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VOL. V No. 1

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Contents :

Page

EDITORIAL	3
Mahatma Gandhi and the Role of Parsees in the Struggle for Freedom by Jimmy P. F. Shroff	5
The Achaemenian Dynasty	10
Children's Corner—Hafed by Parveen Lalkaka	13
“અગાવાં અરજ-ઉત્તર અદની અગાધના”	18
Life by Framroz Rustomjee	22
(Our Legal Luminaries) Sir Pherozeshah M. Mehta by P. B. Vachha	25
Hormazd Yasht by Dastur Minocher Homji	29

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EDITORIAL

.....And now the community is blessed with yet another
leader who we hope shall endeavour to pull us out of the present
morass. The new Trustee of the Parsee Panchayet walks, as it were,
on a tight rope stretched over a public opinion sharply critical of the
existing leadership. He has a backbreaking job, if he wishes to hew
out new paths, and discard the tradition-caked attitudes adopted by
his colleagues.

The Trustees tend to get lost in the clouds. They pass high-
sounding resolutions but when it comes to down-to-earth matters, they
show their inadequacy. The way the scheme for the amelioration of
the priestly class has been handled is a case in point. It is common
knowledge that the present condition of the priests is deplorable and
the Parsi Panchayet should take the lead in improving their lot. The
scheme had its genesis at the beginning of this decade, and much has
been said and written about it. With each passing year the question
gains a new edge of poignancy. As the religious knot is slipping and
there is a spiritual vacuum all around, we need educated and zealous
priests who would command our respect and keep the flame of our
faith burning.

We do not require alpha brains to solve the problems facing
our community. We need devoted and selfless workers who have the
time, foresight and the determination to work for the Parsis. Will
the new Trustee accept this challenge ?

—o—

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

by

JIMMY P. F. SHROFF

We have noticed last month the public consternation created by Rustomji Gorkhodu being deprived of his *sadreh* and *kusti* in jail.

The story of Rustomji's intervention to save the life of Mahatma Gandhi in December 1896 is too well-known to be repeated here. Gandhi was returning from India on board the *s. s. Courland*. The Reuter correspondent had in the meanwhile sent strongly worded reports to Natal of the powerful speeches made by Gandhiji in Madras and Calcutta against the anti-India policy of the Natal Government. The white natives were infuriated and wanted to liquidate Gandhi. Before he was to land, Mr. Escombe who was then Attorney General and later became Prime Minister of Natal, boarded the *s. s. Courland* and advised Gandhi to send his family in safety and to remain on board till dusk since the crowd had threatened to burn down Gandhi's house completely. Rustomji then volunteered to shelter Gandhi and his family. His wife and children were sent to Rustomji's house at noon and he was to follow them at dusk.

But, by the time he landed, some white urchins recognised him and shouted — "Gandhi! Gandhi! We shall have him! Thrash him!" The crowd started swelling

and soon he was abused and pelted with stones. Some young whites came up and threw off his turban. A burly fellow slapped him in the face, lynched him and kicked him. Ultimately the police had to carry him, wounded and unconscious to Rustomji's house where but for the treatment of Dr. Dadibarjor, his condition would have been critical. But thousands of Boars surrounded Rustomji's house and sent word to Rustomji that if Gandhi was not delivered to the crowd, the whole house would be burnt with all the people inside.

Reporting the incident 32 years later, Gandhi writes:—

"Thousands of Europeans gathered before Rustomji Sheth's house. They sent word to Rustomji Sheth that if he did not hand me over to them, they would burn him and the house along with me. But Rustomji Sheth was too good an Indian to be so easily daunted."

Gauging the situation quickly, Rustomji summoned the Police Superintendent Mr. Alexander, and with his help, Gandhi was dressed up as an Indian Police-man and smuggled from the back door to Rustomji's godown from where he escaped to the police station. While Rustomji was engrossed in so removing Gandhi from the back door, the police superintendent start-

ed humouring the crowd outside by telling them anecdotes and stories about Gandhi and making them sing and hum :—

"We shall hang old Gandhi
On the sour apple tree;
To night we shall hand old Gandhi
Hang old Gandhi
On the sour apple tree."

After the escape, the front doors of the house were opened and some members of the crowd ransacked the whole bungalow of Rustomji but could not trace Gandhi.

