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

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
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EDITORIAL

Our most revered Atash Behram in India, namely, Padshah
Saheb of Udwarda were re-installed in the Original seat on Monday
11th June 1968 after an imposing ceremony of a Jashan in the
main hall. The building is renovated and printed at the cost of
Rs. 80,000.

Incidentally this issue contains two articles with reference to
fire. Mr. Nusserwan Rustomji Kutar has given a general survey of the
significance assigned to fire throughout the world, amongst all
nations, in all places and in all stages of civilization upto this day.
To evoke reverence is so natural to fire that it can always occupy
a seat of honour in every society, primitive, medieval or modern.
Fire is an ideal symbol. It is universally acknowledged as the light
of life and the life of light in every man of every clime and any
religious denomination. The Zoroastrians were and are as same as
ever then and now in the selection of the most appropriate symbol,
approximating to a universally pervading influence over life and
matter. Mr. Savak Vakil (Solicitor) had in one of his lectures given
an instance of how the misunderstood rationalism of the West had
played on a young man who had returned from Europe. He went
to an Atashbehrum for thanksgiving, approached the Altar and was
wavering whether or not to bend before Fire. He felt his rationalism
hurt by what he presumed to be an indiscreet act. His limited
rationalism would not allow his fettered mind to freely accept
obeisance as mark of respect. If "the proper study of mankind is
man" (Alexander Pope) then wobbly, wavering woolgatherer is its
proper subject. If he refused to attend the Atash Behram I may
accept him as a rationalist, if after entering the place he refused to
offer prayers I may look upon him as an object of curiosity. If he
looked down upon fire as something not worthy of his respect I may
chuckle over his personal sense of grandeur. Every place is built
with an intention and people attend it with a specific purpose.
People do not go to pub for reading or to a library for a drink. What
did the woolgatherer enter the portals of the Atash Behram for?
Was his attitude intended to convey the idea that all people in the
West are rational and he has turned one by contact? Rationalism
is an attitude and not a performance. Persistence of that attitude

in the limited field of science has led to marvellous results in technology, and people admire the visible fruits of technology but neither understand science nor grasp rationalism underlying them. They self inflated bubble of rationalism will burst with any gentle pin-prick, because at heart all men are the same — emotionally motivated.

As the Editor will be abroad Mr. Homi B. Dhalla M.A. (Harvard) will help Parsiana with editorial work during his absence. Mr. Dhalla is keen over all aspects of Zoroastrian life and has taken up several duties for betterment of the community and done justice to them all. He is a young man willing to take up the load of extra duties and he shall be loaded more and more by more & more institutions who need him.



UNIVERSAL REVERENCE FOR FIRE

by

Nusservan R. Kootar

Lights are always kept burning on the pedestals during the ritual working of Free Masonry. In the ancient times, actual fire, used to be burnt, in censers, placed on these pedestals, and the weird smoke rising therefrom, added to the mysticism of the rituals. During consecration of a lodge or other masonic bodies, Fire, is used in censers. Since Fire has been given such a prominent place let us see, in what esteem, Fire is held, in the history of mankind.

At first the primitive man was frightened but as the fire gave light and warmth, he began to worship it, as a divine gift. It is reported that the first fire was kindled during the reign of King Hoshang who seeing it said "this is the noor of Ahura Mazda. He who is wise shall honour it".

Ask an average person, what he thinks fire is. Perhaps the answer you may get is that it is a strong slake and household drudge, that cooks our food and gives us light and warmth, and that it is but a particular form of chemical.

Light comes from the sun, which is but a ball of fire. Had it not been for the sun, our earth would have been several feet deep in ice and snow, on which no

life could exist. There is some power in the sun, which greatly influences all life on earth. In the **Upanishad**, it is mentioned that it is from the sun, that all elements and all beings have issued forth, and that "the sun is the soul of the moving and the unmoving." In **Haptan Yast**, it is called the beautiful body of God, and in the **Khorshed Niyast**, the eternally shining light.

Both in the animate and inanimate 'Fire' is the Essence of Lord God Himself. In that sense God is omnipresent. Without fire body would be dead, cold, useless and disintegrating, which actually happens when death takes place.

We know that every labourer is worthy of his wages. Parsees consequently, pay their dues to Fire, for benefits received, by paying homage to it, by praying before it, by offering sweet scented wood and essences and by keeping it burning day and night. They consider it as a universal purifier of every evil in the world. They pray before it, because they know that it is the most pure and important agent of God on earth. In fact they call it "Athro Ahuromazdao Puthro", the son of God. They are taught in their prayers "Atashni Niyash" that some such devotion, homage,

is expected of them, as they read therein, that the 'Fire' enquires of its devotee "What has the friend that fareth forth, brought for the friend that siteth within"? Meaning that all our outer activities should be dedicated, to our innerself — the spiritual 'Fire' within us. In the Gatha Ahunavati, worshippers are asked to contemplate over a beam of Fire with the most pious mind.

'Fire' was worshipped by ancient Greeks and Romans, who had erected special Fire temples. There the Vestal virgins, used to tend the fire, 24 hours of the day, and 'Fire' was considered as the best element, to symbolise the God principle, attribute of God as life-giver and creator. If by any chance, the Fire in the temple was extinguished, all tribunals, all authorities, all private and public businesses were suspended. Such was reverence showed to 'Fire'. The idea of perpetual light, is found in many religions, as it symbolises ever lastingness and eternal God. The sacred flames which the Vestal Virgins of Greece and Rome so carefully guarded, (as mentioned above); the continuous fires of the Persians, the fiery cresset on the tent-pole of Alexander the Great; the ever burning lights in the synagogues, the continuous jets of flaming gas under the Hindoo temples on the Himalays; the devoutly worshipped ever burning blue fires of petroleum at Baku on the Caspian Sea; the perpetual holy fire in the temples of the Kiziba, Congo and Uganda districts of Africa, and in the square temples of the Naichey Indians in the Mississippi; the unfailing candles in the Roman Catholic churches; the ever

burning lamp in the holy sepulchre at Jerusalem; the eternal lamp in the Holy of Holies at Macca, called Kandil-e-Kabe, all speak Volumes for the devotion paid to 'Fire'. Even this day a lamp is kept burning all the time on the grave of John F. Kennedy! Thus the history of the world proves, that in every age in every clime, amongst all the nations of the earth — though professing different religions and faiths, there was at least a common unanimity that 'Fire' was an element which deserved their reverence and respect.

Mankind has to learn from Fire that is holy and sublime to each individual, to the extent that he is capable of and able to comprehend the sublime and the terrific. That the Eternal Flame in all things is Infinite. Life, light, fire is all one and unlike the earthly Fire, which is consuming, it is non-consuming and eternal, because it is fire, which is God, Mazda, Allah, Bhagwan, or Jehovah — Himself, who is everywhere present, everywhere existent. Remember that God kindled Fire — He made His creation live by it— He kindled it as a sign for man to know his end. He kindled Fire as a memorial or as an admonition, to desist from evil— He kindled Fire for the welfare of man even in an arid place, like a desert of sand. Such a sign, such a symbol, such a creation, was needed to be made bright and luminous, to preach unto man, and at the same time to prove to him the latent power in the Creator?

Fire has also been a test of virtue, a test of merit, a test of chastity, a test of purity of heart, equally for man as well as woman. It is the test of the highest

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power the human frame is capable of viz. Prophethood. History abounds in various examples of persons passing through the blazing fire to prove their innocence, their integrity, their faith, their chastity, like saint Savonarole, Dastur Aderbad Mareshpand, Ashonar Shavaksh (father of King Kaikhusroo), Sati Sita and Sati Draupadi & others Man dreads Fire, not because burns but because man is imperfect himself, underdeveloped in his Virtues, indisciplined in his practices, and has not attained that stage of perfection, where a touch of Fire would be harmless. When perfection has been attained by man, the Fire of spirituality within him, shall so balance itself with the fire of materiality without, that the latter shall lose its sting. Lord Zoroaster held a burning ball of fire in his hand and remained untouched by its heat.

Allegorically Fire has been used as a punitive weapon in Hell, where sinners are sent for punishment and as a source of light and joy in Paradise. His mercy shines the same on both of them. If He showers pleasures in Heaven and rains tortures in Hell, then both these are rewards and recognition of virtue and the tortures of Hell are no less benign, being the punitive and curative process, to redeem the sinner from wickedness and vice. The plan of Nature and the evolution of man tend to the one great end — the gradual but certain transformation of all vice to virtue. The mother's kiss and the mother's cane are but the weak instances of the phenomena of Heaven and Hell.

In the Al Koran-e-Shareef it is mentioned that the fire was kindled by God Himself and its sparkling flames are His pleasures but it makes Him sad when it is extinguished. Fire is the material

through which angels and Djinn become manifest. Man is created out of dust. Fire is considered therein as Truth. Respect and reverence are required for it. It is forbidden to desecrate or insult fire, nay even its mocking is said to bring forth heavy penalty. In Sura XXXIX it is said "Their ill deeds shall be clearly perceived and that Fire which they mocked shall encircle them on every side." In Sura LII it is said "This is the Fire which ye treated as a lie; what is this magic then? or did you not see it? Burn ye, therein, bear it patiently or impatiently, will be the same for you, for you shall assuredly receive the reward of your doing." In Sura XXXIV it is said "on this day the one of you shall have no power over the others for help or hurt — and we shall say to the evil doers — taste ye the torment of Fire, which ye treated as a delusion". The Fakirs who have followed the admonitions of the Holy Koran, and have regarded the life to come, after death, as more precious than the life on earth, have devoted themselves by renouncing the world and have, by resigning themselves to the Will of Allah, become fervent students of "Ilm-e-Elahi". They carry fire in holy urns, as inseparable from themselves and do maintain it ever alive by priceless incense? This shows that they do the Will of Allah, by regarding Fire, as dear to them, as their own life. Fire which Allah himself has kindled Allah Himself has kept for the preservation of it 19 of His mighty Angels!

