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

Sarosh Yasht is one of our daily prayers and it is but meet
that we know the essence of it. Dasturji Dabu's essay on it in his
series of Rahe-Mazdayasni is my choice for the purpose. The reader
will find it proper. It is informative and comprehensive and my
translation of it is free and unfettered with omissions for compressing
the matter and additions (from Dasturji Kangaji's) to make Hadokht
simpler to understand.

The study of Granth Saheb of the Sikhs is the story of the
growth of a religion. Like everything live religion must also be a
living, growing entity subject to such additions and omissions which
the time warrants, provided the changes are accommodations and not
subversions, for it is specifically stated in Hadokht Yasht that usage
and customs also make a part of the faith. I have recently received
a letter from Mr. Noshir P. N. Mehta (Managing Trustee of P. N.
Mehta Trusts), inquiring about the epithet of Spitam applied to our
Prophet Zoroaster with some suggestions as to the probable extension
of its meaning by assigning to it some refreshingly new though basic-
ally identical significance. The problem posed has aroused my interest
in Semantics of the word (if any) and we shall take it up in the next
issue to study the possibilities of giving it new shades of meaning,
which is the normal trend in the growth of any language. In this
instalment of his essay Ervad Sam Antia has taken real pains to learn
and recast the biological aspects of evolution in terms of Gahambars.
It is a healthy leap from the routine and the monotony that go with
so many of our essays and speeches.

In the article on Zoroastrian views on death we come across
a Pehlavi word "ogemaidecha". It is a treatise on death, its inevitabi-
lity and its eschatology (theological doctrine of last things like death,
inter-life, judgment etc). It would be of interest to note that this is
an old abstruse treatise with several parts of it not satisfactorily

translated or interpreted. Dasturji Saheb Kaikhushru Minocher Jamasp-Asana, who recently went to Germany on research scholarship took up this treatise as his subject for Ph.D. thesis and has successfully deciphered many intriguing words and paragraphs and recast this treatise in light of the up-to-date advances in Avasta, Pahlavi and Pazand languages, which all occur in it in parts. This treatise had been previously translated by Dr. Geldner and Dasturji's research work pointed out and recast it wherever changes were called for. Originally a Pehlavi text it was translated in Pazand, retaining Pehlavi in parts together with 29 Avastan quotations therein. The above Pehlavi word means "We come" and occurs as what Gayomard said when he willingly accepted death "aogemaideka, usmahika, visamadaeka" "we come, we rejoice and we submit". Dastur Rastamji Edulji Dastoor Peshotan Sanjana in his learned book The Parsi Book of Books — The Zend-Avesta has written the most enlightening essay, namely, Zoroastrian Eschatology, and occurs as Chapter V in that book.



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RAHE-MAZDYASNI SAROSH YASHT HADOKHT

by

DASTURJI KHURSHID DABU

Yazats, Fareshtas, Devtas and their kind are the assistants of the Almighty in the management of his incalculably vast creation. Yajashne pointedly draws attention to 33 (Thriyescha — Thrisascha) and the Hindu Scriptures state their number as 330,000,000 (Thirtythree crores). However when we scrutinize the Khshnoom of Siroja we find that each Yazad is in reality the leader of a vast army carrying out organisation tasks. Thus with Adar are associated all kinds of fires — with Avan are associated a vast number of controlling chiefs of innumerable groups of water, with Testar Tir are leaders of all other stars. Fravardin is credited with 𐬨𐬀𐬎𐬌𐬌𐬀𐬎𐬌𐬀 incalculable number of collaborators. Besides these some assistant Yazads are specifically mentioned with their names such as Vaiti-Vayu and looking at it this way according to Visparad our Yazadi army is very vast. It must be so. If Ram Yazad were the only chief for Rameshni (pure pleasures) how can he reach everywhere all at once?

Srosh Yazad looks after man's soul and its welfare night and day in this world and also in the other world after death. It is obvious he could not be doing it all alone.

Srosh Yazat ranks highest in the Gathas as it was he who Sang Gathas before Zarathushtra and gave him inspiration. For this reason two Yashts (Yoshogan) are composed in his honour. What is known as Srosh Yasht Vadi which is specifically meant to be prayed at night from sunset to midnight (during Aivikshthrum Gah) has 13 Karda (Kareta) is taken from Yezashne. It can, however, be prayed any time also.

Srosh Yasht Hadokht is short and has only five Karda (Kareta) of which two (namely 7th and 13th Karda of Vadi) are included in the five. Dr. Geldner is of opinion that the long Yasht is derived from Badhan Nusk. Hadokht Yasht is however taken from Nusk of its own name, namely, Hadokht Nusk which is serially 20th Nusk out of 21. It has several other pargarads (parts) extant, but are not included in this Yasht. The word Hadokht is "𐬠𐬀𐬎𐬌𐬌𐬀" (Hadh-ookht) having magical mantras. Each of the five Kareta sings the praises of Srosh Yazat.

Before we take up each Kareta separately let us understand Srosh in a general way. The original meaning of the word Srosh is 𐬰𐬀𐬎𐬌𐬌𐬀 INTUITION. It is the duty of everyone who can hear his

voice to surrender himself to the message he gives. If the message is to be effective it is necessary that there shall be no evasion. In that sense another meaning of Srosh is complete willing obedience to the order or the hint received from him. Although not an Amesaspand Sarosh has the right to take his place in their council and represents that part of the interest of humanity by which he is the accredited teacher in the religious training દબેના-દીસી of mankind. In that sense he is the mediator between the Prophet and the people and shows the way of the Prophet to his followers.

All religious ceremonies of the first three days after death (including Gehsarna) are done in the name of Srosh as he is the સાલારે દામાને અહુરમઝદ "Salare damane Ahunamazd" commander of all creations of Ahurmazd. His etheric body (Keharp) is penetrated from all sides by mantras hence his body is saturated with mantras and is described as Tanu-mathra (body containing mathras). He can therefore assume any form and descend on the earth amongst man, contact the Farohars of Prophets and spread the word of the Prophet amongst man. There is an identical idea of Gabriel in the Jewish scriptures and a similar idea of a mediator between Christ and his followers.

Now let us examine each Kareta (Karda) one by one:

Kareta I. Prayer as Benefit.

In this Karda emphasis is laid primarily on prayer as the best thing for the "Gaithabiyo" (people of the Gaitha or Geti, this world). All worship should be

with willing submission so that it instils humility, which is necessary to make a person a perfect servant to the Almighty and removes from his mind all ideas of demanding anything as claim or even favour. It is this kind of humility which ennoble a humble person and enables him to resist all kinds of evils coming from any Durvand (person believing in evil or acting against the good ways of God) male or female. How does prayer act as protection? It overspreads and covers up the enemy's eyes (ashi) and his ears (Keran) and occludes his mental faculties (Ushi) and acts as fetterlocks to his hands (gav), feet (dvarethra) and his mouth (jafar). But prayer should be sincere (adhvim) and without ill-will (atbesham).

It is necessary to note that the word **ashim**, which goes with Sroash is here not in the sense of ashoi (purity). In "Sroash-em ashim hurodhem verethrajanem, fradat gaithem" etc. the word is used in connection with "Ashiye Ashisvangh" as benedictory, spreading the gift of blessings. Wherever Sroash can reach, benedictions and blessings will come alongside as co-operative activity of the two Yazats.

What is here implied in general about the power of prayers is subsequently stated explicitly to refer to the prayer of Ahunawar (Yatha Ahu vairyo). It is the prayer of the highest value. The world came into existence in three stages following the utterance of its three parts. It is the Logos, the Word, the mystical word. In the word Ahu there is half "m", which when joined up equals OM or Aum of the Hindus. We accept the dictum — "Ahunem vairim tanum paiti" (Ahunuvar pro-



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fects the body) as axiomatic. It was the weapon Zarathushtra had obtained from Spena-Mino and with which he used to defeat Ahriman (Ghena-Mino). 200 Ahunavars are enjoined to be prayed in 19th Pargarad (Chapter) of Vandidad and in the end of the Nirangdin Ceremony wherein Vandidad is included as part thereof the officiating Mobed throws several **Sangreja** (stones) around in the several pitchers containing water. The legend behind this ritual is imitation of what Zarathushtra Saheb did when he resisted Ahriman and put him to flight by consistently reciting Ahunavar Kalam and pelting the Ahriman away by throwing stones in all directions. It is the practice amongst Mohamedans going for Haj to throw a number of pellets at night in some forlorn forsaken spots to scare away evil.

Ahunavar is the embodiment of the Will (Ahu) and the Wisdom (Ratu) as the ruler absolute and the teacher profound that Ahura Mazda is. With him Will and Wisdom are on equal footing. Likewise the power of Ratu વૈયમ - Prophet is paramount because of his Ashoi (Ashat hacha), his righteousness. In a sense Ahu, the Lord and Ratu, the Leader are alike and present the two aspects of Ahura-mazda.

