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EDITORIAL

The establishment of the Dastur Dr. Dhalla Memorial
Institute at Karachi is a suitable memorial to this great man.

The preliminary meeting of the Council of Management was
held on 18th April, 1965, and since then, it has rendered sterling
service in furthering the aims and objectives of this Institute. The
First General Meeting of the Institute was held on 26th May 1968.

Dastur Dr. Dhalla was an institution by himself. The touch
of his personality left an indelible mark on all those who knew him.
His writings are an important landmark in the field of Zoroastrian
studies, and his works are read with unflagging interest.

The aims of this Institute are to diffuse knowledge pertaining
to Zoroastrianism, to hold lectures by scholars, to publish the works
of the late Dastur Dr. Dhalla, to maintain a library, and to award
scholarships and grants to Parsi Zoroastrians for studies on all aspects
of Zoroastrianism.

Dadabhai Naoroji, about whom an article appears in this
issue, shall always be remembered as the Father of Indian National-
ism. It was he who stirred the British about their responsibilities
concerning the governance of India. Besides being a standard-bearer
of reforms, it was his lifelong crusade to ameliorate the condition of
the masses from the grinding poverty in which he found them. After
thorough research he published a bulky book on "Poverty and
Un-British Rule in India". Mahatma Gandhi too, when he entered
the political arena had been greatly influenced by the objectives and
principles of Dadabhai. The more one thinks of the life and character
of Dadabhai and Gandhiji, the more one is struck by the inner likeness
between the two most outstanding figures in the annals of India's
constitutional progress. In spite of many superficial differences, the

same passionate devotion to the motherland, burning within them like a steady flame, could be seen in both. It never wavered, never even flickered.

Turning to the contemporary scene, a controversy has been brewing over the management of the Parsee General Hospital.

Grave charges are being levelled against the management from certain quarters of our community. It is also true that certain doctors of unimpeachable integrity and proven efficiency have severed their connections with the hospital, and their services are lost to the community. Moreover, this trend of events will certainly act as a damper, on those who have been donating generously. Considering this from a pragmatic angle, without any emotional or sentimental strain, the Trustees of the Parsee Punchayet should appoint an independent committee to obtain a detached appraisal of the functioning of the hospital, and to put all doubts at rest.



DADABHAI NAVROJI

by

MAJOR SOHRAB R. BAMJI

Prophet Lord Zarathushtra has said in Gatha Ushtuvaiti yasna 43-2, "He who preserves his honour and reputation is really a very fortunate man!" (Cawasji Kanga). **Dadabhai was really a fortunate man!**

The late Dr. Dadabhai Navroji, commonly known in India and the world, as Hind-ka-Dada (Grand old man of India) was one of the very few celebrated politicians, social workers and true servants of their mother country, who have left this earthly abode in perfect peace with fame and honour.

It was on 4th September 1825 that a male child was born to a poor Parsi priest named Navroji Pallonji Dordi and his wife Manekbai, who were living in the locality called Mandvi, where several Parsi families had their homes. This locality is now full of Banias, Khojas, Bohoras and Memons all engaged in commerce. This child was Dadi (Dadabhai). He was destined to serve his mother land.

Dadabhai's ancestors had come from Navsari, the birth place of famous philanthropists, industrialists and businessmen like Sir Jamshedji Jeejeebhai, Jamshedji Tata and others. Dadabhai was the first Indian to conceive the idea of **FREE-DOM** from foreign rule.

When the Parsis settled in this small village in the territory of the Gaekwar of Baroda, they found the climate of that place similar to that of a place in Iran, called "Sari". The Parsis called it Nav : new and Sari, the place in Iran, thus meaning New Sari.

Dadabhai was the first and only child of Ervad Navroji Dordi and Manekbai. Dadi lost his father when he was only 4 years old. His mother Manekbai, though not educated in the sense of the present generation, proved to be in the words of her son, "My nurse, teacher, guardian-angel all in one. She made me what I am". May her soul rest in peace.

Though a school boy, he discharged his duties to his mother, faithfully, zealously and conscientiously. He proved to be a bright and hard-working student in school and college and rose to the position of a Professor of Mathematics. He had mastered philosophy and political economy. Dadabhai was called by his professors "The promise of India". He was the first Indian Professor, first founder of several educational Institutions for the intellectual, social and political life of Indians.

The Chief Justice of the Supreme Court of India wanted Dadabhai to be sent to England for higher training in Law, but

his family could not afford it. The Chief Justice was even prepared to meet half the expense.

Dadabhai was the founder of the daily newspaper "Rast Goftar" (Truth speaker). He was truly a perfect gentleman and high-souled patriot. Though he was married in childhood at the age of 4, he faithfully discharged his responsibilities towards his mother and wife.

In 1848, when he was only 23 years of age, Dadabhai founded the "Students Library and Scientific Society". All Indian women should be thankful to Dadabhai for introducing education amongst females, facing strong opposition from the orthodox males.

Dadabhai though a government servant as a professor in a Government College, started taking part in political matters and on 26th August, 1852, when he was only 27 years of age had delivered his first speech on a political subject.

Member of a Royal Commission

Dadabhai was the first Indian appointed as a member of a Royal Commission appointed for Financial Justice to India.

Dadabhai was a true Zoroastrian and had passed through the ceremony of "Naver" entitling him for priesthood. Dadabhai never quarrelled and treated his opponents as friends. Truth and mercy were his principles of life. Dadabhai completed his college life at 20. In 1847, he was appointed head master of an English school. During this time he earned the love and regard of all the teachers and students of the school. The Principal of

the school, Mr. Harkness, was so pleased with the services of Dadabhai, that he presented a gold medal to Dadabhai at the annual function of the school. Dadabhai was quite satisfied with the salary he got, and was also fond of a teacher's career.

Having spared some time for social service, he came in contact with the general public and became a very popular figure. Being the prominent founder of the Native Education Society and a mathematician, Dadabhai was appointed professor of mathematics at the Elphinstone College, in 1954. He was the first Indian Professor of a College. The annual result of the College made Dadabhai well-known throughout India. Just in a year's time he became so famous and popular as an honest, hardworking and intelligent young man, that the Cama Brothers who were trading in England, offered Dadabhai the post of manager in their firm in England. Dadabhai left India for London in the year 1855 with the blessings of his dear mother, wife and friends. Dadabhai came in direct contact with English commercial and industrial firms and gained experience. Even in London Dadabhai became famous as an honest businessman.

During his stay in London he came in direct contact with the general public and informed them about the hardships his countrymen in India were passing through. The East India Company, though a commercial firm, had been ruling India, for years past. Due to the despotic rule of the East India Company, the people revolted in the year 1857. Dadabhai had already informed Sir Irskin, who was a member of the India Council, of

the despotic rule of the East India Company. This disturbing news was conveyed to Her Majesty, Queen Victoria. The British Government removed the East India Company from authority, and all ruling powers were taken over by the British Government. Dadabhai had played a very important part in bringing about this change.

Indian leaders trained by Dadabhai

Great civil and political leaders like Sir Phirozsha Mehta, M. C. Bannerji and Gandhiji had received their lead and training from Dadabhai.

After 14 years of faithful service in commercial, civil and political life Dadabhai returned to India in 1869. He was received as a great social servant, philosopher and politician by his countrymen. Dadabhai had spent the fourteen years in the service of his motherland, India.

Diwan of Baroda State

In 1872 there was some dispute between the Maharaja of Gaekwar and the British Government and the Maharaja was charged with certain misbehaviour. Maharaja Mahlarao appointed Dadabhai to represent his case before the British Government. Dadabhai made such a powerful defence that the charges were withdrawn. The Maharaja was so pleased with the result, that he gave Dadabhai a present of Rs. 50,000/-. Dadabhai was appointed the Divan of Gaekwar State. On his appointment as Divan, he had made in clear term a condition with the Maharaja, that if the Maharaja failed in the discharge of his duty to the people, he would

leave the post immediately and return to Bombay.

Indian leaders of the nation, rulers and politicians used to seek the advice of Dadabhai on political, economic and other problems. The India Council in London, and the Ministry for India used to consult Dadabhai. In 1885 Lord Ripon, Governor of Bombay, had appointed Dadabhai as a member of the Law Council, and several amendments were made in the laws, through the suggestions of Dadabhai. In 1885, Dadabhai convened a meeting of leaders from all over the country and laid the foundation of The Indian National Congress. In the same year, Dadabhai managed to start the Ripon Technical College. Dadabhai wanted the British Parliament to reconsider the Laws and regulations relating to India and see that India got more freedom and political rights. He thought that it was necessary for an Indian to be elected as a member of the Parliament.

Dadabhai Returns to England

Dadabhai therefore returned to England in the year 1886. Thanks be to God, that at that time it was not necessary for an Indian to get a P. Form and the permission of the Reserve Bank, as it is in now though we are supposed to be Free Indians.

