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EDITORIAL

With all the powers we have developed, with all the resources
at our command, we are unable to live in peace and safety. We have
taken tremendous strides in science and knowledge, but not in wisdom
and virtue. The world is split into factions — political, social, econo-
mic, racial, ideological — over them all, lurks the menacing atom. In
our age when there is a painful danger of our being driven towards
the abyss of non-existence due to a nuclear holocaust, we need a
philosophy, a direction, a hope.

It is the spirit of true religion which is invaluable as a means
for the improvement of the individual and society. It has a healing
and elevating impact on the dignity of the person, by the way in
which it strengthens the seams of human society, and imbues the
everyday activity of man with a deeper meaning and importance.

Religion, however, should be dynamic and penetrate all
forms of human life besides influencing every type of human activity.
In modern times, the central axis of religious concern has shifted from
matters of ultimate salvation, and of heaven and hell to questions
pertaining to the meaning, necessity or usefulness of religion for this
life.

Representatives of all religions are to meet this month at
Darjeeling to discuss "The Relevance of Religion in the Twentieth
Century." Conferees will also hold discussions on the relation of
religion to such current problems as poverty, racial and other discri-
mination and the causes of war. The establishment of a World Council
of Religions, to promote communication and dialogue among the
different faiths may be set up. Two delegates who have been invited
from our community shall be reading papers. This Spiritual Summit
Conference, is to be held under the auspices of the Temple of
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URVAN: THE INDIVIDUAL SOUL:

by

MAHYAR BYRAMJI PATEL

"The realized soul is happy in the conviction that it is the dispenser of its own destiny, passing a perfectly balanced judgment for a lifetime of thoughts, words and deeds upon its own wilful self, by reason of its own inherent integrity, and that neither the gods nor the devils have any part to play in the writing of the pages of its rewards or retributions!"

"YEHYA URVA ASHA HACHAITE, PAIRI-GAETHE KHSHMAVATO VA-HME, MAZDA! GAROBISH STUTAM!"

"He whose Soul is in tune with Righteousness, leads us to the adoration of One like You, O! Mazda, to praise You with our songs!"

THE URVAN is the individual soul, also known as the personal ego. It is the discriminating element in the human personality, and its main function is to carry on a ceaseless combat in the human arena, struggling against internal temptations and external oppressions and shortcomings. It has to travel along the straight path of existence that finally leads to perfection and immortality. It is like the indefatigable warrior, fighting in the holy war, who is very often down but never out, and who unfailingly rises up every time that he falls, once more to rally around the banner of the faithful, and is always at the forefront of the battle, led by his Fravashi, which might be compared to the faultless and pure spirit of a virtuous commander that ever guides and beckons him on!

The Urvan is a spiritual, non-material and dimensionless principle, always found actively operating on ethereal spheres. It

is highly intelligent and receptive, and performs the onerous task of discriminating between that which is good and right from that which is evil and wrong. Being purely spiritual, it survives human death, and is held accountable for its thoughts, words and deeds in the earthly life, for which it has to work out its consequences in the hereafter.

The word Urvan is either derived from 'Ur' meaning 'inner' and 'Van' meaning 'fighter', or from 'Var' meaning 'to choose' with the agentive termination 'Van' added to it. Thus, in either case, the compound word 'Urvan' means the discriminating faculty. It is used in the masculine gender. The Avestan Urvan becomes the Ruwan (or Roban) in Pahlavi, and finally takes the Modern Persian form of Ravan.

The Urvan has the capacity to imagine and to will. According to the teachings of the Avesta, both Ancient and Later, Man

is endowed with the gift of Free-Will. Consequently, he has to work out his own salvation, and there is no trace of a vicarious salvation to be found in this highly developed ethical faith. What passes for Destiny is merely the result of one's own thoughts, words and deeds. Therefore, the Zarathushtrian concept of destiny is not the freak whim of a capricious Fate, but the well-regulated effect of a given cause, operating according to the fixed and permanent laws of Asha (Righteousness). The Urvan being the link of a continuous individual existence, is because of it, the bearer of consequences.

Urvan of the Avesta corresponds to Atman of the Vedas, Soul of the Bible, Psyche of the Greeks (as in Homer), and Anima of the primitive people. The collective term for all the Urvans of the entire creation is 'Geush-Urvan', the Soul-of-Mother-Earth, symbolized by and venerated as the Holy Cow. The Iranians, the Egyptians and the Indians were the first people to have some definite spiritual conception of the Soul. The Avesta contains well-formulated eschatological (pertaining to death and judgment), ethical (moral), ontological (pertaining to the essence of being), and psychological (pertaining to the human mind) concepts regarding the Urvan.

Although the Fravashi precedes the Urvan in rank, it is the Urvan that is mentioned very often in the Gathas, whilst the Fravashi is not mentioned there at all, except by implication. The Fravashi is regarded as the Divine Witness, whilst the Urvan is the Active Participant. The Fravashi resides in the realms of Bliss,

whereas the Urvan has to work its way up to the portals of Haurvatat (Perfection) and Ameretat (Immortality), which when achieved will lead the Soul to Garonamana (the Highest Heaven, known also as the House-of-Songs). It is by acquiring the virtues of the first four Amesha-Spentas (the Holy-Ones), namely Asha (Righteousness), Vohu-Manah (Good-and-Loving-Mind), Khshathrem (Divine-Power-of-the-Detached-in Spirit), and finally Aramaiti (Loving-Devotion), that Sraosha (Divine-Intuition) awakens the Urvan to the higher life of the last two Amesha-Spentas, Haurvatat (Perfection) and Ameretat (Immortality), which in its turn guides the Happy Soul to Garonamana (the Highest-Heaven), where dwell Ahura-Mazda, the Amesha-Spentas, the Yazatas (Angels), and all the Fravashis of the good and great earthly and celestial beings.

"Every Ant is potentially a Buddha!" said the Enlightened Sage. The condition of the soul is glorious or pitiable, depending upon its own self. It is either a prince or a slave by virtue of its own choice and doings. It is the marker of its own happiness or misery. It is the Mind that conditions one's joy or sorrow. It is the capacity within one's own self to be happy that makes one so, in spite of all the other adverse external circumstances. How wisely does Vivekananda say in this context that: "Know, slave is slave, caressed or whipped, not free; — And shackles though of gold, are no less strong to bind!", or again, how well does Schopenhauer expound that: "It is difficult to find happiness within oneself, — but it is im-

possible to find it anywhere else!" It is only when the soul finds itself treading the secret path of liberation from misery that it realize the verity of the wise saying of the Buddha that: ".....Ye suffer from yourselves. None else compels, None other holds you that ye live and die, And whirl upon the wheel, and hug and kiss its spokes of agony!" O! how well has it been said that we sin because we fear to suffer, and that we suffer because we sin!

The Avesta teaches us explicitly just how the soul may abide in happiness perpetually in both the worlds of 'Geti' (Earthly) and 'Minoani' (Spiritual Existences). The Gathas teach us that Zarathushtra himself descended to Earth in his infinite mercy to help and to save us, when the Geush-Urvan (Soul-of-Creation) sent up a soul-shattering cry of complaint: "O! why did You create me? Who fashioned me? I suffer great oppression and misery, and have no one to protect me!" Thereupon, the Holy Immortal's held a conclave in Heaven, and there decided that Holy Zarathushtra alone was fit for the supreme office of Prophet and Deliverer, and so, he descended to Earth to bring his mighty message of Deliverance from Ahura-Mazda, which disclosed itself as the first Revelation the world ever received, which message has never been surpassed or even equalled by all the other scriptures of the world put together, since the beginning of time, and which would so endure for ever!

In the Gathas, Holy Zarathushtra teaches us that Ahura-Mazda grants the rewards of both the lives, the earthly as well as the spiritual, to that soul who

approaches Him through its awakened conscience, by its acts of righteousness, supported by a spirit of detachment, devotion and humility. When by these means, the inner intuition fully awakens, it leads the soul to Perpetual Bliss. The soul is taught to be militant, and fight against the forces of evil, both internal and external. The soul is also exhorted to adore Ahura-Mazda alone as a Monotheistic God, Who is the greatest source of Morality and All-Good. Worship of any other is wrong and redundant. The soul has gradually to rise up from the world of phenomena to reach that of the noumena. The soul is cautioned to be highly discerning and discriminating, and to learn to reason truths out for itself. The wise soul will always naturally choose out the best course for itself, but not so that which is unwise. By choosing the vicious life, the unwise one harms itself most in both the worlds, whilst by choosing the virtuous life, the wise one gains for itself the rewards of both the existences.

That soul which leads others astray is likened unto the wicked Daeva, whilst the one that teaches the path of true spirituality is likened unto Ahura-Mazda Himself. The accursed deluder is bound to collapse at the last dawn of reckoning, whilst the blessed pure is sure to rise up to the Highest Bliss at that time. When the foolish one will realize this great truth, then it too shall abandon its unwise course, and will deliver up the false into the hands of the righteous. Ahura-Mazda alone, is the impartor of the Absolute Truth, and as such, the wise one goes to Him to hear Him speak through His chosen Prophet Zarathushtra.

The Daeva renounces action, but in so doing, merely deludes itself, for action can never be completely renounced, whilst the Mazdayasni enthusiastically embraces the path of good action. Ahura-Mazda has imparted to every soul the freedom to will and act, and so, Free-will is inherent in all. The soul shall reap its reward or retribution by reason of this power of volition, for as it sows, so shall it reap, and Ahura-Mazda is watchful over all. The careful soul resists inner temptations and fights outer ills. Ahura-Mazda has secured His Welfare for the Righteous, but His Wrath shall fall upon the deceiver. The righteous believer shall chastise the false apostate and the heretic, whilst the liar shall be punished and be damned. The soul of that false priest who deliberately distorts the Holy Revelation shall find itself in utter torment and without any peace. The avaricious soul shall know no comfort.