Zoroastrianism has two essentials — "Daen Mazdayasnish" and "Datem Zarathushtri" — The fervour of the Mazdayasni Faith and the inexorable "Law Zarathushtri". Daen Mazdayasni is universally inherent in all good things and in all righteous, prudent and thoughtful considerations. Datem — the law inexorable is the vi-daivo-data, the law against devas,

shortly termed Vandidad. Gayetri of the Hindus and Ahunavar of Zoroastrians are accepted as Almighty's own pronouncements, which to be effective prayers must be recited with candour and there should be no overt or covert evil in heart or mind of the persons uttering these powerful prayers. Those Parsi faddists who are hankering after the unusual and the miraculous outside their own Faith will do better by reliance with implicit faith on what they actually have rather than run after some fancied Will-O'-the-wisp. Ahunavar does protect the believer against all calamities by increasing his power to resist all evil and parry the devastating blows of misfortunes. Suffering is in God's plan and will come and go. In the meanwhile man shall not collapse into dejection nor lapse into the illusory and the unreal. To him who utters "Yatha tari madad" Sroash Yazat does bring aid to tide him over his trouble, whatever it be. But unbelievers are faddists, men with convictions without the knowledge.

Kareta II. Sroash — The Eternal Vigilance

Sarosh is "Ashaeh Ratum" — leader or Commander of Ashoi. Ever since the two Menos — Spena meno and Ghena meno have come into existence Sroash Yazat has never had a fully relaxing sleep. He is ever alert, night and day keeping incessant watch over evil and protecting "Fravoish Gaethabio" all around him inhabitants of the Gaetha (the world). He is always well armed with his hand held high ready to smite and crack the head of any devil. That way he is particularly vigilant during night time. Thus by lessening evil he (indirectly) increases good.

In this paragraph there is reference to Majhanian daeva. "Yuidhyeiti majhanian-bio hadh daevaiyibio" યુદ્ધ ક્ષેત્રે મજાન-દેવતાની દેવ દેવતા સાથે. Scholars have translated this sentence as Srosh waging war against the devilish people of Mazandaran. Historical evidence does not support such disparagement of the province. No state or province could be inhabiting all bad or all good people. The land of Mazandaran was fertile and the people of the province were quiet and peaceful.

We must look for explanation elsewhere. Para 2 of Hoshbaam lists a number of good human traits to increase (Fradathai) for man's good and happiness and also lists a number of evil traits which needs be (Snaithi) destroyed. Amongst the latter are the following four:

- (1) **Angre-mino** i.e. destructive mental traits.
- (2) **Aeshem dev** i.e. devil of violent anger.
- (3) **Majhanian dev** i.e. devil of blind fanaticism.
- (4) **Vareniya dev** i.e. devil with traits of વરૂં wolf.

One does not need to look for them outside. They are all within us. We make our own heaven or hell out of them. The descriptive adjective applied to heaven — behesht (the best place) — is "raochanghem" i.e. illuminated and the adjective applied to hell is "taarik" i.e. dark. Here it further adds that in the end Majhanian runs away into darkness as it is put to flight. This way Sarosh Yazat helps man to fight his own battle against evil by

arousing his conscience and keeping it alive and mindful, day in and day out, night and day because He never drops into slumber, as his is the Tanu-Mathra, mathra-ridden etheric body that needs no sleep.

Sarosh Yazat carries on incessant fight against devils as he is not afraid of them and is not cowed down by them but on the contrary all devils fear him in spite of their pose of swaggering bravado and against their own wish, out of fear of him (Srosh), run away into darkness. In short wherever and whenever conscience is operative devil (evil) departs.

Kareta III. Sroash as Guru of our Daen.

This is a short Kardo and the main point intended to be conveyed is that a Yazad is needed and appointed by the Almighty to reach his message to the Prophets. Zarathushtra acknowledges this in the Gathas in clear terms "Sroash Yazad came to me and ordered me....."

Almighty sends to mankind each religion suited to the time and conditions prevailing. The Yazad is prepared and taught the plan of His religion as conceived by the Almighty. He is then sent to the Prophet, who, then propagates his faith. Ahuramazda tutored Sroash, who became the teacher of our Daen to Zarathushtra ("યો દશ્વેનો-દેસી દશ્વેનયાઓ") Sroash was thus the Guru of our Prophet. Mankind is incapable of directly knowing or understanding God's plan hence this arrangement which is true of all religions. In fact, the Designer of each religion is the Almighty Himself and Revelation to

the Prophets is the device for transmission. This fact we do acknowledge in Din-no-Kalmo દીન નો કલ્મો ૨૧૨૧ ૧ દશ્વેન કે યોદાઓ બર ખલક કહેવતો દેહ ધન દરત God has sent for the people of this world i.e. the truthful and proper daen, which Zarathushtra brought. The Daen of Zarathushtra is the Daen Ahuramazda gave to Zarathushtra. In this Karda Sroash is mentioned as one who is the primal listener of the Gathas (direct from the Almighty), prior to their transmission to Zarathushtra.

Kareta IV. Co-workers with Sroash

Sroash Yazad is the indirect Peacemaker in this world of strife and tension. Religion is the real promoter of peace and tranquility and every form of violence (in its name) is a false label. To have peace the first essential is to curb Aeshem dev (the devil of violent anger) that otherwise arouses Majhanian (blind fanaticism) and leads to violence and (jihad) religious wars.

In fact all strife runs the same course. Sroash Yazad is ever alert against Aeshem ready to strike.

In this most laudable task his cordial friends joined hands with him in spreading harmony. They as well as their companions too must be propitiated to win the lasting peace. The following Yazads are specifically mentioned herein as દયય the friends of Srosh Yazad. They are Rashna, Meher, Gowad, Din, As'ad, Ashiswagh and Marespand Yazads. Over and above them there is many a દયય helper who work towards this common good — They are friends of all Ameshas-

pands, friends of all good men, admirers of the good creations of Ahuramazda, friends of Mathra-Spenta who do not comply with the laws of the devas (vi-daevo-data) but who believe in Date-Zarathushtra taking lead from Chishti (wisdom), from true knowledge (religion), from old established usages and customs, which constitute a part of the body of religion, who with the aid of Saoshyants and Ashavants work their way to establishment of a durable and lasting peace.

Kareta V. Power of Yazashne over Evil (Devils)

In this Kareta Sroash Yazad is acknowledged as the protector of man, night and day, as a fighter that breaks the head of devils. His victories over devils are appreciated and praised and all his associates enumerated in the fourth Kareta are also praised. A condition is mentioned that for successful operation by Sroash the place must be pure, atmosphere must be religious, people around must be staunch in their beliefs, friendly to Sroash and where Sroash Yazad is a welcome visitor. It must be a place where an ashvan is staying. The beauty of it all is that the contact of saintly souls invites the aid of Farohars and results in their helpful activities. Our fire-temples are such houses of suitable surroundings wherein the constant hum of Humata, Hukhta and Huvreshta abides to secure the friendliness of Sroash.

As most of the associates of Sroash are Yazata they too do not possess physical bodies. However in this Kareta there are praises showered for their bodies. Those

are Keharp or etheric bodies only. Human beings have tanu or physical body as well as Keharp, i.e. etheric body, etheric double or replica snugly fitted within the physical body with all its constituents incorporated in it. Their relations are like those of a shoe and its last which just fits in. The Keharp is therefore called in Indian languages or last.

As a Keharp has no fixed shape it can take any form, as it has no physical body it needs no rest, needs no food and cannot die. It can work from within the body or can come out. This extension of the Keharp becomes the halo or aura around a pious man and spreads its Khoreh (its ennobling and enlightening influence around). Visiting Yazads thus spread their Khoreh, which only innocent souls and children are able to see and feel.

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SACRED BOOK OF THE SIKHS

by

D. B. PANJRATAN

The Granth Sahib or "The Holy Granth" is the sacred book of the Sikhs, as the Holy Bible is of the Christians, the Holy Quran of the Mohammedans and the Holy Vedas of the Hindus. The entire Sikh Community is to guide itself by the teachings as incorporated in the Holy Granth.

The literary meaning of the word Granth is "A scripture knitted together" and Sahib means "Lord". The title Granth is therefore applied to the scripture containing the sacred compositions of the Sikh Gurus together with the selected writings of the various Indian saints of the medieval ages.

A man cannot serve as a man's ideal because of his imperfections. He has to turn to some superior force, called Guru, Guide or Pir, in the interest of his moral and spiritual advancement. All the great religions of the world have emphasised the need of a Guru or a Holy man because their eyes are withdrawn from the worldly prizes and are fixed upon the eternal truth. In the Sikh philosophy, the Guru is a unique personality.

The word Sikh is drawn from the sanskrit word Shishya, which means disciple. The Sikhs are the disciples of Guru Nanak, the founder of the Sikh faith.

Sikhism is basically based on discipleship, and a Sikh is essentially a disciple who by his own free-will has learnt to subjugate his will to his Gurus.

The real Guru, according to the Sikh faith, is one who knows the Supreme Being; the Absolute, the Eternal and the Infinite. But he is not an incarnation of God. He is merely a trusted servant, a messenger of the Almighty. Guru Gobind Singh, the tenth Guru, declared in clear and strong language that "Those who regard me as a Lord shall be damned and destroyed. I am but the servant of God".

In Sikhism there have been ten Gurus; Guru Nanak, Guru Angad; Guru Amardas; Guru Ramdas; Guru Arjun; Guru Hargobind; Guru Har Rai; Guru Har Krishan; Guru Tegh Bahadur and Guru Gobind Singh. Each Guru nominated his successor.

However, when the tenth Guru, Guru Gobind Singh was about to leave for his heavenly abode, he was requested by his disciples, the Sikhs, to nominate his successor. He nominated "Granth Sahib" as his successor. Ever since then it has become an article of faith amongst all sects of Sikhs that a Sikh is one who believes in the ten Gurus and their teachings and accepts the "Holy Granth" as the 11th Guru.