If the crowd had had its way that night, the history of India might have been different. The incident was reported to Mr. Chamberlain who was then the Secretary of State for the Colonies and later became the Prime Minister of England. Mr. Chamberlain cabled firm action against the miscreants but Gandhi with his usual liberality informed the Attorney General that he did not wish to prosecute them. Years later, Gandhi recalled this incident as one of the supreme tests of forbearance and fraternal feeling with his colleagues in Africa.

Gandhi also recalled an incident which took place years later in December 1913 when Rustomji's son, Sorabji, then but a lad of 18 intervened to save the lives of several Indians in Natal. The Indian labourers in the mines of Natal were subjected to severe hardships and decided to go on strike. Sixty thousand workers stopped work but the Natal Government decided to force them at bayonet point to go back to work. This infuriated the crowd and Gandhi says :—

"Government now adopted a policy of blood and iron. They prevented the labourers from striking by sheer force. Mounted military policemen chased the strikers and brought them back to work. But the labourers refused to be cowed down. General Lukin was present on the scene with his mounted soldiers and was about to order his men to open fire. Brave Sorabji, then hardly 18 years of age, courageously went forward and seized the reins of the General's horse persuading the General not to open fire. Lukin was charmed with this young man's courage.....Sorabji reasoned with the labourers to return to work."

Sorabji Gorkhodu thereafter lived for many years in South Africa and his children still reside there. Complimenting this young lad, Gandhi wrote in 1928 :—

"Thus a number of murders were prevented by the presence of mind, valour and loving kindness of one young man."

While recounting the heroic tales of the Great Parsees who fought in the Assemblies and the Congress, the chroniclers of Gandhi have not forgotten the role of humbler men less ostentatious — but who showed greater courage and even sacrificed entirely their modest fortunes for the success of the struggle. Mahadev Desai — who was practically Gandhi's shadow in the last 25 years of his life — recalls with special interest the fortitude and tenacity displayed by the poor Parsee Pithawallas in the Bardoli Satyagraha — which, as the readers may be aware lead to the emergence of Sardar Patel as a national leader.

In 1928, the Bombay Government wanted to enhance very substantially the land revenue of the entire Bardoli District and a huge Satyagraha was planned by Sardar Patel. A NO-TAX-CAMPAIGN was successfully launched resulting in the most atrocious measures of oppression being adopted by Government — leading to the expropriation of land. When these measures failed to move the villagers, Government imported gangs of Pathans from the disreputable localities of Bombay into Bardoli to coerce the agriculturists, a strategy which impelled Sjt. K. F. Nari-man's indictment :—

"We are told that the British rule has established peace and order and that dacoits and Pindaris are no more — but to-day in Bardoli the Pathans and the hooligans reign supreme. **The Pathans who have been imposed upon you are drawn from the Ruffians whose movements are closely watched by the Bombay police at all hours of the day.** Government could not have disgraced themselves more than by hiring these Pathans."

As a part of the boycott movement, the Parsee dealers in country liquor decided to close down their shops altogether, causing a substantial reduction of the lucrative excise revenue to Government. Since, however, under the terms of the excise licence, the dealers were obliged to keep their **Pithas** open during regular hours, the District Collector decided to impose rigid measures to coerce them to open their shops. Dorabjee Pithawalla, a small dealer in country liquor became the object of special attention. Accompanied

by a host of Pathans the Deputy Collector raided his **Pitha** and ordered Dorabjee to unlock the doors. Dorabjee refused; the Pitha was then broken open and huge caskets of liquor were ordered to be removed. The minions of the law — this time the burly Pathans, found the caskets too heavy. Consequently, some old rusted empty jars were ordered to be attached on the spot and the liquor was emptied inside, but the jars were leaking and very soon, gallons of **Bewda** drained down the still and under the polished shoes of the Deputy Collector. A rival then came forward with empty jars and agreed to purchase the entire stock of liquor worth Rs. 2,000/- for Rs. 98/-. But Dorabjee was defiant. The Deputy Collector then moved the Excise Inspector who issued a notice to Dorabjee "to show cause why you should not be prosecuted for not keeping your shop open on the 25th April." With that spirit of proud adamance for which the rustic Parsees were renowned, Dorabjee replied that he had not the "spirits" for which to open the shop — all being removed by the Deputy Collector himself, and that far from his being required to show cause, Government itself ought to show cause why it should not be proceeded against for thus wrongly prosecuting him. The Collector's reaction was prompt and effective. Dorabjee was served with a notice of forfeiture of his land worth Rs. 3,000/-.

