years he devoted himself to the study of the subject. Description and narration of Pre-cosmo-

genesis was his passionate fondness but which proved his fond despair as his material for a book on the subject could not be printed. As the Editor of *Parsiana* I had assured him that I shall print the subject magazine in parts in condensed form. He has a huge pile of manuscripts out of which he gave me material from time to time and as the subject is abstruse his personal guidance and explanation made it possible for me to present to the readers the material in easily understandable form. My visits to him about once a month were always rewarding. He was always at his writing desk with some Avesta book around and explained to me the philological meaning and the philosophical explanation of all my perplexities, as we went through his manuscripts selecting an article to appear next.

He was a simple soul, always dressed in conventional Parsi style with plain white cap worn by Mobeds. But he was a Behdin. His simplicity, his way of life and his devotion had made a stamp of religiosity, on his fair glowing, ruddy face, indicating meekness that men of religion practise.

This is the first posthumous print of his article. Future contributions will be arranged by permission of his family. May his soul rest in peace.

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Loftiness of Zoroastrianism

PART II

By

Ervad Sam Framroze Antia

In the first instalment of this article (March 1968 issue) the significance of Ghambars was mentioned in relation to Evolution. Each Ghambar is associated with a particular phase of evolution and their interpretations in Zoroastrianism agree closely with the modern scientific concepts and discoveries about nature. Modern science and our ancient philosophy 8000 years old agree in describing universe as a nebulous mass in the distant past. This nebulous mass was red hot fiery round which gradually cooled down to some size and shape retaining brilliance and lustre. Separated portions from the large mass settled down as the sun, the moon and the stars and the dispersed diffuse brilliance and lustre remained Fire or Atash, which Zoroastrians have rightly accepted as the symbol of the original universal mass and energy. The formation of the universe and the establishment of its diffused units, together with their trappings, fittings, fixture and furnitures and their occupants took 365 units of time for completion. For reasons of brevity each unit is called a day after analogy of a solar calendar year. That the universe could have cooled down from shapeless mass to something solid in 45 days as stated in Zoroastrian philosophy is otherwise ridiculous. It must be understood as 45 units of time just like a lightyear meaning distance of 186,000 miles per second travelling for such and such period.

Let us call that Universe Time Unit and accept the word day to mean it. Thus the first phase of evolution was completed in the first period of 45 days with the Sun, the moon, the stars and Fire formed therein.

In the second phase of progressively cooling universe water resulted from the cooling down of hot gases into steam, moisture and water. The primal life began in water in this second phase. Later on in the third phase when land was formed some little creatures of aqueous origin began to live part time in water and part time on land. Hippopotamus is the surviving evidence of that evolutionary stage.

In the fourth phase vegetations cropped up on the surface of the Earth, which man utilised to his advantage in the form of agriculture.

In the fifth phase animals inhabited the world, which readily gave man food of milk and its by-products, and who later became pray to man's carnivorous desire.

At last came man, the paragon of animals, in the sixth phase of evolution, with everything ready for him (in a way). All the living things had brains or its equivalent but man was endowed with superior brain and with reasoning power.

Human being having reason he could think out various ways of making use of the bounties of nature. Acknowledging those bounties by prayers to their source

is man's duty, because of his superior intelligence. Animals perhaps, may be exempt from that duty for their lack of understanding. To remain human and retain that distance with the animal world man must pray. It is unquestionably true that giving up the habit of prayers throws man closer to an animal — the distance narrows down in man's ways of life and appreciation of higher values thereof.

Recalling 365 Universe Time Units we can now apportion them as "days" to the six stages of evolution as stated above and couple them with Gahambars. A Ghambar is "Gaha" meaning time and 'Hambar' meaning collection. A Gahambar is time for thanksgiving for bounties collected from the Almighty and each Gahambar corresponds to the particular evolutionary phase associated with it. We now describe them one by one: Note that the days devoted to thanksgiving are limited to five for each Gahambar but its period of operation is longer.

- (1) Maidyojarem (Mid-Spring) when Nature is in full bloom. It begins in Ardibehesht Mah on Khorshed Roj ends on Daepmeher Roj but its operation had continued for 45 days.
- (2) Maidyoshaheh (Mid-Summer) begins in Tir Mah on Khorshed Roj and ends on Daepmeher Roj and its operation continued for 60 days.
- (3) Paetshahem (Period of Sowing Crops). It begins in Shehevar month on Astad Roj and ends on Aneran Roj. Its operation lasts for 75 days.
- (4) Ayathrem (harvest time following summer). It begins in the month of Meher on Astad Roj and ends on Aneran

Roj. The meaning of this word is not clear. Mr. Khurshedji Rustomji Cama explains this as period terminating summer and Spiegel believes this word to mean giving more strength to or adding some things to It operates for 30 days.

- (5) Maidyarem (Mid-Winter — a period of enforced rest due to severe cold and rain). It begins in Dae month on Meher Roj and ends on Behram Roj. It operates for 80 days.
- (6) Hamaspathmaideim (Vernal Equinox) period when the days and the nights become equal and the heat the cold also are balanced. It lasts for the five days of the Gathas. Its effect operates for 75 days.