In the Bhagwad Gita, Shree Krishna tells Arjun, "God is in the fire on the Altar." The Egyptians also had fire burning in their temples and their Osiris Ani,

identified himself with it saying "I am the Great One, son of Great One, I am Fire, son of Fire, I am Osiris, the Lord of Eternity".

It is surprising but true that almost all the great prophets of the world had their initiation through fire—Moses in the Burning Bush, at the foot of Mount Horeb in the wilderness of Sinaï; Zoroaster, in the Bright Angel of Ahuramazda, by the river Daite; Bhuddha, in the morning light through the branches of the Bo Tree; Paul, dazed by lightening on the road to Damascus; Jesus, on the opening of heaven by the river Jordan and Mahmad, seeing the Archangel in human form sitting on a throne of Fire.

Fire by any count, is the most perfect symbol of the Diety. There is something inherently attractive about fire—its shape, smell, noise, heat, colour, that almost conquers fear. Such being the case, could it ever be called a servant of Man? Are Parsees wrong in worshipping fire, when they hold it as a son of God? Parsees are sometimes called Fire Worshippers. Fir-dusi Tusi has however given a correct answer to this when he wrote "Muguike Atash parastan Budand, Parastande Pak Yazdan Budand" meaning they do not worship fire but they worship God through Fire. Even the name of fire worshippers is not that derogatory, as could be seen from Hafid's answer to his beloved Hinda — "Yes, I belong to that impious race

Those slaves of Fire, who morn and even Hail their Creator's dwelling place, Amongst the living lights of Heaven"

To rouse the dormant feelings we humans require a symbol. A symbol is a palpable visible object which leads our mind to objects beyond our capacity — from Finite to Infinite — from Gross to noble — from weak to strong — from vain to enlightened. A girl plays with a doll, to pour out her incipient feelings of motherhood; the boy plays with a toy sword to rouse his martial ardour; the soldier requires a piece of cloth, a banner, to stir in him, his feelings of patriotism for his native land, a priest requires a fire, a cross or an idol to pour forth his heart to God. Shah Jahan needed a Taj Mahal, to keep burning in his heart, his undying love for his beloved Mumtaz. So Lord Zoroaster, knowing the philosophy of symbolism, looked deep and long, into the sacred fire that was burning before him and found it to be the most important and sacred symbol to be placed before mankind.

It teaches us equality before God. As it defies gravitational laws, it clearly shows that its mission is to raise the thoughts of its worshippers upwards towards heaven. It instils in its worshippers, the idea of security, cleanliness, and power, which light has over darkness, Good over evil. In the Atash-ni-Niyast Parsees

pray "Dear God let the Fire within me protect my soul as an armour, so it can give me strength, to defend the truth for the sake of truth". Once a man has burnt out hate and evil from himself, he becomes a clean man, a righteous man. Fire is the most active living thing of all the four elements. Air, earth or water look more or less dead, in comparison to it. Plutarch has said Fire is the most active thing in nature and all production and creation is either motion or attended with motion."

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(BEHRAM)

Verethraghna: the Angel of Victory:

by

MAHYAR BYRAMJI PATEL

"To be humble, meek and non-violent, in the face of evil opposition, without possessing the requisite capabilities inherent in retaliatory force, superior strength and undaunted courage, is the pretence and subterfuge of only the impotent. To the virtuous-strong alone, shall go the laurels of Victory!"

"VERETHRAGHNEM AHURADHATEM YAZAMAIDE!"

"We venerate the Victory, created by Ahura!"

VERETHRAGHNA, is the Victory only signifies Victory, or the Victorious. bestowed by Ahura-Mazda upon the The Avesta does not refer to him as an righteous-brave. He is depicted in the angel, but personifies Victory. The Vere-thraghna of the Avesta, becomes the impersonation of Victory. The fourteenth Varharan of the Pahlavi, and finally ends up as Bahram in modern Persian. Yasht, known as the Bahram Yasht, celebrates his exploits. He is also mentioned in various passages of the Avesta, that refer to acts of heroism and courage. The twentieth day of the month in the Parsee Calendar is also dedicated to him. He is nowhere mentioned in the Gathas but forms a very important part in the Iranian divinity, where he enjoys great popularity, throughout the literature of the Later Avesta.

This victorious trait of Verethraghna is retained throughout the history of the religious thought of Iran, and is chiefly responsible for rearing in Iran a nation of hero-worshippers.

As the genius of victory created by Ahura-Mazda, Verethraghna is the most well-armed, amongst all the spiritual beings, the most courageous amongst the courageous, the most victorious amongst the victorious. He bestows the most abounding favours, the greatest welfare and the most abiding health. He bestows the most cherished

This divinity belongs to the Indo-Iranian period, and the Vedas refer to him as 'Vritrahan', that is, the slayer of the enemy. Whilst the Rig Veda refers to Indra as the Vritrahan, in the Avesta, he

manliness, with its attendant virtues of valour, courage, strength, power, endurance and tenacity. He is capable of inflicting death, for renovating the world, and maintaining and sustaining all the good creation. He is also most self-willed and resolute.

He is usually mentioned associated with Ama, which is Courage personified, and with Vanainti Uparatat, which symbolises Dominating Excellence. In the tenth Yasht dedicated to Mihr (Mithra) he is escorting the Celestial Light (Mithra) of the Radiant Sun (Hvare-Khshaeta), in the form of a bear. There he is leading the attack assailing and smiting all those that resort to lying and breaking the given pledge, which is violation of the code of Mihr Yazata.

In the Afrin-i-Zartusht, prophet Zarathushtra showers his choicest blessings upon his patron, Kyanian King, Kai Vishtaspa, praying that the good King may be completely victorious over all his enemies, vanquishing all his adversaries, just like the victorious Verethraghna.

Verethraghna is the patron angel of all the Iranian countries. All Aryans Iranians and Indians, regard him as their common national divinity.

He safeguards those Aryan countries, that offer him sacred libation with the holy Baresman twigs, consecrated with the cooked repast of choice cattle. These sacrifices are to be offered through acts of the utmost righteousness, and the holy consecrations dedicated to Verethraghna should only be partaken of by those that are most righteous, and by none others.

Thereupon, Verethraghna protects the votary nations from the curse of war, invasion, plague, and all other evil devised by the powers of darkness. If, on the other hand, any wicked ones would partake of the sacrifices offered to Verethraghna, then those Aryan countries would suffer untold miseries through acts of war, violence and invasion, and would be devastated by the infliction of the plague, which would smite the offending people by their fifties, hundreds, thousands, tens of thousands, and by myriads upon myriads.

The Later Avesta is particular in not offering the sacred consecrations to any but the righteous followers of the Good Religion. It is expressly mentioned in the texts, that the partaking of the sacred feast is only meant for those who are the Zarathushtrian devotees of the Mazda-Yasna Daena. When the officiating priests chant that the sacred repast is meant for sharing only by the Mazda-Yasni Zarathushtrians, it is upto those present not to break that holy pledge. There is no element to disrespect in this practice, to followers of other religions, but this precept greatly enhances the ties of the closest kinship amongst those of a common religion and culture.

When powerful armies meet in mortal combat, they invoke the Victorious Verethraghna to come to their aid and help their virtuous cause. That army which is successful in securing the help of Verethraghna always proves to be the conquering one, and never knows the humiliation of being vanquished. It smites strongly without being smitten back, breaks up the ranks of the opponents, slashes them,

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strikes terror into their hearts, and destroys them utterly.

Being the close ally of Mithra, he opposes those wicked ones that lie to Mithra, and brings illness and death to them. He binds their hands and ties their feet. He also deprives them of hearing and seeing. He breaks their spirit. He is the inveterate and unconquerable foe of vile demons, wicked men, black magicians, witches, enchantresses, evil spirits, fairies, sorcerers, and all those that are wilfully blind and intentionally deaf.

When holy Zarathushtra invokes the help of Verethraghna, he implores the Victorious One to grant him Victory in thought, word and deed. He desires to be granted the boon of being victorious in the art of asking questions and making replies that will confound his adversaries and bring lustre and glory to his truthful speech. It is Verethraghna that imparts to Holy Zarathushtra the greatest excellence of the most uprighteous, the strength of the most virtuous, and the power of assuming various forms and shapes in manifesting himself at different times.