Ahura-Mazda is as delighted by that soul which inflicts punishment upon the villain for thereby, it serves the cause of good, as with that soul which brings succour to the pious and deserving needy. The pious soul shall be blessed with a long and happy earthly life, and with perfection and immortality in the hereafter. Ahura-Mazda reveals Himself to that soul which is righteous, pure and good. That soul shall no longer know pain, anguish or any suffering, which has been blessed by a vision of Ahura-Mazda, but shall forever be merged in adoration of Ahura-Mazda, and praise Him with its songs. That soul alone is really happy, who lives and works to bring happiness into the lives of others.

The souls of the righteous shall never be made to agree with those of the wicked. That soul which is good to the vicious is itself vicious, just as that one which is good to the pious is itself pious. Only the pious soul shall safely cross over the Bridge of Final Discrimination (the Chinavat-Pool), after death, in the company of the virtuous, whilst the impious one shall find itself utterly deserted, comfortless and lost, when it reaches that crossing. There, in the Highest Heaven, Ahura-Mazda shall repel the vicious, and lovingly tend to the virtuous soul. Such is the passage of the soul through the interpretation of the Gathas.

In the Later Avesta, we find honour paid to the souls of 'tashanemcha' (creation), 'pashukanamcha' (animal-world, including human-beings), 'daitikanamcha-aidyunam' (missionaries), and the 'ashau-nam' (all holy men and women). Even Ahura-Mazda is supposed to have a soul, the 'Manthra-Spenta' (Holy-Spell).

The soul is envisaged as free of all blemishes, but acquires good and bad qualities according to its inclinations and preferences. At the time of death, when it gains freedom from its earthly body, the soul remains in the vicinity of the body for fully three days, during which period, it recounts to itself its good and bad actions performed during its earthly sojourn. Taking its seat near the spot where its head last rested before the final disposal within the precincts of the Tower of Silence, it sings the sacred hymns, particularly the second Gatha, the Ushtavaiti, whilst it anxiously awaits the fulfilment of its destiny. The virtuous soul experiences

ineffable joy during this period, whilst the vicious one suffers inexpressible horrors.

On the dawn of the fourth day, the soul proceeds on its final journey. The soul of the righteous one finds its path through fragrant perfumes, sweet-scented winds coming from the south, and heavenly odours that lead upto the triumphant portals of Heaven, where it comes face to face with its own Daena (the sum total of its intimate thoughts, words and deeds during its earthly life-time) in the form of a beautiful young woman of fifteen years, unsurpassed in beauty, fairest of the fair, and matchless in grandeur. Then by virtue of its earthly piety, the soul is helped on its pleasant journey accompanied by the Fravashis of the Holy, and by Sraosha, Rashnu, Vata, Arshtat and Mithra. There, its food is ambrosia and its drink nectar. Here, it abides in Eternal joy and comfort.

Conversely, the soul of the wicked one has to wind its long and sorrowful way through dreary and dreadful paths, amidst the most foul-scented winds coming from the north, until it finally confronts its own Daena in the form of an ugly old hag, who torments it with merciless taunts for the wicked earthly life that it has lead. Its food is refuse of the most impossible kind, and its drink is terribly putrid. Here, it abides in damnation, awaiting for release from its untold sufferings.

It becomes quite obvious that the eschatology of the Gathas is without reserve an ethical and a psychological one, whilst that of the later Avesta is hopelessly concretized. Whilst the Heaven and Hell of the Gathas are only conditions

of the soul, those of the Later Avesta are actual places of location. The Later Avesta also believes in an intermediary place between Heaven and Hell, called the Misvana Gatu (the Meeting-Place), where the soul with exactly equal merits and demerits resides till it works out its own salvation.

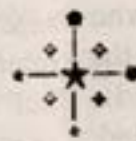
The Arda Viraf Namah, which is a great treatise on the condition of the soul after death, is the standard book on this type of eschatology. It is highly picturesque and of a very imaginative composition that would test the credibility of many. However, the emphasis might quite conveniently be placed on an allegorical interpretation and treatment of the book.

There appears to be no concept of re-incarnation in the Avesta, although it might be argued that this possibly might have been contained in the lost portions of it. The Gathas, especially, do not mention even a word about it, but a certain stray passage might appear to refer to it. However, eminent scholars like Dr. Tarporewala admit that that particular passage might very well be quite differently interpreted, and yet, less eminent scholars, but staunch supporters of the theory of re-incarnation, the champions of Theosophy, blindly insist that there can be no other interpretation applicable to it, but that re-incarnation is the only possible allusion. In reality, the Avesta does not seem to support the theory of re-incarnation, in spite of the trumpetings of its ardent supporters, who would have us accept their unsupportable explanations and impossible references.

Similarly, there is no genuine idea of a bodily resurrection of the dead (Rishta-khiz) in the Avesta, at the time of the end of the present Time-of-long-Duration (Zravane-daregho-khavadhatahe), but this impossible theory is the work of later writers, who have evidently acquired it from some foreign Semitic sources.

The Gathas explicitly state that the Soul of the Righteous shall triumph in Immortality, whilst that of the wicked shall suffer continuous torments. There, Zarathushtra candidly states that the fundamental law to be observed by the Soul is 'Evil to the Wicked, and Good Blessings to the Benevolent !' And finally, Zarat-

hushtra promises : "Therefore, pay heed, Ye mortals, to the Divine Decrees which Ahura-Mazda has ordained regarding happiness and misery. There shall be a long time of suffering for the wicked, and rewards for the pious, but thereafter, Eternal Bliss shall reign for ever!" This assurance leads us to the belief that there is no eternal hell in the message of Zarathushtra, and that there is bound to be a dawn some day, perhaps in some quite distant future, when every soul, both good and bad, shall ultimately win its own salvation by its own efforts, when Perfection will be Universally Manifest, and when we shall all pass on to the promised world of Immortality !



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The Zoroastrian Calendar

by

DASTUR MINOCHER HOMJI

21. Raman Khvastra (Hu-Vastrar): Joy (Ananda in Hindu Philosophy) unalloyed, due to Benevolent Life is Deeds for others. We can say in Gujarati: When the Soul lives in such Joy, his superior activity advances (ep. Vayu Uparo-Kairya.)
22. Hu-Vaata — Govad: The Good Atmosphere, conducive to true religious Life. Man's duty to create and maintain such atmosphere, especially for children, who imbibe the first lessons in Religion from such pure environs.
23. Dae-pa-Deen: Ahura's Day before Deen, the 4th and final week of Theological Concepts.
24. Deen: Da-e-na: the Insight, affording Discrimination of Right and Wrong — the Conscience — the Message of the Philosophy of Life: "Do Good: Be Good".
25. Ashish Vanguhi: The Good Blessing attendant upon Good Life — a Life of Wisdom, Righteousness and Social Justice. A Life in Light Divine. (See Ashishvagh Yasht: S.B.E. Vol. 23).
26. Arsh-taat: Ashtad: The Higher Consciousness developed by virtue of developing Truth in Man's Mind — the Truth that Advances and liberates the World (Cp. Rashnu). The Judge in the Heavenly Tribunal.
27. Asman: Aasman: 'God's Immanence in Space': Mazda's Power and Grandeur from the Astronomical standpoint — Man's Elevated, Sublime condition (Heaven), Vahishta Ahu.
28. Zema Hudaongha: Zamyad: The Excellence of Life, worked out by the Light within. Ushi-darena, the Mental Height — Eminences, the "Mountains" for the Realisation of the Soul. (See Zamyad Yasht).
29. Manthra-Spenta: Marespand: the Holy Gospels. Manthra: What makes you think — the Medium of Daena — the Inseparable Connection between Deen and Manthra, like the skin and the flesh. Wisdom garnered from Manthra — Faith based on Intelligence.
30. Anagranam Raochangham: the Endless Light(s): Aneran: Ahura's Might and Power visible in the innumerable Stars in Space: Solar Systems and the Galaxies — the Sublime Condition of Light for the Soul, developing Higher Consciousness on the Ushi-darena: the Allegory of the Chinvat Bridge, for the Transition of the Soul; from the Physical to the Unseen World.

PARSIS AND EMIGRATION

by

PESHOTAN NARGOLWALA

As a community Parsis have exhibited a great tendency to emigrate; more especially during the past two centuries of their history. After the advent of British rule in India and the building of roads and railways leading to improved means of communication, Parsis, who had settled primarily in South Gujerat and Bombay, spread over the rest of India. As a result, one finds a few dozen or a few hundred Parsis in any town of importance in India. Faraway places like Peshawar, Srinagar, Darjeeling, Cochin, etc., drew Parsi settlers from Bombay.

Towards the middle of the 19th century, with the development of shipping the urge to travel abroad in search of trade and commerce was manifest. In the quest of fortunes overseas, the community produced some of the finest shipbuilders and traders (Wadias, Tatas, etc.) who earned international fame and repute in their professions. Soon the Parsi "Paghdi" became a familiar sight in overseas commercial centres like Shanghai, Hongkong, Singapore, Tokyo, Aden, Zanzibar, Mombasa, etc., where small Parsi settlements sprang up.

During his travels abroad, the writer came across an interesting example of Parsi zeal to migrate. The mathematics teacher at the Defence Academy in the walled city of Harar, in south-east Ethiopia was a Parsi, who has adopted this remote corner of the world as his home.

Between the turn of the century and prior to 1940, a number of Parsis, mostly professionals like engineers and doctors settled in U.K. They soon achieved success in life and were able to maintain a high standard of living for themselves.