It is, therefore, a perpetual Guru. It lives for ever as the 11th Living Guru manifesting itself here in our midst in the form of "Guru Granth Sahib". These sacred writings are the embodiment of the Eternal and Changeless Truth and **Guru Granth Sahib is the progressive collective personality of the Gurus.**

The second Guru, Guru Angad, compiled the biography of Guru Nanak. This was the only sacred book up to the time of the fifth Guru. The other sacred writings of the first four Gurus lay scattered. Guru Arjun, the fifth Guru, collected these writings. To this he added his own contribution. In addition he selected the spiritual writings of the celebrated Hindu and Muslim saints from different parts of India. At Ramsar, a beautiful spot near Amritsar, he began his work of composition and compilation and prepared a grand volume, the "Adi-Granth". The Granth was installed in the famous **Golden Temple of Amritsar in the year 1604.** Amritsar soon became the central place of worship.

The "Adi-Granth" is a voluminous book containing the verses and the prayers in the praise of one God, who has no equal. It is written in the **Gurmukhi script.** The main body of the book is composed in Hindi. The language is called **Old Punjabi** as it was about 500 years ago. However, the hymns are also found in Persian, Prakrit, Marathi and so on.

The God according to the Sikh faith created Nature where He has His seat diffused everywhere and in all directions. He is the Common Father of us all. But

He is never born. He has no incarnation. The only way of worshipping Him is to sing His praises and meditate on His name.

The Holy Granth was brought to its final shape by the tenth Guru, Guru Gobind Singh, who added the hymns of the Ninth Guru, Guru Tegh Bahadur in the Holy Book. The sacred compositions of Guru Gobind Singh were lost during the exodus from Anandpur during the winter of 1704. The remaining writings were put together in one volume, 26 years after his demise and named **Daswan Padshah Da Granth** — 'The Granth of the Tenth Guru'.

The Dasam Granth is a miscellaneous collection of the Guru's own writings together with the writings of the Hindi poets who were the colleagues of the Guru. The main theme is the glorification of God and the glorification of arms with the object of encouraging Sikhs to fight bravely. This sacred book serves as an excellent index to the part played by **Guru Gobind Singh in raising the Sikhs to the status of a martial race.**

Both the Dasam Granth and the Holy Granth are the sacred books of the Sikhs commanding the same respect. But the Holy Granth as it existed at the time the tenth Guru left the world is the Granth Sahib, the Everliving 11th Guru.

Guru Arjun, the fifth Guru, completely changed the nature of the Guru's office. His "Darbar" looked like a princely Court. He encouraged adventure and enterprise amongst his followers. Horse trading became one of the principal lucra-

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tive trades amongst the Sikh traders and it brought large contributions. Amritsar became a sort of Sikh capital and the Holy Granth began to serve as a code of the sacred as well as secular laws. This led to the establishment of an infant theocratic state and the Guru, as its head, assumed the position of Sachha Padshah, "The True Spiritual King".

The Sikhs are, therefore, treating their Gurus as Padshahs since long time past. The first Guru is the "First Padshah", the second Guru as the "Second Padshah" and the 11th Guru "Guru Granth Sahib" is treated with veneration as Sachha Padshah, "The True Everliving Spiritual King".

While the Holy Granth was still under preparation, a strong representation was made to Emperor Akbar that the Guru was compiling a book which was seditious in tone and was full of malicious attacks on other religions. **The Emperor paid a reverential visit to the Guru** during the year 1598 and was completely satisfied with the contents of the Adi Granth.

Emperor Akbar died in 1605 and Emperor Jehangir ascended the throne. Prince Khusro rebelled against his father and took refuge in the Punjab. The Emperor proceeded to Lahore crushing all those who had helped the rebel prince. Chandu Shah, the Diwan of Lahore, bore personal grudge against the Guru. He reported to the Emperor that the Guru had lent his moral support to the prince. Under orders from the Emperor, the Guru was subjected to the most barbarous tortures at the hands of Chandu Shah and finally his

blistered body was thrown in the river Ravi which carried it to its final resting place. **This occurred on May 30, 1606.**

Guru Arjun was the first to receive the crown of martyrdom in the Sikh history. With his practical example of suffering and sacrifice, he left a heritage of fearlessness, firmness and valour amongst his followers. The sect which hitherto was something peaceful and spiritual, now began to take the military guise.

Guru Har Gobind, the **sixth Guru**, built the **Akal Takht**, the Throne of the Almighty. He introduced a new dress befitting the status of the Guru, who was now a spiritual as well as the secular head. In the course of time, the Gurus came to adopt the various ensigns of royalty and the 11th Guru, Guru Granth Sahib came to be accepted as the Guru Everliving in "Royal Splendour".

There is the Takht, the throne where the Guru Granth Sahib is kept for reading. The crest or the semblance of the Guru hangs over it. A canopy covers it in honour of the exalted position that it occupies. Every Sikh when entering the place prostrates himself before it as he would prostrate before a living sovereign. He pays a tribute called Ardas for acceptance. The place is called Darbar, the Court. Silver rods are kept near the Throne, the Takht, as sign of authority.

The **tenth Guru**, **Guru Gobind Singh** founded the **Khalsa**, by introducing the "Baptism" of sword and adding the suffix **Singh**, (**Lion**), against the names of the Sikhs. The Guru initially baptised his five tried Sikhs with sweetened water stirred

with a dagger and called them "Punch Pyaras", "His Beloved Five". These "Punch Pyaras" then baptised the Guru in the same way. A Sikh after baptism is called **Khalsa**, which means pure.

An ordinance was issued that every member of Khalsa must keep Kes (long hair), Kanga (comb), (short underwear), Kara (iron bangle) and Kirpan (sword). The use of tobacco in any form, or shape was also strictly forbidden.

The hymns of the Gurus and the saints are not arranged in the Holy Granth according to the authors but according to the 31 Raags, the Musical Measures, to which they are composed.

The nom-de-plume adopted by every Guru is the same, i.e. "Nanak". For the sake of identification the composition of each Guru bears the Padshahi Number. The writings of the first Guru are referred to as "First Padshahi", the writings of the second Guru as "Second Padshahi" and so on.

In the Holy Granth, the actual compositions of the Gurus are enshrined. No extraneous dogmas or spurious writings can, therefore, be represented as genuine. Here lies the difference regarding the authenticity of the Sikh doctrines and the other faiths. The founders of the other faith did not themselves reduce their doctrines in writing and we are obliged to trust the chapters of their faith according to their adherents and followers.

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The Granth Sahib consists of the work of 36 writers. The saints whose writings are included are the saints Fared, Jai Dev, Trilochan Sur Das, Ramanand, Namdev, Kabir and Ravidas.

The Guru Granth Sahib like all great religions of the world shows the path in search of the Infinite, the Supreme, through the refinement of the mind and soul. It performs one miracle, which no magician will ever dare to attempt. It makes us feel the very presence of God. The rest depends on our efforts.

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Rational Zoroastrian Views on Death, Inter-Life Period and Reincarnation

by

Behram D. Pithavala

I see without fear the grave,
with its everlasting shadows:
For I know that the body finds a
prison there,
But the soul finds wings!

—Victor Hugo

The sudden transition from this sphere, of my beloved youngest son Yazdi a few months back after the tragic bus accident, came upon me and my family as a rude shock. A burning desire has taken hold of me since then to know more about life after, what we mis-call "death". The following pages set forth, in brief, the result of my study — the thoughts that have consoled and comforted me.

I. Inevitability of death. "death is but the parting of two dear and intimate friends: the dissolution of a co-operative enterprise". These two dear friends are the mortal body and the indwelling divine essence.

"Every creature that has been created and exists shall die (Aogemadaecha 40). "Water or fire kills no man; when he goes away, it is by the will of fate he goes" (Vendidad V: 8-9). Thus it is not the fever, the accident or the murderer who kills a man: it is his time to depart. However, the great redeeming feature which

makes life a glorious adventure, is that "death is not a complete dissolution of being but a necessity of (going) from place to place, from duty to duty" (Shikand-Gumanik Vijar 4: 87). When the life work of a person comes to an end, he is forthwith summoned to the Great Beyond, our Divine Headquarters, for his next assignment. Death is thus inevitable, and "there comes a day or a night when the cattle leave the master, or the master leaves the cattle, and the soul leaves the body full of desires" (Aog. 84). "So whosoever has been born.....must act in such a way that, when the moment comes to leave this world, he may have Paradise (the best existence) as his portion and the House of Song as his reward" (Aog. 20); for "the ox turns to dust, silver and gold turn to dust, the valient hero turns to dust..... but the one thing that does not turn to dust is the righteousness a man practises on the earth, his alms to the holy and righteous" (Aog. 84). It was one such righteous person who cried out in a challenging voice, "Oh Death, where is thy sting? oh Grave, where is thy victory?"

II. The final cause of death. — As to the final cause of death, our old Pehlavi text declares that it is "the conflict of two opposite tendencies in one nature" (SGV. 8: 119-121). It is pertinent to note in this

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connection that Hereward Carrington corroborates this statement in his book, *Death: Its Causes and Phenomena*. He has come to the conclusion that death occurs when the matter of body is no longer able to vibrate in harmony with the life vibration—that is, when the inner and outer vibrations are in conflict.

III. Provision for the soul's journey.— The first lap of the soul's journey (Awwal Manjal) ends when the body is cast off and disposed of in the speediest possible manner by offering it to the birds of prey in a Tower of Silence. He has now "to account for his own deeds" (SGV. 4: 91) at the Chinvat Bridge.