This trait he shares in common with the Star Tishtriya, with Dahma Afriti — the personified Power of Benediction, and with Damoish Upamana — the personified Power of Anathema (Power of Malediction). He uses these different aspects in the furtherance of the causes that bring Victory to the righteous. In the popular Bahram Yasht, he is portrayed as assuming ten such different shapes, when appearing before Zarathushtra. He successively appears to the Holy Prophet of Iran in the forms of the Wind,

the Bull, the Horse, the Camel, the Boar, the Youth, the Raven, the Ram the He-Goat, and finally the Man. The Yasht dedicated to him is popularly used as an efficacious Manthra Spenta when Victory is desired in a particular cause. In his capacity as the Lord of Victory, in the Iranian pantheon, he is ever willing to rush down to the help of his votaries, in his different suitable guises.

The Atash-Bahrams are thus, the Holy Fires of Victory, and in ancient times, it was the practice of the Kings of Iran to erect these Fanies of Fires to commemorate their most hard-won battles that ended in their decisive Victory. Thus, the greatest Fires built in the history of the Zarathushtra Era by the powerful Kings of Iran, as well as some that preceded and succeeded that period are distinguished as the Atash-Bahrams, the Victorious Holy Fires.

In recent times, an apparently Arabic deity known as 'Mushkil-Asan' has somehow or the other been mischievously associated with Verethraghna, known in modern Persian as the Bahram Yazata. Ignorant Zarathushtrians not knowing the Arabic origin of this refer to it as 'Mushkil-Asan Bahram Yazata', and quite innocently place their misguided faith in it as a divinity of the Iranian pantheon. It is greatly to be desired that this wrong

association should cease forthwith, and this undesirable Mushkil-Asan, along with the puerile fabrication of his flimsy story be banished from decent Zarathushtraian homes. It is bad enough to have a Polytheistic Yazata-Yasna of the Later Avesta in the place of the Monotheistic Mazda-Yasna of the sublime Gathas, without having to import into the Daena of ancient Iran, divinities of Arabic and other origins, quite foreign to the message and spirit of the Holy Prophet Zarathushtra.

May the right perspective of the Verethraghna of Ahura-Mazda prevail. May he guide the modern descendants of the ancient people of the Holy Book once more to success and victory. May their homes be filled by him with riches, purity and health. May they flourish wherever they go. May they lead unblemished lives. May they be truthful in their thoughts, words, and deeds, as their venerable prophet taught them to be, a lesson quite unheard-of before him, and unsurpassed after him. May the Ideal Holy Zarathushtra be the Goal of their lives. Then will the race be rejuvenated, and people strong. Then, shall virtue crown these adherents of the Noblest Faith of Mankind with the Laurels of the Victorious Verethraghna!

ॐ

“જરથોસ્તી ધર્મ પુસ્તકો ઉપર એક ઉક્તિ નજર”

અભિનાર:— એરવદ નાદરશાહ નવરોજ આઈબારા.

ધર્મશિક્ષક: કામા અચારનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

જરથોસ્તી ધર્મના પુસ્તકો મુખ્ય પાંચ ભાષાઓમાં છે અવસ્તા, પહેલવી પાઝંદ, ફારસી, સંસ્કૃત.

જરથોસ્તી ધર્મ સાહિત્યમાં જે સર્વથી પવિત્ર છે તે પાક નખી જરથોસ્ત રિપતમાનના પાંચ ગાથાઓ છે જેમાં જરથુસ્ત્રના વિચાર, વચન, કામો, ખુદાનો સંદેશ, નીતી રીતી તેમજ આત્મિક જ્ઞાન, ખુદાની જે મીનો શક્તિ, ખુદાએ દુન્યા કેમ પેદા કરી, આત્મા અને પરમાત્મા વિષેનું મીનોઈ જ્ઞાન, ભક્તિ માર્ગ, ધર્મ માર્ગ, જ્ઞાન માર્ગ વગેરે ખુદાએ જ્ઞાન ગાથામાં સમાયેલું છે. ગાથા બટલે પવિત્ર ગાયન જે અશો જરથુસ્ત્ર સાહેબ ઉશીદેન પહાડ ઉપર ૧૦ વરસ સુધી ગાંડગી કરી ખુદાના દર્શન પામ્યા અને સરોશ વજ્રદંતી જશારત મારફતે અંતરનો અવાજ સાંભળી પોતાની ફદાની ચરમથી વજ્રદાના દર્શન પામી ખુદા સાથે વાતચીત કરી જે આત્મિક જ્ઞાન મેળવ્યું તે પવિત્ર પાંચ ગાથાઓમાં સમાયેલું છે.

પહેલાં અહુનવદ ગાથામાં ખુદાની ઇચ્છા, જરથુસ્ત્રનું ઇવનચરીત્ર, જે મીનો રહેનાર મીનો-ધનામીનો વિષે તેમજ આત્માની અમરગી, તેમજ માનવીની નેમ શું છે, માનવીમાંથી વજ્રદંતી દરજ્જે પહોંચવા માટે આત્મિક જ્ઞાન, વગેરે સમાયેલું છે.

બીજી ઉસ્તવદ ગાથામાં જે માનવી બીજાને સુખ આપશે તે પોતાના આત્માની રોશની બીજી ખુદાએ દર્શન પામશે તેમજ જેવી કરણી તેવી પાર ઉતરણીને ઉપદેશ છે.

ત્રીજી ગાથા રહેનોમદમાં આગાદી, અશોષ, નમનતાઈ, માંથવાણીથી મલતુ સુખ જતાવ્યાં છે.

ચોથા વોહુક્ષદ્ર ગાથામાં પવિત્ર સત્તા ભોગવી સત્યતાથી છાંડગી યુગ્ગરનાર સાચો માનવી સુખ પામે છે.

પાંચમો વહીસ્તેદસ્તિ, ગાથામાં અશો જરથુસ્ત્રની મુશાદ પાર પડી, જેમાં દુનિયાના લોકોને સત્યની રાહે ચલાવી ખુદાઈ વચગામ આપી મુક્તી અપાવી છે. જરથુસ્ત્ર સાહેબે ઇરાન ભુમી ઉપર પોતાનો ધર્મ શીખાડી દુન્યાના

લોકોને સત્યની રાહે ચાલવા કહેમાવ્યું. છેવટે ૭૭ સીતોતેર વરસ અને ૪૦ ચાલીસ દીવસની ઉંમરે રહેલત પામ્યાં હતાં. જરથોસ્ત સાહેબના શીક્ષણો જે અમારપ હકામ અત્ર પત્ર ઉપર ૨૧ ભાગોમાં જાણવાં હતાં તેને “નરક” તરીકે ઓળખવામાં આવે છે. પછીથી તેમને પુસ્તકના આકારમાં જનાવ્યા હતા જે ૨૧ પુસ્તકો - “નરક” સાત સાતના ત્રણ ભાગોમાં છે. પહેલા સાત ગાથીક નરકો - ગાથાને લગતા, ધર્મ શીલસુરી મીનોઈ જ્ઞાનને લગતી બાબતો હતી.

બીજા સાત “નરક” - દ્વાતીક નરકો - કાવદા શાસ્ત્રો હતા ત્રીજા સાત “નરક” ભાગમાં - હુથ માનસરીક નરકો જેમાં દુન્યાઈ જ્ઞાન પરચુરણ બાબતો હતી અશો જરથુસ્ત્ર સાહેબને જમાનો કેઆની વંશનો જમાનો દતો જે આશરે ૮૦૦૦) આંદ હજાર વરસ ઉપરનો જમાનો હતો ઇરાનમાં પાંચ વંશો થઈ ગયા ૧) પેશદાદીઅન, ૨) કેઆનીઅન, ૩) હખામનીઅન, ૪) અરકાનીઅન ૫) સાસાનીઅન. પાંચમો વંશ સાસાનીઅન જે ઇ. સ. ૨૨૬ થી ૬૪૧ સુધી હતો જેમાં પહેલા પાદશાહ અરદશીર બાબેગાનના વખતમાં ફસ્તુર તનસરે અધા ધર્મ પુસ્તકો એકઠા કરી ૨૧ ભાગ જનાવ્યા હતા અને પહેલવી ભાષામાં તરબુમે કરવાની શરૂઆત કરી હતી. અરદેશર બાબેગાન ઇ. સ. ૨૨૬ થી ૨૪૦ સુધી થઈ ગયા હતા.