We notice that the period of observance of each Gahambar is five days but the influence of each Gahambar runs far into time and several may be over-lapping procuring a complex of effects on the phenomena in nature. The total time of the influence of Gahambars covers full one year of 365 days when added up thus 45 60 75 30 80 75. It is the last five days of each period of influence which are assigned to observance of specific rites and special ceremonies for thanksgiving.

As evolution advanced each of its stages has left a mark on mankind and in the finally evolved human being their physical, emotional and psychic traits can be traced.

(To be continued)

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Haoma: the Health Producing Plant:

by

MAHYAR BYRAMJI PATEL

"The wise drink themselves to exhilaration and rise to commune with the heavenly angels, — whilst fools drink themselves to intoxication and sink to degrade themselves with the hellish beasts!"

"HAOMEM ZIARIM BEREZANTEM YAZAMAIDE; HAOMEM FRASHMIM FRADAT-GAETHEM YAZAMAIDE;

HAOMEM DURAOSHEM YAZAMAIDE!"

"We venerate the golden health-producing plant Haoma; We venerate the world-prosperity increasing prophet Haoma; We venerate the far-remover-of-sickness angel Haoma!"

HAOMA, the golden coloured plant, growing on the heights of mountains, possesses natural properties of a very high order, and concentrates within itself great virtues of the vegetable world. Three chapters of the Yasna, namely Has 9, 10, and 11, as well as a Yasht (HAOM YASHT) largely composed of fragments from the Yasna are dedicated to it. There is also a smaller Yasht made up of parts from the larger one, composed in its honour. Haoma is not given any part in the Parsee Calendar, like some other prominent Yazatas, nor does it feature anywhere in the extant portions of the Gathas. Zarathushtra is silent about the existence and qualities of Haoma, as he is about another very prominent ancient Aryan deity, namely Mithra, though both of them, feature very largely in the religious sacrifices, rites and ceremonies of the Later Avesta.

There is no doubt that the Haoma of the Avesta corresponds with the Soma of the Vedas. Just as the offering of Haoma forms the centre of Avestan rituals, so too does the offering of Soma form the centre of Vedic rituals. The subject matter in both these sacrifices is an exhilarating plant that has medicinal properties, and which grows on the extreme heights of huge mountains. The plant is regarded as the chief of all the vegetation kingdom.

In both the people of a common descent the juice of the Haoma is partaken of by the officiating priests at sacrificial rites, and this tasting of it is supposed to bestow upon the entire congregation and the community all the blessings of both the material as well as the spiritual worlds. The Avestan name Haoma is the same as the Vedic name Soma, for the letter 'H' of the Avesta takes the form of 'S' in the Vedas. It is apparent that in the early years of the Aryan civilization, the plant employed by

both these people must have been one and the same.

The Haoma ceremony must be a pre-Gathic rite, much prior to the advent of Holy Zarathushtra, for it is distinctly mentioned in Ha 9 of the Yasna, that Vivanghavat the father of Yima Khshaeta (King Jamshed), Athwya the father of Thraetaona (King Faredoon), Thritha the father of the celebrated hero Keresaspa, and Pourushaspa father of the Holy Prophet Zarathushtra, were amongst the first ones who performed the sacred ceremony of Haoma in the prescribed manner, and in return were blessed with the illustrious, heroic and virtuous sons already mentioned. It is interesting to note that Iranian Vivanghavat and his son Yima are identical with the Indian Vaivasvat and his son Yama. The Iranians being essentially hero-worshippers elevated Yima (Jamshed) to heroic kingship, while the Indians being essentially polytheists elevated same common ancestor Yama to a god. Both the scriptures recall that these Yima (Iranian) and Yama (Indian) was the boon granted to the father after the performance of the Haoma sacred ritual.

In the Later Avesta, Haoma acquired a prominent place in its Theology, and formed an essential part of its liturgy. In the Rig Veda, more than 120 hymns are devoted to the Soma Cult. Both the people regard it as the sovereign Lord of all the plants. The Avesta informs us that **this sacred plant grows on the heights of Mount Hara Berezaiti, (Alburz), whilst the Vedas inform us that it grows on the summit of Mount Mujavat.** From the tops of these mountains, birds like the eagle

carry it down to the vales, where Mother Earth nurtures it, and its sweet smelling perfume gladdens the hearts of all those that live around. From this golden plant a celestial drink is prepared that exhilarates without intoxicating unlike other inferior drinks. It benefits both the body and the soul of man. Whilst other drinks intoxicate and raise the brute in man, and make him indulgent in wrath, strife, quarrel and confusion, the exhilarating Haoma makes him righteous and pious. It is regarded as the source of righteousness. It confers immortality upon him. It flourishes best when men sing its unequivocal praises. The Haoma-Soma Cults have a close affinity to each other, and their celebrations greatly resemble each other.