In the post independence era, the tendency to emigrate from India to foreign lands gathered momentum owing to two important reasons:—

- (a) Conditions of life became increasingly difficult in India for reasons too well-known to enumerate here, and
- (b) Countries with a higher standard of life like Canada, U.S.A., U.K., and Australia welcomed Indian immigrants in larger numbers.

Parsis certainly had their share in this migratory movement. Today Canada and U.S.A., claim sizeable Parsi populations approximating 2000 in each of these countries, over and above the 3000 residing in U.K.

Following the teachings (embodied in the three words Humata, Hukhta, Huva-reshta) of Zoroaster — whom General Aryana, Commander-in-Chief of the Iranian Armed Forces, named as the greatest of prophets — the members of this microscopic community, wherever they settled, made good for themselves and the common cause.

Quite often one is asked "Why have the Parsis not migrated to Iran — the land of their origin?" It is very important that we find an answer to this question.

Most of the Parsis, who have settled in U.K., and U.S.A., went there first as students. Once qualified, they managed to secure steady employment which permitted them to enjoy a high standard of living. Being proficient in English, learning a new language was never a problem. The will to return home became weak. Hence a change of nationality was the logical consequence.

The wave of migration to Canada (and to a small extent to Australia) took place under somewhat different circumstances. The Canadian Government liberalised immigration rules. It was not necessary to secure employment in Canada prior to leaving India. One could find employment of his choice after landing in that country. Many have taken advantage of this facility resulting in a significant exodus from India.

One look at world history, will lead us to conclude that the origin of most of the migratory movements was either political or economic. Some emigration was the result of religious persecution, but even this was dictated by political considerations. The tendency in our community to migrate to Canada (or U.S.A.) is primarily governed by the economic factors stated below —

- (1) On arriving in Canada one finds a job to his liking fairly easily owing to a shortage of educated manpower.
- (2) Such a job, even at low levels, permits him a high standard of life.

Can Iran provide similar advantages for intending immigrants? What is the job situation in Iran? Due to shortage of skilled/qualified manpower, the job potential for an emigrant from India to Iran should be considered good. We are told that a number of Indians in Canada are underemployed considering their past experience and skills. Not uncommonly one finds a bank manager from India working as an accounts clerk or a salesman running a cab. This is because Canada is a developed country.

Because Iran is a developing country (and is also faced with the problem of brain drain) the chances are that a Parsi migrating to that country would have more than gainful employment in Iran, far above his level of qualifications and experience. This is proven by the example of a few Parsis (less than 100) who have so far emigrated and settled in Iran. Because the economy is growing at a rapid rate, a graduate engineer could rise to the level of a factory manager faster in Iran, which needs thousands of engineers for its growing industries but cannot produce them in adequate numbers from its universities. Similarly an assistant accountant could aspire to be promoted as a branch manager fairly rapidly. This is true of any fast developing country. The salubrious climate of most parts of Iran and proximity to India provide additional advantages to those wishing to emigrate. Proficiency in English (which is fast becoming the second important language of Iran) would help those employed in trade and commerce and in joint ventures where it is accepted as the link language. This is

apart from the fact that those desirous of settling in Iran must develop a good knowledge of Persian.

Once again the question, arises. 'Why, have not more Parsis emigrated to Iran? The answer is easy to find. The immigration rules of some western countries (especially Canada) provide considerable flexibility and facilities for a prospective emigrant. If there are too many procedural hurdles in the way of an emigrant where he has the choice of a number of countries, he naturally prefers to adopt the path of least resistance leading to a preference for the countries of the far West.

It is reported that the Shahenshah of Iran favours the return of Parsis, who could contribute to the growth of Iran, their ancient homeland. Quite a few very senior officials of the Government of Iran

have also expressed similar sentiments. Suggestions have also been received from some prominent members of our Community encouraging those of our young men and women who wish to emigrate — to do so to Iran. Thus they could form part of the Zoroastrian Society there and the community would not lose its identity. In the opinion of the writer, this goal is hard to reach, unless the procedural path of prospective emigrants is smoothened. Leaders of the community in Bombay and Teheran have joined hands in co-operation to achieve this objective. There is some awakening in this respect, but yet a lot of ground remains uncovered. This is a vital issue affecting the long-term welfare of the community, where the best effort must be put in to attain our goals.

Note: Those readers wishing to know more on the subject may write to the Editor.



MOBED—Our Urgent Problem

આપણાં પ્રાય મોબેદ રોગાની ઉત્પત્તિ મારે મુંઝવણની પારસી પંચાયતે કંઈ બોલ્યું કે જેમા ફરેક જરૂરિયાતીએ પોતાની ફરજ સમજ કાળા મોકલતાજ રહેવું જોઈએ, તમારો કાળો તુરતા તુરત મોકલવાની **PARSIANA** તમને યાદ દેવશવે છે. જાનેવારી ૧૯૬૮ ના અકમાં પૂરી વીગત વાંચશો.

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ચાંદ્રી તથા જરમન સીલવરનો ફેન્સી નકસીનો માલ

બનાવવાનું તથા ખરીદવાનું

૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(૨૫/૫/૬૮)

રતનજી જેહાંગીર

રેલીફન
૨૬૨૬૭૯

૬૬, બજારમેટ સ્ટ્રીટ.
ફોન મુંબઈ-૧

માઝદયસ્ની ધર્મ અને માઝદયસ્ની જરથોસ્તી ધર્મ ઉપર એક ઉડતી નજર.

લખનાર:— એરવદ નાદરશાહ નવરોજ આઈબારા.

ધર્મશિક્ષક: કામા અધ્યારનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

ધર્મ એટલે શું?

ધર્મ = દીન માટે લુદા જુદા વિચારના માણસો જુદી જુદી રીતે સમજાવે છે, કોઈ માત્ર નેકા રીતીથી ઇંદગી ગુનારથી એજ ધર્મ કહે છે તો કોઈ સંસારી ફરજ ગુનારથી એજ ધર્મ કહે છે, તો કોઈ દુન્યાના તમામ મનુષ્ય માત્ર તરફની ફરજ ગુનારથી એજ ધર્મ કહે છે. કોઈ ક્રિયાક્રમને અમલ આપી ધર્મ તરીકે કહે છે, તો કોઈ દુન્યાને બહેર યવાના કાયદાને ધર્મ કહે છે. ધર્મ એવો સબ્બ છે કે તેમાં એ સબજી સમાઈ જવા છતાં તેનો અર્થ અધુરો રહે છે ધર્મ ને માનવો એ જુદાને માનવો ગરોળર છે. ધર્મને નહીં માન્યે તો બોદાને નહીં માનવા ગરાળર છે. જુદાનો કાયદો, રાહ રસમ જે ધર્મમાં શીખાડવામાં આવે છે તે ધર્મમાં જુદાઈ અંશ છેજ, જેમ કોઈની પ્રાંણી છવન શક્તિ વગર છવી શકે નહીં તેમ ધર્મને પશુ છવન શક્તિ જક્ષવામાં આવે છે એ છવન શક્તિ આપનાર કીરતાર છે એ છવન શક્તિ લાવનાર પયેગામ્બર છે પયેગામ્બર = સંદેશો લાવનાર, જુદાનો સંદેશ લાવનાર સાહેબ જુદામાં મલી મયો હોય અને ઉંચ દરજ્જે ભોગવતો હોય તેજ આ ધરતી ઉપર જવારે જુદાની ઇન્જાયાય ત્યારે જન્મ લઈ જુદાઈ રાહ રસમ, નો સંદેશ દુન્યાને આપે છે. ત્યારે ધર્મ એ “જુદાઈ કાયદો” જે કાયદો જરથોસ્તી ધર્મ પ્રમાણે “અશ” નો કાયદો છે. દએન = દીન = જુદા તરફ નજર કરી બેવું અને ફરજ અદા કરવી.

માઝદ - યસ્ની - ધર્મ

મઝદ = જુદા, યસ્ની = બંદગી, આરાધના, પરસ્તેશ અને ધર્મ = ફરજ. ત્યારે “માઝદયસ્ની ધર્મ.” = એકજ જુદાની બંદગી કરનાર તરીકે ફરજ અદા કરી. જુદાને પીછાજીવો બેઠએ.

ઇરાનની તવારીખ

ઇરાનની તવારીખ ઉપર તજર કરીશું તો માલમ પડશે “સાહનામા” પ્રમાણે “મયોમદ” પહેલો પાદશાહ તરીકે ઇરાનનો રાજ્ય કરનાર તરીકે જણાયેલો છે. છતાં

“દસાતીર” કેતાબ પ્રમાણે મયોમદ પાદશાહ જે “પેશદાદીઅન વંશ” નો સર્વથી પહેલો પાદશાહ થઈ ગયો તેની પછી આગમ્ય ૪ વંશ થઈ ગયા છે જે “દસાતીર” કેતાબ પ્રમાણે પહેલો વંશ (ટોળો) તે “મહે આબાદી આન” બીજો ટોળો (વંશ) “છયાન” ત્રીજો ટોળો (વંશ) “શાએયાન” ચોથો ટોળો (વંશ) “યાસાન” આ ચાર ટોળા વા વંશ માટે “દસાતીર” કેતાબમાં જણાવવામાં આવ્યું છે.