Dadabhai stood as a candidate for election to the Parliament from Hoburn Constituency. He failed in his attempt. Though 62, Dadabhai was not disheartened. He continued his propaganda in England through public speeches and by coming in contact with the common man. He also came in direct contact with the members

of Parliament and kept England informed of the difficulties India had to face. As a leading representative of the famous commercial firm of the Cama Brothers, he managed to increase trade with India.

Second meeting of Indian National Congress

In 1886 arrangements were made for the Second session of the Indian National Congress and the promoters had unanimously decided that Dadabhai should preside over the session. The session was at Calcutta and Dadabhai came to India to discharge his duty to his motherland.

Second attempt for Parliament Membership

Dadabhai according to his surname Dordi (meaning firm like a rope) was never disheartened by any failure or difficult problems. In 1895, elections for a new Parliament were to be held, and Dadabhai made a second attempt. He announced his candidature from the Finsbury constituency. Those Englishmen who were well wishers of India and were admirers of Dadabhai, especially Messrs. Hume and Wader Bowen fully supported his candidature and worked for his success. Dadabhai himself put up a great propaganda, gave public speeches and put before the general public the full history of the East India Company, and the true picture of the government by Governors and Vice-roys of India. He also gained the confidence of some members of Parliament. English voters saw the true picture of the British rule in India and with a view to support truth and justice voted for Dadabhai. Dadabhai thus became the first Indian member of the parliament, at

the advanced age of 67 years. He gained the honour and respect of Englishmen abroad, as he had already gained in India. Public meetings were held in England and in India to felicitate Dadabhai on his success. At a meeting held in Bombay under the Presidentship of Sir Dinsha Petit, Sir Phirozsha Mehta, the Lion of Bombay, had said that India could now fight for her rights in the British Parliament, as she had her true soldier in the Parliament.

Dadabhai had fully studied the history of the British rule in India for two centuries. He collected all the details from the time of Lord Clive, and gathered all the facts about the misrule India had to suffer. On 14th August 1892, Dadabhai put up the case of India in the Parliament in such a convincing way, that the members of the Parliament in particular, and Englishmen in general, were taken by surprise. He proved before the house, how the East India Company and British rulers in India had not carried out the public announcements of the British throne, and thus had brought discredit and disrespect on Prime Minister Gladstone. Parliament immediately appointed a special commission to go into the charges levelled by Dadabhai against the British rulers in India.

Third Session of Indian National Congress

In 1893, The Third session of the Indian National Congress was held at Lahore and Dadabhai was once again requested to come to India and preside over the session. For the love and duty Dadabhai bore his mother country, he once again accepted the invitation and came to

India, undergoing great hardships and heavy expenses. Dadabhai invited the attention of Indians towards their duty to their motherland, not only in political life, but more on the economic side of life. He drew the attention of Indians to the heavy expenditure India had to undergo in various branches of the Government, especially for the military. Dadabhai proved his ability as a true economist, educationist, politician and above all, as a true son of India, who had shown the path of self-reliance and self-rule.

Our Indian political heads, ministers, and others will get great guidance if they study Dadabhai's following publications (1) The three resolutions Dadabhai had put before the first meeting of the Indian National Congress (2) His speech before the Second National Congress at Calcut-

ta, (3) His speech before the Third National Congress, giving the slogan "Swaraj" for the first time to India (4) His speeches before the British Parliament.

Dadabhai had to face a great deal of opposition from those Indians who were against Congress, but with zeal and patience and self control he came through successfully at the Indian National Congress, at Calcutta.

This is just a short account of the life of The Grand Old Man of India, who left this earthly abode on 30th June 1917 at the advanced age of 92 years. Dadabhai was a faithful son, a loyal countryman, a Zoroastrian jewel and the father of Swaraj.

"Aider yad bad Anoshe Rawan Rawani
Ervad Dada Ervad Navroz."



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MEET THE STUDENTS

by

KAMAL SIDHWA

Expressive hands and an intelligent mind — this is Kamal Lavangia. And, this young lady, prettily poised, has used both, to make the world her oyster.

An amateur actress of considerable talent, Kamal is an excellent student too. She has done marvellously in her B.A. exam, this year. Her percentage is an impressive 64.

'Modern Europe', 'Modern India', 'Political Science and French' — these were her subjects. "I couldn't possibly have done one subject", she declared. "It would have bored me."

Her vivacity calls for variety. But, she enjoyed the 'Modern Europe' course most, because of the excellent teachers.

What she feels indignant about, is that the 'Modern India' paper was set 'bewilderingly off-course'

'In Political Science, we have very good Indian authors,' she opines. "There is no need to go to Lasky and other Western authors."

French, she says, was refreshingly delightful. And so is the outlook of this young graduate.

Next year, she will be going to the U.S.A. — possibly to Brandeis — to work for her Master's degree in History or

French. She has been awarded a two-year scholarship.

"But I will definitely come back" — she is very emphatic. 'Only,' she adds as an afterthought, "I might do a public Relations course after my M.A." This, followed by a quick smile.

Kamal has become a Fellow in French, at her college, St. Xavier's. In the evenings she attends Bhavan's P. R. and advertising classes.

But, she always has time for dramatics, and always will, she declares. "Acting in college plays has been wonderful fun, it's been great." When in the States, one of her subjects will be Theatre Arts.

She appreciates art in painting, the cinema, music — "I don't really know much about painting," she acknowledges, "but I enjoy East European movies immensely, and I love the music of Beethoven, Tschaikovsky, Dvorak — I like to keep on adding to my interests — that's what makes life worthwhile, doesn't it ?

HOSHANG PRESSWALLA.

A young B. Tech. from the I. I. T., Hoshang Presswalla is now headed for Berkeley, California, U.S.A.

"I'm interested in structural engineering, which is a particular part of civil engineering," he explains.

Hoshang plans to do the M.S. within a year, and will then return to India.

Has he got a scholarship? No, he smiles, but he hopes to get a Tata scholarship — part loan and part gift.

He is impatient to qualify and start working. This will be either in a consultant's office, or in a contractor's firm.

There are many intriguing avenues in engineering, waiting to be explored and Hoshang wants to explore them.

MEHERNOSH DAMANIA

"I wish our education was more practically oriented," says Mehernosh Damania. The recipient of the Sir Lawrence Jenkin's Scholarship this year, Mehernosh has just become a Master of Arts, taking his degree in Economics.

He enjoyed doing this subject, which he feels was very well taught, both in his college — St. Xavier's, at the B.A. level — and later, at the Univ. Dept. of Econ. But certainly, practical experience that can be

obtained from compulsory apprenticeship should be included in the course, he says.

Interested in industrial economics, Mehernosh hopes to secure a worthwhile job in a reputed organisation — "preferably Tatas," he says earnestly "I have a very honest admiration for them."

This summer, Mehernosh had taken part in the Leslie Sawhny Programme. Dedicated to the memory of J.R.D. Tata's brother-in-law, this programme was meant for student leaders.

Mehernosh was one of the choice few selected.

Those nine days in Lonavla nine days of hectic discussions on politics, economics, organisation and public relations, of the future of democracy — were nine days fraught with meaning, nine days marvellously fruitful, enthuses Mehernosh.

And he is just as enthusiastic about his future. Our country needs young people like him, and to them all, and to him, we say, "The best of Indian luck."



THE RELIGION OF THE ACHAEMENIAN KINGS

by

Homi B. Dhallia

One of the most controversial and perplexing problems remaining in the history of ancient oriental religions is that dealing with the religion of the Achaemenian Kings: was it or was it not Zoroastrian in character? There is one school of thought which considers them to be Zoroastrians, whereas there are others who opine that the Achaemenian religion is not Zoroastrian in character. The purpose of this paper is to weigh the evidence we may gather from the Old Persian cuneiform inscriptions, the non-Iranian inscriptions, Pahlavi literature, and from the pen of the classical authors, especially Xanthus, Herodotus, Xenophon, and Strabo, before drawing our conclusions.

Darius and the other kings, who have left their mark on cuneiform inscriptions, belong to the Achaemenian line, so-called because they were descendents of Achaemenes. Persia under the Achaemenians was not a state founded on a religion, but the attitude towards the non-Iranians who were also a part of the large empire, was one of tolerance and respect for their religious practices.

Cyrus the Great (558-530 B.C.) was the founder of the dynasty. The sources which furnish the information about the religion followed by this monarch are Xenophon,

the Old Testament and the Babylonian inscriptions. The Cyropoedia of Xenophon informs us about the deities he sacrificed to, under Greek nomenclature of Zeus, Helios, Ge, and Hestia, and besides these to the tutelary divinities of Assyria, Syria, Media and Persia. The above deities were said to be identical with Ahura Mazda, Mithra, Atars (the sacred fire) and Anahita, by the Greek sources. Moreover, we are informed by Xenophon that Cyrus had instructed, that he should be buried after his death, which is noticed at Pasargadae, but which may be an *astodan* or an ossuary.

The passage from the Old Testament (Is. 44:28-45:4) where Cyrus is addressed as the "Shepherd of Jahweh", as His "annointed" and as the one whom Jahweh summoned and took delight in, indicates the close relationship between the Persians and Jews, and how tolerant and helpful Cyrus was towards them.