In the still earlier Avesta, Haoma is also the name of an ancient prophet, who lived ages prior to Zarathushtra, and we are informed that it was this prophet who introduced Haoma ceremony in very ancient times. In all probability the name of the plant was derived from the name of this prophet. This prophet is gratefully referred to as the **'Farshmin Haomem', the prosperity bringing Haoma.** The prophet Haoma acquired an abiding place for his ancient cult in the new Faith propagated by the prophet Zarathushtra. He is therefore portrayed as approaching Holy Zarathushtra in this connection. One morning whilst Zarathushtra was chanting the sacred Gathas in front of the Fire-Fane Haoma implored Zarathushtra and sought his favour by consecrating the juice of the sacred Haoma plant for libations. He disclosed to Zarathushtra that it was

because he had been sacrificed to in due and proper manner that he had blessed personages like Vivanghavan, Athwya, Thritha and Pourushaspa with noble sons like Jamshed, Faredoon, Keresaspa and Zarathushtra. Haoma was pleased with Zarathushtra for sanction to the Haoma Cult, which was very ancient, and to incorporate it within the tenets of the new Faith. The poetic composer of the Yasna declares, that thereupon, Zarathushtra accepted the cult of Haoma, and proclaimed it as most praiseworthy. The poet fails to explain how Haoma held discourse with Zarathushtra, when they both existed at greatly different periods.

Haoma is also the name of a pahlavan (peerless warrior), mentioned by Abu'l Kasim Mansur (Firdausi) in the Shah Namah. This saintly pahlavan captured the wicked Turanian King Frarasyan (Afrasiab) on the top of a high mountain, and having bound him up, delivered him up to the avenging Iranian King Kava Haosravah (Kaikhusro), of Kyanian Dynasty.

Haoma is also Yazata (Angel), whose epithet is **'Duraoshem' the far-remover-of-sickness. This Yazata is the presiding angel over the Haoma plant.** The term Haoma is applied so widely that very often it is difficult to ascertain whether the term applies to the genus of the plant or to the plant itself. This same difficulty is encountered in the Vedas too, where at times it becomes well nigh impossible to distinguish between the two.

Haoma dwells on the top of high mountains, **girt with the star-spangled girdle (the Mazadayasnian Daena)** acquired for

him by Ahura-Mazda Himself. From these great heights, **Haoma offers his worship to Ashi Vanghuhi** (Ashishvagh Banoo, the goddess of Piety and wealth and the Iranian counterpart of the Indian Lakhshmi), **Drvaspa** (Gosh Yazata, the Soul-of-Creation, being the Iranian Counterpart of the Indian Gao, Cow-representing Mother-Creation), **Mithra** (Mihir Yazata, the Celestial Light and the Inviolable Pledge, Which is the Iranian Mitra, who in turn is the chief associate of Asura Varuna), and to **Sraosha** (Sarosh Yazata, Obedience-to -Ahura-Mazda's Will and the Angel-of-Inspiration, who is the Iranian counterpart of the Indian genius of Bhakti).

Haoma is called 'the-one-that-is far from death'. He is all-powerful, and is a ruler-at-will. He possesses the pure-wisdom, and is the master-of-knowledge. He is the great-healer, the most-beautiful-one, the greatest-lord, and is the possessor-of-the-golden-eyes. He bestows intelligence courage, victory, health, bounty, prosperity vigour and power to those that invoke him. He imparts the necessary strength that will enable men to smite the wicked and vanquish the evil of men and daevas. He imparts bodily-health, a long-life, fore-knowledge-of-future-events, realization of-earthly-wishes, and the fulfilment-of -Paradise-after-death to the righteous. To those that pray to him for benefits, he grants knowledge to the seekers, husbands to the virgins, virtuous offspring to the faithful, and the abode-of-the-boundless lights to the devout. Piety and Joy abide where Haoma dwells.

(Cont. on p. 35)

TOUCHSTONE OF PHILOSOPHERS

by

SOHRAB K. H. KATRAK

S.K., F.R.G.S., J.P.S.B., St.J. (Karachi)

People both in Pakistan and Hindustan have read many stories connected with Emperor Akbar, after whose name 'the Great' used to be added as a suffix. So also for his brilliant Prime Minister who was known by the name of Beerbal. He was endowed with so many extra-ordinary gifts of Wit and Humour that he became one of the 'Nav Ratans' (nine gems) of Akbar's Court.

Emperor Akbar used to have a large shamiana (tent) erected in his very extensive and beautiful garden, whereat he had once upon a time invited people of status and standing, along with several learned scholars, poets, historians and philosophers, of fame, like Beerbal, Toadarmal, Abul Fazl, Poet Gung, (pronounced as in the word 'hung'), Khan Khana, Taansen, Raja Maansing etc.

Separate sitting arrangements used to be made for ladies of high rank. In between them all a spacious stage was erected for the contestants.

At one of such gatherings Pandit Jaganaath raised the first question—Viz. Which is the biggest Mine in the world?

A Prince stood up and answered, "Goavalkanda." One said, "Vyee," while others suggested various different names; but none appeared to be correct.

Suddenly someone from the extreme back row shouted, "Acquaintance is the biggest Mine."

People started craning their necks to see who said it, when they sighted a young boy with his head clean-shaven.

Beerbal who was present in the assembly, asked the young lad, "Do you know what is the biggest secret in this perishable (faani) world?" Promptly came the reply, "Dharma (Religion)."

Next Kavi Gung asked, "Which is the sweetest thing in the world?" Said the lad, "Want (Need) is the sweetest."

Khawaja Jang questioned, "What is more speedy than the Wind?" The reply came, "Mum." (pronounced as in 'fun'), meaning "Mind."

Next poet Faizee enquired, "What is invaluable in a kingdom?"

Said the boy, "Raajneetee (Politics)", and added, "But why ask such simple and easy questions?"

In fact he thought poorly of the Pandits (learned luminaries), poets and philosophers for asking him such trifling questions.