માઝદ યસ્ની ધર્મ

આજથી લગભગ દશ હજાર વરસ ઉપર ઇરાન જુમી ઉપર જે યજ્ઞાંત્રની વાદ કરનારા સુયં અંદ સેતારા, આતશ જેવી તુરી પ્રકાશીત પેદાયશીની સેતાયસ = બંદગી કરનારી પ્રજા જે ઇરાની બોરેદ પયેગામ્બરી બોરેદ ધરવનાર પરેઝમાર પ્રજા જે દુન્યામાં પોતાની નામના અને કીર્તી અને જાઓજલાલી ભોગવી ગયા તેઓના આપણે વંશને છીએ તે મહાન નરો જુદાને પીછાજીવનાર અને જુદાનો કાયદો જોજખનારા એલમદાર, અમલદાર, પરેઝમાર સાહેબોને પાદશાહ તરીકે રાજ્ય માદી ઉપર બેસાદીમાથે તાજ પહેરાવત હતા તે પાદશાહો પોતાની પ્રજાની પાસ-બાની કરતાં અને સાથે ધર્મનો રાહ જે જુદાઈ માગ દેખાડતા હતા તેઓ ધર્મગુર તરીકે જોજખાતા તે પાદશાહોનો તરીકો કાયદો બોદાને પીછાજીવનારો હોવાથી “પેશદેયોતકેષ” = પહેલા તરીકાનો પહેલો દરજ્જાના કહે-વાતા આ સાહેબોનો ધર્મ “માઝદયસ્ની” પેશદેયોતકેષી દીન, વાને પહેલા દરજ્જાની, પહેલા કાયદાની જુદાને પીછાજીવનારી આરાધના = બંદગી કરનારી દીન = ધર્મ જોજખાવ છે. આ ધર્મ ફેલાવનાર (૧) પહેલો “પાદશાહ મયોમદ” કે જેણે પહેલ પહેલો જુદાના નુરનો ખ્યાલ લોકોને આપ્યો અને જુદાઈ બંદગી શરૂ કરી હતી આ “પેશદાદીઅન” વંશના “નવ” પાદશાહો રાજ્ય કરી ગયા હતા, આ પાદશાહો ઉપર કહ્યું તેમ ધર્મગુર તરીકે ધર્મના વડાનું કામ જાળવતા હતા તેથી તેઓને “સોરથંત” = દુન્યાને કાયદો કરનાર, તરીકે જોજખવામાં આવે છે. પહેલો પાદશાહ મયોમદ પછી બીજો પાદશાહ

કેઆની વંશ

(૧) કેકાબાદ પાદશાહ કેઆની વંશનો પહેલો પાદશાહ હતો જે પછી માઝદયસ્ની ધર્મ પાલતો અને પ્રગતે પલાવતો.

(૨) કમકાઉસ પાદશાહ માઝદયસ્ની ધર્મ પાલતો અને પાલવતો.

(૩) કયજુશર પાદશાહ માઝદયસ્ની ધર્મ પાલતો અને પાલવતો.

(૪) કયસોગર પાદશાહ માઝદયસ્ની ધર્મ પાલતો અને પલાવતો.

(૫) કયસુરતા પાદશાહના વખતમાં અશો જરથુસ્તે-જરથોસ્તીધર્મ ફેલાવ્યો જે આગમો “માઝદયસ્ની” ધર્મ હતો જે એકજ જુદાને પીછાજીવનારો માનનારો હતો તે ધર્મમાં કાંઈક ખરાબ તત્વ હતું તે દુર કરી જરથોસ્ત સાહેબે પોતાનો ધર્મ “માઝદયસ્ની જરથોસ્તી ધર્મ” તરીકે જોજખાવ્યો હતો આપણે જરથોસ્તીઓ કુસ્તી બાંધી રહ્યા પછી “જસમે અવંધહે મઝદ” શિકરાનામું બધે છીએ તેમાં બધે છીએ કે “મઝદયસ્નો અદમી મઝદયસ્નો જરથુસ્તીશ” એટલે કે “માઝદયસ્ની છું” અને માઝદયસ્ની જરથુસ્તી છું એમ આપણે એકરાર કર્યે છીએ. માઝદયસ્ની ધર્મના મુખ્ય ચાર તત્વો હતાં તે જરથોસ્તી ધર્મમાં દાખલ કરવામાં આવ્યાં છે જે (૧) હોમની ક્રિયા, (૨) ગરસમની ક્રિયા, (૩) “આતશની સેતાયસ,” અને (૪) કુસ્તી બાંધવાનો રીવાજ, આ ચાર તત્વો જરથુસ્તની આગમ્યના હતાં જે ક્રિયા અને સેતાયસ જુદાઈ માન આપનાર હોવાથી જરથોસ્તી ધર્મમાં દાખલ કરવામાં આવ્યાં છે. નવજોતની ક્રિયા જે કુસ્તી બાંધવાની ક્રિયા જરથોસ્ત સાહેબથી નથી શરૂ થઈ, પણ તેવણની પછી આગમ્ય લગભગ એક હજાર વરસ અગાઉથી કુસ્તી બાંધવાનો રીવાજ પાદશાહ જમશેદથી શરૂ થયો હતો.

માઝદયસ્ની જરથોસ્તી ધર્મ

આજથી લગભગ આંદ હજાર વરસ અગાઉ ઇરાન જુમી ઉપર જરથોસ્ત સાહેબ જમદયુર તરીકે જુદાઈ સંદેશો લાવ્યા હતા અશો જરથુસ્ત સાહેબના જમાનામાં મેલી વિધવાનું જોર વધી ગયું હતું, લોકો ઘણાં દુઃખી થતાં હતા ધરતી માતા પછી કકલી ઉઠવાને દાદારની દરગાહે ધરતી માતાનો આત્મા પોકાર કરતો ઉભો ત્યારે દાદારની દરગાહ “શએદાંત શેદ” નુરોના નૂર પાક કીરતાની મીઝલશમાં નક્કી થયું અને જરથુસ્તનો ધરતી ઉપર જન્મ થાય છે

“હોશંગ” ઇરાનનો માદી વારસ થયો તે ઘણો પરેઝ-માર હતો હોશંગ પાદશાહના વખતમાં આતશની સેતાયસ કરવાનું શરૂ થયું આતશનું જશન કયું હતું જે જશન બહેમન મહીનોને આવાં રાજો કયું હતું તેને આ જશન કરી લોકોને બહેર કયું કે આજથી આતશની સેતાયસ દરેક ઇરાનીઓ કરવી આ જશન “જશને-સદેહ” તરીકે જોજખાતું હતું.

ત્રીજો પાદશાહ તેમુરસ્પ જેને દેવગંધ તરીકે જોજખતા હતા. એથી પાદશાહ જમશેદ જે જુદાનો પારો હતો આ પાદશાહ જમશેદે જુદાની બંદગી કરી દુઃખ, જુદાપો, અને મોત, અમુક મુદત સુધી બંધ કર્યા હતાં જે દુન્યાનો કોઈની પયેગામ્બર કરી શક્યો નથી, છતાં એણે વાને જમશેદે છેવટે મગરી કરી કે હું જુદા છું. “મનમ-વઝદી” = હું જુદા છું. આ સબ્બ ઉચ્ચારવા કે તરત એના મોઢા ઉપરથી જુદાનું નૂર પ્રકાશ ઉઠી ગયું અને છેવટે મોતને બેઠયો.

પાંચમો “હોમ” નામે પરેઝમાર દરજ્જર થઈગયા હતા જેવણને પયેગામ્બર તરીકે જોજખતા હતા આ દરજ્જર જુદાને પીછાજીવનારો અને જુદાના દર્શણ કરનારો અશો માણસ હતો જે પાદશાહ જમશેદની આગમ્ય થઈ ગયો હતો એમ કહેવામાં આવે છે કે એને “હોમ” ની ક્રિયા શરૂ કરી હતી ગરસમની ક્રિયા શરૂ કરી હતી, અને નવજોતની ક્રિયા વાને કુસ્તી બાંધવાનો રીવાજ પાદશાહ જમશેદને સરોસ વઝદની ગશારત થઈ હતી અને જમશેદ પાદશાહે આ કુસ્તી બાંધવાનો રીવાજ શરૂ કર્યો હતો હોમ પયેગામ્બરે જે ધાર્મિક કેતાબ લખી હતી જેના નામે સરોસ વઝીના (૮) આંદમાં કરદામાં આવે છે જે “પાપો વચાઓ” અને “વધરીગાઓ વચાઓ” નામે બે નરક = કેતાબ લખી હતી જેમાં હોમે લખેલા “ગાથા” પછી હતાં અશો જરથોસ્તની આગમ્ય જે ધર્મ પલાતો હતો તે ધર્મ “માઝદયસ્ની” ધર્મ તરીકે જોજખાતો હતો હોમ નામના પરેઝમાર દરજ્જરે રમેલા બજુતરો બજુતા હતા વચા, અશેમ, ના કલામો તો દુન્યાની શરૂઆતથીજ પરેઝ-મારો ઉચ્ચારતા હતા કારણ તે જુદાના કલામો છે.

(૬) “ફરીદુન” પાદશાહ જે નીરંગો બનાવનાર તરીકે બહેર થયો છે “શાદ ફરીદુન” ના નામ સાથે નીરંગો હજુન બજાય છે જેમાં “વનંતા” વસ્ત્રમાં ખાસ બજાય છે શાદ ફરીદુને બેશક પાદશાહને અને મેલી વિધવાને દુર કરી હતી અને બેદાકને માર્યો હતો.

જન્મ થયા પછી અનેક દુઃખોમાંથી પસાર થયા છેવટે મોટા થઇ “ઉશીદરેન” નામની ઊંચી જગા ઉપર ખોદાની બંદગીમાં મસગુલ રહી અંતરના અવાજથી આત્મીકજ્ઞાન મેલવું અને સરેસ યજ્ઞની જસારતથી ખુદાઈ હા પાણી મેલવી લોકો આગમ હા પાણી અદેર કયુ” જે “ગાથાવાણી” તરીકે એલખાય છે.