From the Babylonian Cylinder Inscription, we are informed how Cyrus established Marduk as lord in Babylonia, after having restored the local deities of Sumer and Akkad to their own homes.

From the above three sources, it is difficult to form a clear-cut picture of the religion of Cyrus the Great. It is regarded

by some that Marduk, who has been mentioned in the above inscription, is identical with Ahura Mazda, but this theory seems scarcely tenable. I am of the opinion, that in relation to Marduk, Cyrus was acting merely as a clever politician, rather than having any religious motives. Furthermore, the evidence from the Old Testament indicates that Cyrus was a benevolent ruler, displaying kindness towards the Jews. The mention of Ahura Mazda by Xenophon does not take us very far, and I disagree with the view put forward by Professor Edward Meyer that "it cannot be doubted by any unprejudiced mind that Cyrus was a Zoroastrian". In the absence of more concrete evidence, it is difficult to come to any definite conclusion about the religion of Cyrus.

The religious records about the next monarch Cambyses (530-522 B.C.), son of Cyrus, are extremely scanty, and hence we shall pass on to the other kings of this dynasty about whom we have more information.

Darius I (522-486 B.C.) succeeded Cambyses and it would seem that he continued the policy of religious tolerance in his vast empire. The chief source for a study of his religious ideas is furnished by his inscriptions in Old Persian, with their Babylonian and New Elamitic versions. The texts are found at Behistun, Persepolis, Naqsh-i-Rustam, Elvand, Susa, Kirman and Suez.

From the time of Darius, the god of the Achaemenian Kings was Ahura Mazda, spelled as one word in Old Persian and

not as two distinct words as is found in the **Gathas**. From the inscriptions at Behistun we know that Ahura Mazda was the central figure in the religious system of Darius, and he was every inch a monotheist, as was Zarathushtra.

It is imperative to scrutinize the inscriptions of Darius I minutely to evaluate the extent to which the spirit of the **Gathas** were carved on the rocks.

A. At Persepolis (DPd 1-2) Darius recognised Ahura Mazda as the Supreme Lord, great Ahuramazda, the greatest of gods, but does not deny the existence of other minor deities or gods. Just as Zarathushtra recognised and considered Ahura Mazda as the highest entity, this very idea is echoed in the thoughts of Darius. In his empire there were non-Iranians and polytheists too, and as he was a benevolent and tolerant ruler, he could not completely do away with the minor gods and deities which were worshipped in his empire.

We may discuss here the view propounded by Benveniste, that since the word Ahura Mazda in Old Persian appears as a single word (Ahuramazda), and since in the **Gathas** they are two distinct words, there is no connection between them. This argument cannot be accepted, as the same word appears in Pahlavi literature too as Ormazd, and which is equivalent in meaning to the Avestan Ahura Mazda.

B. At Naqsh-i-Rustam (DNa. 58-60), Darius admonishes his subjects: "Do not leave the right path; do not rise in rebellion." This is the exact idea contained in

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Yasna 72:11 — "There is but one Path, the Path of Asha; all others are false path." The right path is stressed by the Prophet in the **Gathas**, and the concept of Asha constitutes the cornerstone of his religion, which was carved on stone by Darius I.

C. At Naqsh-i-Rustam (DNa 1-8) a further idea about the Supreme God is expressed: "A great god is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happinesses for men, who made Darius king, one king of many, one lord of many." In these words, Mills points out that the concept of creative energy is attributed to God. In **Yasna 44:3** the Prophet poses questions in the following strain:

"This do I ask Thee, tell me truly,
O Ahura:
What Being is the Creator, the first
Father of Asha?
What Being laid down the path of the
Sun and the Stars?
Who is it through the Moon waxeth
and waneth alternately?
All these things, O Mazda, do I wish
to know and other things besides."

It is evident that there is a close similarity between the religious thought expressed by Darius I and in the **Gathas**.

D. At Susa (DSf 15-22) we find that Darius I exhibits his complete reliance on the will of God: "Such was Ahura Mazda's will; He chose me a man, out of the whole earth and made me king of the whole earth. I worshipped Him and He brought me aid. What I was commanded to do, that He made easy for me. What-

ever I did, I did in accordance with His will." Likewise in **Yasna 43:9** the Prophet displays reliance on the will of God.

E. At Naqsh-i-Rustam (DNb 14) the use of the word **manaha** is of prime importance. It is God who bestows on Darius wisdom and virtue, and as well the power to control the impulses through his mind. It is probable that the word **manaha** used by Darius has the same connotation as "**Vohu Manah**", as used by Zarathushtra. **Vohu Manah**, which may be simply translated as "Good Mind", played a very significant role in the teachings of the Prophet, and was also considered an attribute of God.

F. At Persepolis (DPd 15 ff.) we come across another vital aspect of the religious thought of Darius which has its roots in **Gathic** lore. "May Ahuramazda protect this country from a (hostile) army, from famine and from the Lie". In the above inscription the principle of Lie or evil may be said to be recognized in the word **drauga**, which corresponds to **druj** in the **Gathas**. During his long reign, Darius I had to put down many rebellions in his empire, and it is evident that he equated these uprisings with the Lie. In other words, rebellion would mean opposition against Truth, that is, the established order. In essence then the Lie means much the same for Darius as it did for Zarathushtra. The dualism between Truth and the Lie is sharply brought forward in Darius' inscriptions. He sees this duality, only in respect to his empire, whereas Zarathushtra sees it as functioning in all other spheres of life, that is, as a universally valid cosmic principle.

G. Another important evidence, that throws light on the above issue is the Greek inscription of Darius, found in 1886 at Deirmenjik in Magnesia. Darius praises Gadates, who was his satrap, and ruler of Asia Minor, for the promotion of agriculture and care of the earth. This too is clearly a Zoroastrian trait.

H. Furthermore, E.W. West asserts that Darius probably reformed the Calendar in a Zoroastrian direction, and the names of the months therein bear strong marks of his hand. This view is also attested by Moulton. From the above evidence we may safely conclude that Darius was certainly familiar with the basic tenets of the Prophet, though I completely disagree with Olmstead, who opines that Zarathushtra must have often conversed with young Darius at the court of Vishtaspa. Zarathushtra lived long before Darius, and though the religious abstractions of the Prophet's teachings were too difficult for the ordinary mind to comprehend Darius seemed to be aware of some of the main tenets. It is however impossible to agree with the statement of Prof. Zaehner when he discusses the religious tolerance of Darius:

Yet though Darius adhered to the essential Zoroastrian beliefs, he did nothing to destroy any national cult. We are told that he restored the places of worship that the usurper Gaumata the Magian had destroyed, and in this he shows himself to be totally lacking in the prophetic intolerance of Zoroaster.

This is an incorrect statement which cannot be accepted. **Yasna 30:2** is a clear proof of the Prophet's tolerance, wherein he urges every man to use his mental faculty before accepting his teachings, and the decision about the faith to be followed rests with the individual concerned.

In Matthew 15 and 23 Jesus calls the Scribes and Pharisees hypocrites and blind guides, and criticizes them for their strict adherence to the outward forms of religion; and for preaching what they did not practise. Both Zarathushtra and Jesus while injecting their moral and spiritual ideas into the existing religious systems, opposed those elements which were detrimental to the core of true religion. This opposition or criticism does not make them intolerant.

Xerxes (486-465 B.C.) succeeded his father Darius, and our information about his religious policy is obtained from the trilingual Daiva inscription carved on stone tablets at Persepolis. The relevant portion may be quoted here, to enable us to evaluate the religious views contained therein.

And among these countries there was (a place) where daivas were worshipped previously. Then, by the favour of Ahuramazda, I destroyed that cult of the daivas, and I made a proclamation, 'The daivas shall not be worshipped.' Where the daivas had previously been worshipped, there did I worship Ahuramazda and Arta reverently. Much else that was ill done, that I made good. That which

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I did, I did by the will of Ahuramazda. Ahuramazda brought me aid till I finished my work (XPh 35-45)

From the above inscription the word daiva needs our special attention, before we turn to other aspects of Xerxes' religion. These daivas were none other than those mentioned in the **Gathas**, and who were opposed by the Prophet; a class of Indo-Iranian deity which were associated with violence. Xerxes in his inscription displays the strong impact of the **Gathas**, when he denounces daiva worship, and commands the worship of Ahuramazda.

Moreover we find that Xerxes like Darius emphasized Ahuramazda as the Supreme Deity, and showed complete reliance on His will. Moreover the mention of the word Arta (Avestan Asha) also indicates his awareness of Zarathushtra's teachings, where Asha played a significant role.

Herodotus informs us that Xerxes being indignant ordered one hundred lashes to be administered to the Hellenes, and that he sacrificed one hundred oxen to Athene of Ilium. This had been considered as an un-Zoroastrian act, but we are informed that Xerxes repented of this later on. Moreover, this does not conflict with the Zoroastrian reverence for water, as the Greater **Bundahishn** (42-14) informs us that the waters were salty, as the Destructive Spirit had defiled them. Xerxes too reproaches them as bitter.