Therefore, once more Pandit Jaganaath asked, "Who is the real Witness?" "Mun", came the reply, meaning thereby "Conscience".

Not to be outdone, Beerbal once more asked, "For how long is the existence of this world?" Without hesitation the boy replied, "Up to Death."

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The Emperor, greatly impressed, enquired, "What is the connection of this world with Death?"

"My Master, said the boy, "so long as life exists, everything is there, but after death there is nothing." In support, he quoted the proverb, "Aap moov-e-pitchoo doob gai dunia" — "Aap doob-e-to jag doobaa", meaning thereby, "If you get drowned, the world itself gets drowned."

Akbar in great astorishment looked at Beerbal and said, "This young boy is a genius."

Thereupon Poet Gung once more asked, "How can you tell a fool?" With smile the young genius replied, "From the way one talks."

Finally, Mian Taansen enquired, "What is the difference between 'Raag' and 'Faag' (Singing and Screeching)?" Quoth the the genius, "As much as is the difference between Naag (Snake) and Kaag (Crow)."

In great delight the Emperor embraced the boy and headed him a purse full of gold coins, saying, "My dear lad, hereafter your dwelling place is in my Palace, since I have not found one like you in my whole kingdom."





Nusserwanji Sorabji Gazdar

With the death of Mr. Gazdar, the grand old man of the Parsi business community, that tribe of stalwarts practically terminates.

Perhaps not much earlier than a year ago he was attending social functions and meetings when I had the pleasure of inquiring about his health. By constitution he was robust though somewhat worn out by time, which leaves none without its stamp on them. His cheerfulness was infectious and he told me that he was going ahead towards completion of his century.

Business was in his blood. After leaving school he joined father in his business. There he worked for Toyo Menkwa Kaisha and Mitsui Bushen Kaisha on commission basis and as agent. Later he became an agent for Bombay Dyeing Mills Ltd., where his son Jamshed is now a Senior Executive and a Director and who also runs a travel agency called AIR Freight, which is situated in the same building.

Born 6-5-1871

Died 29-3-1968



In 1909 Mr. Nusserwanji started his own firm of Messrs. Nusserwanji S. Gazdar & Co. and continued the business of his father Sorabji with Messrs. Tata Sons Ltd. in their textile and hydroelectric divisions.

He was a widely travelled man, who travelled both for business and for sight seeing. His wife Bai Goolbai, the daughter of the well-known Kothari family of Karachi accompanied him on his global travels. He made about a dozen trips to Europe, America, China, Japan, etc. Bai Goolbai died in 1940. Mr. Nusserwanji holds a record of travelling 16,000 miles in 13 days in a Zepellin.

He was a mature businessman and earned much and had a very cultured outlook on life and its purpose. He therefore gave liberally in constructive charities and helped the deserving needy persons of all communities. He donated a ward to Masina hospital and built a block in Dadar Parsi Colony to house persons of smaller means. The block was the first of its kind in the colony built on the recommendation



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to him of Mr. Munchirji Joshi, the founder of the colony. He has also donated to Parsi Punchayet a pavilion on Dungerwadi for use of mobeds.

He was a Rotarian and a Freemason of a high order.

In the last issue of **Parsiana** (March 1968) we had given a short sketch of his brother late Mr. Pheroze S. Gazdar and by this month the senior brother passes off. May his soul rest in peace.

People of Gandevi held a public meeting to record his meritorious services to their people and their trusts. His son Jamshed inherits his father's spirit of service and continues his good work in all places and positions and was specially mentioned at Gandevi public meeting, with cordial and grateful feelings.

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**Sardar Tehmurasp Kavasji Modi of
Surat**

Death of Sardar Tehmurasp Modi of Surat removes from the life of the city a noble person of bright career and fearless integrity. He was in every respect a worthy son of the soil. Surat owes him much. He promoted its welfare and dignity and he struggled and fought for healthy tone in the management of a large number of institutions with which he was connected, and which he served to the last breath.

In 1922 he became Sardar of the First Order of Gujarat and hereditarily held the position of DAVAR. He held a very high status in the Parsi Community not only of Surat but all over and for years was the sole arbiter of all issues facing the community especially in Surat. He loved Surat and the people loved and respected him deservedly. For years almost all Parsi religious and social institutions of Surat were run by him in efficient and disinterested manner particularly the Shehnshahi Atashbehrum and the Atash Aderan of Goti. Parsis of Godavra area owe much to him. He did his utmost for their welfare and to secure accurate information about them he had their census

Born 27-7-1887

Died 17-3-1968

and survey made, and that report was printed and circulated. It is very informative.

He was the moving spirit in the formation of Surat Parsi Panchayet to which he handed over a number of social and religious Trusts and Funds he was personally looking after.

He was a Bar-at-Law (1913) but had besides law varied other interests like education, religion, sociology, humanities and welfare of the masses. In all these activities his contribution was appreciable. He was an active Rotarian and was the Governor of the Rotary International (1945-46). He was for some time Principal of Surat Law College. Amongst his humanitarian activities he took great interest in the care and comforts of the lepers and was Trustee of the Leper Asylum until his last illness.