The immutable Law of Keshash or Karma declared by Lord Zarathushtra in the Holy Gathas (Yas. 43/5), viz. "Evil to the evil-doer, blissful life to the virtuous" (Akem akaai, Vanguhim ashim Vang-

haove), cannot be circumvented by anyone. So till there is life we must "be diligent in making a store of good works, that it may come to our rescue in the spiritual world" (Dina-i Mainog-i Kherat 2: 96-7); "hold our feet, our hands and minds readyto do promptly good and timely righteous deeds,.....be eager to practise good deeds in the world in order to pay off our debts with a surplus" (Visparad 15: 1), and "not to put off for tomorrow any good work we can do today, and carry out with our own hands the plan of our own soul" (Sad-Dar 81: 10); so that when the call of Meher Yazad comes we may be found well prepared to go through His all-searching examination on whose results bliss or woe hereafter so much depends, and when the Supreme Judge opens before our own eyes the minute-book of our life on earth just ended He will find on every page thereof a perfect record of an ideal life.

IV. **Interregnum between death and the soul's arrival at Chinvat Pool.**—"Chinvat Pool" literally means the **Bridge of Separation or of Selection**: It separates the corporeal world from the spiritual. Only those who have made themselves worthy by leading a pure and noble life, are able to cross this Bridge and be free from the Coil of Incarnations. But those who are **not selected return to earth** life once again, as clearly taught by Lord Zarathushtra in the Holy Gathas, as we shall presently see. In short, Chinvat Bridge is a "check-post" between the two realms.

In the twelfth chapter of Patet Pashe-mani (Prayer of Repentance) we make a solemn affirmation that if our sins remain unrepented for at the moment of death, we "shall willingly go through 'punishment' in regard thereto **FOR THREE NIGHTS FIFTY-SEVEN YEARS**" (Seshab punjah-haft saal) after death. I think the meaning of the expression "three nights fifty-seven years" is as follows.

The punishment to be gone through during these three nights relates to the evil thoughts, words and deeds committed during the life just ended. But these three nights are only symbolical and the real period of punishment may extend to three periods of 19 years each ($19 \times 3 = 57$).

The Cyclic Period of the Sun is 19 years. In other words, the Sun takes complete 19 years to return to the exact longitude and declination held by it at the moment of death. Since on the higher planes of life time is not measured by the rising and setting of the sun as on the

earth (there is no time — space sense Over There) and since the soul has now left the physical plane, 19 earth-years are symbolically taken as equivalent to one 'night' on the spiritual plane.

It will thus be seen that the Seshab period may in some cases extend to as many as 57 years. On the expiration of this period the soul arrives at the Chinvat Bridge.

It is interesting to note that Lord Christ actually demonstrated this Zoroastrian concept of "Seshab" by rising from the grave on the morning of the fourth day or Chaharoom after his crucifixion.

An imposing and voluminous authenticated evidence is now available of hundreds of cases of past-life remembrance, in most of which the inter-life period has been found to encompass one or two generations, i.e. less than 60 years. Only those who die in infancy or whose life is cut short by a violent accident, take birth almost immediately.

The Seshab period of rest, digestion and assimilation of diverse experiences should not logically exceed the years of life on the earth, after the first 15 to 20 formative years. 57 would rightly represent such a period in most cases.

I understand that according to Rosicrucian teachings the inter-life period may extend to 144 years or so. This supports the above interpretation of the Seshab period, as against the inordinately long periods ranging between 500 and 2,000 years as per Theosophical literature.

The spiritual world (Minoi) in which the Seshab period is spent by discarnate humans is not very much different from this world. People often refuse to believe that they are dead. They even "wish to be inside the (physical) body once again" (Sad Darband-i Hush 99: 1). That world seems solid to its inhabitants. "Solidity" does not depend upon the density of matter, but upon the synchronisation of vibration. The air about us is full of voices, but for us they do not exist until we have turned in with them and secured that very synchronisation. The spiritual world is invisible to us because our coarse eyes are not vibrating fast enough to detect the higher vibrations of the spirit world.

During the Seshab interval the soul moves about in a subtle, astral, body, called "Keharp". It is usually invisible but can be seen by a clairvoyant. Its existence is acknowledged by a number of learned men and also by some famous scientists.

V. **Seshab punishment.**—During the Seshab period the soul of the wicked person "sees visibly the sins and crimes of every kind committed by him in the world" (DMK 2: 160); "his soul tastes as much misery as the whole living world (contains)" (Yasht 22: 20-24). Miserable he turns round and round, not knowing where to go, remembering the words of the Holy Gatha: "Kaam nemoi jaam, etc." (Yas. 46: 1). According to Dastur Manushcheher (9th century A. D.), the condition of the soul just after death is very delicate and, therefore, the religious ceremonies performed after death go a long way in alleviating the suffering during the

entire Seshab period (Datestan-i Dinik). However, the measure of their efficacy is the devotion and intensity with which these important ceremonies are performed, for, as Diotima told Socrates, "Love bridges the chasm" (Symposium 202-3).

It must be remembered that even after death we remain essentially the same and have to contend with all sorts of desires, fears and evil in a "world" very much similar to this. Allegorical accounts of the "living conditions" of discarnate humans during the Seshab interval are given in great detail in our scriptures. These so-called "punishments" are, really speaking, self-inflicted, resulting as they do from the "biting" of conscience, the "dreadful gnawings" of remorse and vexation at the loss of so many good opportunities of leading a righteous life on earth, the "burning fires" of anger and jealousy, and the "darkness" of despair.

Just as water finds its own level, "the soul is consigned to the place which accords to his own choice" (Iranian Bundaheshn 30: 9). Those who have thought the evil thoughts and lived a life of lust pass to a like "world". Obviously, therefore, the souls of the wicked become segregated into different groups according to their own vicious natures, as noticed by Ardai Viraf. Most of the scenes enacted before him during his seven-day sojourn of the spiritual world related to the Seshab "punishments" only. There is no time sense in this world of spirits and therefore to the wicked souls the Seshab period appears to extend to as many as 9,000 years, as can be gathered from the complaint of a soul to Ardai Viraf. (See Ardai Viraf Namah, Chapters 18 and 54.)

Needless to add that those who have eschewed the thoughts that corrupt and scorned temptations during the earth life, pass on to the "heaven world" of finer vibrations. A life of devoted service to one's fellowmen and free from carnal desires is a sure guarantee of maximum satisfaction, happiness and progress during the Seshab period.

It is interesting to note here that many of the facts stated in our scriptures relating to the life of discarnate souls on the other side of the "veil", are corroborated in the literature of Spiritualism by modern investigations conducted under scientific conditions.

Studied refusal to accept the fact of reincarnation has landed us in a great confusion. What befalls the soul of a wicked person during the Seshab interval is something quite distinct from the sufferings due to evil karma which can only be experienced in another physical body. An analogy will make the point quite clear.

Suppose a workman commits some silly mistakes in the course of his employment. He is summoned before the boss who, kindly but sternly, points out the mistakes and asks the workman to do the job over again. That whole day, naturally, the workman feels very much dejected since, with a little more care, he could have avoided the mistakes. The dejection suffered by the workman corresponds to the Seshab "punishments", and the re-doing of the job to re-birth.

Thus, the Seshab interval offers unique opportunities of reviewing, understanding and digesting the concrete experiences gained on the earth.

VI. Soul's arrival at the Chinvat Bridge.

—As stated above, during the Seshab interval the whole drama of the life just ended is re-enacted in minute detail (Analysis). At the end of this period the soul arrives at the Chinvat Pool and clearly beholds the totality of his keshash or karma (Synthesis) in the form of a Kerdar. (Keshash, Kerdar and Karma are all cognate words having similar connotations.) :-

The soul of the wicked person "beholds his own conscience and conducts as a naked and decrepit harlot...covered with spots like the most noxious creatures" (Ardai Viraf Namah 17 : 12) and he is as much afraid of her as a sheep is of a wolf, and wants to flee away from her" (SDH 99 : 16)

On the contrary, the soul of the virtuous person is in the company of "a beautiful and shining maiden, white-armed, strong and shapely, erect full-breasted, stately of form.....apparently 15 years old, as fair as the fairest of creatures" (Yashta 22 : 9) "in white raiment" (Ir. Bn. 30 : 5), "wearing a bodice and a crown, dextrous and of lofty mind" (Vendidad 19 : 30), "at whom the soul is pleased" (Ir. Bn. 30 : 5).

Therefore, it is said, the Kerdar embraces the soul, i. e. forms part of his being.

Now comes the supreme moment of "decision in the soul's long and weary journey Homeward. The Angelic Hosts guarding the Chinvat Bridge do not permit the soul of the wicked person to pass the threshold. No amount of religious ceremonies performed by others after his death, no pleading by anyone however high-placed spiritually he may be, can

influence the Celestial Judges even a bit in their wielding of the inexorable Laws of Keshash. His way being thus blocked, the soul of the wicked falls headlong and goes "goes down to Hell" (SDH 99 : 20), which only means that he takes birth again. There is no eternal damnation of the wicked according to the teachings of our dear Prophet. There is a covenant by God Himself, and as we pray in the Doa Nam Setaeshn, "Avadood bujed darvandan-chaaz Duzakh, "the wicked will be free from evil life eventually".

However, the soul of the righteous person departs for all time to come to the other side of the Bridge where he enjoys

the blissful existence which he has earned for himself, in the company of the Holy Ones.