ગાથાવાણીમાં ખુદાઈ જ્ઞાન સમાયું છે આઠ દજર વરસમાં અનેક શબ્દોનશાહતો ઉદભવ્યું અનેક રથોએ બદલાઈ ગયા અનેક આહતોમાંથી ધરાની પ્રજા અને જરથોસ્તી ધર્મ પાલનારી પારસી કોમ ચકતી પડતીના ચકરાવામાંથી પસાર થઇ ધરાનું રાજ્ય પશુ મયું ધરાને કાવ્યાની ઝુંડે પશુ છુટાઇ ગયો, ધરાની પાદશાહોની જાઓજલાલી અને શીર્ષી પશુ છુટાઇ મઇ છેવટે આપણા આપદાદાએ ધરાન છોડી ધર્મને ખાતર હિંદુસ્થાન આવ્યા આપણા ધર્મના કેટલાક પુસ્તકોનો પશુ નાશ થયો છતાં એક અમુલ્ય ખજાનો જે જરથુસ્તના ગાથાઓ બચી રહ્યા કે જેમાં આત્મીક જ્ઞાન સમાયલું છે ગાથાના શીક્ષણ પ્રમાણે કોઇની માનવી છંદગી યુજરશે તે જરથુ ખુદાઈ દર્શણ પામી મુક્તી મેલવશે.

અશો જરથોસ્ત્રી સાહેબે (૨૧) નરકો લખાવ્યા હતાં જેમાં “ગાથીક” = ગાથાઓના (૭) દક્તરો, “દાતીક” = કાવદો જે ખુદાનો અવલ કાવદાઓ, “ના (૭) દક્તરો, તેમજ “હધમાશીક” = માંધિવાણીના પવિત્ર કલામેના (૭) દક્તરો, આ રીતેજ (૨૧) નરક = કેતાઓ લખાઈ હતી પશુ કમનશીબ ૩૨૩ B. C. માં સીકન્દર જ્યારે ધરાનની આદી ઉપર આવ્યો ત્યારે ધરાનીઓ ઉપર વેર લેવા આપણા ધર્મ પુસ્તકોને જાળી નાખ્યા હતાં તેમજ આરખાએ નુકશાન પડેલાકયું હતું હાલમાં આપણી પાસે જે બચી રહ્યું છે તે “ગાથાવાણી” યજ્ઞને, વીરપ દ, વંદીદાદ ખોરદેહ-અવસ્તા, યસ્તો, વીજેરે બચવા “પામ્યું છે જેને અમુલ્ય આ ખજાનો સાચવી રાખવો અને આપણા બચ્ચાઓને પણ એતેકાદથી ફેલવવા અને ધાર્મિક માર્ગદર્શન આપવું.

જરથોસ્તી ધર્મનો ફેલાવો

જરથુસ્ત્ર સાહેબ પોતાનો ધર્મ શીખાડવા પછી (૭૦) વરસ અને (૪૦) દીવસના ઉમરે રહેલન પામ્યા હતા જે દરમિયાન મહીનાને ખોરશેદ રોજ હતો.

જરથુસ્ત્ર સાહેબ યુજરયા પછી ૪૦૦) વરસ સુધી ધર્મ

બહુ સારી હાલતમાં તાઝીમ તવાજોથી તરીકતથી પરજ-મારીથી પલાતો હતો.

જરથુસ્ત્ર પછી ૧૦૦) વરસે એક પરજગાર ધર્મગુરુ કે જેનું નામ “સહેન અહમ સ્પુદાન” હતું તેવણુ સાહેબના ૧૦૦) ચેલાઓ હતાં જે સો ચેલાઓને જરથોસ્તી ધર્મનો ફેલાવો કરવા સો શહેરોમાં ધર્મનો પ્રચાર કરવા મોકલવામાં આવ્યા હતા.

જરથોસ્તી ધર્મને નુકસાની પડેલાકનાર “માની” નામનો દુતારો જે પથેગામ્બરી દાવો કરી લોકોને ખોટો માર્ગ દોરવતો હતો છેવટે કાસીની સજા થઇ હતી.

ઈ. સ. ની ત્રીજી સદીમાં માની થઇ મયો હતો ત્યારપછી ૭૫) સદીમાં કોઆદ પાદશાહ અને નોશીરવાન પાદશાહના વખતમાં “મઝદક” નામે દુતારો જે પથેગામ્બરી દાવો કરી જરથોસ્તી ધર્મને ઘણું નુકશાન પડેલાકયું હતું છેવટે નોશીરવાન આદીલ પાદશાહે મઝદકને મારી નાખ્યો હતો.

ઈ. સ. પૂર્વે ૩૨૩ B. C. માં સીકન્દર એસિકાંડર થ. ગ્રેટ, જેને ધરાન છુટી થીયું અને ધરાનમાં ખાતા ખરાબી કરી હતી આપણા ધર્મના પુસ્તકોનો કેટલો ભાગ જાળી નાખ્યો હતો.

ઈ. સ. ૨૨૬ થી ૨૪૦ સુધી અરહેસર ખાલેજાન પાદશાહના વખતમાં “દરતુર તનસર” ને ધર્મ પુસ્તકો એકઠા કરવાનું કામ સોપ્યું જે મોબેદ અદામિવીરાહના માર્ગદર્શનથી ધર્મનો કેતાઓ એકથ કરી અને ધર્મને સંજીવન કર્યો હતો ત્યારબાદ ઈ. સ. ની ૪) સદીમાં દરતુર આદરબાદ મારેસ્પદે પોતાની છાતી ઉપર તાવેલું કાંસું રેકાવી મોબેદે કર્યો હતો અને ધર્મની સત્ય હકીકતથી ધરાની પ્રજાને જરથોસ્તી ધર્મનું રાસ્ત હા પાણી આપ્યું હતું ઈ. સ. ૬૪૧ માં યજ્ઞદેઝ્દ શેહરમાર ધરાનદેશ દારી ગયો અને ઈ. સ. ૬૫૧ માં તેનું યજ્ઞદેઝ્દનું ખૂન થયું હતું ત્યાર પછી કેટલાક વરસો પછી આપણા આપદાદાએ હિંદુસ્થાન આવી દીવ બંદરે ઉતરી જ્યાં ૧૬ વરસ રહ્યા પછી ત્યાં સંજયજ બંદરે આવ્યા જ્યાં બદીવરાણા નામે હોંદુ રાજા રાજ્ય કરતો હતો જે રાજાની મહેબાનીથી ધરાનીઓ હોંદમાં કરી હામ થયા અને પાંચ વરસ રહીને હિંદુસ્થાનમાં આતશ બહેરામ રથાપ્યું હતું જે થ. ઝ. ૬૦ માં રથપાયેલું હતું. આ આતશ પાદશાહને “ધરાનશાહ” નામ આપ્યું હતું કારણુ ધરાનનો શહેરનાહ કોઈ નહીં હતો માટે આતશ પાદશાહને આ નામ આપ્યું હતું. ખીજા આતશ બહેરામ હિંદુસ્થાનમાં ૭ છે. ધરાનશાહ ઉડવામાં છે તે મલી ૮ આતશ બહેરામ છે.

જરથોસ્તી ધર્મ અશોઈ શીખવે છે

અશોઈ = પવિત્રાઈ તન અને મનની પવિત્રાઈ ધર્મનું જ્ઞાન મેલવવાથી મલે છે. હાલમાં જે ધર્મની મુખ્ય અવસ્તાની કેતાઓ બચી રહેવા પામી છે તે મોબેદને આભારી છે મોબેદ સાહેબોએ જે જે મોટે રાખ્યું હતું તે બધું બચી જવા પામ્યું છે ખોરદેહ અવસ્તા = અવસ્તાના છુટા છુટા ભાગોનું બનાવેલું નાનું બહુતર.

- (૧) જેમાં ગેહ = ગાહ = વખતનું બહુતર,
- (૨) ન્વાંશો = નમસ્કાર = સેતાયસ કરવાનું બહુતર,
- (૩) યસ્ત = યેસ્તી = પાસખાની કરનારા ફરેસ્તાનું બહુતર,

(૪) પતેત = પસ્તાવો કરી પાછલ થયવું ફરીથી નહીં કરવું

પતેતનું બહુતર પાઝંદમાં છે અને
,, અવસ્તાની પતેત પણ છે.

(૫) હોશબાંમ = જામદાદના તાઈમનું બહુતર આરીતે ખીજા નાના બહુતરો મલી ખોરદેહ અવસ્તાની કેતાબ બનાવવામાં આવી છે.

(૬) યજ્ઞને = યસ્ત = તમામ મીનોઈ શક્તિઓનું સામતું બહુતર જેમાં (૭૨) હા, પ્રકરણ આવે છે જેમાં પાંચ ગાથાઓનો સમાવેશ થાય છે. આ યજ્ઞનેના પ્રકરણમાં, બાજના ૬ પ્રકરણ હોમયસ્ત, એકરાસ્તામુ, ફોરોસ્તીના પ્રકરણો, નાવરનું આફ્રીનગાનનો કરદો, “બધાનયસ્ત”, જેમાં વધા, અશોમ, યે ધહેહાતામ, ની સરેહ, હોમ ગાલાનું, હોશખામના અમુક ફકરાઓ, હાતનયસ્ત અહુનવદ, ઉસ્તવદ, રપેન્તોમદ, વોહુક્ષય, વહીસ્તોઈસ્ત ગાથા, આ અધરયમાં ફરેસ્તોનો કરદો, સરોસયસ્તવદી, ફસુસો માંમિનું પ્રકરણ તનદરોસ્તી અવસ્તામાં, આતશ નીઆમિશ આવાં ન્વાશ વીજેરે અનેક બહુતરો આ યજ્ઞનેના પ્રકરણોમાં આવે .

(૭) વીરપરદ = વીરપરતું = સધળી શત્રુઓના સરદારો થા ફરેસ્તાઓની યાદનું બહુતર જેમાં યજ્ઞનેના પ્રકરણો

(૭૨) સાથે બહુતર છે વીરપરદના (૨૩) કરદો બાજ-ધરણા સાથે બહુતર છે.