This incident created a stir amongst the Parsees of Bombay. Mr. Burjorji Bharucha, Mr. Suntoke, a senior Vakeel of Bombay and Mr. Bhesinia of the Youth League rushed to Bardoli to study the

plight of the Parsee Khatedars. Their conclusions were received by the community with serious concern and an appeal was issued by prominent Parsees addressed to the community, denouncing the Government measures in Bardoli.

The Bardoli Satyagraha evoked another incident worth retaining in the archives of the Parsee community. The women of Bardoli were mostly illiterate; they had willingly joined the Satyagraha but they lacked a leader to co-ordinate their efforts and provide them with a programme of joint action.

Gandhiji then deputed Mithubehn Petit from Bombay. Mithubehn belonged to one of the most wealthy Parsee families in Bombay, but abdicating her urban luxuries and dressed in a coarse saree of khadi she entered Bardoli, addressing meetings and trudging from hut to hut in the scorching heat of Bardoli, imploring her less fortunate sisters to greater sacrifices. With hundreds of women coming in, the police authorities had a tough time and the struggle attained new dimensions. Narrating the incident, Mahadev Desai records:—

"The women of course attended the meetings in large numbers, but they had as yet no leader of their sex. Smt. Mithubehn Petit now arrived..... to spread the message amongst the women. Shrimati Mithubehn had of course another string to her bow. She had her message of Khadi, and she went about with a stock of Khadi to sell wherever she

went. Belonging as she did to one of the most respectable Parsi families in Bombay, the effect of her going about in villages dressed in coarse Khadi and often bare-footed with the message of Khadi on her lips and a bundle of Khadi on her shoulders was tremendous".

Mithubehn's courage is demonstrated by another incident which took place in Bardoli in May 1928. Wherever land revenue was in arrears, the Collector would pass an order of summary attachment and eviction and the Pathans would then take over the job of eliminating the occupants including the women folk. This resulted in the ladies being molested and several complaints were received of Pathans abusing their job. A huge plot of land of strategic importance was attached and auctioned for sale. The date of the auction sale arrived and so did the Pathans. Mithubehn rushed to the plot along with Sardar Patel's daughter and camped in a small hut for days together — an open challenge to the Pathans to eject her. The publicity that this incident created was sufficient to stir many loyal citizens of the British rule and the Collector thought discretion to be the better part and abandoned the auction so ostensibly advertised.

Amongst the many interesting anecdotes recounted by Mahadev Desai in "The Story of Bardoli", the grit and sacrifices of the Parsees stand out as a prominent feature.

(To be continued)

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THE ACHAEMENIAN DYNASTY

CAMBYSES

(530-522 B.C.)

Cambyes was the eldest son of Cyrus and was associated with his father during the last eight years of the latter's reign. He also bore the title "King of Babylon". On the death of Cyrus, disorder broke out in the empire, and Cambyes who was an experienced statesman, crushed these movements to assert his power. He had his brother Bardiya secretly assassinated as he may have been responsible for the disturbances in the empire after the death of Cyrus.

To enforce recognition of a single state ruled at the sole behest of the King; to centralize authority with the object of pursuing his conquests; to reign as a complete autocrat; these seem to have been the aims of the new sovereign, whom the Greeks called 'despot'.

The expedition against Egypt had been planned by Cyrus, who had placed Cambyes in charge of the preparations. On the death of his father, Cambyes first restored order in Iran and then, at the head of his army marched towards the Nile valley. Cambyes crossed the Sinai desert and arrived before the walls of

Pelusium where Psammetichus III, son of Amasis, who in the meantime had died, had concentrated his Greek mercenaries. After a fierce battle the Egyptian army was forced to retire upon Memphis. The city fell to the Persians, who deported the new Pharaoh to Susa. Cambyes seems to have behaved in Egypt as the successor of the Pharaohs: he paid homage to the Egyptian gods, entrusted a high Egyptian official with the administration of the country, and ordered reforms in the interests of the Egyptian people.