N. B.—All scriptural quotations given herein are taken from "The Gospel of Zarathushtra" by Duncan Greenlees—a veritable Zarathushtrian Bible, with materials arranged subjectwise, a running commentary and an Index, a must for all devout Parsis : (Theosophical Publishing House, Adyar, Madras).

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LOFTINESS OF ZOROASTRIANISM

PART III

by

ERVAD SAM FRAMROZE ANTIA

We concluded part II of this essay with the statement that each stage of evolution has left its mark on man. The last or the Sixth Ghambar Hamaspathmaideim coincides with the last five days of the year and run with the five days of the Gathas. Thus they occur during Muktad. **Muktad** is **mukti-ni-yad** that is, remembering the souls who have secured mukti or salvation and their remembrance is coupled with the remembrance of Farohars, Fravardin Yast clearly states that the Farohars of asho (pure) souls do assist man with their share in the promotion of evolution. It is assumed that their share is for the advancement of soul and such aid is always needed by man who constantly has to remember "mun ano avayad shudan" "I have to go — back to my place", which is the profession of our faith and its philosophy. As man has not shot up suddenly but has evolved by stages both physically and mentally each stage has left its mark on the body and in his life history, which we may examine.

Nebula condensed into balls of fire, gases condensed into water, water made life possible and brought it into being, life spread on crystallised earth. Earth might have crystallised with super condensation of ice together with unfathomed chemical processes resulting in some geometrical forms. Word crystallization is suggestive

of this process from the Greek origin of this word (GR. Krystallos meaning ice and **Kryos** meaning frost). Deposits of minerals must have likewise occurred upto a certain depth of the earth, for the centre of the earth is still fiery hot and breaks out into volcanoes, wherever such exits are available. Life in its infinite varieties grew up by mutations and metamorphoses as algae to vegetations and amoeba and worms and insects and reptiles and rodents and in-vertebrates and vertebrates to man. In some of the most primitive forms of life it is difficult to classify life into vegetable or animal group with certainty. Such is the close run of evolution. Botanists classify algae and plants with some sense of caution in their grouping and change over from group to group as studies reveal greater details. Studies in comparative anatomy trace development of animals from the simpler to the more complex forms of life and notice some remarkable continuity in a given series. Darwinian Theory is based upon such studies and he reaches the conclusion that the evolution of man and monkey has run parallel. This does not mean that man has evolved from monkey nor does it mean that any monkey now known to man will ever evolve into man with the passage of time. Circumstances obtained in the remote past may never repeat and man and monkey may each go his own way along

the path of evolution and the gap in the similarity of the two may continue to widen but the common traces of the both are already imprinted and will leave their mark. They cannot be effaced because whatever form newly evolved unit will take it cannot skip over its own evolutionary background, as such break will break up its own evolution, which is change incorporated from stage to stage and each has become inherent in its constitution.

In embryology (study of life from conception to the full growth of any species, particularly animal species) the evolutionary history which took ages after ages the species can be studied within the period of its gestation in the womb of its female because the different stages leave their mark on the foetus and the baby. Gestation period of human female is about 280 days but it is much shorter in progressively inferior species. The latter are operated upon or killed and their foetuses are studied for their growth from day to day by obtaining a series of such specimens. Laboratory techniques of the kind are considered cruelty by many. But knowledge of life in general indicates that cruelty and callousness to the sufferings of others are universal. Only man attempts to teach man to avoid or minimise cruelty and callousness by accepting higher moral and ethical teachings through religion. Thus religion is upto now the highest stage in the spiritual evolution of man — who passed through his moral training stage under threat of the big stick that put him straight. In several cases cruelty has to be connived at in the interest of the greater good that wider knowledge can do. Vivisection and labora-

tory experiments are prompted by the Latin adage "Fiat experimentum ad corpore vili" — perform experiments on inferior bodies — that the superior species and the wealth of knowledge may profit by them. Life of man is too short for him to study evolution in its natural way. Such experiments are therefore necessary in man's race for time.

With embryological specimens the evolution of a species is studied and the conclusion is arrived at that "ontogeny is the epitome of phylogeny" meaning that the life of an individual is the abridgement or condensation of the evolutionary life of its species.

It is a matter of loftiness that Zarathustra could envisage the life plan in universe and his followers represented his thought contents in rituals and ceremonies. All our ceremonies are done in the presence of fire which is symbolic of our awareness of the fire within and there are offerings of other natural products symbolic of things in nature, which contributed to our evolution. Such are water, the originator of life, cereals, fruits and flowers as reminders of an intermediary stage, metal vessels as the sign of the minerals incorporated in our body, milk and ghee representing the animal world which we share with other animals, and together with all these we remember Yazads, asho Farohars and Amesaspands and Hamkars who lifted up our animalistic mental life to spiritual level. Language which expresses our inner yearnings now utters Mathra-vani awaiting the advent of the Saoshyant, who will free us from all our fetters of evil.

(to be continued)

જરથોસ્તી કેલેન્ડરમાં યજ્ઞ અમેશાસ્પદોની શીલસુકી

લખનાર:— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક. કામા અધ્યોદ્યાન ઇન્સ્ટીટ્યુટ, અંધેરી.

જરથોસ્તી ધર્મ અને પારસી કોમનાં કેલેન્ડરનાં દરેક રોજમાં ખુદરતમાં કામ કરતી મીનાઈ મુખારક હોશદાર શક્તિઓના પવિત્ર નામો છે. એમ ત્રીસ રોજના ત્રીસ નામો છે. જે કે તેત્રીસ ફરેસ્તાઓના નામો સીરોજા યસ્તમાં મળે છે. આ ત્રણ વધુ ફરેસ્તાના નામો "એરજો યજ્ઞ" "હોમ યજ્ઞ" અને "હુમ યજ્ઞ" છે. અહુરમઝદથી અનેરાંત રોજ ત્રીસ અને ઉપજા ત્રણ યજ્ઞોના નામો ફરેસ્તાના જશનમાં છુટા છુટા વાદ કરવામાં આવે છે તેમજ સીરોજા યસ્તમાં એ સમજા બજાય છે. જેમ રોજના નામો છે તેમજ ૧૨ મહીનાના નામો પણ મીનાઈ હોશદાર શક્તિઓના નામો છે.

જશનોની સાહકત.

આપણે પારસીઓનું જે કેલેન્ડર રોજ માહતું છે તે ક્યારથી શરૂ થયું? કેણે શરૂ કર્યું તેની ચોક્કસ માહિતી મળતી નથી પણ ઇતિહાસ ઉપરથી માલમ પડે છે કે એ ધણું જુનું છે કારણ કે પેશદાદીઅન વંશના બીજા પાદશાહ હોશમે જ્યારે આતશની સેતાપસતું જશન કર્યું હતું તે "જશને સદેહુ" તરીકે જાણીતું હતું. તે જશન 'અહેમન મહીનો અને આવાં રોજો' થયું હતું. બીજું જશન જમશેદ પાદશાહ જ્યારે માદી ઉપર બેઠા ત્યારે "જમશેદી નવરોજ" "ફરવરદીન મહીનો અને અહુરમઝદ રોજો" નવરોજનું જશન કર્યું હતું. ત્રીજું જશન પાદશાહ ફરેહુને જોડાકને મારી તખ્ત ઉપર બેઠા તે મેહેર મહીનો અને હોરમઝદ રોજ અથવા મેહેર રોજો જશન કર્યું હતું. ચોથું જશન પાદશાહ મીનોએહેર અને અફરાશ્યાળ વચ્ચે લડાઈની સુલેહ થઈ તે દીવસે જાનેના મુલકેની હદ બાંધવા તીર જ્યાં સુધી જાણ ત્યાં સુધીની હદ એરેક્ષ નામના તીરંદાએ દુરવેર તીર મારી ધરાન માટે એક લાંબી હદ જીતી હતી અને પાદશાહ મીનોએહેરને કામ તે આવી, જેનું તીર મહીનો ને તીર રોજો જશન કરાયું હતું. પાંચમું જશન ખુદ જરથોસ્ત સાહેબે અરપંદાઈ મહીનો ને મારેસપંદ રોજો જશન કરી શાહ યુસતાસ્પને તેમજ તેની રેવતને જરથોસ્તી ધર્મ સમજાવ્યો હતો. ત્યારે અશો જરથોસ્ત સાહેબની આમદના જમાનાઓ અગાઉથી જ રોજ માહ બજાતા હોવા જોઈએ.

૭ અમેશાસ્પદો — (અમર આબાદી કરનારી મીનાઈ શક્તિઓ) મહી ૩૩ ફરેસ્તાઓ.

- ૧ દાદાર અહુરમઝદ.
- ૨ અમેશાસ્પદો — બેહમન, અરદીબેહેશત, શેહેરેવર, અરપંદાઈ, ખોરદાઈ, અમરદાઈ.
- ૩ જેમાં સામાન્ય યજ્ઞો ૧૪ — અને તેમાં એરજો, હોમ અને હુમ, મહી ૧૭ યજ્ઞો.
- ૪ મીનો યજ્ઞો — રામ, અશીશવંધ, આસમાન, મારેસપંદ, અનેરાંત.
- ૫ દાદારના રોજો — દઝે-પ-આદર, દઝે-પ-ગહેર, દઝે-પ-દીન.
- ૬ કરોખ ફરવરદીન.