“શાહપુર બીજા” પાદશાહના વખતમાં ઇ. સ. ૩૦૯ થી ૩૭૯ માં ઇરાનમાં નામાંકીત “ફસ્તુર આદરબાદ મારેસ્પંદ” એ અવસ્તા સાહિત્યનો પહેલવી ભાષામાં તરબુમે કરી તે વખતના ઇરાની-આને જરથોસ્તી ધર્મ સમજાવ્યો હતો અને પોતાની જાતી ઉપર તાવેલું કાંસ - “બ્રોન્ઝ” રેડી જે ઇરાનીઓએ ધર્મ તજ દીધો દતો તેઓમાં જરથોસ્તી ધર્મની શીલસુરી સમજાવી પાખા જરથોસ્તી ધર્મમાં આરથા લાવ્યા હતા, ઉપનાંત અવસ્તા સાહિત્યની ઉપર સરેલો કરી અવસ્તાઓ ઝંદ વાને અવસ્તા અને કેમેન્ટરી

("જંદ") સરેહ કરી ઇરાની પ્રજાને જરથોસ્તી ધર્મ સમજાવ્યો હતો. "જંદ" ઉપરથી "પાઝંદ" યાને શરેહ ઉપર પાછી શરેહ કરી "પાઝંદ" બહુતરે રચવા લાગ્યા. દરતુર આદરબાદ મારેસ્પંદ સાહેબે પાઝંદ બહુતરની શરૂઆત કરી હતી. હાલમાં આપણે ખોરદેહ અવસ્તામાં બે ભાષામાં બહોળી કથેં છીએ અવસ્તાઓ જંદ અને પાઝંદ. દરતુર આદરબાદ મારેસ્પંદે પાઝંદ બહુતરે રચી ખોરદેહ અવસ્તા - નાના અવસ્તા (જે ચાલુ જંદગી તરીકે બધે છીએ) તેની મોઢવણી કરી આપી હતી. ન્યાયશો - યસ્તોની આગળ અને પાછળ પાઝંદ બહુતરે મુકયા છે. આપણને એઓ સાહેબે જે ગોઠવી આપ્યું છે તેને હાલમાં જંદગી તરીકે બધે છીએ. જરથોસ્તી ધર્મના અને પારસી કામના તેઓ સાહેબ છેલ્લા "રાએની હાર" તરીકે એટલે દીન સમારનાર, દીન ધર્મને સાચી હાલતમાં લાવનાર, દીનનો રાહ દેખાડનાર પવિત્ર રાહગર, તે દરતુરના દરતુર આદરબાદ મારેસ્પંદ થઈ ગયા. જેઓની બહોળી વાદ આપણા ચાલુ બહુતરેમાં લેવાય છે.

અસલી ઇરાની લખાણો.

અસલી ઇરાની લખાણની અવસ્થા શહેનશાહો પોતાની ફતેહની નોંધ પઢાડ ઉપર ફાતરાવતા હતા તેના અનેક દાખલાઓ મળે છે તેમજ સોનાના, પાંત્રા પત્રા ઉપર લેખો ફાતરાવતા હતા. "શત્રેઈહા-એ-અઈરાન" નામની પહેલવી કૈતાબ જણાવે છે કે યસ્તારપ શાહના હુકમથી ધર્મને લગતા લખાણો સોનાની તખ્તીઓ ઉપર ફાતરાવામાં આવ્યાં હતા તેમજ અરહાએ વીરાફનામું જણાવે છે કે અવસ્તાના લખાણો માવના ચામડાઓ ઉપર સોનેરી સાદીથી લખવામાં આવ્યાં હતાં. જ્યારે એ લખાણોને પુસ્તકોના આકારમાં મુક્યાં ત્યારે ૨૧ કૈતાબો લખાઈ હતી એમ "દીનકર્દ" પુસ્તક જણાવે છે.

જરથોસ્તી ધર્મ સાહિત્ય.

જરથોસ્તી ધર્મને લગતું સાહિત્ય અનેક ભાષામાં લખાયું છે. ધર્મ એ એવો વિષય છે કે જે શ્રીમંત અને ગરીબ, ખાસ અને આમ વર્ગને માટે એક સરખી અગત્યતા ધરાવે છે. એક પ્રજા પોતાના ધર્મની વીગતો બહુવા માગે તો સમજાતી ભાષામાં લખાવણી ડોવી જોઈએ. તેથી અમુક સંજોગ અનુસાર પ્રજાની ભાષા ફેરવાય તેમ તેના ધર્મના ફરમાનો દર્શાવનારાં સાહિત્ય પછી તે સમજાતી ભાષામાં લખાતા જાય છે. ઇરાની પ્રજાએ પોતાના ઇતિહાસના જુદા જુદા તબક્કામાં અવસ્તા,

પહેલવી, પાઝંદ, ફારસી ભાષાના પોતાની માતૃભાષા તરીકે ઉપયોગ કર્યો છે. પારસીઓએ હીંદુસ્તાનમાં આવી યજ્ઞરાતી ભાષાને પોતાની માતૃભાષા બનાવી હતી તેમજ આજે કામના મોટા ભાગ અંગ્રેજી ભાષામાં જોવા, લખવા, વાંચવા લાગ્યા અને અંગ્રેજોના સહવાસથી અંગ્રેજીમાં પુસ્તકો લખાવા લાગ્યા. ઇ. સ. ૧૭૭૧ માં આર્કેટીલ ડબ્લ્યુ પેરો એ અવસ્તાના ત્રણ મોટા પુસ્તકોને પહેલવી જ વાર ફ્રેન્ચ ભાષામાં તરજુમા કરી ફ્રાન્સમાં પુસ્તકો બહાર પાડ્યાં. ધર્મ સાહિત્યના અભ્યાસીઓમાં એને અને એનાઓ ઉત્સાહ દાખલ કર્યો અને ત્યાર પછી યુરોપીઅન અભ્યાસીઓ આ જુલાઈ મયેલા ઇરાની પાછળ પડ્યા.

અસલ અવસ્તા સાહિત્યનો વીસ્તાર.

જરથોસ્તી ધર્મ સાહિત્યને લગતી વીગતો ધૈણીક પ્રજાઓના જુના સાહિત્યોમાં મળે છે. ગ્રીક, રોમન, આરમેનિયન, તેમજ આરબ લખનારાઓ ઉપરથી ધણી જાણદો મળે છે. ગ્રીક સાહિત્યકાર "પ્લીની" જણાવે છે કે અસલ જરથોસ્તી ધર્મ સાહિત્ય વીસ લાખ ખેતોતું અનેહું હતું.

જમાનાની ગોરદેશીથી ચઢતી-પઢતીના ચકાવામાં ધણો મોટો અવસ્તા સાહિત્યનો ભાગ નાશ પામ્યો છે.

દીનકર્દ પુસ્તક જણાવે છે કે ઇ. સ. પુર્વે ૬૩૦ માં સીકન્દર ઇરાન ઉપર ચઢી આવ્યો અને ધર્મ સાહિત્યને તુકશાન કર્યું. ઇરાનમાં સમરકંદ ખાતે "ગંજે શપીગાન" અને પર્સીપોલીસ ખાતે "દંજે ન પીસ્ત" ના કૈતાબ ખાતાઓમાં કૈતાબો રાખવામાં આવેલી હતી. સીકન્દરે પર્સીપોલીસ ખાતેના "દંજે ન પીસ્ત" ના કૈતાબખાણને આગ લગાડી જાળી નાખ્યું હતું. સમરકંદ ખાતેની "ગંજે શપીગાન" નું કૈતાબખાણું બચી ગયું હતું. ગ્રીક ઇતિહાસકારો કૈતાબખાણું ટોસ લઈ જઈ ગ્રીક ભાષામાં તરજુમા કર્યો. સાહિત્યની આવી ખરાબી કરનાર સીકન્દર ઇ. સ. પુર્વે ૩૨૩ માં યજ્ઞર પામ્યો હતો.

પાર્થિયન જમાનામાં ધર્મનું સાહિત્ય.

ઇ. સ. પુર્વે ૨૫૦ માં ઇરાન દેશમાં પાર્થિયન અથવા અરકાનીઅન શહેનશાહતની સ્થાપના થઈ. તેના બાદશાહ વલખશ પહેલાએ અવસ્તા સાહિત્યને એકઠું કરવાનું ફરમાન ઠાઠ્યું અને તે વખતે અમુક સાહિત્ય એકઠું કરી ધર્મની મોટી સેવા તેને બજાવી. વલખશ પહેલો ઇ. સ. ૫૧ થી ૭૮ સુધીમાં થઈ ગયો હતો. પાર્થિયન ગળાઓએ ઇ. સ. પુર્વે ૨૫૦ થી ઇ. સ. ૨૨૬, એટલે ચારસો છોતરે વરસ સુધી રાજ્ય કર્યું હતું.

સાસાનીઅન વંશનો જમાનો.

ઇ. સ. ૨૨૬ થી ૬૪૧ વર્ષ સુધી એટલે ૪૧૫ સાલ સાસાનીઅન જમાનો હતો. તેમાં વંશના સ્થાપક અરદેસર બાબેકાને દરતુર તનસરને અવસ્તા સાહિત્યને ગોઠવવાનું કામ સોંપ્યું. તેણે તેને ૨૧ પુસ્તકોમાં ગોઠવ્યું હતું.

અવસ્તા શબ્દની ઉત્પત્તિ વિષે.

ડો. મીલ્સ પ્રમાણે અવસ્તા શબ્દ વીરપરદ કરદા ૧૧, ફકરો ૧૯ માં "આવીસ્તેમ" શબ્દ છે તે ઉપરથી અવસ્તા શબ્દ નીકળ્યો છે. "અ" એટલે શરૂઆત કે છેડા વગરનું અને "વસ્તા", વીંદુનો એટલે પ્રગટ થયેલું, ત્યારે "અવસ્તા" એટલે ફુન્ધાનું પ્રગટ થયેલું તમામ જ્ઞાન. પ્રો. આર્કેટીલ ડબ્લ્યુ પેરો "વચ" શબ્દ ઉપરથી અવસ્તા શબ્દ ઉત્પન થયેલો જાહેર કરે છે.

પ્રો. મેક્સ મુલર પ્રમાણે "અવસ્તા" એટલે "સ્થાપિત થયેલું" (સાહિત્ય) તે ઉપરથી અવસ્તા શબ્દ ઉત્પન થયો એમ જાહેર કરે છે.

ડો. સ્પીગલ, "અસમન" ઉપરથી અવસ્તા શબ્દ ઉત્પન થયેલો કહે છે.