In 1913 he attended in London a levee of King George V in the Buckingham Palace. In 1935 he got Silver Jubilee Medal and in 1937 he got Coronation Medal. During the last war Surat National War Front was directed by him. He was a member of the Bombay Legislative

Council in its bilingual periods from 1921-24 and 1930-37. He was an active worker on a number of Boards, like Local Board, 84-Taluka Board (as President), Provincial Rural Development and Surat District Development Boards. He was a Director in a number of concerns. Surat Co-operative Bank, Surat Peoples Co-operative Bank, Surat safe Deposit Co., Ltd., Gujarat Parsi Mutual Insurance Society — Gujarat Safe Deposit Co., Ltd., etc.

Surat has lost a lofty soul. May his soul rest in peace.

Few years ago during his life time he passed on his dignified hereditary Daver status to his son Kavas — now Daver Kavas Tehmurasp Modi, who takes keen interest in most of the activities dear to his father's heart. His other son Dr. Darius Daver Ph. D. is a Pharmacologist of high calibre and is in charge of the British Drug House of which he is the Managing Director.



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Framroz Cawasji Bulsara

Seth Framroze was a very useful and altruistic citizen of Nagpur for nearly sixty years. He started his career in 1906 as an apprentice in Engineering department of the Express Mill of the House of Tatas. He devoted himself heart and soul to his work and rose up in life by perseverance coupled with calibre.

His superior intelligence was acknowledged by Sir Manockji Dadabhoy — the prominent industrialist of Nagpur, at whose request his services were lent by Tatas to organise, expedite and complete the Electrification of Nagpur city. He remained as its Chief Engineer for nine years till 1922 by which time he put the scheme through to completion.

Electrification of Nagpur was a feather in his cap and Sir Manockji Dadabhoy secured his intelligence, integrity and efficiency for the next important assignment in charge of the erection work remodelling and renovation of Model Mills. He completed the task and put the mill in working in record time. He served Model Mill for 45 years including last many years as its General Manager and retired in 1967 with laurels to his credit.

Simultaneously he was Consultant Engineer to Ginning and Pressing Factories and Coal Fields of Sir Manockji Dadabhoy.

Born 1891

Died 10-2-1968

★★

Later he introduced and organised the change over from direct to alternating current system in Nagpur power supply.

He was Honorary Consulting Engineer to Nagpur Municipality Water-Works.

He helped the student world by establishing the Institute of Engineers, of which he became the first Chairman. In 1938 Local Government appointed him Chairman of its Engineering Board, which position he held uninterruptedly for 20 years.

He was the first member of the Nagpur Parsi Anjuman Managing Committee to which he devoted his valuable time and energy in the betterment of the community and in unravelling its several complicated issues successfully.

It is the men of character and integrity like him who have built up industries of India and put them on firm footing. In the midst of fog cast by mushroom millionnaires of to-day with their tactics of grow-rich-quick the country seems to have forgotten the debt it owes to its men of calibre and character, who with patient plodding planned and executed industry after industry for its own good and the good of the country.

Your well-earned rest is due. Garodman Behesht to your good soul.

He leaves behind him his widow Sherbanoo and two sons with their families to whom we extend our sympathies.

A TRIUMPHANT TRIO

The Three Manthras of the Highest Spiritual Significance.

by

Behram Perozeshah Bharoocha.

As a matter of fact, those well-acquainted with the divine and spiritual significance of the three Manthras (incantations) Ahunavairya, Ashem and Yenghe Hatam need not read the whole canonical Avasta and Pahalvi Literature of the Zoroastrian Religion. The aforesaid three Manthras referred to are the 19th, 20th and 21st. Has (Sections) of the book of Yasna. They are the three original Manthras uttered by God before the creation of the Heavens, the water, the earth, the Bull, the trees, the Fire, the holy man, the Daevas (who are perverted in soul) the mankind. Holy Ahura Mazda taught this Trilogy to Holy Zarathushtra. The said three Manthras which are the mightiest weapons against Demonism, were co-eval with the Holy Ahura Mazda and the seven Ameshaspentas. They had emanated from the Immortal Divine. These three fundamental holy incantations were taught also to the Holy Fravashis who were with Ahura Mazda and who too, were co-eval with Ahura Mazda in the boundless time. A Trilogy represents the three phases of a common subject or three distinctly separate subjects. Our outlook on this trilogy depends on how we connect them into one or how we look at them as three injunctions of active commands or of inhibitory orders.

How many questions and answers are contained in the aforesaid three Has?

In the Ha 19th of the book of Yasna 58 sentences are contained by way of Catechism. In the 20th Ha 10 sentences are contained by way of Catechism and in the 21st Ha, 8 sentences are contained by way of Catechism.

The 19th Ha AHUNAVAIRYA inculcates that, this Holy Manthra was first taught to the Fravashi of the Holy Zarathushtra. And the recitation of the said Ahunavairya by the Holy Zarathushtra, permeated through the entire Universe.

The 20th Ha ASHEM VOHU inculcates resignation to the will of God; and that the Lord Temporal has to act in accordance with the Divine volition of Ahura Mazda who is the Lord Spiritual. It further inculcates that he who affords protection to the righteous and the poor, recognises the sovereignty of God in both the worlds. Ashem i. e. Truthfulness of tongue and righteousness of body and mind leading to the path of purity and ideal rectitude are indispensable for every human being. The incantation of Ashem Vohu was recited by Ahura Mazda for the welfare of the holy men of the earth, so that by virtue of purity they can see God

and be ultimately merged in Him, because God is the most exalted form of purity or the moral order divine.