૩૩

૩૩ ફરેસ્તાઓની આરાધના

દાદાર અહુરમઝદના નૂરમાંથી ૬ રોજનીના કીરજો રૂપી ૬ અમેશાસ્પદો પેદા થયા. આમ દાદાર અહુરમઝદ સાથે સાતે અમેશાસ્પદોમાંથી યજ્ઞો રોજની રૂપી જાહેર ધર્મ દુનિયાની પાસપાની કરે છે. યજ્ઞ અમેશાસ્પદોની આરાધના કરવી, અંદગી કરવી એ પાક જુદાની અંદગી કરવા બરાબર છે. કારણ ખુદ દાદાર અહુરમઝદ પોતે પ્રથમ રોજનીનો જરો છે. એ રોજનીનો જરામાંથીજ અમેશાસ્પદો, યજ્ઞો રોજની રૂપે પેદા થયાં છે. માનવીનો આત્મા પણ એજ પ્રમાણે જુદાની રોજનીમાંથીજ પેદા થયો છે.

કેલેન્ડરની રચના :

પહેલાં બે અઠવાડયા ૭-૭ દિવસોના — અહુરમઝદથી અમરદાઈ — અને દઝે-પ-આદરથી ગ્રોશ. બીજા બે અઠવાડયા ૮-૮ દિવસોના — દઝે-પ-મેહેરથી ગોવાદ અને દઝે-પ-દીનથી અનેરાંત. આ રીતે ૭-૭ દિવસોના બે અઠવાડયા અને ૮-૮ દિવસોના બે અઠવાડયા અસલ ધરાનમાં ગણાતા હતા.

રજના દિવસો :

જે દિવસો દાદારના નામથી શરૂ થાય તે સવળા દિવસો રજના દિવસો ગણાતા હતા તેમ દરેક અદુરમજદ રોજ, દએ-૫-આદર રોજ દએ-૫-મેદર રોજ ને દએ-૫-દીન રોજના દિવસો રજના દિવસો હતા.

પહેલો હપ્તો.

સવળા મીનોડ ફરેતાઓ આપણને કાઠને કાંઈ બોધ આપે છે. અદુરમજદથી અમરદાદનો પહેલો હપ્તો, આપણને ખુદા રોજનીનો ખ્યાલ આપે છે. દરેક હપ્તો દાદારના નામથી શરૂ થાય છે, તેમ આ હપ્તો દાદાર અદુરમજદના નામથી શરૂ થાય છે.

(૧) અદુરમજદ - સદા કાળ હરતી ધરાવનાર. પણ હાપણવાલા સાહેબ છે જેની પુર્વે કાંઈ નહીં હતું, જેઓ ખુદ પોતે ઉત્પણ થયેલા.

ઇનસાનની હરતી પણ ખુદામાંથી ઉત્પણ થઈ છે. માટેજ દરેક મહીનાનો પહેલો રોજ દાદાર અદુરમજદના નામથી તેમજ દરેક અઠવાડિયું પણ દાદારના નામથીજ (દએ-૫-આદર, દએ-૫-મેદર, દએ-૫-દીન) શરૂ થાય છે. ખુદાના જે હર નામો અવસ્થામાં છે તે હારમજદ વસ્તુમાં છે અને જીન્ન ૧૦૧ નામો પાઝંદ બાપમાં છે. ખુદાના નામે, ચાલુ વાદ કરી ખુદા પાસે મુરાદ આહવી કે એ ખુદા તું મને એવી બક્ષેશ કર કે જે બક્ષેશ મલયાથી મારી છ'ંદગીમાં મીનોડ તત્વ વધે ને મારા આત્માનું કલ્યાણ થાય.

(૨) બેદમન (બહુ મન) બેદમન અમેશારપંદ એ દાદાર અદુરમજદની રોજનીનું પહેલું ઈરાજ છે. ખુદાનું હાપણ બેદમન મારફતે દુન્યામાં બહેર થયું છે. જરૂરેસત સાહેબે પણ બેદમન એટલે બહાં મન મારફતે ખુદાજ્ઞાન મેળવ્યું હતું. માનવીમાં બે જાતની અક્કલ છે. જે આરનીહેલ બેરદ એટલે જાતી અક્કલ અને ગએશો રજુતેબેરદ એટલે સાંજળીને મેળવેલી અક્કલ - બેદમન અમેશારપંદ બહુ મન બહો છે, માટે બેદમન રોજે ગલામના કામો કરી જીન્ન બહુ કરવા માટેનો ગુણ ઉત્પણ કરવો તેજ જી રોજનું મહત્વ છે.

(૩) અરદીબેદેશત અમેશારપંદ માં (ખુદાજ્ઞાન અને ખુદાજ્ઞાન કાયદો) જે અપનો કાયદો છે. અપ એટલે નીવગીતપણ જેમ કે સુરનું ઈગવું અને આથમવું. સુખ અને દુઃખ, ભરતી અને એટ વીગેરે જે નીવગીત કુદરતમાં કાય કરે છે જેની ઉપર અરદીબેદેશત અમેશારપંદ

મવક્કલ ફરેતા છે ત્યારે અરદીબેદેશત રોજે આદિમક જ્ઞાનની તબક્ક કરી આત્માને જેમ અને તેમ પવિત્ર અને હિમ્મ દરજ્જે લઈ જવા ફેરોશ કરી ખુદાના કાયદાને પીછાણવા અને ખુદામાં મલી નવા માટેનો ગુણ અખત્યાર કરવો.

(૪) શહેરેવર (પવિત્ર સત્તા) આપણે કોઈની સત્તા ભોગવતા હોઈએ નાની કે મોટી પણ તે સત્તા ઉપર સત્વની નજરથી બધા સાથે વતવું અને જે આપણે આપણી કાય નીચેના માણસો સાથે પ્રન્સાકે, સત્વ અને નજરથી સત્તા ભોગવશું નો અમ્મીતજ સાહેબોનો સાહેબ પાક પરવરદેગાર આપણી ઉપર નેમાદગાની કરી સાચું સુખ આપશે એવી આપણી મક્કમ માન્યતા હોવી જોઈએ. માટે સત્તાનો દુરઉપયોગ નહીં કરવો એવી આપણી નેમ રાખવી.

૫. અરુષદાદ (રપેનતા આરમઝતી - નજરતા) આજળ શેહેરવર રોજમાં તપાસવું કે સત્તા સાથે પ્રમાણદારી અને પ્રન્સારી રીતે ચાલવું તેમજ સાથે આરમઝતી એટલે નજરતાનો ગુણ અખત્યાર કરવો. નજરતા માનવીને આજળ વધારે છે નજરતા માનવીને ઇનસાનમાંથી ફરેસતાઈ દરજ્જે પહોંચાડે છે. નજરતાજ માનવીનો સુગાર છે. નજર છ'ંદગી ગુમારવાથી પાક પરવરના આશીશો મેળવવાનું બની શકે છે. ગુમારથી મનુષ્યમાં અદકાર ઉત્પન થાય ને મનુષ્ય ખરે જાત મેળવી શકે નહીં.

(૬) બોરદાદ (સંપુણતા) ઉપલા રોજે બેદમનની બલામનની અક્કલને ખીલવી અરદીબેદેશતના અપના કુદરતના કાયદાને કણુલી શેહેરવરની માનસિક અને આદિમક શક્તિની પીછાણ મેળવી અરુષદાદ - રપેનતા આરમઝતીથી નજરતાનો ગુણ ધારણ કરવાથી બોરદાદ રોજે માનવી સંપુણતાની તજક પુમે છે અને તેની ટોચે પુગવા માટે આવી ટ્રેશીસ ચાલુ રહેવી જોઈએ તો—

(૭) અમરદાદ (અમર્ગીનો) ઉપર દર્શાવેલી કોશીશો જેનાથી જે માનવી સંપુણતાની ટોચે પુમે તે માનવી અમરગી મેળવે. હારમજદથી અમરદાદ સુધીમાંનો અંતર એવું જ્ઞાન સુચવે છે કે માનવીનો આત્મા ખુદાની રોજનીમાંથી આવ્યો, તેણે શરીર ધારણ કર્યું. માનવીને બહુ મન મળ્યું, મન અને બુદ્ધી વડે અપ વાને કુદરતને પીછાણી દુનિયામાં સત્તા પવિત્ર રીતે ચલાવી અને આરમઝતીના નજરતાનો ગુણ ખીળવી માણસ સંપુણ થાય અને છેવટે તે આત્મા મુક્તી પામે. આમ પહેલો હપ્તો આદિમક જ્ઞાન કેળવે છે.

બીજો હપ્તો.

(૮) દએ-૫-આદર થી ગોરા સુધીનો ૭ દીવસ, દએ-૫-આદર દાદારના નામથી શરૂ થાય છે. ખુદાજ્ઞાન મેળવી ખુદાના દર્શન પામવાની તાલીમનો હપ્તો છે.

(૯) આદર (આતશ) આપણા શરીરમાં રહેલા આતશનો ખ્યાલ આપે છે. આ દુનિયા ઉપર ખુદાના નુર તરીકે આતશ મદાન દરજ્જે બોજવે છે. આતશની સેતાવશ કરવી એ ખુદાની સેતાવશ આપણા પોતાના શવ-આત્માની મારફતે કરવા જરાબર છે. આતશ એ આપણા શરીરમાં રહેલા આત્માનો ખ્યાલ છે તેથી આદર રોજે આત્માની ઉજાતી કરવી. અંતકરણ મારફતે આત્માનો અવાજ સાંભળવો, આપણામાં રહેલા આતશને ઉત્તેજત કરવો.