(૮) વંદીદાદ = “વી હમ્બેવો દાત” = ખરાબ વિચાર (દેવ) થી ઉજતો સારો કાવદો જે “જરથોસ્તી કાવદા શાસ્ત્ર” તરીકે એલખાય છે વંદીદાદના (૨૨) ચેપટર = પ્રકરણ (૫૨૪૨૬) છે.

(૯) આફ્રીનગાનના બહુતરો ફતુમનો વીજેરે જે જે ફતુમનો મોબેદ સાહેબે મોટે રાખ્યું હતું તે બચીજવા પામ્યું છે.

જરથોસ્તી ધર્મ શીખાડે છે

મરણ પછી માનવીની છંદગી જે માનવી યુજર પામે છે તે તો ફક્ત શરીરમાંથી આત્મા = રવાનને નીકળી મીનોઈ છંદગી યુજરવાની છે. મીનોઈ હાલતમાં રહી બહેરત અથવા દોજખની હાલત બોગવવાની છે, તેમજ કરણીનો કાવદો શીખવે છે.

ફસોગઈ = કથામત

જરથોસ્તી ધર્મ શીખાડે છે કે ફસોગઈ વાને પ્રમટી-કરણમાં માનવીએ પોતાનો ભોગ આ પી ફસોગઈના કામમાં મદદ રૂપ થવું જોઈએ, દરેક માનવીએ નેશીની રાહે ચાલી નેશી સાથે લઈ જવાની છે તે કથાનમાં રાખી ખીજના સુખમાં આપનું સુખ માનવું.

છેવટે દુઆ યુજરી થું કે આપણથી બનતું કરી આત્માની રોશનીના દર્શન કર્યો.

શેખી સાર્દી કહે છે “જે તકવા ચેરાગે રવાન બર ફરેઝ કે ચૂન નિકખખતાન શવીનકરેઝ.”

સાદી કહે છે કે હે ઇનશાન તારા આત્માનો ચેરાગ રોશન કર કે જેથી ખીજા નેક નશીબવાલા, થઇ ગયા તેના જેવો તું બાગ્યશાળી નીવડે.

આત્માનો ચેરાગ રોશન કરવા બંદગી સર્વથી ઉત્તમ છે બંદગી વીના છંદગી નકામી છે.

આમીન

Mahatma Gandhi and the Role of the Parsees in the Struggle for Freedom

by

JIMMY P. F. SHROFF

Presiding over the Calcutta Session of the 23rd Indian National Congress in 1906, Dadabhai Navroji implored his countrymen:—

"I do not know what good fortune may be in store for me during the short period that may be left to me and if I can leave a word of affection and devotion to my countrymen I say — Be United; preserve and achieve Self Government so that the millions now perishing by poverty, by famine and by plague and the scores of millions that are starving on scanty subsistence may be saved, and India may once again occupy her proud position of yore amongst the great civilised nations of the World".

At a time when the country has all but forgotten this simple, but lofty message, it would be well worth recalling the services rendered by Dadabhai and Phirozsha to the cause of the Congress.

Whilst the British Government was constantly harping on the minority's protection as an excuse for delaying freedom, Gandhiji wrote in January, 1942:—

"We must get out of the miasma of religious majorities and minorities. Why is a Parsee or a Hindu different from a Muslim, so far as the State is concerned?

Did not Dadabhai and Phirozsha rule the Congress while they lived? They ruled not by grace or patronage but by right of services and merit."

In the early days of Gandhiji's struggle it was Phirozsha who encouraged and patronized him and supported his appeals for the funds in the cause of Indians in South Africa. When Gandhi left for India in 1915 to apprise his countrymen of the humiliation suffered by indentured Indians, Phirozsha ordered a public meeting in his honour. On 12th January, 1915, a grand reception was given to Gandhi by the citizens of Bombay assembled at the palatial bungalow of Jehangir Petit. Presiding on the occasion, Sir Phirozsha proposed a toast in words of moving eloquence:—

"For the last few years the whole country has resounded with the tale of Mr. Gandhi's great deeds and his trials, his courage and his high moral qualities; his labours and his sufferings in the cause of the Indians in South Africa in enabling them to assert and to maintain their prestige, their honour and their self-respect." "It is enough" Sir Phirozsha continued, "if I tell you that we all regard Mr. Gandhi as a great hero in the cause of Indian independence and I might add, he narrowly escaped being

its martyr. We are, therefore, proud of Mr. Gandhi but", he continued, "I will take leave to say that we are prouder still of her who ever stood by him in his trials and in his privations — I mean Mrs. Gandhi, — the heroine of South Africa. There is no more pathetic note in the whole campaign than the incident of Kasturba insisting upon standing shoulder to shoulder with him in the fight and the suffering and the privations he was prepared to undergo. Ladies and Gentlemen, so long as we have Indians like Mr. Gandhi and Indian women like Mrs. Gandhi, we need not despair of our country."

In the article in "YOUNG INDIA" dated 13th July, 1921, Gandhiji has effectively brought out the character of Sir Phirozshah and Gandhiji's own relations with the Uncrowned King of Bombay:

"In 1896", writes Gandhiji, "Phirozshah became my patron. His will had to be law. He would order — Gandhi, you must address a public meeting on the 26th September and you must be punctual — I obeyed."

On the 25th evening, I was to wait on him — I did — 'Have you written your speech?' he, enquired. 'No Sir', said I. 'That wont do, young man, — you must write it out tonight'. 'Munshi', he said, 'you must go to Gandhi and receive the manuscript from him, and send me a copy'. Turning to me he added — 'Gandhi — you must not write long speeches. You do not know the Bombay audience. It cannot stand long speeches'. I bowed. **The Lion of Bombay taught me to take orders.**"

Gandhiji's first contact with Sir Phirozshah was in 1891 when he had just returned from England — a raw barrister of 23 — and got his first taste of Phirozshah's forensic abilities. Writing of this first experience, Gandhiji says:

"I had heard of Sir Phirozshah as one who roared like a lion in law courts."

How, I wondered, could he have learnt the art in England? It was out of question for me to acquire his legal acumen".

A few months after his return from England, Gandhiji went to Rajkot where he had a verbal argument with the British Political Agent. In a fury, the officer physically pushed Gandhi out of the room. The young barrister was livid at the affront and wanted to proceed against the Agent but luckily, Sir Phirozshah happened to be in Rajkot at that time for a law suit and the incident was reported to him for necessary action.

"Tell Gandhi", said Pherozeshah, "He would gain nothing by proceeding against the **Sahib**, and on the contrary he will ruin himself. He is still fresh from England and hot-blooded. He does not know the British Officers. If he wishes to earn something let him pocket the insult."

Recording this incident 30 years later in his autobiography, Gandhiji writes:—

"This advice was as bitter as poison to me but I had to swallow it. I pocketed the insult but also profited by it. **This shock changed the course of my life.**"

Pherozeshah himself had felt the frustrations of this discrimination and his own emotions are brought out in the apprehensions he expressed to Gandhi while

the two were travelling by train to attend the Calcutta Session of the Indian National Congress in December 1901. Gandhi was bemoaning the plight of Indians in South Africa. The train was speeding through Central India and the swarthy labourers were sitting on the soil. Gazing out of the window, Pherozezah retorted:

But Gandhi, what rights do we have in our own country? Do these unfortunate beings know any liberty? I believe, that so long as we have no power in our own land, you cannot expect to fare any better in the colonies."

These words were an eye-opener to Gandhi and moved him to consider more seriously the plight of his own countrymen on their own native soil. It is reported by Gandhiji's biographer, Mr. D. G. Tandelkar, that for some unknown reason, on this particular journey, Gandhi dressed like a Parsee with a turban, the Parsee coat and trousers. This posture might have impressed him as a compromise or perhaps a blending of the East and the West!

It might interest our readers to learn that the first vernacular newspaper to advocate the cause of Gandhi and take up the cudgels for the Indians in South Africa was no other than the **Jame-Jamshed** which in April 1905, carried a leading article eulogizing the splendid work done by him in the dark continent. In fact, a perusal of the various issues of Jame-Jamshed for the year 1905 shows the tremendous publicity provided to the Indian cause in South Africa by this daily newspaper which then occupied

the premier position amongst the vernacular dailies of Bombay. Its news items were replete with quotations and translations from the "Indian Opinion" edited by Gandhiji and its editorial denounced and censored the policies of the colonial government. Copies of the articles in the Jame-Jamshed were invariably sent to Gandhi in Africa. Gandhi was conscious of the tremendous pioneering work done by the Parsees in the cause of Gujarati journalism and acknowledged the gratitude of the entire Gujarati community to these Parsee pioneers. Addressing the third GUJARATI LITERARY CONFERENCE in London on 5th October, 1909 Gandhi said:—

"Hindus and Muslims serve all the languages of India, but the Parsees were, so to say, sent by KHUDA from Iran exclusively for the service of Gujarati. Their spirit of adventure can be of great benefit to the Gujarati language. Several Gujarati newspapers are owned by them. They should therefore exercise great care to ensure the progress of Gujarati. Parsee writers express excellent ideas in simple language."

At this London Conference, a resolution was moved by Gandhi for the sustenance and dissemination of the Gujarati language. Seconding this resolution, Mr. Nusserwanji said:—

"I have pleasure in seconding this resolution. The first Gujarati newspaper was started by a Parsi. **Gnanprakash** was started by a Parsi, Mr. Kabraji,

who started **Stribodh**, was a Parsi. It was a Parsi who started writing humorous pieces. **Kautuksangraha** was also started by a Parsi. Parsees have also translated numerous books from English. Bacon's **Essays** were translated by a Parsi. Munchersha, who wrote a book on Gujarati grammar, was a Parsi.