The Ha 21st of the Manthra of Yenghe Hatam teaches praise of Ahura Mazda and all the pure and good human beings of the earth. "Gayatri" of the Hindoos, and Ahunavairyā of the Zoroastrians are potent and beneficial mantras. All the Vedas and the scriptures of the Hindoos are prepared from the Mantra of 'Gayatri' containing 24 words. Similarly all the canonical scriptures contained in the 21 books of the Zoroastrians were composed from the Manthra of Ahunavairyā containing 21 words. In fact, and according to the Zoroastrian theology, the Thermo-Electro-Magnetic Vibratory forces emanating perpetually from the aforesaid three Manthras are responsible for the creation, the existence and dissolution of the corporeal worlds. Besides these in Avasta, there are thousands of pithy expressions and sentences of majesty, glory and lustre divine with wonderful potency in them. As for instances (1) Ahunem-vairiam tanum paiti" is the incantation of Ahunaviryā which if recited frequently, and forcefully protects the human body (from the onslaughts of the demons) (2) "Ahuno vairyo vacharm verethrazan-stemo" means the utterance of Ahunavairyā is most effective (in smiting the demons and the druj). Let it be known that besides the above three Manthras there are in Avasta many passages pregnant with Divine radiance and lustre of different kinds.

Those who will continually recite the aforesaid three prayers only and nothing else but accompanied with meritorious deeds in everyday life, will be entitled to admission in the "Garonman" i. e. Heaven after death and will also make Heaven on Earth for themselves and all men of goodwill. Amen



like a true Zoroastrian, that you are.

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KAILOHRASP

The Fourth King of Kaiyanian Dynasty

His father Aurvoshah was the brother of King Kaikaoos and his mother Tannas was the granddaughter of Kaikobad. In Persian language Lohrasp means one possessing the characteristics of four elements water, fire, wind and dust. Lohrasp was not the direct descendant of king Kaikhushru, whose son was Fariborz. Claims of Fariborz were set aside and king Kaikhushru declared Lohrasp as his successor, because he thought that Fariborz was not competent to run the kingdom. There was a lot of unpleasantness amongst the nobles for this step of the king but he succeeded in bringing all of them round to his point of view. The king called an assembly and explained his reasons to the satisfaction of Zal, the principal opponent.

During his reign he sent an army westward towards Iraq and Assyria under Reham, the son of Gudarz. He conquered all land upto Syria and by pursuation succeeded in capturing Damascus. He carried his invasion right into Palestine and caused havoc and damage there. Lohrasp put all the conquered areas under Governorship of Rehman. Nobles of the court and sons of Lohrasp resented this.

Lohrasp had four sons. Ardeshir and Shidasp were by his first wife who came from the family of Kaikaoos and Gustasp and Zarir from his second wife. Of all of them Gustasp was the smartest and boldest but he did not belong to the Royalty

and had no hopes of coming to the throne. Besides that he was not a favourite of Lohrasp. One morning he left Iran without informing anybody. Lohrasp sent his brother Zarir to bring him back. He consented to return on the distinct understanding that he should succeed Lohrasp and that during lifetime of king Lohrasp his position in the Court shall not be any inferior to that of all other members of the family. Zarir intervened and brought about compromise on Gustad's terms. But the natural love and affection of Lohrasp were for other sons of his. When Gustasp noticed this he again left Iran. Again Zarir was deputed to bring him back but he could not be traced. Gustasp tried for service as clerk with the king of Rome or even as a syce there but there being no vacancy he could not get any job. At last he got a job with a blacksmith where his blow broke the anvil and he was sacked. A farmer who was a descendant of Faridoon's family took Gustasp as his companion. Both informed each other of their family traditions and lived together in deep friendship for some years.

Kitabun the daughter of the king of Rome was to be married to an eligible youngman. It is said that Kitabun had dreamt of Gustasp and was seeking him in the party thrown by her father for the girl to select her husband. On two days she did not find him because he did not attend the party being not a Roman. She

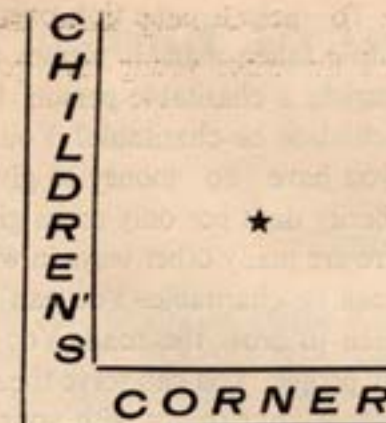
now announced that youths of Royal blood from any country could attend the function. Gustasp and the farmer went to the scene of merriment. Every guest was stopped at the gate by the Dasis of Kitabun who had a good look at him and let pass. When she saw Gustasp she identified him as the man of her dream. She stepped down and welcomed Gustasp with a boquet. Gustasp was in tatters and the king got wild on his daughter for selecting a pauper, whom he did not approve of as a son-in-law. The king of Rome did not believe Gustasp's story of his descent. He gave consent for marriage but no dowry and asked his daughter to go and live a pauper whom she had selected. She was driven out as an out-caste.