(૧૦) આવાં (અપામ-પાણી) ઉપર મવક્કલ નારી ફરેસતા છે - જેને અરદવીસર આનાહીત ફરેસતા કહે છે જે પવીત્ર માનવી આવાં વજદની આરાધના કરે તેની મુરાદ એ હાંસલ કરે છે. પણ જુરામીને આ પવીત્ર ફરેસતાને આરાધવાની મનાઈ છે એ દીવસે બધા જુરા માથે તજ બસો માથે અખત્યાર કરવો.

(૧૧) બોરશો - દવરેશજીત - ચલકાતવાલો બોરશો વજદ (સુખ) ને દાદાર અદુરમજદના શરીર તરીકે હપ્તન વસ્તમાં બહેર કર્યા છે. સુખ એ દાદારની રોજનીનો ખ્યાલ આપે છે. જેમ રોજની અંધકારને દુર કરી પ્રકાશ પાંચરે છે, તેમ માનવીના આત્માની રોજની બહાં મન અને પવિત્ર સત્તાના રાઠે માનવીને ચલાવી આત્માની ઝોળાખ આપે છે. બોરશોની ન્યાશમાં બહુાય છે "હએમ ઉરવાનેમ વજમઘટે, હવામ ફવશીમ વજમઘટે, જસમે અવંચહે મજદ". અર્થ "હું મારા આત્માને તથા મારી ફવશીને આરાધું છું. એ મજદ તું મારી મદદે આવ". "વજમઘટે અદુરેમ મજદામ, વજમઘટે અમેશી રપેન્ટે, વજમઘટે હએમ ઉરવાનેમ દનાવએતી." જે માનવી જુરશો વજદની (સુખની) બંદગી કરે છે, તે ગોચ દાદાર અદુરમજદની. અમેશારપંદની, તેમજ પોતાના આત્માની આરાધના કર્યા જરાબર છે.

(૧૨) મોહોર : (માહબોખતાર ચંદ) જે માનવીના તકદીર વાને "બજો બખત" સાથે કાય કરે છે. માહ-બોખતાર પંદર દીવસ વધે છે અને પંદર દીવસ ઘટે છે અને ભરતી અને એટ સાથે સંબંધ ધરાવે છે. જેમ ચંદ પુનમને દીને પુર બદારમાં ખીલે અને અમાસને દીને અંધાર દેખાય તે માનવીને બોધ આપે છે કે પુનમની

માહક પુર બદારમાં ખીલી સોફાને પ્રકાશ આપવો અને પરાપકારી કાય કરવાં છતાં દુનિયાની ભરતી એટથી ન કરતાં અંધકારને દુર રાખવાની ફરજ ગણવી.

(૧૩) તીર : (તેસ્તર સેતારો) પુર્વ દીશા તરફનો સેતારો છે. જી વરસાદ લાવે છે એની સાથે જીન્ન ગણુ મોટાં સેતારો છે, સત્વસ, વનંત અને હપ્તોધરીગ અને ચારે દીશામાં દુન્યાની પાસળાની કરે છે. આમ ચાર દીશામાં અંકેક સેતારો સહિત મોટો વજદ ગણાય છે. જમીનની ફળદુપતા માટે અને તેનાથી થતી આબાદી માટે એની આરાધના થવી ઘટે છે.

(૧૪) ગોરા : (મેઉશ ઉર્વાન) ધરતીના આત્મા તરીકે ગણાય છે. ગોરા વજદ સાથે દ્રવારપ કામ કરે છે. ગોરા રોજે આદિમક જ્ઞાન મેળવવા ધરતીમાતાની જરદાસ્ત કરવી જોઈએ. ધરતીમાતા જેમ પોતાના પ્રેમથી માનવીને પોતામાં સમાવી લે છે તેમજ આપણે આપણાથી નાનાઓને ફરજ સમજી સમાવી લેવા જોઈએ.

જીજા હપ્તાની સાત તાલીમોમાંથી મનુષ્યમાં ખુદાજ્ઞાન ગુર વધે છે.

હપ્તો ત્રીજો.

(૧૫) દએ-૫-મેદર : દાદારના નામથી શરૂ થાય છે. જેમાં ખુદાની બંદગીમાં મશગુલ રહી ખુદાનું જ્ઞાન મેળવવાની ખાદેશ દેખાડવી રહી.

(૧૬) મેદર વજદ : રોજનીનો વજદ. સત્વ ઉપર ચલાવનાર વજદ. અને સુખની રોજનીને ધરતી ઉપર પાથરનાર વજદ. મેદર વજદ માનવીના શબ્દને અતી પવીત્ર કોલ ગણે છે. મેદર રોજનીનો ખ્યાલ આપે છે. હરેક રથજે રોજની છે ત્યાં ખુદાજ્ઞાન સત્વ હોવું જોઈએ ને માણસે આપેલા કોલ પળાવો જોઈએ.

(૧૭) સરોશ વજદ : અંતરજ્ઞાન, અંતરનો અવાજ ખીલવવા સરોશ વજદની જશારત મેળવવા આપણે સરોશની બંદગી કરવી જોઈએ. સરોશ વજદનો ગુણ તાબેદારીનો છે. માનવી તાબેદારી કરશે અને અભિમાન અને અદકાર છોડશે તો દુન્યામાં આજળ વધશે. સરોશ વજદ જીવતાં તેમજ ગુજરેલાંની પાસળાની કરે છે. માટે સરોશ - અંતરનો અવાજ સાંભળવા માટે સરોશ વજદની બંદગી ચાલુજ રહેવી જોઈએ.

(૧૮) રશને વજદ : શસ્ત - સત્વ ઉપર મવક્કલ છે. સત્વની રાઠે ચાલવાથીજ ખુદા પસંદ કામ કરાય. માટે એ દીવસથી એ રાહ છોડવો નહીં.

(૧૯) ફરવરદીન : ફરશી ખુદાઈ અંશ જે દુન્યાની તમામ ફરશીનો સરદાર તે અર્દાફરશ કહેવાય છે ફરશી ખુદાની, અમેશાસ્પંદની, વજદોની, તેમજ માનવીઓની હોય છે. એવા ખુદાઈ અંશ વગર દુન્યાની કાંઈપણ પેદાવશ નહીં હોય તેથી આપણે કહીએ છીએ કે ખુદા સર્વવ્યાપક છે. જન્મેલામાં સૌથી મુશ્કારક, જીવતાંઓમાં મૌથી જેવું આલા દરજ્જાની અને વજદી દરજ્જાને પુમેલી ફરશી અશો જરથુસ્ત્રની હતી. જેના આપણે અનુયાયીઓ છે તેની ચાલુ વાદજ ખુદાઈ માર્ગ છે.

(૨૦) બેહેરામ : વેરેઝધન - ક્તોદ આપનાર. અમ વજદ એમની સાધના હિમ્મત આપનાર વજદ છે. એ વજદો લકાઈ ઉપર ક્તોદ મેળવી આપનાર, ધરમાં સુખ સંપ આપનાર, તેમજ તનદરેસ્તી; આબાદી, ખોરેહ આપનાર, વારી આપનાર વજદ તરીકે જાહેર છે. બેહેરામ વજદ ૧૦ સ્વરૂપમાં આવી માનવીને મદદ કરે છે. બેહેરામ વસ્ત્ર પ્રમાણે "પેશાપેરેન" નામના પક્ષીનું પીછું જે માનવી રાખે છે તેને મદદ થાય છે. બેહેરામ વજદની જે માનવી આરાધના કરે છે એ ક્તોદના ફરેસ્તાની આરાધના બદલી કરે છે અને અમની ગાહેધરી હેઠળ હિમ્મત નહીં દારતા શીરોછી પામે છે.

(૨૧) મીનો રામ : રામશની વાને ખરી ઉચ તરીકાની માનોખ ખુશાલી કરાવનાર. સારો માર્ગ દેખાડનાર, સત્યની રાહે ચલાવી સાચી જીંદગીની ખુશાલી ગુજારવામાં મદદ કરે છે.

(૨૨) ગોવાહ : પવનની શક્તિ ઉપર મવક્કલ ફરેસ્તો છે. ગોવાહ વજદ સારા પવન મારફતે માનવીના મનને તાજગી આપે છે અને નાલાયક હલકા ખાસીયતોને ઉદારી દે છે.

હતો થાથા.

(૨૩) હમે-પ-દીન દાદારના નામથી શરૂ થાય છે. જે દીને દાદારની રોશનીનો ખ્યાલ કરી પાક દાદારને મારે પરાવકારી કાય જગતવું જરૂરી છે.

(૨૪) દીન - હમેન : ધર્મની પાસખાની કરનાર અને ધર્મની ફરજ જતાવનાર ફરેસ્તો છે. ફરેસ્તાના કાયદા અનુસાર જે ફરજો છે તે ફરજોનું જ્ઞાન ખુદાના મોકલેલાં સાચાં પવશામને આપણને ખુદાના નામથી આપે છે. રજસ્તામ - સાચું - ચીસ્તામ - હકાપણબધું, મજહાબતનામ - ખુદાના કાયદાનું - અશોનીમ - અશોઈ બરેહું પવિત્ર જ્ઞાન બહી માજદયરની દીનમાં સમાયેલું છે.