Three new campaigns were planned with the object of extending Persian hegemony over the entire world. One of these was directed against the Carthaginian power which dominated the western Mediterranean; another against the oasis of Ammon, which controlled the route to Cyrenaica; and the third against Ethiopia. But the good fortune of his father seemed to have deserted Cambyes, and none of these grandiose schemes was realized. In any case, Cambyes was the first to occupy the entire country of Egypt, a feat not accomplished by earlier conquerors, Assyrian or Babylonian.

Whilst in Egypt, he heard alarming news from Iran and he decided to return. In the course of his homeward march, probably in northern Palestine, he received confirmation of the revolt of Gaumata, the Magian, also known as the false Bardiya or Smerdes. This man, whose physical appearance closely resembled that of the brother whom Cambyes had assassinated, proclaimed himself king and the true heir to the throne (522 B.C.) Nearly all the provinces of the Empire accepted this new ruler, who ingratiated himself with the people by remitting taxes for three years, and attempted a religious reform by destroying the existing temples. His success seems to have been fairly rapid. It is not known whether Cambyes

on learning of this revolt accidentally wounded himself in the course of an epileptic fit, or committed suicide. However that may be, the army remained loyal to the Achaemenian cause, and followed the seven young conspirators of the Persian nobility, led by Darius, son of Hystaspes, the Satrap of Parthia, whom from the beginning they probably regarded as their future king. According to legend, the seven conspirators agreed to choose as King him whose horse neighed first after sunrise, and the ruse of his groom won Darius the throne. The speed with which Darius took action proves the measure of the man: two months after the death of Cambyes, Gaumata was taken prisoner and executed.



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Children's Corner

HAFED

A PLAY, BASED ON A POEM BY THOMAS MOORE.

by

PAREEN LALKAKA

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Narrator: The night is bright. The Sea of Oman lies still in sleep. Harmozia's houses are bathed in moonlight. The Palace of Al Hasan glitters in the soft light of the moon. All is peaceful. All are asleep. Even Al Hasan sleeps. O, God, how can sleep touch those eyes ? Is it possible that Al Hasan, the cruel, enjoys the balm of sleep? He, who has put to death thousands, and forced countless numbers to become Muslims at the point of the sword, can he sleep in peace? Al Hasan and his Arabs have destroyed Iran and made slaves of its people. But no, all have **not** become slaves.

ACT I. Scene I.

The curtain slowly rises as the Narrator speaks. The scene is Al Hasan's Palace. In the women's quarters his daughter is asleep. She slowly awakes. Softly approaching the window she sits near it. Her eyes are full of tears.

Hinda: O, Allah, my God, save Thou my beloved. Let not those high rocks hurt him. Praise be to God, I see him approaching. This is his skiff. I hear the sound of his oars. Now his boat hits the rocks.

(Hinda stretches out her milk-white hands through the window)

Hinda: My love, hold my hands. Take care or you will fall, and if you do, you will never rise again. There, hold my hair, and, with its help, come to me.

(Hinda lets down her lovely, long black tresses. A handsome youth catches hold of her hair and swings himself onto her window and enters her room. He takes her in his arms and they stay together lovingly, for a moment. Then Hinda, holding his hand, makes him sit on her bed while she sits at his feet).

Hinda: (Looking towards the window). How beautifully shines the moon ! The night is bright. If only we could fly away to that far island, how wonderful it would be ! I have often wished that Allah had given us wings so that we could fly away to that beautiful island. If only that island had wings, too, to carry us far away where there is no cruelty and you and I are surrounded by fairies. In such a paradise, my beloved, would you like to stay ?

(On saying this Hinda, filled with the happiness she has just been thinking of, turns her face to her beloved, but, seeing the sad and solemn expression on his face, she covers her face with her hands and, in a sobbing voice, says :—

Hinda: Oh, the fear which has always been near me, which has haunted me even in my dreams and made me weep, has come to pass. Is it true that we can never meet again?

Is this to be our last night together? I have known it, yes, within my heart I have always known that we two, could not meet like this for ever.