Artaxerxes II Mnemon (404-359 B.C.) and Artaxerxes III Ochus (359-338 B.C.) besides mentioning the name of Ahura

Mazda also mention the names of Mithra and Anahita, on their inscriptions. We are informed by Plutarch that Artaxerxes II worshipped Mithra and took oaths in his name. We notice a departure from the strict monotheism of Darius.

Darius III (336-330 B.C.) or Darius co-domanus the last Achaemenian king, was defeated by Alexander the Great. The important testimony about his religion is found in the **Denkart** (Dk M. 412.3-5, cf. SBE. 37:413):

Darai, son of Darai ordered the preservation of two written copies of the whole Avesta (and) Zend, according to the receiving of it by Zaratusht from Ahuramazda; one in the treasury of Shapigan, and one in the fortress of written documents.

This leaves no doubt about the Zoroastrianism of Darius III.

The **ayadanas** or temples which existed during this period, are vital to the further understanding of the Achaemenian religion. According to Herodotus the Persians did not have temples, but on the other hand we have evidence from Strabo, that fire-temples did exist. From the inscriptions of Darius at Behistun (DBI 6ff) we are informed about **ayadanas** which had been destroyed by Gaumata the Magian, and which were restored by Darius when he came to the throne. Moreover, the bas-relief of Darius I at Naqsh-e Rostam depicts the king praying before a fire-altar. It has been suggested by some that the rectangular structure at Naqsh-e Rostam, may be identified with the modern **Sagri**; where a fire is preserved near the **dakhma**

by the Parsis to this day. Ghirshman states that temples did exist in this period, and we have evidence of them. One is at Pasargadae built by Cyrus, the other at Susa from the period of Artaxerxes II, and the third one at Naqsh-i-Rustam. The above evidence clearly indicates that fire-temples or **ayadanas** did exist during the Achaemenian period, and that the monarchs themselves revered fire as depicted at Naqsh-i-Rustam. Furthermore, Cameron has pointed out that in one of the Elamite texts from Persepolis, the appropriate technical Old Persian word for "Fire-Watcher", **Atar-vaxs**, appears.

The above evidence amply proves that **ayadanas** or fire-temples did exist during the Achaemenian period. Fire played an important role, and the monarchs themselves venerated fire, as is depicted at Naqsh-i-Rustam. From the Greek point of view Herodotus is right in stating that the Persians did not have temples. The Persian temples did not consist of altars and statues, and were therefore quite different from Greek temples. This may therefore be regarded as another Zoroastrian trait of the Achaemenian kings.

The peculiar way in which Darius and the other sovereigns were disposed of after death is another interesting feature of this period. Herodotus tells us that the corpse of a Persian is not buried before it has been mauled by a bird or a dog. Xanthus informs us that the Persians claim that it was from Zarathushtra that they derived the rule against burning dead bodies or defiling fire. It has been argued by some that Darius and his successors were buried. But why should they be

buried in rock tombs, which have been carved out of a cliff? The exposure of the corpse to birds and the collection of the bones in **astodans** or ossuaries was practiced by the Magis from very ancient times, and we have evidence of this even in Central Asia. The central pit of the **dakhma** or the Tower of Silence serves the same purpose as would several **astodans**. In my opinion what we witness at Naqsh-i-Rustam are not tombs, but **astodans** where the bones of these monarchs and others are merely collected. The **astodans** belonging to the Kings are larger, in comparison to the smaller ones also found at Naqsh-i-Rustam, because these belonged to members of the royal family. In this manner neither the earth nor the other elements are defiled, thus keeping in accord with Zoroastrian principles.

Scholars have differed widely concerning the part played by the Magis in the dissemination of Zoroastrianism. They were a priestly caste or tribe among the Medes, who belonged to an ecstatic circle. They were in charge of the national religion, and their duties passed from father to son, up to the time of the Muslim conquest. They were also employed as **qadis**, who were the religious leaders as well as judges and bureaucratic officials in Islamic times.

Jackson states that Zarathushtra was the representative of the Magi, according to the Greek and Roman writers. The Prophet was also regarded as the founder of the Magian priesthood; the Magi were as well the reputed masters of knowledge in ancient times. According to classical

tradition Pythagoras studies under them in Babylon, and Plato, who was anxious to learn from the Magi, was prevented because of the Persian wars with Greece.

Herodotus informs us that the Magis were always present at the sacrifices of the Persians. They would stand by and chant theogonies. Moreover, they would slay animals with their own hands, except dogs. They disposed the corpse to dogs and birds. Aristotle, together with Herippus, Eudoxus and Theopompus, states that the Magi believe in two principles, the good Spirit **Oromasdes** and the evil spirit **Ariemanius**.

The Magi's functions under the Achaemenians were important, as they constituted the official priesthood. They went along with the army to celebrate the sacrifices, and participated at the coronation of the new king at the temple at Pasargadae. The education of the young men was also their responsibility.

It has been emphasized by some scholars that in **Yasna** 48:10 the Prophet condemns the **haoma** cult, or at least one aspect of it. But on the other hand we have evidence from one of the documents at Persepolis, that this cult existed at site No. II, during the second year of Xerxes. Moreover, from one of the rooms of the Persepolis Treasury several mortars and pestles have been discovered, which were obviously used to extract juice from the stalk of the **haoma** plant. Cameron has rightly pointed that the **haoma** ritual had two distinct aspects. One led to intoxication and drunkenness, and this was rejected by the Prophet; the other aspect culminated in

ecstasy and trance, when the soul could delve into the secrets of the spiritual world. Thus there is every possibility that it was the former aspect which Zarathushtra opposed.

Certain scholars put forward the argument that if the religion of the Achaemenian kings had been Zoroastrianism it would be hard to explain the absence of the Prophet's name from the inscriptions. In this connection it would be interesting to note that although Ashoka was a devout Buddhist, and he did all he could in spreading Buddhism, even beyond the borders of India, he mentions the name of the Buddha only once. Moreover, it is important to note that although Zoroastrianism was the state religion during Sassanian times, we do not find the name of Zarathushtra mentioned in any of the Sassanian inscriptions. Mills opines that it may be due to momentary forgetfulness, or because the name was abhorred by Darius. Darius killed Bardiya, the Magi who had usurped the throne. Zarathushtra too was a Magi, and hence his name was omitted. I do not subscribe to the above opinions of Mills, and I opine that one reason the name may have been avoided is because Zarathushtra lived in the hoary past, and was too far removed from the stage of action. Darius refers to the Lie in his inscriptions, because he experienced it in reality, when he had to quell uprisings in his empire, and displace the usurper Bardiya. Moreover, he emphasized the importance of truth, and forbade his subjects from rebelling against the established order. He further admonishes his subjects: "Do not leave the right path." From the trilingual Daiva inscrip-

tions, it is evident that Xerxes rooted out Daiva worship, which he felt was improper. From the inscriptions it is clear that the monarchs were more concerned with contemporary problems and situations, which were of direct consequence to them at that particular period of history.

For another argument concerning the omission of Zarathushtra's name, we may turn to the Islamic tradition. For Muslims, the **Koran** has always been considered more important than the figure of Mohammad. Whereas the **Koran** is regarded as the Word of God, Mohammad is only the messenger. From this standpoint, it may be postulated that the Achaemenian kings considered the teachings of the Prophet of far greater importance, than the figure of Zarathushtra.

It is however imperative to note that although none of the classical writers have directly stated that the monarchs followed Zarathushtra's religion, the Platonis Alcibiades states that the children of royal blood were educated in the Magism of Zoroaster the Ormazdean.

In order to draw our conclusions about the religion of the Achaemenian kings, it is necessary to examine the salient features of their religion in brief.

As discussed above, we know too little about the religion of Cyrus the Great to enable us to come to any definite conclusion. From the inscriptions of Darius I we can safely conclude that he accepted the main tenets of Zarathushtra's religion, and was a Zoroastrian. His central religious ideas were monotheism, a complete reliance on the will of Ahura Mazda, his ad-

monishment to his subjects to follow the right path, his emphasis on **manaha** (which corresponds to **Vohu Manah** as used in the **Gathas**), the dualism between the Lie and Truth, the promotion of agriculture, and the reform of the calendar in a Zoroastrian direction. These indicate clearly that Darius I was a Zoroastrian.

From the trilingual Daiva inscription, it is clear that the daiva worship which Xerxes stamped out was none other than the Daivas opposed by the Prophet. As pointed out in the **Denkart**, Darius II ordered the preservation of two written copies of the whole **Avesta**, one at Shapigan and the other at the fortress of written documents. The existence of **ayadanas** or temples, and the bas-relief at Naqsh-e-Rustam clearly indicate the veneration for fire and locales for its worship. This is evidently a Zoroastrian trait. The presence of **astodans** or ossuaries, which we find at Naqsh-e-Rustam proves that the manner in which the bodies of Darius and his followers were disposed of does not contravene Zoroastrian ideals.