ડો. હાઉગ, ડો. વેસ્ટ "અકવિદકતા" ઉપરથી અવસ્તા શબ્દ ઉત્પન થયેલો જાહેર કરે છે.

બીજા રોકાણરો "અન-અબ્ધવાસ્ત" "અબ્ધવાસ્ત" વીચરે ઉપરથી અવસ્તા શબ્દ ઉત્પન થયેલો જાહેર કરે છે. પરંતુ "પહેલવી" લખાણોમાં "અવસ્તા" માટે "અવીસ્તાક" "અવસ્તાક" શબ્દ મળે છે.

આપણું જરથોસ્તી સાહિત્ય જે ભાષામાં લખાયું તે ફરમાની જમાનાની ફરમાની ભાષા હતી અને પછીથી જે ભાષામાં લખાયું તે લીપી ને (આલફાબેતને પણ) આપણે અવસ્તા તરીકે જ ઓળખીએ છીએ. અવસ્તા સાહિત્ય ઇરાનના પુર્વ ભાગમાં અને ખાસ કરીને બહા શહેરમાં લખાયેલું માનવામાં આવે છે. અવસ્તા સાહિત્યનો વીસ્તાર ધણો જડોલો હતો અને ફુન્ધાનું તમામ ઠાકાપણું જરથોસ્ત સાહેબે શીખાડ્યું હતું.

ઇ. સ. ૧૮૧૯ થી ૧૮૨૨ પ્રો. રાસ્કે અને ૧૮૨૫ માં પ્રો. બરતુદે ઇરાનની મુસાફરી કરી ઇરાનથી ધણી અવસ્તા દસ્તલેખો યુરોપ લઈ ગયા અને તે કોપનહૈગન યુનીવર્સિટી લાઇબ્રેરીમાં હાલમાં મોજુદ છે.

પ્રો. "ફ્રેલીનસને" ઇરાનના બહીસ્તુન અને પર્સી-પોલીસ ખાતેના ખીલારોડી લેખોનો ઉલ્લેખ કર્યો હતો.

ડો. સ્પીગલે અવસ્તાના તરજુમા કરી પહેલવી કૈતાબોના તરજુમા કર્યા હતા. ૧૮૫૪ માં પ્રો. "વેસ્ટરમાર્ડે" જંદ અવસ્તાનું તમામ અવસ્તા સાહિત્યનું દલદાર પુસ્તક બહાર પાડ્યું હતું.

ઇ. સ. ૧૮૬૪ અને ૧૮૬૮ માં ડો. સ્પીગલે તમામ અવસ્તાના લખાણો તેના પહેલવી તરજુમા સાથે બે વોલ્યુમમાં પ્રગટ કર્યા હતા.

ઇ. સ. ૧૮૮૫ થી ૧૮૯૬ માં ડો. ગેલ્કનરે અવસ્તાના સંખ્યાબંધ દસ્તલેખોની સરખામણી કરી અધ્યાય મહેનતે "અવસ્તા" "ધી સેક્રેડ બુક્સ ઓફ ધી પારસીસ" ૧૮૯૬ માં બહાર પાડ્યું હતું.

ઇ. સ. ૧૯૦૦ થી સદીમાં પ્રો. મેક્સમુલર, ડો. વેસ્ટ, ડો. મીલ્સ, પ્રો. દારમેસ્ટેટર વીચરે અનેક વરોપના સાંવાંઓ આપણી ધર્મના કૈતાબોના તરજુમાઓ કર્યા છે.

અસલ અવસ્તાના ધાર્મિક લખાણોમાં ઉચ્ચ વીચરો, શીલમુરી અને ફરમાનો સાધારણ વર્ગને સમજ નહીં પડે માટે સમજણની શરેહ કરવામાં આવતી હતી. અવસ્તાના લખાણો ઉપર શરેહ કરે તે જંદ કહેવામાં આવે છે. દાખલા તરીકે "અશેમ વોહુ" ના કલામ ઉપર "ફ્રાઝઓક" નો હા લખાયો છે. "વથા" કલામ ઉપર વજરનેનો હા ૧૯ મો લખાયો છે. "થેધહે હાતામ" ના કલામ ઉપર ૨૧ મો હા લખાયો છે. એ સઘળાં અવસ્તાના બહુતરે છે ને તેમાંજ અવસ્તામાં શરેહ કરી છે તે જંદ કહેવાય છે. તેથીજ "અવસ્તા-ઓ-જંદ" તરીકે ઓળખાય છે. "જંદ" શબ્દ "મત આજઈન્તી" ઉપરથી નીકળ્યો છે.

પાઝંદ બહુતરે.

પાઝંદ બહુતરે ઇ. સ. ૩૦૮ થી ૩૭૯, શહેનશાહ શાહપુર બીજાના વખતમાં દરતુર આદરબાદ મારેસ્પંદ સાહેબે રચ્યાં હતાં. "પાઝંદ" શબ્દ "પઘ્તી જઈન્તી" ઉપરથી નીકળ્યો છે.

પહેલવી ભાષા અવસ્તા લીપીમાં લખી પહેલવી બહુતરને પાઝંદ ભાષા તરીકે ઓળખવામાં આવે છે. પાઝંદ બહુતરમાં આફ્રીના, આફ્રીનગાનનો દીખાવો, પતેતો, નમરકારો, કેટલીક નીરંગો, આશીર્વાદ, તનદરોસ્તી ફરમા નામ સેતાવરને, વીચરે પાઝંદ બહુતરે છે જે ચોથી સદીમાં દરતુર આદરબાદ મારેસ્પંદે રચ્યાં હતાં.

શહેનશાહ નાશીરવાન આદેશ.

ઈ. સ. ૧૩૧ થી ૧૭૬ માં નાશીરવાન આદેશ પાદ-
શાહના વખતમાં પણ અવરતા સાહિત્ય ઉપર લખાવણી
પહેલવી શરૂ કરી સુધારા વધારો કરવામાં આવ્યો હતો.
તેમજ અવરતાનો ફેટલો ભાગ મોટે કરવામાં આવ્યો હતો.

યઝદેજદ શહેરવાર.

ઈ. સ. ૧૩૧ ૧૪૧ યઝદેજદ શહેરવાર ગાદીએ હતો તે
દરમ્યાન ધર્મ પુસ્તકોનો ફેટલો ભાગ મોટે કરવામાં આવ્યો
હતો જે હાલમાં મોઝેદો મોટે બને છે. યઝદેજદને ૧૪૧ માં
હાર મળી અને ૧૦ વરસ રાખડી છેવટે ઈ. સ. ૧૫૧ માં
યઝદેજદનું ખુન થયું અને પારસીઓ પદાડોમાં જઈ
ધુપાયા અને છેવટે હોરમઝદ પંદરથી હીંદુસ્થાન ભુમી
ઉપર આવ્યા.

ઈ. સ. ૬ મી સદીના દરતુરો.

ઈ. સ. ૬ મી સદીની શરૂઆતમાં દરતુર "આહર
ફેનખગ ફરેશખ બહે" "દીનકદ" નામનું પુસ્તક
લખવાનું શરૂ કર્યું હતું તે નવમી સદીની છેવટના
સાલમાં દરતુર આહરખાદ દેમીદે "દીનકદ" ના પુસ્તકો
પુરા કર્યા હતાં "દીનકદ" પહેલવી ભાષામાં લખાયું છે
અને તે આપણા ધર્મનું સત્તાધારી પુસ્તક કહેવાય છે.

આપણું પચેકું સાહિત્ય અવરતા, પહેલવી, પાઝંદ,
ફારસી ને સંસ્કૃતમાં છે.

નોંધ : એરવદ નાદરશાહ આઈમારા આપણા ધર્મના
બચેલાં અથવા પાછળથી લખાવેલાં જેટલાં અગત્યના

પુસ્તકો જે હાલ મોજુદ છે તેનું એક લાંબુ લીસ્ટ કુંકમાં
આપે છે. મારા મત મુજબ એ લીસ્ટ ઘણું અગત્યનું છે
અને તેથી તેને કુંકમાં આવતા અ કમાં અંગ્રેજી અને ગુજરાતી
માં ભાષાઓમાં છાપવા ધારે છું કારણ કે એ આપણો
વંશ પરંપરાનો વારસો છે ને આપણો ઈમતીમાં ઈમતી
ખાનનો છે. એમાના જેટલાંની પુસ્તકો હોય તેને અળવી
રાખવાં જોઈએ. કમનસીબીની વાત છે કે આપણને એવાં
પુસ્તકો જરીપુરાનાવાલા અને ટુટપાથ ઉપર વેચવા-
વાલાઓ પાસેથી અવારનવાર મળી આવે છે જે સુચવે છે
કે આપણી કેમ તેની ઈમત કરતી નથી અને આપણો
વાંચણનો શોખ જુદીજ દિશાએ છતરી પડેલો છે. એમાં
લખાવેલાં ક્ષેત્રો ને વિષયોમાં જરૂરોસ્તીઓને ઉમંગ
અને ઉલટ રહેલી હોય કે નહીં તોયે ખાનખાને ઠોકરે
મારનારા કેમના બચિયને ઠોકરે મારનારા પુરવાર થશે.
ફેસનમાં ફેસાવેલાં મા-બહેનોએ અસલી ચીનાઈ મારા,
ઘાટપોટ ને કોરો કાંસીઆ અને ફલાવરપોટના બદલામાં
ફેંટી દીધાં હતાં તેથી આજે તેને પાછા મેળવવાના વળખાં
મારે છે તેવી હાલત બચિયમાં આપણાં સાહિત્યો પાછાં
મેળવવા સારું જરૂર થશે, કારણ આજનો તકલીદી
જમાનો કાંઈ સદાકાળ નબળો નહીં. જમાનાઓ સુધી જે
નબળુ તે સનાતની સાહિત્ય છે એટલે જિની વારી ફરી
આવવીજ જોઈએ. અંગ્રેજોના સમાગમ પછીથી યુરોપીઅન
અને પારસી લેખકોએ પણ સારાં અંગ્રેજી પુસ્તકો બનાવ
પાડ્યાં છે. તેનું પણ એક લીસ્ટ તૈયાર કરી ઉમેરવું
જોઈએ, જેથી આપણા મજબબને બળવા અને સમજવા
અર્થે એ સમગ્ર સાહિત્ય કામ લાગે.