The first dictionary was also compiled by a Parsi. Drama was introduced in Gujarati by a Parsi. Parsees have thus done valuable work indeed for the progress of our language; it is a matter of regret, however, that they do not take the same pains now."

This complaint has unfortunately remained unheeded and to-day it is regrettable to find amongst the community a conspicuous indifference to the vernacular tongue.

Returning to Africa, Gandhi found his devoted colleague, Rustomji Gorkhodu, once again locked up in the Durban Goal. Despite the severity of the prison life on his aged constitution, Rustomji's spirits remained undaunted. In fact, in a letter to Gandhi in September 1908, Rustomji had reported:—

"Four of us have been sentenced to-day for 3 months. **We are glad of this. Please ask every one to have courage. Let no one have fear.** Please declare in the open meeting that if our brethren want to share their appreciation of our sense of duty, they should raise a large fund required for the struggle."

Hardly a few months after his release in August 1909, Rustomji once again entered Johannesburg in defiance of the

ban and was arrested and sentenced to six months hard labour. Gandhiji who was then in London received the news telegram and in reply stated on 13th August, 1909:—

"While I am writing this, I received a cable from Johannesburg, reporting the release of satyagrahis and the immediate re-entry of Mr. Rustomji. I also saw the cable reporting that he has been sentenced to six months' hard labour. Reading it, I felt happy and I cried too. This is exactly what I had expected of Rustomji. He has been beyond praise. It made me happy to think that there are such men among Indians. I cried because he had suffered so much. **It is only when leading Indians set such examples, that the people will acquire a back-bone. If everyone followed this example, Indians would have nothing to suffer.**"

Six months' hard labour! But the old Parsee remained unshaken and his determination to continue to fight is well brought out in the warning given by him hardly a month after his sentence. On 16th October, 1909 Gandhi wrote:—

"I have not the slightest hesitation in believing that the Indians who are courageously holding out at present are men who will fight on till death. If the fight is abandoned, the fate of Indians all over South Africa will be sealed, and we shall have, in the words of Mr. Rustomji, cut off India's nose with our own hands and proved ourselves cowards."

The fight was not abandoned and the grounds of jail continued but the worst was yet to come. It was in 1913 when Rustomji was confined in the Maritzburg jail that the warder used abuses, torture and even physical violence indiscriminately, completely ignoring the age or health of the passive resisters. Moreover, this time he was forced even to remove his **Sudreh** and **Kusti** to put on the jail uniform. Being an orthodox Parsee, it was impossible for him to take any food without his **sudreh** and **kusti**. Amongst the Indians in South Africa, Rustomji was most respected particularly for his charities there. The order, therefore, created an uproar amongst the entire Indian community in the sub-continent. Many of them went on fast unto death as a protest. In a telegram to Mr. G. K. Gokhale from Durban on 23rd December, 1913, Gandhi reported :—

"Rustomji who has experienced many prisons during previous long imprisonments, says present treatment barbarous and unparalleled in cruelty. Warders rude, studiously insulting; roughly thrash passive resisters with impunity. Rustomji's treatment and grievances has created sensation."

In a letter to the Natal Advertiser dated 27th December, 1913, Gandhiji writes :—

"Mr. Rustomji and his fellow prisoners had to resort to a fast to secure his holy shirt and sacred thread. **A good Parsee will not move a step in the absence of these two things.** Mr. Rustomji was assaulted twice by the Native Warders. The matter was brought to the notice of Superintendent but to no purpose."

(To be continued)



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B. A. (Cantab.)

Born 1909.

Died 25-9-1968

Parsiana records with deep regret the untimely death of Cawasji (Personal name), the sixth in the line of Baronetcy of the philanthropic family of Jamshedjee Jeejeebhoy. Cawasji was born in 1909 in Bombay. His mother Shirinbai came from another famous and philanthropic family of Seth Khandan. Cawasji took the title of Sir Jamshedji Jeejeebhoy in 1931 on the death of his father Rustomji, the fifth Baronet.

The late Sir Jamshedji was educated in the Cathedral school in Bombay and took his B. A. degree in Cambridge. On his return he plunged into public life and spread out his career into state community and commercial concerns. He had an imposing personality and highly respected social and family background. He could have thrown his weight around but his one admirable characteristic was sound solid work done silently in the interest of the causes he espoused and the concerns he served.

He was a Corporator from 1935/39, Bombay Provincial Scout Commissioner till 1938; when he was elected one of the Trustees of the Parsi Panchayat.

He was either a Trustee or the Chairman of the Board of Trustees of innumerable charity, welfare and educational institutions. They needed him because of his moderate and corrective influence and he served them because of his devotional zeal. Such was the happy com-

bination for Sir J. J. Parsi Benevolent Institution, Sir J. J. Charity Funds; N. M. Wadia Charities, Bombay Panjrapol and District Benevolent Societies; Sir J. J. School of Art; David Sassoon Industrial School; Victoria Memorial School for the Blind; The Grant Medical College Endowment Fund, Byramji Jeejeebhoy Institute; J. J. Hospital Nursing Association, Nowroji Wadia Maternity Hospital, Bai Motlibai Wadia Hospital; Zoroastrian Building Funds, Framji Cawasji Institute and N. N. Wadia and R. N. Wadia Trusts.

He was on the Board of Directors of Bombay Dyeing and Manufacturing Co. Ltd., Bombay Burmah Trading Corporation and The Central Bank of India.

As a socialite he was connected with all the leading clubs — the Willingdon Club, The Royal Turf Club, The Rotary Club, The Ripon Club, C. C. I., Bombay Flying Club, Poona Club, The Parsi Gymkhana etc. Everywhere he was the most sought for company and he had a full life, from the exuberance of which he gave the fullness of his heart to the needy for help, to those who required residential accommodation and to students who justly deserved free-ships and scholarships. He was just one of the rare trustees who interviewed students personally so that their careers may not be jeopardised for want of timely aid. By his passing away many are feeling a void in their lives. All offices will be filled up but the integrity, sincerity and devotion he carried with him will need to be searched for.

May his soul rest in peace.



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The Achaemenian Dynasty

Cyrus the Great

Cyrus the Great succeeded his father in 559 B. C. His Victory over Media helped him to lay the foundation of the Achaemenian empire. He united under one sceptre both the Medes and the Persians.

He had two political objectives. In the West his aim was to gain possession of the Mediterranean coast with its sea-ports, secure Asia Minor, where, in addition to the wealthy state of Lydia, the Greeks had their maritime bases. In the east, his aim was security. The creation of a vast civilized state, absorbing part of the older cultures.

Lydia became a satrapy under a Persian Governor, after Cyrus defeated its ruler Croesus. He then turned his attention to the Greek cities and conquered them one by one. These cities and their ports formed an influential element in the commercial life of the Empire.

Having completed the conquest of Asia Minor he went to the east. Hystaspes, the father of Darius was appointed satrap of Hyrcania and Parthia. He then proceeded further east and Drangiana, Arachosia, Margiana and Bactria became new provinces of the Empire. He crossed the Oxus and reached the Jaxartes, which formed the north-eastern limit of his state. Cyrus later undertook operations along his western frontiers, and attacked Babylon which fell without resistance. The king was taken prisoner, but Cyrus, as was his custom, treated him with great clemency. As lord of Babylon, he also became master of its dependencies, more particularly of Syria. The Phoenician kings came to assure him of their loyalty and

put at his disposal their ships, which as a fleet could match that of the united Greeks.

In the first year of his rule at Babylonia, Cyrus issued a decree permitting the Jews to return from their captivity and to rebuild their temple at Jerusalem as it had been before its destruction. In 537 B.C., under the leadership of Zerubbabel, more than 40,000 Jews left Babylon to return to the promised land. Their gratitude to the Iranians found expression in songs of joy after the dark day of their activity.

After putting his son Cambyses in charge of preparations for a campaign against Egypt, Cyrus left for the east, and was killed in battle. His body was brought to Pasargadae and placed in a tomb. Having chosen Susa as his capital while still ruler only of Anshan, and subsequently Ecbatana and Babylon, he lived in each of these cities at different times. Nevertheless he bequeathed to posterity the royal residence at Pasargadae, built, according to tradition, on the site of a decisive victory over Astyages.

Fek kings have left behind so noble a reputation as that which attaches to the memory of Cyrus. Generous and benevolent, he had no thought of forcing conquered countries into a single mould, but he had the wisdom to leave unchanged the institutions of each kingdom he attached to his crown. Wherever he went he respected the gods of the different religions. The Persians called him 'father,' the Hellenes regarded him 'master' and 'law-giver,' and the Jews, as 'the anointed of the Lord.'

CHILDREN'S CORNER

The Prophet of God

(A play in four acts, by Paireen Lalkaka)

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Mrs. Paireen Lalkaka, Avasia House,
Darabsha Road, Bombay-26.

—: o :—

ACT I. Scene I.

The scene opens with men, women and children trying to defend themselves against the marauders from the mountains — which are pictured in the background. The savage mountain people are killing them and plundering their homes.

The marauders leave and there is absolute peace except for the groans of the wounded and dying.

Those who are alive stretch out their hands and send up a heart rending cry, calling to God :—

The People : Oh ! Mazda Ahura ! Hear our prayer. Help Thy people. We are hurt and very unhappy.

(The curtain falls).

ACT I. Scene II.

A brilliant light shines. Lesser sparks of light are seen everywhere. A voice is heard speaking through the brilliant Light of God.

Mazda Ahura : Who, of all the great spirits, will go down to earth and stop men from hurting others ? Who will teach them the truth ? Who will show them how to love one another and be happy again ?

(Then, from the Light of God separates a light, the Fravashi of Zarathushtra).

The Fravashi of Zarathushtra : I will go, Almighty God, with Thy help. Without it I can do nothing.