Oh! Allah, this heaven is not for me. Ever since I was a child I have been unhappy. If ever I loved a tree or a flower it would perish. If I just looked upon an animal with love, it would die. And now you, even you are forsaking me? No, No, I shall not stop you. Escape from these dangerous rocks and the sea and come not to see me. Every day I shall sit by this window, my soul looking for you, thinking of you, hoping and praying for your health and happiness wherever you may be.

Hafed: Stop. It is not fear that overcomes me. He who sleeps with his hand on the sword can never be conquered by fear.

Hinda: Then, if you are not afraid, why can't we often meet?

Hafed: No, no, Hinda, don't look at me thus. You know how I love you, but I cannot come to you any more. I cannot marry you. Oh! God, your father —

Hinda: (Backing away from Hafed) I am afraid. Your eyes pierce my soul. My father loves men of courage. He has often told me that he will marry me to a brave young man. Meet my father and, together, fight against Iran —

(Hafed looks with anger. Hinda continues to speak quickly)

Hafed, what has made you so angry? Let us fight against these slaves of fire, these sinners, these Ghebars, whom my father loaths —

Hafed: (interrupting her angrily)

Stop, Hinda, stop! Your words cut through me like a knife. You are killing me.

(Thus saying, Hafed lifts up his robe and shows her the belt of the Ghebar — the follower of Zarathushtra — which he is wearing)

Hafed: Look, see this. It is this symbol that your father hates to look upon. Yes, I am a Ghebar. I revere fire, the symbol of purity and righteousness, the still small voice of God within us. We Ghebars are ready to fight for Iran, for our beautiful religion.

Your wicked father — Nay, be not afraid. He who has helped to give birth to you shall never be harmed by me. But that night, Hinda, when I first met you, I was looking for your father, and, in order to fight him, I climbed these wild rocks. Instead of the vulture I was looking for, I found a trembling dove. Oh, Hinda, if only you had been an Irani, how happy we could have been. No, it is no use thinking about it. Look, see there, the sacred fire burns, and tomorrow there will be a bloody battle.

O, my beloved Hinda, leave me now. I have to go.

(So saying, Hafed gently releases himself from the loving arms of Hinda that cling around him while he speaks. In one leap he is out of the window and onto the rocks. Soon his boat can be seen, tossing

on the waves that dash against the rocks surrounding the palace. Hinda stands motionless, but, at the sound of the cock crowing, she comes out of her trance and runs to the window.)

Hinda: O, my beloved, do not leave me, take me with you. I wish to die with you — I cannot live without you.

(Thus saying she drops down, unconscious).

ACT I. Scene II.

The next morning. On the top of the mountain burns the sacred fire. Some of Al Hasan's officers are sitting on the sea-shore talking.

Ahmed: On that mountain top those Ghebar's fire keeps on burning. I wonder how they get up there? There must be a way; but our men have not yet been able to find it.

Ali Zahir: No, but in the end we shall discover the way and kill every one of those Ghebars.

Nazir: Yes, but what astonishes me most is how they can ever exist up there. There seem to be no houses in sight. Do you think they live in caves?

Al Zaberia: Whether in caves or trees or houses, we are definitely going to get them.

(A man comes up to them silently and stands near them).

Al Zaberia: (sees the man) Who are you and why have you come to us? Go, leave us alone.

The Ghebar: Good Sirs, forgive me, but I overheard what you were saying and so I have come to you.

Al Zaberia: What have you heard and what have you come for?

The Ghebar: Am I right in thinking that you wish to go to where that fire burns?

Ahmed: Yes, if we can get up there we can kill all these wicked Ghebars. Though they are so few we cannot get hold of them.

The Ghebar: I shall show you the way.

Ali Zahir: (laughing) Ha, ha, ha, ha! You are going to show us the way? From where have you emerged that you think yourself so much cleverer than all of us? Pack off, you great guide! Try to fool someone else in believing that! You may not be knowing that our Sultan—Al Hasan—has ordered thousands of our men to search for the path that leads up to the top of that mountain. They have been trying to find it for months but this giant of a mountain, with its precipitous sides, has baffled our men and no path up to the top of it has yet been found. And you think you are cleverer than they?

The Ghebar: (speaking softly) I am not fooling you. Let no one know what I have told you. But, if I show you the way, what will you give me in return?

Ahmed: If you show us the way, then we shall save you from all harm and, over and above that, Al Hasan will reward you with a great deal of gold and send you beautiful women from his harem to be your wives.