The king of Rome had two more daughters to be married. This time he did not leave the choice to his daughters but stipulated that any young man who would fight and destroy a wild boar who was causing havoc in the town would win his daughter. Likewise he announced that a young man would destroy another wild blood-sucker beast, an octopus, would marry his second daughter.

Mabrin and Ashrun the eligible aspirants tried to face the dangers but for the help that Gustasp rendered to them at great risk to his life they could never have

succeeded. In fact Gustasp killed the two beasts and the other young men got the credit and a wife each. Mabrin and Ashrun were very grateful to Gustasp and the three couples lived in complete harmony with mutual affection. When the king of Rome came to know the real facts he received Gustasp as a worthy son-in-law and appointed him Commander of the Roman Army. His status was restored. With Gustasp as a leader of his army he challenged Lohrasp and demanded half his kingdom or fight. Lohrasp sent Zarir as his commander and also as his envoy. When the two brothers met face to face peace instead of fight prevailed. Gustasp revived his old terms for compromise. Lohrasp acknowledge Gustasp as his successor to the throne.

Some historians have portrayed Lohrasp as a cruel man who had many of his enemies and some of his relatives killed on suspicion. This caused great displeasure amongst the noblemen of his Court who did not help him when Arjasp, a grandson of Afrasiab attacked Iran and captured and killed Lohrasp. Another version is that Lohrasp went into seclusion for prayers leaving throne to Gustasp.



Dear Children,

To-day I shall tell you something about the very important and very powerful prayer "Yatha Ahu Vairyo"

"Ashem-Vohu", as you now know was a word of warning, a code of manner or behaviour. A key to happiness.

"Yatha Ahu Vairyo" a powerful weapon in your hand to use and when you like in life to preserve and protect you against any wicked thoughts words or deeds round about you, for Divine help, Protection, and Guidance.

This small prayer contains 21 words.
(1) Its first part says

"Lord Dadar Ahura Mazda is all-powerful. Prophet Zarathushtra is endowed with the Divine Knowledge."

You can conceive the power of God by looking at the sea, land, sun, moon, stars, sky, trees, animals, human beings and the entire creation round about you. The words of the prayer Yatha Ahu Vairyo draw His attention to your appeal. Oh Dadar Ahura Mazda! please pour your power within me at the time of this prayer to protect and help me.

YATHA AHU VAIRYO

Zarathushtra had received that power from Lord Ahura.

Will Dadar Ahura Mazda help you? Will Zarathushtra send down his succour? Will your appeal guard, guide or save you in a particular fix? Of course the Heavenly Succour will rush to you no sooner the words are uttered by you. Well then why do people complain that nothing happens however hard they pray. But before we receive answer to our prayers have we any right to demand divine help? Have we acted in a manner to please Ahura-Mazda? Have you been pleasing your prophet by thoughts words or deeds? Ask yourself these questions and find out the answer. Lord Ahura Mazda will endow His Divinity unto the man who is kind, unto the man who is right, unto the man who has innocent heart. Are you such person?

Deserve and desire is the heavenly order. Lord Ahura Mazda, Zarathushtra and all the Heavenly angels are around you, if you deserve good of them.

(2) The second part of the prayer states that Behman Ameshaspand bestows gifts on all good people. Who is Behman

Amshaspand? He is next to Ahura Mazda. He acts as a Heavenly Prime Minister. He is the presiding angel over Human beings, animals, birds and insects. He pours his blessings on people who have kind and noble hearts.

Then Behman Amshashpand rewards you, helps you, and frees you from any entangling situation by giving you a good mind. A good child receives stars, prizes, certificates, medals etc. on this earth for his goodness. Don't you think that a good child will also be rewarded in Heaven? Who will reward him? Nothing goes unrecorded in the Heavenly register. Behman Amshashpand would be there to receive you and if your earthly record be clean, he will present you with a Divine gift of Heaven after death.

In times of danger or difficulty recite the prayer loudly or meditate "Yatha Ahu Vairyo" and if you have faith in your prayer help from Heaven will be all yours. (3) The last part of the prayer teaches you to be charitable. Perhaps the ideal of Yatha Ahu Vairyo had gone deep into the heads and hearts of our forefathers, and therefore they freely gave away what they had for charitable purpose. It is with pardonable pride people say; "Parsee thy name is Charity." What is the motive of

Charity? To help a lame dog over the stile-to help a fallen man. It pleases God the most to see a charitable person. How can little children be charitable? You can well say you have no money to give to others. Charity does not only mean giving alms. There are many other ways in which a person can be charitable. You can help a blind man to cross the road. You can help lonely people. You can serve the sick. You can share your things with your less fortunate friends. Charity is the way to please others and Ahura Mazda thereby.

અમર ભુમીદે હો ઝીંદગીમે - રહે જાય તેરા નામ
રાહ રહ્યા એક જય - કરે જીતીકા કામ.

To sum up :—

- (1) Pray to Dadar Ahura Mazda to pour his strength and Divinity unto you.
- (2) Pray to Zarathushtra to protect and stand by you.
- (3) After finishing life in good way a reward awaits all on return journey. Behman Amshashpand would surely bestow a rightful reward on all good people so be good and stay good.
- (4) Charity of thoughts, words and deeds please Dadar Ahura Mazda.



Second Prayer in the Kusti Triad Ahura-Mazda Khodai

by

Mrs. Gool K. Savaksha

The Second Prayer in the Kusti Triad is the "AHURA-MAZDA KHODAI". First the priest puts the Sudra on the child with the words of the AHUNA VAIRYA (YETHA AHU VAIRIYO).