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

by

BEHRAM D. PITHAVALA

PART II

Stranger, though new the frame
Thy soul inhabits now, I've traced
its flame

For many an age, in every chance
and change

Of that existence, through whose
varied range, —

As though a torch-race, where from
hand to hand

The flying youths transmit their
shining brand, —

From frame to frame the
unextinguished soul

Rapidly passes, till it reach the goal!

Thomas Moore in Lalla Rookh
(verse 128)

VII. Repeated allusions to rebirth in the
Holy Gathas. — The whole Cosmos can
be broadly divided into two main parts :

(1) The higher Spiritual of life —
Minoi, the most sublime re-
gion whereof is referred to in
the Holy Gathas as "Garo-
Demana", attained only by
Ahura Mazda (Ahuro Mazdao
jasat paouryo — Yas. 51/15);
and

(2) the Material Planes of life,
—Geti the densest region
whereof is the Earth, called
"Drujo-Demana" in the Holy

Gathas. This world is referred
to as the Domain of Druj
because it is here that we carry
on a ceaseless fight against
evil in all its phases.

In between these two region lies the Chin-
vat Bridge, as we have already seen. In
this connection it may be noted that
Yasna 46: 10 actually records the follow-
ing covenant given to us by no less a per-
son than our noble Prophet Himself :

"Man or Woman, O Ahura
Mazda, who for my sake
sticks to what You told to be
the best (asset) of life, viz.
'virtue for the sake of virtue
and non-chalance through
conscience,' those whom I
associate in Your worship,—
with all of them I would cross
the Chinvat Bridge" (Fro tae-
esh veespaish Chinvalo fra-
fraa Peretoom).

These inspiring lines hold out a veritable
promise that if we fulfil the conditions
laid down therein, Lord Zarathushtra
Himself will take us across the Chinvat
Bridge into Garo-Demana, the House of
Song. If, on the contrary, we prefer to

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lead a life of lust and sin, we will be bound to the unending Cycle of Births and Deaths, or, as Yasna 46:11 points out, we shall be "the inmates of Drujo-Demana for all time" (Yavoce veespaee Drujo-demanaee astayo).

Again, the same warning is given in Yasna 51:14 in the following words:

apemem Drujo-demanay

"The karpas, destroyers of the harmony of the world, by their deeds and words do not turn (pay heed) to rules and regulations in their actions, and that way ultimately places (them) in Drujo-Demana" Yaa ish seng-ho apemem Drujo-demanay adat).

Yasna 31:20 is more precise. It says: "But one who proceeds to deceive an honest man, will have another habitat, viz. long gloomy life, evil food and remorseful words" (Daregem ayoo temang-ho doosh-kharethem avaetas vachoo).

I may point out in passing that Hindu Astrology divides human life span into three parts, thus: (i) **Alpayu** (i. e. upto 30 years), (ii) **Madhyayu** (upto 60 years), and (iii) **Dirg-ayu** (beyond 60 years). In the above quotation, the words "daregem ayu" are synonymous with "Dirga-ayu" and signify life beyond 60 years, and not "long ages" as so often wrongly interpreted.

Again, "evil food" (Doosh-kharethem. Cf. Doosh-myazd in Doop- Nirang: Section VIII) has nothing to do with our daily food. It only refers to "sufferings

due to evil Karma" performed during the life just ended. (If the food is unwholesome, the body suffers. Similarly, if our karma is evil, the soul lags behind.) In short, wickedness only leads to a long life on the earth, full of sorrows and sufferings. Perhaps, the saying that "those whom the gods love die young" had its origin here!

However, the matter is clinched beyond all doubt by Yasna 43:5 which says:

"I recognised You to be holy, Ahura Mazda, as soon as I found You to be the foremost, at the creation of life, and as You award requiteful deeds, as well as (what are) requiteful words, viz. ill to the ill, and good excellence to the good, by Thy laws, AT THE NEXT TERM OF LIFE" (Akem akaee vang-hooim asheem vang-haovay, thwa hoonara damoeesh urvaesay apemay).

This proves that the Laws of Karma and Reincarnation are wedded together and without reincarnation the Law of Karma becomes meaningless. It is, therefore, emphasised here that the results of evil karma have to be suffered by us during "the next term of life".

And, finally, Yasna 49:11 specifically makes it clear that this "next term of life" will be on this Earth itself, and not in any supposed region called "Hell". "Duz-akh" only means "worst existence" in this deceptive world, as we daily affirm in "Vispa Humata" (Achisitem anghu):

"But these villains, malevolent, miscreant, evil-tongued, evil-natured and evil-minded, on account of their evil

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impulses revert their souls and become regular inmates of Drujo-Demana" (akaeeesh kharethaeeesh paitee urvano paitee-yeintee).

In this strophe the decisive words are "Paitee urvano paitiyeintee". Even an elementary knowledge of the Avestan Grammar will enable any student to understand their true import; and yet these words are often wrongly translated.

"Paitee" means again or back (Sk. Prati). "Yeintee" is the present tense Third Person Plural of the root "ee" to go. "Paitee Paitee Yeintee", therefore, means "they (i. e. the souls) go again and again" to Drujo-Deman, i. e. take repeated births. Alternatively, "Paitee-ee" means "to come", and therefore the whole phrase means "they come back" to the Earth.

From the above it is clearly evident that Lord Zarathushtra has in the Holy Gathas recorded in specific and unequivocal terms that reincarnation is a fact and also that our way of life on the earth alone determines whether we are fit enough "to be promoted" to a life on higher planes or whether like sluggish students we should be "detained in the same class" as it were, to learn the lessons all over again, in other words, whether we should return to earth life again.

VIII. Rebirth prayed for in Dhoopa Nirang benedictions.—The benediction at the end of Dhoopa Nirang (recited before dawn of the fourth day after death, i. e. a few minutes before the end of the symbolic period of Seshab) specifically refers to rebirth.

In this prayer the souls of the dead are divided into two classes: those who belonged to the Good Religion of Mazda

worship (Oem Veh-Din-i Mazdayasnan Ravan dad hend) and the rest. Again, the followers of the Mazda-worshipping religion are sub-divided into two distinct categories and a different benediction is offered suitable to the spiritual status of each category:

- (1) Those whose Keshah or past Karma indicates evil results in the form of suffering (bad food) are required to COME AGAIN, i.e. to take rebirth, in the good religion itself (Yeshan keshan dooshmyazdan khar khor-deh hend, oem Veh-Din-i Mazdayasnan BE-AYEND) and pay up their karmic debts.
- (2) Those who are not liable to come back (Agar na-ayend) having attained freedom from the Coil of Incarnations, are required speedily to advance nearer to the Just Meher Yazad of vast pastures (Mehr frakhgayod Davar-i-Raast zoodtar pishtar berasaad) according to their wish at the time of death (goojarg oomed). In short, a wish is expressed that these souls having attained perfection on the Earth, may proceed to further duties on some other planetary Scheme in the endless Galaxies of Universes (the vast pastures of Meher Yazad).

I do not understand what more precise and clearer evidence of the Zarathushtrian belief in reincarnation can there be than is contained in this Dhoopa-Nirang benediction.

IV. Affirmation of rebirth in the Hormazd Yasht Nirang. The Nirang prayer at the end of Hormazd Yasht contains the

following affirmation regarding (i) rebirth and (ii) ultimate freedom from births and deaths:

"I have no doubts whatsoever (Be-goomanam) about rising of the soul after death, i.e. rebirth (Ristakhez), and the last body (Tan-i-pasn)".

Here the "last body" clearly implies previous occupation by the soul of many other bodies. "Tan" means a physical body: it has nothing to do with any of the invisible spiritual bodies occupied by discarnate souls for which the Avestan words are "Keharp" and "Ush-tan" (the shining body).

If the word "Ristakhez" is to be translated as Resurrection or Keyamat, the affirmation in the Nirang would become meaningless, because if a discarnate soul has to rot in a Hell till the end of 12,000 years from the Epoch of Creation, i.e. 9,000 years after Gayomard (which period strange as it is, has expired long before now!), then the body occupied at the time Ristakhez would be a "new" body or a "second body", but not "the last in the series" as is implied by the expression "Tan-i pasn."