Mazda Ahura : Go then, my Beloved Prophet. I shall be with thee.

(No sooner are these words spoken, than the light of the Fravashi of Zarathushtra becomes brighter and brighter. The great Light of God surrounds it).

(The curtain falls)

ACT II. Scene I.

The city of Rae. The humble dwelling of Frahimurva. Frahimurva and his wife are looking at their daughter Doghdo, around whom shines a beautiful soft light. Doghdo is sitting on a stool, sewing. Doghdo is fifteen years old).

Frahimurva : How beautiful our daughter looks ! But the people wonder about the light that shines around her. They look at her with fear in their eyes. They think that she is a bad girl, a beautiful witch, who, if they looked at her, would make them ill.

Doghdo's Mother: They do not know how sweet and good she is. O, my sweet child, what will happen to thee?

Frahimurva: I am afraid for her. I must take her away to my friend who lives in Arak. She will be safe there. Do not weep, my dear wife. I know that our home will never be the same without her. But we must save her from the ignorance of the people.

Doghdo's Mother: (Bowing her head) Yes, it is for the best. (She goes up to Doghdo) Our dearest child, your father is taking you to Arak to stay with a dear friend of his. Be happy, daughter. We shall often think of you and come and see you. Do not be sad but obey your father's friend and help in every way you can.

(They embrace their daughter. Frahimurva wraps his cloak around him. Doghdo puts her veil around her head and shoulders, and the two walk off the stage. Doghdo's mother wipes the tears that now flow freely from her eyes).

(The curtain falls)

ACT II. Scene II.

Arak, a beautiful valley surrounded by mountains. Pataraspa's house on the bank of the river that flows through Arak. Paetaraspa and Doghdo are seen outside their home.

Paetaraspa: Doghdo, my child, what good news is this I hear from our son?

Paetaraspa: Has he chosen you to be his wife?

Doghdo: Yes, Father, Pourushaspa and I love each other dearly. I want to

be a good wife to him and he wishes to look after me.

Paetaraspa: We are very happy to hear this. God bless you, sweet maiden, who has brought so much joy into our lives. May God look after you and love you always. Come, let us make merry on this happy occasion.

(They enter the house).

(The curtain falls)

ACT II. Scene III.

The city of Rae. Frahimurva's house. Doghdo is expecting a baby. She looks lovely and very happy. Pourushaspa and Doghdo are alone talking to each other).

Doghdo: My dearest one, I am so happy that I am going to have a baby.

Pourushaspa: So am I, beloved.

Doghdo: I want to tell you about something wonderful that happened to me. I saw a beautiful light while I was praying to God. It was told to me in my mind that Zarathushtra was going to become my baby and that I should look after him well and let no harm come to him. Mazda Ahura was sending him into the world to help the people to be happy. I must not be afraid, for the Light of God is in me and will always help me.

Pourushaspa: I was also told about this wonderful event while I was praying to God. I must take care of you, my beautiful wife, soon to be the mother of Zarathushtra, the Prophet of the world.

Doghdo: Zarathushtra will be born on a beautiful day. The Sun will shine and the breeze will blow gently as it passes

through the leaves of the trees. All the flowers will be out in the fields and the birds will sing on the trees.

(The curtain falls)

ACT II. Scene III.

The same. Pourushaspa is waiting outside a room. A baby's cry is heard. He smiles. Soon a woman opens the door. She is carrying a baby in her arms).

The Woman: Look at your lovely son, Pourushaspa. A wonderful light shines around him.

Pourushaspa: (looking at the lovely child with love and wonder) Our beautiful son, great in goodness and in the love and knowledge of God. It is Mazda Ahura who has sent him to me. He is going to be the Great Prophet. (Baby Zarathushtra laughs).

Pourushaspa: You laugh, great child sent by God. You know that Mazda Ahura has sent you into the world to help all mankind. You are Zarathushtra — the Golden Star. This beautiful, first day of Spring, will be remembered down the ages, for it is a blessed day for all that lives.

(The curtain falls)

ACT III. Scene I.

Zarathushtra is now a big boy. He is chatting with his friends.

1st. Boy: I cannot understand how you are always smiling and happy.

2nd. Boy: Yes, you weren't even angry when the teacher beat you yesterday. You didn't throw that pebble at his bald head. He wouldn't believe you when you said that you hadn't done it.

3rd. Boy: And you smilingly took your beating.

4th. Boy: I felt like hitting the teacher. You know much more than he does. You don't need anyone to teach you.

Zarathushtra: It is not good to hate anyone or anything. You can also smile and be happy if you try to see the spark of God inside you. Just try to know what God wants to do. If you keep very quiet, you can know what He wants you to do.

1st. Boy: I cannot keep quiet, that's my trouble. When I try to sit still, so many thoughts race through my mind. Some of them, I know, are not good either. Only the other day, I couldn't help thinking how nice it would be if I could punch that boy who stole my marbles!

Zarathushtra: Such thoughts don't make us happy. They make us feel bitter and leave us, in the end, feeling sad. Try to forget such things. Think of all that is good, for that will make you good and happy. Thinking of bad things will make you sad. Give what you have to others and be kind to everyone. Then, if someone hurts you, you will not feel angry, for God will always make you feel happy.

2nd. Boy: Oh, it is late! We must be getting home. Goodbye Zarathushtra. We shall remember what you have told us and try to be like you.

(The curtain falls)

ACT III. Scene II.

There is famine in the land. People are starving and begging for food on the roadside. Zarathushtra is passing by.

Zarathushtra : (to the people who are crying on the road-side) Do not cry, do not be unhappy. I will give you all the food I have.

(Zarathushtra runs home)

Zarathushtra : Mother, Father, please let us give all the food we have to these poor people. They are so hungry.

Pourushaspa : Yes, Zarashtra, we shall give everything to these hungry people.

Doghdo : We shall pray to God to help them and to make them happy again. (All three carry food and drink to the starving people)

Zarathushtra : Eat and drink and then we shall pray to God. (They all stuff the food into their mouths and swallow it down with water. Then they pray to God to help them)

(The curtain falls)

ACT IV. Scene I.

(Zarathushtra is older now. He has been talking to the people about God. He looks very sad as he listens to the people talking around him).

1st. Person : If there is a God who loves everyone, then why are so many people sad in the world?

2nd. Person : Yes, why do they have to suffer?

3rd. Person : Why are some people so poor that they are always hungry and die very young?

4th. Person : What is the use of believing in God? (To Zarathushtra) Come with us and we will make you very happy. Do not worry about other people. Let them be unhappy. Let them die.

Zarathushtra : No, no. That is not the way to be happy. Do not hurt poor people. Do not let them be unhappy. You are not really happy, for, if all that you have is taken away, you will be very sad. It is only by doing good and by helping others that you can gain true and lasting happiness.

(The curtain falls)

ACT IV. Scene II.

Zarathushtra's house. Zarathushtra is with his parents.

Zarathushtra : Dear Mother and Father, I must leave you now. I feel that Mazda Ahura is calling me and I must obey Him.

Doghdo : But where will you go, my son?

Zarathushtra : I do not know, mother, but I must speak to the peoples of the world and tell them about God and how His Light is in each one of us. I thank you, mother, for all your love and kindness to me.

(turns to his father)

And you too, father, for all you have done for me, I am most grateful.

Pourushaspa : The hour has come for you to leave us. We have known about your great task, Zarathushtra. Take whatever you want, with you.

Zarathushtra : Father, I want only one thing from you and that is your kusti. I shall wear it around my waist and give thanks to God.

Doghdo : And what can I give you, my child?

Zarathushtra : Your love, mother, I shall always love and remember you. (Doghdo embraces Zarathushtra, while

she tries hard not to let him see the tears in her eyes. Pourushaspa then embraces Zarathushtra, saying:

Pourushaspa : God bless you, Glorious Zarathushtra — the Beloved of God (Zarathushtra leaves them).

(The curtain falls)

ACT IV. Scene III.

Zarathushtra returns to the people after ten years of meditation. He speaks to them about God and His wonderful Love. They flock to listen to him. Many years have passed. He is the Great Prophet. One day, he arrives at Bactria and meets King Vishtaspa and Queen Hutaoshi of Bactria.

The King's Palace

King Vishtaspa : We have heard of you, Zarathushtra — the Golden Star. It is said that you know a lot about spiritual wisdom.

Zarathushtra : Good king, I have come to tell you that there is only one God, and He is Mazda Ahura — the Creator of the Universe and the Lord of Life. I desire nothing better than to talk about the Great and Loving God — the Master of all living beings. Great king, try to see the Light of God, the Fravashi, which is in you and in everyone. By seeing His Light, you will understand more and more about God.

Queen Hutaoshi : Tell us more, O Great One. How can we see God?

Zarathushtra : Noble queen, we can see God in our mind's eye only through good and loving thoughts, good and loving words and good and loving deeds. Good and loving thoughts bring one nearer to God, good and loving words make one more like Him, but good and loving deeds help Asha — God's Divine Law — to bring the spirit of harmony in the ordered Universe and to further God's joy, which knows no bounds.

King Vishtaspa : Thou art, indeed, every inch as great as men have told us.

Queen Hutaoshi : From henceforth I shall pray to Mazda Ahura to help me to be a good queen by loving all my subjects and serving them with good deeds — the fruit of good thoughts and words.

King Vishtaspa : Lord Zarathushtra, teach us, and our subjects, the good and loving path to God.

Zarathushtra : Then let us pray to the One and only Great and All-loving Mazda Ahura so that we may understand Vahishta Mana — His Sovereign Mind — and Asha — His Divine Law — and, in so doing, understand His ways and live eternally in His Friendship.

All : (praying) Asha Vahishta, Asha Sraeshta, Daresama Thwa, pairi Thwa jamiaame, hamem Thwa hakhma.

The End

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