Karl Geldner states that although Zarathushtra is not mentioned anywhere in the cuneiform inscriptions of the Achaemenians, Darius and his successors were without doubt adherents of Zoroastrianism. In the opinion of Ernst Herzfeld, the author of the inscriptions was actually quoting the **Gathas**. From the evidences and arguments put forward in this paper, I am of the opinion that Darius and his successors were certainly Zoroastrians.

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બંદગીના પ્રકારો અને ફાયદાઓ.

લખનાર:— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક: કામા અચારનાથ ઇન્સ્ટીટ્યુટ, અંધેરી.

કુદરતની સેવા કરવા માટેની, ખાદેશ પુરી પાડનારી માંદગી તે “બંદગી”.

બંદગી=બંદા તરીકેની ફરજ, માનવી મીનીટ મીનીટ કંઈ ને કંઈ ખાદેશ ધરાવે છે કાંઈની ખાદેશ ભરી હોય તો કાંઈની ખુરી હોય, કાંઈની ખાદેશ સ્વાર્થી હોય તો કાંઈની ખાનસ્વાર્થી હોય, ત્યારે દરેક માનવી ખાદેશ ધરાવે છે. કેઈ માનવી ખુદાનો ભક્ત હોય તો તે ખુદાને પીછા-ખુવા ખુદાના દર્શન કરવાની ખુદાની રાશનીમાં મલી જવાની ખાદેશ ધરાવે છે અને બંદગી કરી ખુદા પાસે પોંદગવાની તલબગારી દેખાડે છે. જ્યારે સાધારણ સંસારી માનવી દુન્યવી સુખ, પૈસા, બેરી, છોકરા પીઝેરે દુન્યાનું સુખ માંગે છે. ત્યારે કાંઈ ને કાંઈ દરેક માનવી બંદગી કર્યા પછી માંગે તો છેજ. પણ ખરે સાચો ભક્ત બંદગી કર્યા પછી એવી બક્ષેશ માંગે છે કે, “એ ખુદા તું મને એવી બક્ષેશ આપ કે જે બક્ષેશ મરવાથી મારું બહુ થાય, કારણ મારે માટે શું સાક છે તેના બાલુનાર તુંજ છે.”

આપણા આગળ પાદશાહો પડેલવાનો ખરા છગરથી બંદગી કરી મુરાદ આહતા હતા અને તેઓની મુરાદ ફળાતી હતી.

ખુદ પુન્યગુરુ અશો જરથુસ્ત્ર સાહેબ “ગાથામાં” પોતાના જન્મે દાઘો ઉંચા કરી દાદાર અહુરમઝદ પાસે બહા મનવી બક્ષેશ માંગે છે તેમજ ખુદાના દર્શન કરવાની અને ખુદા=દાદાર અહુરમઝદ સાથે વાતચીત કરવાની ખાદેશ દેખાડે છે જે મુરાદ અવજીને ફળી હતી.

અશો જરથોસ્ત સાહેબના જમાના પછી “ગોસ્તે-ફયાન” મોળેટે “અખત” જાદુગરની મેલી વિધ્યાને તોડવા માટે બંદગી કરી ખુદાની મદદ માંગી જેથી “ગોસ્તેફયાન” ને નયોસંગ-ચઝદ. મારફતે મદદ મલી હતી અને “અખત” જાદુગરની મેલી વિધ્યાને તોડી હતી. શાહ ફરેદુને ખુદાની બંદગી કરી જોડાકને મારવા ખાદેશ દેખાડી બંદગીના બળથી નાપાક જોડાકને માર્યો હતો.

પુન્યગુરુ અશો જરથુસ્ત્ર રિપતમાનને આશરે ૮૦૦૦, આંક હબર વરસ થયા પછી તે સાહેબની પચ ૨૦૦૦,

જે હબર વરસ અગાઉ ધરાનમાં “પેશદાદીઅન” વંશ, થઈ ગયો જેમાં નવ પાદશાહો રાજ્ય કરી ગયા હતા. ગયોમર્દ, ડોશંગ, તેમુરરૂપ, જમશેદ, ફરેદુન, મીનાબેહેર, નોદર, જવ, કેરસારપ. પાદશાહ જમશેદના વખત અગાઉ “હમ્મોમો ફારના” નામના પરેઝગાર ફરુર થઈ ગયા હતા જેવળે અમુક જે “નરક” લખ્યા હતા જેના નામો સરોસ વસ્ત વડીના ૮ મા કરદામાં મસે છે, “પાપો વચાઆ” અને “પહરીઆએ વચાઆ.” આ બે ધાર્મિક પુસ્તકો રચ્યા હતાં અને જરથુસ્ત્ર સાહેબની આગમચથી સદરેક ફરતી પહેરાતો આબો હતો. પાદશાહ જમશેદને સરોસ વઝદની બશારત થઈ અને ફરતી બાંધવાનો રીવાજ શરૂ કર્યો હતો.

અશો જરથુસ્ત્ર સાહેબે પોતાના ધર્મમાં નીચલા ચાર રીવાજો ચાલુ રાખ્યા જે ૧) નવજોતની ક્રિયા. ૨) આતશની સેતાવસ, ૩) ડોમની ક્રિયા અને ૪) બરસમ ની ક્રિયા આ ચાર ક્રિયાઓ જરથુસ્ત્રની આગમચની હતી, તે અશો જરથુસ્ત્રે ચાલુ રાખી હતી.

અશો જરથુસ્ત્ર સાહેબે જે બંદગી રૂપે બાલુતરો આપ્યા છે તે “અવસ્તા એ જંદ” માં રચ્યા છે આપણી બંદગી આકાશવાણીમાં રચાઈ છે.

અવસ્તા બંદગી ફવનીના કાયદે રચાયેલી છે “રેતોત વરન” ને કાયદે=જાનની પવિત્રાઈ વિચારની પવિત્રાઈથી ઉચ્ચારતા અવાજની અનદીઠ ફવનીઓ ઉત્પન્ન થઈ તેમાંથી ઉમદા અનદીઠ રજો બરપા થાય છે તે આપણા શરીરને, જોરેદને, આત્માને વધારે પવિત્રાઈમાં આવે છે.

અવસ્તા બંદગી કંઈ સાધારણ સાહીત્ય નથી કોમાં તો ઉંચ દરજ્જેના પવિત્ર માંદ્રી છે જે માનવીને ખુદાના દર્શન કરાવે છે તેમજ માનવીઓના દુઃખ દરદ ઉપર દવા તરીકે બાલુવાની માંદ્રિવાણી ઉત્તમ ગણાય છે.

અવસ્તા બંદગી માનવી અને ખુદા વચ્ચેની સાંકળ સમાન છે અવસ્તા માંદ્રિવાણી ઉપર “મારેરૂપંદ ચઝદ” મવજ્જહ ફરેતો પાસળાની કરે છે. જ્યારેબી પવિત્રાઈથી

બંદગી કર્યે ત્યારે બંદગી=માંદ્રિવાણીના ફરેતો માંદ્રિ રૂપે=તમારેરૂપંદ ચઝદ આપણા તન, મન, રવાન, અને ખોરેદની પાસળાની કરી આપણને માનવીમાંથી વઝદી દરજ્જે પડેલવાનો માર્ગ દેખાડે છે. આપણે જનનવરી દાલતમાંથી માનવીની દાલતે આપણ છોડી પછી બંદગીના બળથી માનવીની દાલતમાંથી વઝદી દાલતે પડેલવાની નેમ છે. બંદગી=અવસ્તા માંદ્રિવાણી ઉપર આપણા પુરતો એતેકાદ ડોલો જોઈએ જેવો જેનો ભક્તિભાવ તેવું તેને ફળ મસે છે. બંદગી=બાલુતરનો ભેદ કોઈ બાણી સંકે નહીં પણ જે માનવી એકીનથી બાલુ તેજ પામી શકે છે કે જેવો ફાયદો મસે છે.

અવસ્તા માંદ્રિવાણી તસેસમાતી ગતીના=ફાયદો આપનારા માંદ્રિ છે. માનવીની છેવટની નેમ “અદુ-પરરત,” થઈને સોરથંત - દુન્યાને ફાયદો કરનાર અશોમરદ બીજાના સુખમાં પોતાનું સુખ માને છે.

“માંદ્રિવાણી અંતરજ્ઞાન અને અંતરચક્ષુને ખીલવે છે.”

દરેક માનવીમાં રહેલું અંતરકરણ જ્યારે ચોખ્ખું હોય અને ખરા છગરથી બંદગીમાં મશગુલ રહે તે માનવી ને અંતરજ્ઞાનમાં વધારો થાય છે અને અંતરચક્ષુથી=ફેલાની ચરમથી ખુદાના દર્શન પામે છે અંતરનો અવાજ તે આત્માનો અવાજ આત્માનો અવાજ તે સરોસ વઝદની બશારત કહી શકાય.