The Ghebar: Enough, say no more. I am satisfied. I shall show you the way.

Nazir: Fighting will break out tonight, after midnight. Where will you meet us and how shall we recognize you?

The Ghebar: You must have guessed that I am a Ghebar, as no one but a Ghebar can show you the way. But I hate our leader, Hafed. He has grown so conceited that he even talks of kill-

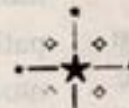
ing Al Hasan. Hafed knows how many of us have been killed. Only a few of us remain and their end seems to be near. But I do not want to die and so I am ready to show you the way.

Al Zaberia: Yes, very well, we understand you. But where shall we meet you and how shall we know you?

The Ghebar: I shall meet you here. I am not going back now. At nightfall I shall accompany you, dressed like one of you.

Ahmed: We shall bring you clothes like ours. Meet us here before midnight. Fare you well.

To Be Concluded.



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આપણાં પ્રાય મોબેદ રોગાની ઉત્તરી માટે મુંબઈની પારસી પંચાયતે કુંદ બોલ્યું છે જેમા હરેક જરૂરીસ્તીએ પોતાની ફરજ સમજે ફાળા મોકલતાજ રહેવું જોઈએ. તમારો ફાળો તુરતા તુરત મોકલવાની **PARSIANA** તમને યાદ દેવડાવે છે. જાનેવારી ૧૯૬૮ ના અકમાં પૂરી વીગત યાંચશો.

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અનાવવાનું તથા ખરીદવાનું

૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેસીડેન્સ
૨૬૨૬૭૯

૧૬, અઝાદગેટ સ્ટ્રીટ,
ફોર્થ મુંબઈ-૧.

“આવાં અરદવીસુર યજ્ઞની આરાધના”.

સખનાર:— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક: કામા અધ્યારનાન ઇન્સ્ટીટ્યુટ, અધેરી.

જરથોસ્તી ધર્મ પ્રમાણે તેત્રીસ ફરેસ્તાઓની આરાધના અર્પણ કરવામાં આવે છે. આ ફરેસ્તાઓ દાદાર અદુર મજદે પાતાના નૂરમાંથી પેદા કર્યા છે અને દુન્યાની તમામ પેદાશો ઉપર પાસખાની કરવા માટે = મવક્કલ, મીનોઈ શક્તિઓને પેદા કરી છે જેણે આપણે જરથોસ્તીઓ અમેશાસ્પદો. વજ્રદો, મીનો, દઝ, ફરેસ્તાના પવિત્ર નામોથી આરાધીએ છીએ.

આપણા તેત્રીસ ફરેસ્તાઓમાં દશમાં ફરેસ્તા, નામ “આવાં અરદવીસુર યજ્ઞ”, છે જે અસ્પદાઈ અમેશાસ્પદના હમકાર = સાથે કામ કરનારી મીનોઈ શક્તિ છે. “આવાં વજ્રદ” ફરેસ્તા પાણી ઉપર પાસખાન = મવક્કલ યજ્ઞ છે, જેની આપણા જરથોસ્તીઓ દળરો વરસ થયા બંદગી કરી મુરાદ માંગતા આવ્યા છે.

“આવાં યજ્ઞની આરાધનાથી થતા ફાયદાઓ”

આવાં યજ્ઞ વા આવાં ન્યાસ બાજુનારને આવાં વજ્રદ તેની ધારેલી મુરાદ બર લાવે છે. આવાં ન્યાસના પહેલા ફકરામાં દાદાર અદુરમજદ પયેગામ્બર અશી જરથુસ્તને કરમાવે છે કે જો રંધીતમાન-જરથુસ્ત તારે આવાં યજ્ઞની આરાધના કરવી જોઈએ; આવાં વજ્રદ નામના પાણી ઉપર પાસખાની કરનાર ફરેસ્તા છે જે વજ્રદ તનદરેસ્તી આપનાર, અંદગીને ટેકાવનાર-વધારનાર, દુન્યાને આળાદ કરનાર, બળનો આપનાર, દેશોને આળાદ કરનાર નારી વજ્રદને આરાધવી જોઈએ. તેથી પયેગામ્બર જરથુસ્ત સાહેબે, ઇરાનમાં “વહેદાઈતી” નહીને કોનારે આવાં વજ્રદની આરાધના = બંદગી કરી મુરાદ માંગી હતી કે ધર્મ ફેલાવવામાં મને મદદ આપ જેથી હું ફરોહ પામું. આવાં વજ્રદ એમની મુરાદ બક્ષી હતી અને ફરોહ પામ્યા હતા.