Unfortunately, the Sassanian Dastoor in their zeal to conform to the Semitic Theory of Twelve Hazaras of 1,000 years each, mixed up the Zoroastrian concept of Frashokereti or Renovation at the end of a Zarwan-i Darego Khadata with Keyamat and thereby squeezed the whole period of human evolution within 12,000 years! This is so ridiculous on the face of it that it requires no further comment.

Even assuming for a moment that Ristakhez does mean Resurrection (collective), it would result in gross injustice and therefore cannot be a reality. Suppose an unfortunate Parsi gentleman living in Bombay murders his elder brother in, say, May 1967. After due processes of law, he is executed in 1968. So, after the Seshab eriod he is thrown into Hell where he is destined to remain till the expected day of Resurrection. Now, in the same Hell he will meet the younger brother of Jehan Pahelwan Rustom, too, who had committed the same offence over 8,000 years before now. No principle of natural justice — let alone Divine Justice — can be invoked to justify the inequitable position that for an identical crime committed by two persons, one of them should be forced to rot in Hell for over 8,000 years more than the other person.

Though collective Renovation at the end of an Eon is envisaged in our religious literature, the word "Ristakhez" in the Hormazd Yasht Nirang can have only one meaning, viz. rising?again-after-death of the body, i.e. rebirth.

The fact of the matter is that what was originally intended to be symbolical, has been treated as literal, and that has led to all this confusion.

13 is the number of Perfect Obedience, Sraosha hence indicates a perfected human being, a Nara Ashawan. When a number is less by 1, the lesser number indicates want of completion of the matter indicated by the larger number. Thus, 12 (13 minus 1) indicates an "approach towards complete obedience" (indicated by 13), in other words, "evolution".

Conjunction of three zeroes indicates a "race of man, humanity", etc. "Year" indicates an "undefined period of time". Therefore, according to the Science of Symbolic Numbers, "12,000 years" means "at the end of a cycle of evolutionary processes", which is referred to in our religious literature as "Zarvan-iDarego Khadhatay. This has nothing to do with our calendar years.

X. Pre-existence in human form implies reincarnation. — Lord Zarathushtra (6,311 B.C.) once enquired of Ahura-mazda as to who were (i) the Ruler and (ii) the Spiritual Teacher (Ang-hooshcha Ratushcha) in the Vara (Enclosure) made by King Jamshed to save humanity from the Deluge (9,654 B.C.). And the answer given was: " (i) Urvatatnaro Zarathushtra, (ii) Toomcha yo Zarathushtra" (Vendidad II 43), that is Uravatanara, the son of Zarathushtra, the Lord Zarathushtra Himself were the Lords Temporal and Spiritual respectively in the Vara.

This clear evidence of pre-existence in human form of Lord Zarathushtra and His third son during the reign of King Jamshed about 3,300 years before His Ministry offers supportive evidence of reincarnation.

XI. Our ancient pledge. — When the whole Creation was in the Womb of Time, Ahura Mazda asked the Fravashis of the future humanity as to whether they would prefer to abide with HIM for all eternity in their then primordial quintessential state or to go to the material world about to be created, destroy all evil there and return to HIM again on achieving perfection. And the Holy Fra-

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૨૬૨૬૭૯

૬૬, બજારમેદ રેલીફે,
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vashis unanimously declared their preference for the second alternative (see Bundaheshn).

According to this Zoroastrian tradition, therefore, we are here to work ceaselessly for achieving perfection and obviously we cannot return Home till this goal is reached. It is clear that a single term of life on the earth is quite inadequate for the redemption of this pledge. If there was to be no “second chance”, Divine Justice would require that all of us at least should have had equal opportunities at birth. Since this is not so, re-birth is the only logical conclusion.

XII. Fact of reincarnation depicted in Zoroastrian symbolism. — Most of our religious ceremonies are symbolical: they dramatize the hidden truths of life, so that we may not lose sight thereof. In the Yasna ceremony, for example, the Homa juice is frequently made to pass through a metal plate with nine holes therein. This plate represents our physical body which also has nine apertures (through which the Druj Nasus can enter our body according to Vendidad IX 40) viz. two nostrils (Naong-hana), two eyes (Chasman), mouth (Hizoom), two ears (Paitish Kharena), the sex organ (Fravaksha) and the anus (Frashoomak). Thus the symbolical passing of the Homa juice through this plate clearly indicated repeated occupation of a physical body by the soul in its long journey Homeward, in short re-birth.

The last Gahambar of the year is very aptly called “**Hamas-Patha-Maedem**”, the meeting place of the two Paths, viz.

the Ecliptic and the Celestial Equator (at the Vernal Equinox). In our case also it indicates the meeting place of two Paths at the Chinvat Bridge: one leading to the ternal blissful life in Garo-Demana, and the other leading to this Drujo-Demana, the Earth, where the souls of the wicked return.

For three consecutive years the last day of the year is called “**Pateti**” which, obviously, is a corrupt form of Gathic expresion “**Paitee-yeintee**” (Yasna 49:11) already discussed above (Section VII). It means the day of “turning back or repentance”. But it also serves to remind us of our own “turning back” to the Earth i.e. taking birth again. And as surely as Navroze follows Pateti, we take another birth and go through the whole gamut of life experiences once again.

However, the last day of the fourth year is not called “**Pateti**”. It is called **Ruz-i Vahizaki**, or the Day of Correction: the yearly recurring defect is at last now set right. This is just to remind us that a time comes when our own defects are also cured and having become perfect, we need take no more birth (No more Pateti — No coming back).

XIII. Reincarnation not compulsory.— From the language used in the Holy Gathas and Nirang Boi-Dadan (Dhoop-Nirang), it appears that reincarnation is not compulsory in the sense that it is always open to discarnate souls to take their own time before seeking birth again. Yasna 49:11, for example, uses the expression “comes back” or “goes (to the

Earth) again and again" and not "sent back" to this world. Again, in the Dhoop-Nirang ceremony the congregation prays that the departed soul may "come again in the good religion".

There is an occult belief — more than a legend — that when a soul is about to reincarnate in a human body, whilst still in the spirit world, it looks down on to the earth in order to find in which country, and to which parents-to-be, it should go in its next earth existence and generally surveys its past karma. This is done for the purpose of knowing what it has to undergo, and so determine its course of conduct that it may acquire as much knowledge as possible in a single incarnation. This belief is quite in harmony with our religious teachings.

It is stated that during the entire Seshab period the main theme of the thoughts of the departed soul is "KAAM NEMOEE JAAM" (i.e. to which land (religious community, etc.) would I turn) and "KOOTHRA NEMOEE AIYENEE" (turning, whither would I arrive)? And the reason for this questioning is stated to be: "KATHA THWA MAZDA XNAOSHA-EE AHURA" (O Ahura Mazda, how would I please you?).

It is also recorded in our scriptures that the Kerdar (the totality of past keshash or karma) appears before the soul at the end

of the symbolic Seshab period. In other words, the whole panorama of its past and future lives manifests before the soul and it then becomes aware of the portion of past karma which is to be worked out in the next life and, as testified by our scriptures, in the light of this knowledge it tries to ascertain in which land and religious community, etc. it should now take birth in order sooner to achieve the purpose of its eternal quest and to redeem the ancient pledge given to Ahura-Mazda, and it once more returns upon this chain of births, long drawn out but not endless.

I need not add that this search and research is made by the soul of the wicked which alone has to take birth again and not by the soul of the virtuous who has crossed the Bridge and has earned itself "Perfection and Immortality" which are the rewards showered on holy persons" (Haovrvatat Amertat, yoi sto mizdem Ashaunam) (Hormazd Yasht).

Lastly, if my suggested interpretation of "Kaam nemoee jaam" is correct, it again affords a positive evidence of the fact of reincarnation in the Holy Gathas.

N.B.:— The quotations from the Holy Gathas are taken from Shri J. M. Chatterjee's excellent book recently published.



LOFTINESS OF ZOROASTRIANISM

KHOREH

by

ERVAD SAM FRAMROZE ANTIA

(continued)

Khoreh is a specific sort of emanation from human body. It is yellowish and golden shining emanation from the body of good souls. In Gujarati it is called ઔજા (Ojas) and in English it is known as aura, Halo or Glory. Kyan-Khoreh of the noble and pious Kyanian Kings was a sort of Halo inseparable — attached to them. In Pazand prayers the words raio mand and Khoremand are repeated frequently. Raiyomand is radiant and Khorehmand is as it were a glorious emanation. Such superb emanations throw their lustre from a distance and become visible to naked eyes when they shine around some extraordinary individual. Dogdobanu, the mother of Zarathushtra emanated such glorious Khoreh before she gave birth to the Prophet Child. People of the village of Rai failing to understand its significance that it was the sign of her spiritual progress looked upon the phenomenon as an ominous sign that may bring calamity on the village and had her expelled from the village. Khoreh is not limited only to man but it is there with all living and lifeless things — it is with other animals, metals, stones and vegetations in varying proportions according to their affinity to the divine essence incorporated therein.

Khoreh can be of all grades from the low and degrading kind to the lofty and

glorious type. It is easily transferable from good to bad bodies and vice versa. Therefore it is necessary to take great deal of care of our Khoreh to prevent it from getting it mingled with unworthy sort.

Not only amongst the orthodox Parsis but also amongst many castes of Hindus and others the custom of women keeping aloof during their menstrual period is based on the transference of Khoreh. The holy and the clean are not to be polluted.