બંદગીના પ્રકારો.

બંદગી=બંદા તરીકેની ફરજ, બંદાપણું, કમીના-પણું ખુદા સર્વ શક્તિવાન છે, આપણે તેના બંદા છીએ. બંદગી=સેવા, પડેલી સેવા મા આપ તરફની. મા આપનો અવાજ સ્નેહ ખુદાનો અવાજ. મા આપની સેવા કર્યે તે ખુદાની સેવા કર્યા બરાબર છે. બીજી સેવા આપણા યુર તરફની જે યુર “સરોસ વઝદની બશારત પામેલો હોય” તેવા યુરની સેવા કરવી. એમ “કેમના મઝદા” ની બંદગીમાં જણાવ્યું છે. બીજી સેવા પુન્ય પયેગામખરે આપેલા અવસ્તા માંદ્રિવાણીમાં બંદગી કરી તે સાહેબના પમસે ચાલી ધર્મના તરીકા પ્રમાણે ચાલવું. ચોથી સેવા પાક ફીરતારના ગરીબ માનવીઓ તરફની છે યથા ની બંદગીમાં બપ્પે છીએ કે જે ગરીબોની ખરા છગરથી સેવા કરશે તે પાક પરવરની પાદશાહીમાં સેવા કર્યા બરાબર છે, ત્યારે બંદગી ખાલી બાણી જવામાંજ સમાવલી નથી પણ મા આપ, યુર, પયેગામખરના વચનનું પાલન, ગરીબો તરફ માયા દવા દેખાડી આપણી બંદગીમાં માંગેલી મુરાદ જરૂર બર આવે છે.

અરદીબેસ્ત વસ્તમાં પાંચ વૈદો મારે બાજાય છે.

અશો જાએયજને=અશોઈથી સાગને કરનાર, દાતો જાએયજને=કાયદાથી સાચું કરનાર, કરેતો જાએયજને=વાહકકાયથી સાચું કરનાર, ઉંચવો જાએયજને=છાસો પાસોથી સાચું કરનાર, માંદ્રિ જાએયજને=માંદ્રિવાણી બાણી સાચું કરનાર, તરીકે જાહેર કર્યો છે. માંદ્રિવાણીથી સાચું કરનારને સર્વથી ઉત્તમ ગણ્યો છે.

માંદ્રિવાણી ઉચ્ચારવાના પછી ફાયદાઓ છે.

“મરાત”=મોટે કરીને બાલુવું, “દ્રેજયાત”=મોટે સાદે બાલુવું, તેમજ “સ્ત્રાવયાત”=ગાંધને મધુર અવાજે બાલુવું, તેમજ (અન્યુચ્ચ અનપીસુત) એક શબ્દ ઉમેરવા કે છોડવા વગર બરાબર બાલુવું.

માંદ્રિવાણીમાં ત્રણ બંદગી સઉથી ઉત્તમ છે.

“અદુનવર” - યથા અદુ વધરયોનો કલામ દાદાર અહુરમઝદે દુન્યાની પેદાયશો ઉત્પન્ન કરી તેની આગમચનો ખુદાનો પોતાનો માંદ્રિ છે. અદુનવર માંદ્રિ ઉચ્ચાર્યો અને આ દુન્યાની પેદાયશ એક પછી એક, રાશની=આકાશ, પાણી, જમીન, ગ્રાહપાન, જનવરો, માણસો, એમ ૬, પેદાયશો પેદા કરી છે. અદુનવરનો કલામ શરીરનું રક્તબહુ કરે છે તેમજ કોઈની વખતે બહાર ગતી વખતે કે ઘરમાં આવતાં, શુભ કામ વખતે તથા અંધારી રાતે કોઈ આફત વખતે યથાનો કલામ (માંદ્રિવાણી) ધણો ઉત્તમ છે. (૨) “અશેમ વોદુ” નો કલામ પાક પરવરેદગારે દુન્યાની પેદાયશો ઉત્પન્ન કરી તે પેદાયશને ગતીમાં મુકવા “અશેમ વોદુ” નો કલામ=માંદ્રિ પાક પરવરે ઉચ્ચાર્યો હતો. જ્યારે પછી વિચાર બગડે ત્યારે અશેમ વોદુ બાલુવી, કોઈ યુજર પામે ત્યારે તરત અશેમ વોદુ બાલુવી, રાત્રે સુતી વખતે તેમજ હૈંથમાંથી જાગત થતાં તેમજ કોર વાલતા અશેમ વોદુ બાલુવી કાંઈની ચોકણું કરવાનું હોય ત્યારે તેમજ મોહું હાથ ધોળાં ફરતી કરવા આગમચ અશેમ વોદુ બાજાય છે. અશેમ વોદુનો કલામ મારે “ફાઅઓત” નો હા મા જાહેર કર્યો છે, કે સાચું સુખ મેળવવા, અશોઈ, સત્ય, શરતીને વખાણવી જેથી દુન્યા સત્યની રાડે છે.

(૩) “થેંધહેલાતામ” ની માંદ્રિવાણી અશો જરથુસ્ત્ર સાહેબના કલામો છે પાક દાદારનીજ માંદ્રિવાણી છે. “થેંધહેલાતામ”માં દુન્યાના સર્વ બંદગી કરનારાઓમાંથી જે કોઈ ખુદાની કુદરતને પીછાણે છે તેવા અશો માણસોને દાદાર અહુરમઝદ પીછાણે છે. તે અશો નર અને નારીઓની રતુતી કર્યે છીએ, ત્યારે થેંધહેલાતામની માંદ્રિવાણી આપણને બંદગીની બક્ષેશથી ખુદા તરફનો માર્ગ દેખાડે છે.

બંદગી કરવા માટે નીચમો.

આપણે જરૂરથીએએ સવારના નાહી ધોઈ ચોખ્ખા કપડા, ટોપી, સપાટ, કુસ્તી બધું અભ્યાસુ ચોખ્ખુ રાખી ચોખ્ખી રીતે ચોખ્ખા કપડા પહેરી બજવાની ચોખ્ખી કુસ્તી બાંધી જે જગા ઉપર બહુવા બેસવાના હોય તે જગા ચોખ્ખા પાણીએ સાફ કરી સાદરી ઉપર સેતરનજી અને ઉપર સાદર પાંચરી નીચે ભોંય ઉપર સેતરનજી સાદર ઉપર બેસી આતશનું પાત્ર સાંભે રાખી આતશ ઉપર ખુશબો મુકતાં પાક માંથિવાણી (બંદગી) કહે તે તો તેનો ફાયદો ધણીજ છે. તે ઉપરાંત જે રાત્રે ઉશહીન ગેહમાં ત્રણ વાગ્યા પછી બંદગીના ટાઇમ સઉથી ઉત્તમ છે.

પાંચે ગેહની ફરજ્યાત બંદગી.

સુર્ય ઉગવા આગમ્ય ઝંઝકાના તાઇમે “હોશ આમ” ની બંદગી રોજ કરવી ધણી ઉત્તમ છે. “હોશ આમ”=આજઠાદના ફરેસ્તાનું બહુતર છે. તેમજ પાંચ ગેહ=ગાહ=વખતના ફરેસ્તાનું બહુતર ન્યાશ=નમસ્કાર વસ્ત=વેસ્ત=પાસઆના કરનારા ફરેસ્તાનું બહુતર, પતેત=પશેમાની થઇ દુર રહેવાનું બહુતર, એમ ફરેક બહુતર માંથિવાણી ઉચ્ચારવાથી આપણા રવાન=આતમાને ઉંચ હાલને પુગાડે છે. બધી બંદગીમાં સર્વથી ઉત્તમ બંદગી ચઝરનેના પદ મો હા, છે જે “અધરયમન” ફરેસ્તાની બંદગી “આ અધરયમન કાશી”ની બંદગી માટે અરદીબેસ્ત વસ્તમાં બળબળ તારીફ કરી છે ત્યાં બહુવામાં આવે છે કે “અધરયમનેમ માંથિવાણી સઉથી ચઢતી, સઉથી બળી, સઉવા શ્રેષ્ઠ, માંથિવાણી છે. આ બંદગી લગનના આશીર્વાદમાં પણ બહુવામાં આવે છે. હાવન ગેહમાં પણ “અધરયમન” બંદગીને દીમિત, ફરેક, શીરોઝી આપનારી માંથિવાણી તરીકે ગણી છે. કોઇથી ગેહમાં આપણે ફરજ્યાત બંદગી કહે પણ તરીકે કતથી “પાદીઆળ” કુસ્તી કરી તાઝીમ તવાઝોથી બહુવી જોઇએ. સવારના ઉઠતાં ને વાર ધરતીને પગે લાગી એક “અયેમ વોહુ” બહુ, કુસ્તી છોડી “હોરમઝદ ખુદાએ” થી કુસ્તી કરી હાથમાં નીરંગ લઇ “શેકરતેહ” શેતાન પખોરી, હાજતે જઇ આવી કુસ્તી કરવી. તેમજ રાત્રે સુતી વખતે કુસ્તી કરી સરોસવદીની “નીરંગ” ત્રણ વખત બહુ “પાંચ” વધા ત્રણ અશેમ વોહુ” બહુ સુવું જોઇએ.