(૨૫) મીનો અશીશવંદ : હકાપણનો ફરેસ્તો છે. જે વજદ હકાપણ અને અશોઈની દૈન આપાવે છે. અશીશવંદ વસ્ત્રમાં જણાવાયેલો પાર્સી ફરેસ્તો પ્રાચીન ખોરેહ, કુઆની ખોરેહ, પમેશામ્બરી ખોરેહની મદદ આપનાર ફરેસ્તો છે.

(૨૬) આરાનાહ વજદ : પહાડો ઉપર નેરેહખાની રાખે છે. ઉગીદરેન નામના પહાડ ઉપર જરથુસ્ત્ર સાહેબે બંદગી કરી હતી. તે પહાડને વાદ કરવામાં આવે છે અને આપણ સર્વેએ અપાઈ તરફ પહાડ જેવા રથાર સ્થગિત રહેવાનું છે હામાદોળ જનવાનું નથી.

(૨૭) મીનો આસમાન : આકાશ ઉપર સુર્ય, ચંદ્ર, સેતારાઓ અનંત રોશનીના ગોલા ઉપર મવક્કલ ફરેસ્તો છે જે અશો કોઈને ગીરેશે જમાનાની કપરી સ્થિતિમાંથી ઉગારે છે.

(૨૮) જમીઆહ વજદ, ખોરેહ ઉપર મવક્કલ ફરેસ્તો છે તેમજ જમીન - ધરતીમાતાનો વજદ કહેવાય છે.

(૨૯) મીનો મારેસપંદ : માંદ રપેન્ટ, વાને આકાશવાણી અવસ્તા માંદિવાણીનો વજદ છે. આ માંદિવાણી જાતી હકાપણ ખીલવી વિદ્યા આપે છે જે વિદ્યા જરથોસ્ત સાહેબે ઉગીદરેન પહાડ ઉપર મેળવી હતી તે માંદિવાણી ઉપર મવક્કલ ફરેસ્તો છે.

(૩૦) મીનો અનેરાન : દાદાર અબુરમઝદની અનંત રોશની જ્યાં "મરેન્માને" - મરેશમાન બહેસ્તનું મુકામ છે તે રોશનીની જગા ઉપર મવક્કલ ફરેસ્તો છે. તેમજ "મીનવતો પેરેતુમ" વાને મીનવડ પુલ જ્યાં માનવીના મરણ બાદ રહેને વજદ, આશતાહ વજદ, મીનો રામ, સરોશ વજદ, ફરવરદીન વજદ ઇન્સાફ આપે છે. તે જગા ઉપર મીનો અનેરાન વજદ પાસખાની કરે છે.

(૩૧) બેરેએ વજદ : ખુબ દ પાણીઓનો પાસખાન ફરેસ્તો છે.

(૩૨) દોમ વજદ : ફરેસ્તાની ક્રિયા વાને હોમની ક્રિયા છે. પાંચ નામોના પુરેષો જમશેદ, ફરેહુન, ઉર્વોશ, ફરસારપ અને જરથુસ્ત્ર સાહેબ સર્વના પીતાએ હોમની ક્રિયા કરી હોમ વજદને આરાખ્યો જેથી તેઓને ત્યાં નામોનાં માણસો જન્મ્યા હતા.

(૩૩) હહમ વજદ : જે તનદરેસ્તી આપનાર ફરેસ્તો છે. જે ફરેસ્તો દુન્યાના માનવીની તનદરેસ્તીમાં મદદ કરે છે.

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૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેલીફાન
૨૬૨૬૭૯

૬૬, બજારમેદ સ્ટ્રીટ,
ફાદર મુંબઈ-૧.

KAI-GUSTASP

The Fifth King of Kaigianian Dynasty

There is a difference without any distinction in the various forms in which this noble King's name is pronounced. In Gathas it is Kava Vishtasp, in Avesta Kav- Vistasp, in Pehlavi Kai-Vistasp and in Persian Kai-Gustasp. His reign is placed between 3000 B.C. & 6000 B.C. According to Bundehshn he reigned for 120 years but Shahnameh states that he reigned for 108 years. His life work and activities are described in Zoroastrian literature dispersed throughout in bits and patches unlike the description of King Jamshid which appears in concentrated form in the second Pargarad of Vendidad. Mohamadian authors praise Gustasp but as a magician and swordsman who spread His religion at the point of bayonet but blame him for having chosen Zoroastrian Faith. Gustasp is taken as the last king to inherit Kyanian Khoreh, which appears to have terminated with him. Firdausi has taken sketches of Gustasp's life from his predecessor poet Dakiki. Firdausi in a dream got a message that he should do so as Dakiki was a staunch Zoroastrian and his version would be reliable.

Coming out from his seclusion of meditation Zarathustra wandered about for ten years in search of a follower but could

get no one. Thereafter his cousin Maidy-omah Arasti became his first staunch disciple who took an oath to preserve fire and spread the religion. This theme is presented in a beautiful multi-coloured front page picture in Parsiana of March, 1967. (copies available 75 paise post free in India.)

Zarathushtra offered prayers to Ava Arduisur Banoo for her blessings that King Gustasp may accept His religion. His prayers were granted. Gustasp became the 21st disciple of Zarathushtra in the 12th year of his preaching of the faith. Though Ava Yasht was composed ages after Zarathushtra the event is stated therein. Likewise references to Gustasp occur in Jamyad, Raam, Gosh Yashts and in Pehlavi Behman Yasht.

Gustasp offered prayers to Ava Arduisur that he can destroy men of 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀 false religion, dev worship and those opposed to true faith. This was directed against the Turanian Arjasp and was granted. In Gosh Yasht Gustasp offered prayers that after defeating Turanians he may spread the religion of Zarathushtra in their land. His prayers were granted. Because of his campaign for successfully spreading the faith Gustasp is described as "the side arm and the support" of Zoroastrianism in para 99 of Fravardin Yasht.

Zarathushtra succeeded admirably with Gustasp because the two favourite Queens of Gustasp—namely Ketayun and Hutokshi acknowledged Zarathushtra with much enthusiasm and religious fervour and influenced Gustasp to spread the faith. In his fight with Turanians Gustasp had lost 23 of his relatives and had his two daughters taken in captivity but he held on. Turanian Arjasp threatened Gustasp to give up the new faith or face destruction and annihilation of Iran. Arjasp was a great fighter and Gustasp understanding that discretion is the better part of valour got down from his horse **Bahjaad**, which was brought by Kaikhushru from China and gave the horse to his son Asfandiar with blessings and instructions to conquer Turan. Asfandiar conquered Turan and many lands around and freed his two sisters from captivity wherein they were languishing as domestic helpers. It was unbecoming of the Turanian King Arjasp to have degraded the royal princesses. Asfandiar had to avenge also the death of his grandfather Lohrasp who too was killed by Arjasp in a previous battle. Asfandiar was a Rohintan, (meaning having the body of copper or brass) and arrows could not hurt him. However when he had to fight Rustom he could succeed by finding out that the two eyes of Asfandiar were vulnerable and he prepared a special two pronged arrow and blinded him. Asfandiar thereafter died of slow death due to despair.

Before that the successes of Asfandiar had made Tehmtan jealous and induced Gurjain to incite Gustasp against Asfandiar that the latter was now craving for his father's throne. Jamasp, the learned Prime Minister of Gustasp sensing the trouble sent word to Asfandiar not to return on the call of his father. But Asfandiar stated "the father's anger is the reverse of the coin of his love". He came, met his father cordially and was arrested but set free to fight Rustom who had not helped Iran in his fights against Turan. His fate is described above.

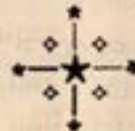
Gustasp, Hutokshi, Spento-dad, Asfandiar, Jamasp, Frashoshtra and Maidy-omah are named the Dinyavars (those who brought in the Daen) of the period. Shokrat and Jamasp were the great minds of the time of King Gustasp.

Due to disablement of Asfandiar he requested Rustom to take his son Behman and train him up in the art of warfare and requested Gustasp to appoint Behman as his successor. Both his wishes were carried out. Rustom was a valiant and large-hearted warrior. He was not against Asfandiar and tried to avoid fight but fate had decreed otherwise.

In the times of Gustasp there was an impregnable fortress of Rohin-dez (copper-castle) belonging to King Karugsar of some wild and ferocious tribe. It was

located on a high mountain and was unapproachable except by three narrow paths of which the one easier to climb was very long, the middle path was of shorter distance but was very rugged and made the climbers easy targets and the third path was the shortest but one had to overcome seven hurdles (Haptekhana), which were wolves, lions, Azda (python) women magicians who would destroy climbers by coaxing them into traps of of feminine lures, very big ostriches, heavy storms and tempests with hail and ice freezing all men. The seventh obstacle was the Rohin-dez fortress itself. The send around it was scorching hot and such hot air emerged from it that it looked liked flames of fire. Conquest of such a fortress had always proved futile. Asfandiar was warned of certain death to him

but he said "No one dies before his death". The prize is for the brave and a staunch Zoroastrian merchant Kherad Sowdagar came to his help with whom they two together planned a trick. Sowdagar took most precious jewels and most beautiful dresses with him for sale and offered them as gifts to 20 beauties kept in the Fortress. Considering him to be a merchant he was let in. After he entered the fortress he opened its doors and the fiery flames that emerged gave Asfandiar and his army signal to attack that the way was clear. Asfandiar here killed Arjasp who had gone all gay with wine, women and song and freed his two sisters who were languishing here as domestic servants to the beauties. All pleaded for mercy which was granted as all accepted Zoroastrian faith. It was thus a double victory for Asfandiar.



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