He then stands up and the child stands up too. The priest stands behind the child and puts on the Kusti, the child holding on to his hands.

(The way it is put on is explained in Zoroastrian Credo, Kusti of the Sarosh Baj. Here we will try to explain the prayer itself as simply as possible).

AHURYA-MAZDA; KHODAI

Dear God, Lord of my spirit and body, be with me and within me.

AHERAMAN AVADESHAN DOOR
AVIDAS TAR JUD SHEKESTEH
BAAD

Keep all bad ideas away from my mind. Let me keep in my mind only good thoughts.

AHERAMAN DEVAN DUROOJAN
JADOOAN KEEKAN KERAFAAN
SASTERAN GOONEHGARAN ASH-
MOGAN DOOSHMENA FREEAN

Free me from sicknesses and bad people (persons who give bad ideas and teach bad ways).

JUD SHAKESTEH BAAD

Free me from these men and help me to keep away from them.

DOOSHPADSHAN AVADASHAN
BAAD. DOOSHENO SETO BAAD,
DOOSHMENA AVA DESHAN BAAD

Free us from bad rulers, teachers and advisers. Save us from these bad men as they bring evil to mankind.

AHURE — MAZDAI KHODAI

Dear God, Lord of my spirit and body, keep within me and with me

AZHEMA GUNA—PATET PASHEY
MANOOM

Forgive me my sins and rehabilitate me (Punish me in order to cure me).

AZ HERVASTIN DUSHMETE DUSH-
UKHTE DUZVERESTE
(Kusti is hit out 3 times).

I will keep all bad thoughts, words and deeds away from me.

MEMPEGATE MANID IYOM
GOFT, IYOM KURD, IYOM JUST,
IYOM BOOM BOOD ASTED AZAN-
GOONA:

If I have bad thoughts which I should not have; say bad words which I should not say and do bad deeds which I should not do, please help me not to have such thoughts, help me to keep my temper and not say unkind words, or do hasty or angry deeds.

MANESHNI GAVASHNI KUNESH-
NI

With my mind on good thoughts, good words and good deeds (Kusti is made in

three circles, first with the right hand, then with the left and then with both hands).

TANI REVANI, GETIEE MINO ANI

Help me to keep only goodness of HUMETE, goodness of HUKHETE and goodness of HUVERESHTE round me which I will now wind round me.

OKHEY AVAKSH PESHEMAN PESAY GAVASNI

This will keep me morally and physically pure. If however I have thought, said and done deeds which are bad, unknowingly — please forgive me (I know I must be punished in order to be cured for what wrong I have done deliberately).

KHUSHNOTHRE AHU-RAY MAZ-DAO

Dear God — Blessed by Thy Name
TEROI DEETAY ANGREYMAEN-NOOSH

Help me to keep evil — doubt from me

HAYTHYA VARESHTAM HYAT-VASNA FRESHOTEMEN

I now girdle round me the girdle of my faith and I promise to do my best.

STAQMI ASHEM

For this our best religion which teaches only love and truth which is ASHEM VOHU (Righteousness).

Two YETHA AHU VAIRYIOS (AHUNA VAIRYIA) and then one ASHEM VOHU.

The Kusti is encircled round the body of child twice from front to back and back again and the Kusti is knotted twice,

each time on the word SYOTHENENAM of the two YETHA AHU VAIRYIOS, once with the right hand and then with the left hand (a reef knot).

The Kusti should be wound round the first time on the words:

HAITHIA VARASHTANAM HYAT VASNA FARSHOTEMAN

Desire of the doers of good deeds is superior to all other desires.



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When Haoma is offended, he benumbs the hands and feet, confuses the minds, removes the sense of vision, breaks the skulls and crushes the spirit of the offenders and the unrighteous wicked. To those impious women that partake of the consecrated bread (Darun), whilst in a defiled condition, he brings barrenness. He deprives his offenders with a lack of virtuous children, and there shall be no priests, warriors or husbandmen born in their homes. He hurled down the arrogant Keresani (Alexander, Sikander) off his throne.

Pahlavi texts reveal that Haoma was to be appeased with animal sacrifices, and that the consecrated jaw-bone, tongue and the left-eye of the immolated animal was to be set apart for him, as ordained by Ahura-Mazda. This statement is in accordance with the information of the great Greek historian Herodotus about

the sacrifices offered by ancient Persians. Far call indeed from the sublime message of the Gathas of Holy Zarathushtra. These passages give us the conclusive proof of the wide chasm existing between the ethical teachings of the Gathas, and the Loving, Moral, Monotheistic Ahura-Mazda whom we cannot help adoring therein, from some wanton god of the Later Avesta, who lives on gruesome blood sacrifices. The Religion of the Gathas is as distinct from the Ritual-laden Later Avesta, as Heaven is from Hell. In the Gathas, Zarathushtra is as innocent as Ahura-Mazda of the iniquity of animal sacrifices in which the Later Avesta abounds. **Zarathushtra exhorts that it is the admonition of Ahura-Mazda that the only animal to be sacrificed on the Ethical Altar, is the beast within ourselves., and this sacrifice alone shall lead us to Haurvatat, Perfection, Ameretat, Immortality!**



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