બંદગી કરતી વખતે હાથ મોહુ પગ, ધોઇને પાદી આળ કરીને કુસ્તી કહે છીએ તેનું કારણ આપના હાથના

આંગણમાંથી અમુક જાતનો પ્રવાહ નીકળે છે તેને સ્વચ્છ કરવા અને પગના આંગણમાંથી અરાળ પ્રવાહ નીકળે છે તેને સ્વચ્છ કરવા અને આપણી આંખમાંથી જે તીક્ષ્ણ પ્રવાહ નીકળે છે જેને પવિત્ર કરવા માટે અને આપણા મોઢાની આસપાસ કપાલ ઉપર ફરી વરેણું ખોરેહ ને વધારે પવિત્ર કરવા માટે આપણે જરૂરથીએ જગાએ પણ બંદગી કહે ત્યાર પાદીઆળ હાથ, મોહુ, પગ ધોઇને કુસ્તી કરી પઢીજ બંદગી કહે છીએ. કુસ્તી - કમ્મર બંધ અરાળ વિચાર વચન, કામોની સાંભે લડવા માટેનો કમ્મર બંધ છે જે આપણા શરીરની આસપાસ અરાળ ચાતાવરણથી બચાવ કરે છે. કુસ્તી ઘેટાના ઉત્તમી બનાવવામાં આવે છે. આ ઉત્તમીએ વી કરામત છે કે જગાએ આપણે બધે છીએ ત્યારે આપણી જગાનમાંથી નીકળતાં શબ્દોની ખેની ઉત્પત્તિ થઇ કલર (રંગો) બરપા થાય છે જે “સ્તોત યસ્ત” ને કાવદે બધે છીએ તે “સ્તોત” કુસ્તીનું ઉત્તમ પદ છે અને કુસ્તી એ માંથિવાણી પદી લઇ આતમાની ઉત્તમી કરે છે. કુસ્તી એ “આહાત” છે. કુસ્તી એ તો નવજોત થાય ત્યારથી તે છેક મરણ બાદ “રોખમેનશીન” થઇને ત્યાં સુધી આપણા આતમાનો રક્ષક છે, માટેજ યુજર પાંચવા પછી પણ આપણે જરૂરથીએ લાસને નહવારીને કુસ્તી બહુતર બહુ બાંધે છીએ. આપણી એક એક ક્રિયા અને બંદગીમાં અર્થ સમાવેલો છે. જે જીવનથી બહુવા માંગે તો ધણું બહુવાનું મહે પણ કુસ્તીને દોરી તરીકે ધણી દમખમ ગણે તો પછી બધું ફાયદા. આપણી બંદગી માં એવો પાવર છે જે બંદગીના બળથીજ, મોખેદ “અદાએવીરાફ” જેવા પરજગાર પુરશે બહેરતના દર્શન કર્યા, બંદગીના બળથીજ જે દરતુર આઝર કમ્મવાન ખીન આઝરખુશરપ જેવા પરજગાર સાહેબે ખુદાઇ જ્ઞાન મેળવી ખુદાના દર્શન પામ્યા, દરતુર મેહરશરના એ અકબર પાદ-શાહના ટાઇમમાં મોખેદે કયો હતો, દરતુર આદરનાદ મારે-રખંદ સાહેબે બંદગીના બળથીજ તાવેણું (કાંસુ) “શિન્ચ” છાતી ઉપર રેડાવી મોખેદે કયો હતો. દરતુર દીનપાર તેમજ દરતુર જમશેદ શાહ કુકાદાફ સાહેબે બંદગી ના બળથીજ અનેક દુઃખા સારા કર્યા હતાં. હાલમાં આપણે બંદગી કર્યા અગાઉથીજ ફાયદો શું થશે? આ બહુવાથી શું થાય? આનો મીનીંગ શું? આ બધું બાંધુ ફાયદા બહુ? આ તો ખોટું છે-અફ છે? એવા અનેક સવાલો કરીને અંતકરણને દુઃખને છીએ તેના કરતા અસલ આપણા છુન્નેશો એ જે આપણને તરીકત, આપી છે અને પચમાખર પુણ્ય યુર અશો જરૂરથીએ આપણી માંથિવાણી ઉપર પુરો એતેકાદ, ધમાન, અધારથી બંદગી કરીને આપણે ફાયદો મેળવવો જોઇએ. આમીન.

CHILDREN'S CORNER

My dear Girls and Boys,

There are so many things about ourselves — The Parsees — that I did not know before. Well, I went on asking questions of great and wise Parsees and they helped me to understand a great deal about Parsees and our Zarathushtrian religion.

I am sure you all would like to know why we call our Prophet, “Zarathushtra.” The name came from two words in the ancient language called “Avesta”. This was the language that the people in Zarathushtra's time spoke. These two words are “Zarath” and “Ushtra”. “Zarath” means Golden and “Ushtra” means Star. So “Zarathushtra” means “The Golden Star”.

I know two children, Darasha and Shireen, who ask their Mummy and Daddy lots of questions. They go to school every day and have to do a lot of homework when they come home. But, on Saturdays and Sundays, they have a lovely time talking to their Mummy and Daddy. I shall let you listen to what they are saying now:—

Darasha: Daddy, why are we called Parsees?

Daddy: Many, many years ago, when we were living in Iran, we were not allowed to follow our religion. So many of us left Iran and came as refugees to India about thirteen hundred years ago. We came from a place called Faras or Paras. So the people of India began to call us Farasees, which, later, became Parsees.

Shireen: Why is our place of worship called “Atash Behram”?

Mummy: I'll tell you, Shireen. “Atash” means “fire” and “Behram” means “victory”. So “Atash Behram” means the “Victorious Fire”.

Our places of worship are called Fire Temples because we have a fire burning all the time in our Atash Behrams, and in our smaller Fire Temples which we call Atash Kadeh or Agiari.

Darasha: Zarir told me that we have a fire burning night and day in our temples. Why do we have a fire in our temples and why does it burn night and day?

Mummy: Fire is wonderful because it makes everything that is thrown into it turn into ashes. Even when dirty things are thrown into the fire they burn away, leaving only ashes behind. Ashes are pure and clean and not at all dirty. The fire we pray to in our temples, or at homes, reminds us that we have the spirit of God inside each one of us, the Fravashi, which we think of as a flame burning in each person. This Fravashi, or light from God, guides our minds and burns away all our bad thoughts, so that we may think of only good and loving thoughts, speak good and loving words and do good and loving deeds. Our minds become clean and by thinking good thoughts, speaking good words and doing good to others in whatever way we can, we are very happy and we help our God in making the world a lovely place to live in.

When we stand in front of the fire, we see flames rising higher and higher. So, when we pray, we offer to God all the Good thoughts that we have tried to think, all the Good words that we have tried to say, and all the Good deeds that we have tried to do. In this way we try to come nearer and nearer to God, like the flames that rise higher and higher.

Shireen: Daddy, why do we call God “Mazda Ahura”?

Daddy: "Mazda" means the Creator of the Universe. God made the sun, moon, stars, earth, sky, water. "Ahura" means the Lord of Life. It is God who has made all living things. So we call God "Mazda Ahura".

Shireen: How can we understand what God really is?

Daddy: It is very difficult to say everything we think about God, Shireen. Zarathushtra has given us a wonderful idea of God by telling us six things about Him:—

1. God's Truth. His Divine Law and Order. God's Justice.
2. God's Good and Loving Mind.
3. God's Mighty Power.
4. The Great Love of God in our hearts which leads us towards Him.
5. This Love of God brings us Perfection — makes us perfect in every way.
6. After becoming perfect, in the end, we become Immortal.

Let us try to understand them, one by one.

We call God's Truth, **Asha**. We must always tell the truth and do the right thing. Do you know, children, that once we learn to tell the truth, nothing can frighten us? We often tell lies because we are frightened to tell the truth. We feel that Mummy, or Daddy, or the teacher will punish us if we tell the truth. But are we really happy after telling a lie? We are all the time frightened of someone finding out about the lie we have told. Then we all know that one lie leads to another, and another — until, slowly, but surely, we are found out, and then the punishment is very great. Also, if we tell a lie, we feel so ashamed that we cannot hold our heads up and look others in the face. We are not proud of ourselves. In our hearts we are always ashamed of ourselves. This stops us from being really and truly happy.

Asha is also God's Divine Law and Order—the Law that works in all God's Creation. We read and study physics and chemistry about the earth and the laws that govern matter, how things are made and how things change in colour and substance. We learn botany and zoology, about huge plants that grow from tiny seeds, and animals that live on this earth. We learn about how they all came to be. Astronomy teaches us about the heavens, the stars and the planets, the sun and the moon, and how they all stay in their places. All this works through the Law of God, which we call **Asha**. The sun shines during the day and the stars and the moon at night, and the rain helps things to grow on the earth. If we try to understand **Asha**, or how God works in the world and how things come to pass, we shall be happy. We will then be good because we want to be good, and not because of getting something in return. As our lovely little prayer, the **Ashem Vohu**, tells us:—

"Asha is the best and the highest good. He who follows Asha for its own sake, To him Asha is Bliss untold."