Contrariwise when the two Yojdathregars join hands into Hamajor after purifying their bodies through the important ceremony of "Barashnum" they transfer the good Khoreh mutually and reinforce it. The Khoreh of the Hamajor has more minoi essence than in the mobed sahib singly.

In the ceremony performed on darun "utyuity" ઉત્યુતિ takes place i.e. through prayers and rituals more minoi powers are introduced in the darun and the power of Khoreh therein is enhanced. It is enjoined on Zoroastrians to keep at a distance of three steps, six steps and nine steps away from a variety of pollutions to prevent transference of bad khoreh into the body of the person. Our mathravani is ડુશખરેનંગા (Dushkharenangha) one

cleaning up a bad Khoreh. Hence constant mathravani is the most potent preventive of evil.

Simple things perform profound functions. Simple beliefs may urge people to perform simple routines with mighty advantages. That is the hidden power in the daily prayer.

Khoreh may wax and wane in an individual according to the spiritual essence retained at the time. Khoreh is not just lustre. It is a potent weapon when properly used.

King Jamshid was endowed with three types of major Khoreh to enable him to set up orderliness in the world of his days.

Khoreh I endowed him with administrative gift for law and order to combat all evil influences.

Khoreh II endowed him with healing power. Thereby he could avoid illness and death for 700 years in his reign.

Khoreh III endowed him with understanding to acquire attributes of Divinity.

When he died his soul with its three elements escaped from his head in the shape of a bird. The part representing law and order got attached to Tehmurasp Devband (the binder of all devils). His healing power got attached to King Faridun, whose Afsoon, or healing verses, are even to this day used widely. His excellent Divinity part of the soul remained unattached for long until the birth of Lord Zarathushtra.

We may recall that King Jamshid was asked to propagate religion amongst man. He could not do that. That part of his Khoreh remained afloat in the universe until a true Prophet was born to take over that Khoreh.





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He was an admirable combination of professional brilliance and staunch adherence to the tenets and the teachings of the Zoroastrian Faith, in which he was born in the Athornan Family. Faith paid as great a part in his life with his daily prayers — uninterrupted by many assignments and many more projects in hand — as his versatile talent contributed to his professional success.

Amongst the several things found after the crash are a Book of Gathas and a special concise Khorddeh Avasta, which he always carried in his coat pocket for reciting during travelling, which he had to do in abundance. This time he was going to an International Conference of World Engineers in Europe.

Few days before his death he sent a cheque of Rs 51, as his contribution to Parsiana. We have several times already announced that Parsiana does not accept any donation but this donation has left us no chance of returning it to the Donor, whose good soul now rests in Peace after a life of duty done to the country, the profession and to the family and friends. We retain the donation to cherish his noble memories.

P. B. W.



BEHMAN

The Sixth King of Sasanian Dynasty

He was the son of Asfandiar, the warrior prince son of King Gustasp. His mother was Farhang who came from the line of King Kaikaos. After Asfandiar was blinded by the two-pronged arrow specially made by Rustom to cripple Asfandiar as direct shots did not injure him. Asfandiar asked Rustom to take up the training of his son, which duty he fulfilled with sincerity. At that time Behman was 12 years old. He was an exceptionally brave young boy. He was given the name of Behman because the courtiers and counsellors of King Gustasp liked him very much due to his truthfulness, courage and cleverness in execution of all tasks undertaken by him. When he lowered his hands they touched lower beyond his knees. He was therefore called Darazdast (of long hands).

Little before his death Gustasp sent for Behman, removed the crown from his own head and put it over the head of Behman. Even though young and inexperienced he ruled so sensibly and cleverly that Jamasp and other Hakims were astounded at his sagacity and wisdom. He yet lacked the knowledge of warfare and he was again entrusted by Gustasp to Rustom for training. Because he was very brave Gustasp changed his name to Ardeshir since Ard in Farsi meant a man of firm decision and action. King Ardeshir kept a keen eye over all the Sataraps (Gover-

nors) and kept watch over their behaviour with the subjects, and meted out justice to them according to their deserts.

Once every year he held a levee of all Sataraps. In the full court he used to get down the stage and announce that if he did any wrong or injustice to anyone they may come over and announce their grievance so that he can dispense justice properly. If all was right a Mobedan mobed announced to the people that in the reign of the noble king "you all till the arable land, Live in fear of the Lord, do not play foul to anyone and keep away from covetousness. The King lives that life and expects it of his subjects."

After this ceremony Buzorgan (the elders or seniors) of each province met the King in chamber with their suggestions. Thereafter Kadkhuda (Commissioners of Police) talked to the King about law and order in their respective areas.

It is written in Aine-Khushravi that Behman openly told all his counsellors and councillors that whenever he lost temper or did an unjust act they should stop him from going astray from the path of Asha.

Ages before Cyrus the Great King Behman gave justice to Israel. Mother of Katus, one of the grandsons of Gustasp

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was an Israel. He appointed Katus as the Governor of Israel and ordered that all the children of Yakub be taken to Palestine that they may select their own Governor from amongst themselves. Thus many Jews were re-settled in Palestine and Palestine was rebuilt.

Behman had two sons Sassan and Darab and three daughters Humaye, Farang and Behmandukht. After the death of his first wife Behman remarried Humaye, a daughter of the Egyptian King Nasser Hareh. Darab was born of his second marriage and through the influence of his second wife he appointed Darab as his successor. Sassan dejected with life turned a recluse.

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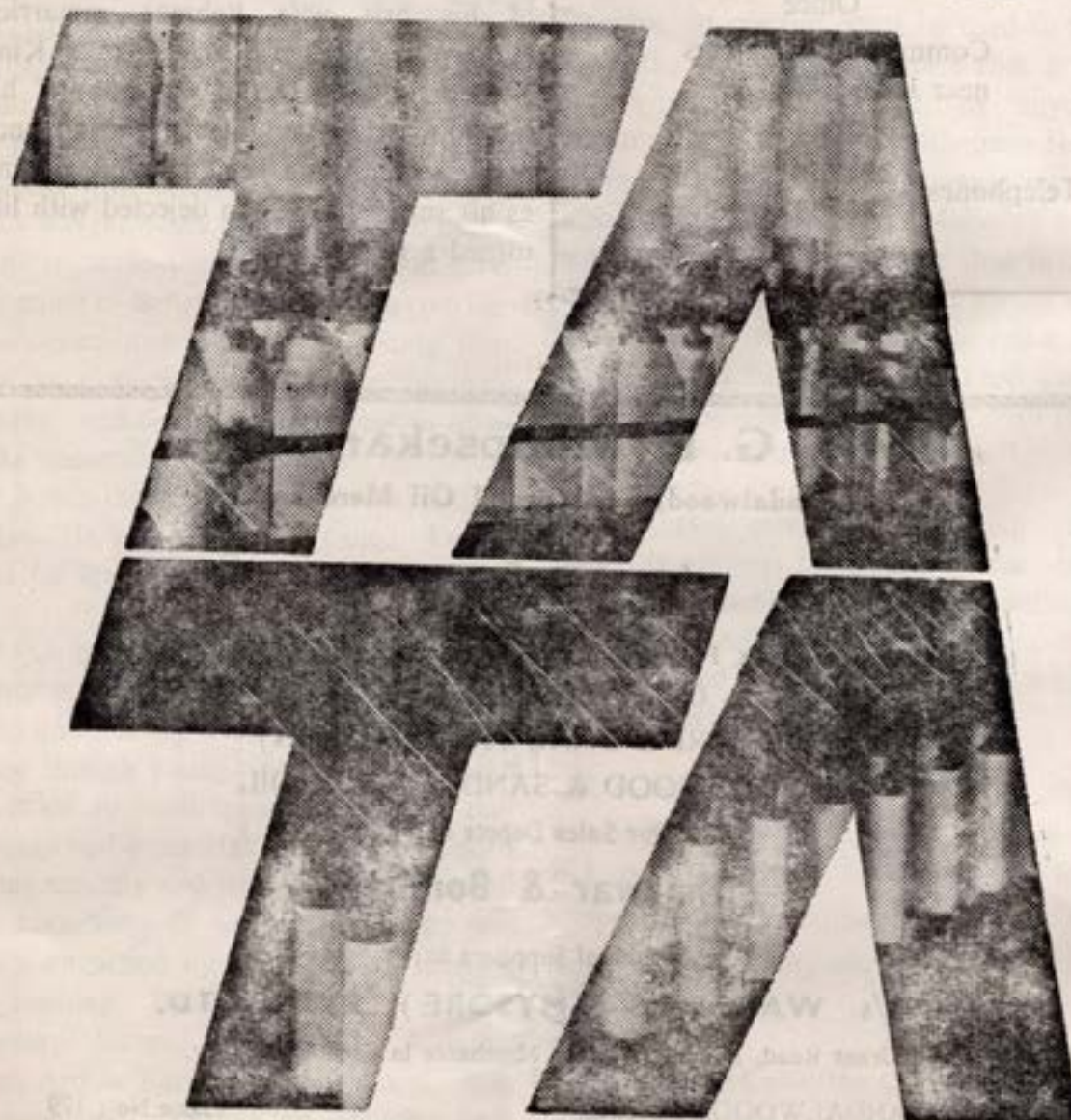
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