"Bliss" means "the greatest happiness which nothing can take away."

Asha is also God's Justice. This is a big word but it simply means that when things go wrong, God puts them right. So, if anyone is bad to us and tries to hurt us or make us feel very unhappy, we must not be bad to that person, or try to hurt that person in return. If we pray to God, **Asha** will make the bad person feel sorry for what has happened and will make him good again. It may take some time before the bad person feels that it is wrong to be bad and to hurt people, but, in the end, **Asha** helps all bad people to understand how wrong it is to be bad and cruel to others. People are bad because they are ignorant, they do not know that being bad brings them unhappiness. When, through **Asha**,

they understand this, they become good and begin to love and help others.

Shireen: Mummy, now you tell us something about God.

Mummy: Very well, Shireen. I shall tell you about God's Good and Loving Mind which we call **Vohu Mana**. It is God's mind, **Vohu Mana**, that thinks new things for us. God loves everyone, even the bad people in this world, for the Light of God is in everyone, trying to guide the person. By thinking good thoughts, saying good words and doing good deeds, we try to come nearer to God's Good and Loving Mind. We try to understand how God's Mind works in the Universe.

Darasha: What is God's Mighty Power called?

Daddy: God's Mighty Power is called **Xshathra**. God helps all good people not to be afraid of anything. He gives them His **Xshathra**. Often, when a person wants to do something good, he has to fight against many difficulties. We see this in school so often when we try to help a quiet, gentle boy or girl from a bully. It is then that God gives us His **Xshathra** and makes us strong so that we can help the kind boy or girl and make the bully feel that we are strong, even though we do not beat people or hurt anyone.

Darasha: I must pray to God to give me His **Xshathra** so that I can help the gentle and kind boys in my class from a bully who beats them, just because they will not do the bad things he wants them to do.

Mummy: I shall now tell you about **Armaiti**, the great Love for God, which is in everyone's heart. This great love for God helps us to understand Him. **Armaiti** helps us to understand our dear God and so come nearer and nearer to Him.

Daddy: **Haurvetat** means Perfection. If we try to understand what Mazda Ahu-

ra (God), is by understanding His **Asha**, **Vohu Mana**, **Xshathra**, and **Armaiti**, we shall become more and more perfect, until we really become perfect. There will then be nothing bad in us. We shall be good in every way.

Mummy: **Ameretat** means Immortality. When we reach **Haurvetat**, we will really understand how the Light of God in us, the **Fravashi**, never dies. The body dies but the **Fravashi** in the body never dies. The **Fravashi** is immortal and so never dies. When we know and understand everything about God, then our **Fravashi** will go back to God.

Children, there is one very important thing that we must all understand. God is All Good and therefore He is very wise and knows all things. When we do anything wrong, that is, when we do anything against the Law of **Asha**, against Truth and the Divine Law and Justice of God, it is not God that punishes us but our own stupid actions. Often, we do not know that we are doing something wrong that will only harm us. We know that if we touch a kettle of boiling water, it will burn our fingers. It is not God that punishes us by burning our fingers, but our own silly action. God is All-Loving and can never punish or hurt anyone. Only if we do things without thinking — if we do not realize what will happen — then, we might be hurt. So, we must always think before we do things, and try never to hurt others or ourselves. Then we shall never be unhappy or sad.

I hope you have enjoyed listening to Shireen and Darasha talking to their parents.

I shall now say "Good Bye" to you all. If there are any questions you would like to ask me, don't feel shy but send them to me.

May Mazda Ahura bless you all.

Pareen Lalkaka.



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LONDON NEWS

by

Dr. P. B. WARDEN

To felicitate Dr. Sohrab Byramji Warden on becoming an honorary member of the Parsee Association of Europe, a grand function was held on Sunday 30th June 1968, at the Kensington Palace Hotel which was attended by about 225 members and guests.

Speaking on the occasion, Lady Frey Bomanji, (chairman of the function), poured encomiums on the guest of honour. She said that his was a very high sense of duty, which made him complete the task in hand, to the satisfaction of all.

Mr. Jehangir Moos, Mr. Shapur Captain, Mr. Nairosang Dhalla, who gave speeches, said that a surprising number of persons have been helped by Dr. Warden in one way or another, either personally or through the Association. His loyalty to the Association and community, was something unique. He had on no occasion threatened to resign, or borne animosity towards any colleague, in spite of difficulties in the work.

They concluded that in honoring Dr. Warden, the Association was doing nothing more than acknowledging what they owed him, for the four decades of his services.

In reply, Dr. Sohrab Warden thanked them all. He was very eloquent and justifiably so, in acknowledging his debt to Mr. Jehangir Moos, who, he said, was the man behind almost every successful act of charity and constructive help. He pleaded to all present, that if they saw the good the Association was doing, they should join it. It was a great pity that out of the 2,500 Zoroastrians in U.K., only 450 were members; but several others took the benefits of the institution, but did not care to join later.

The Institution started 107 years ago, merely for the purpose of securing burial arrangements for Zoroastrians dying in and around London. Now it has multifarious activities of social significance, and more and more members will be needed to maintain the sources and the larger Zoroastrian House, to which the Association will move, with their plan of a prayer room to start with, and Dadgah to follow.

Amongst those present were Dr. Farhang Meher, the President of the Zoroastrian Anjuman of Teheran, Hon. Mr. Justice Ahmed of Pakistan, Mr. Maneck Dalal of Air India, and Mrs. Dalal, Mr. and Mrs. Sohrab B. Karani, the Marchioness of Winchester and her brother Dr. Jal Pavri, Mr. C. White (Mr. White, an Englishman Mazdayasnan willing to join the Association, was present as a guest only, as he could not be admitted as a member, as he is not a Parsi. The Association is contemplating changing its name from Parsee to Zoroastrian Association, to secure more members.)

Dr. P. B. Warden (Editor-Proprietor of Parsiana) and his sister, Mrs. Goolbai Adenwalla, had gone to London, to attend the function. Dr. P. B. Warden's collection of oil paintings on the 'Life and Teachings of Prophet Zoroaster' were flown from Bombay to London by courtesy of Air India.

Earlier, this exhibition at the Jehangir Art Gallery, had drawn large crowds. In the history of the Gallery, the number of spectators attending the exhibition ranks second (about 18,000) the first place being secured by the Exhibition of the Family of Man, sponsored by U.S.I.S.

Original in its theme, unusual in its wide range of art styles and comprehensive in its cultural setting, this exhibition has been greatly appreciated.



Mr. J. D. Moos on mike, Mr. Shapur
Captain, Lady Freny Bomanji
Standing Mr. Cyrus Mehta, Dr. S. B. Warden, Mrs. Moos, Dasturji
Sitting Dr. P. Warden (of Parsiana) Dr. Kutar, Mrs. Goolbai C. Adenwalla
Dr. (Mrs.) S. Kutar, Mrs. S. B. Warden



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૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

૨લી ફ્લોર
૨૬૨૬૭૮

૬૬, બજારગેટ રસ્તા,
ફોર્ટ મુંબઈ-૧.

HOMAI

The Seventh Ruler of Saiganian Dynasty

Homai was the first of the three queens that have sat on the throne of Persia. In wisdom and justice she excelled Bahman her predecessor. She is known as Cheher-azad which means “noble born” or “of open or free countenance”. A son was born to her, but having no desire to part with sovereign power, she secretly handed him over to a faithful nurse and gave the public to understand that the child was dead. She administered the realm with such sagacity, justice and goodness that all the people were contented and happy, and there was prosperity everywhere. Any chief who turned insurgent was quickly suppressed. She erected a Fire-temple in Istaxr.

When her son was eight months old she sent for him on a pillow in an ark, which was lined with soft brocade and filled with pearls, emeralds and gold. A precious jewel was tied upon his arm. At midnight the ark was committed to the Euphrates. A launderer rescued him and

took him to his wife, who was mourning the recent loss of her own babe. She rejoiced over the beautiful child, and immediately nursed him. They named him Darab, because they had found his cradle in the stream.

Darab grew up to be a youth of noble stature and divine looks. He rapidly picked up learning and acquired the science and accomplishments of a warrior from a skilled horseman. When at Queen Homai's command Rashnawad was leading his troops against the ruler of Rome, who had invaded Iran, Darab enlisted under him and in the fight against the Romans distinguished himself by his utmost bravery.

On his return to the Queen's presence, Rashnawad related to her Darab's valour and some strange proofs which he had witnessed of his auspicious fortune. Homai recognised her son, and on the day Shahrivar of the month Bahman, installed him on the throne and placed the crown on his head with her own hands.

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