“આવાં યજ્ઞની આરાધનાનો ચીલ્સો”

આવાં વજ્રદની બંદગી ખાસ કરીને આવાં મહીનોને હોરમજદ રોજથી તે આદર મહીનોને આવાં રોજ સુધી (૪૦) દિવસ બાજુવાનો ખાસ રિવાજ છે. ચાલીસ દિવસ બાજુવા માટે “આવાં ન્યાસ”, ના પાંચમાં ફકરામાં ઇશારો

મને છે કે ચાલીસ દિવસની બંદગી કરવી જોઈએ, આ ચાલીસ દિવસની આરાધનાને “ચીલ્સો” તરીકે ઓળખવામાં આવે છે.

“અરદવી સુર” નદી ઇરાનમાં ધણીય પવિત્ર, ધણીય ફાયદો આપનારી, ધણીય મુરાદ બક્ષનારી ધણીય તનદરેસ્તી, ફરોહ શીશાઝી આપનારી, પવિત્ર નદી હતી એ નદીના પાણી ધણીય પવિત્ર ગણાતા હતા. આગલા ઇરાની પાદશાહો પેતાની મુરાદ ચાલવા માટે એ પવિત્ર પાણી સાથે ઉભા રહી ખુદાપાસે મુરાદ ચાલતા અને એ પવિત્ર પાણી ઉપર મવક્કલ ફરેસ્તા આવાં વજ્રદની આરાધના કરતા હતા. જે આવાં ન્યાસ પ્રમાણે ચાલીસ દિવસની બંદગી છે. હાલમાં આપણે જરથોસ્તીઓ કેમળી નદી દરવા, કુવા આગળ ઉભા રહી આવાં વજ્રદની બંદગી કર્યો છીએ.

અસલી ઇરાની પાદશાહો અને પહેલવાનોએ આવાં અરદવીસુરની બંદગી કરી શું શું મુરાદ ચાલી હતી તેનું “આવાં યજ્ઞ” માં વર્ણન આવે છે.

(૧) પાદશાહ ડોશંગે અલ જુજ પહાડ ઉપરથી આવાં અરદવીસુરની આરાધના કરી મુરાદ માંગી કે જુરા બાદુ-મરોનો નાશ કર અને મોટા પાદશાહ થાઉ તેની આ મુરાદ બર આવી હતી.

(૨) પાદશાહ જમશેદે કુકધર્ પહાડ ઉપરથી આવાં વજ્રદની આરાધના કરી મુરાદ ચાલી કે, હું મારા રાજ્યમાં સુખથી આનાદીથી રાજ્ય કર અને તમામ રૈયત સુખી રહે. આ મુરાદ બર આવી હતી.

(૩) જોહાક પાદશાહે મુરાદ માંગી પણ જુરા ખ્યાલથી જુરી મુરાદ માંગી કે ઇરાન દેશને વેરાન કર = વસ્તી વગર કર. આ મુરાદ બર નહીં આવી.

(૪) પાદશાહ ફરેહુને મુરાદ માંગી કે હું જોહાકને માર અને ઇરાનની પ્રજાને સુખી કર તે મુરાદ આવાં વજ્રદે બક્ષી હતી.

(૫) ફરસાસ્પે આવાં અજદની બંદગી કરી મુરાદ માંગી કે દેવ રાક્ષસો જે માણસોને હુખી કરે છે તે દેવો, ને માર. તે મુરાદ બર આવી હતી.

(૬) “અફારીઆબ” પાદશાહે જુરી મુરાદ માંગી હતી કે ઇરાનની પ્રજાને હુખી કર. તે મુરાદ બર નહીં આવી.

(૭) પાદશાહ કાઉશે મુરાદ માંગી કે હું સધળા જુરા બાદુમરોને માર અને મોટા પાદશાહ થાઉ તે મુરાદ આવાં વજ્રદે બક્ષી હતી.

(૮) પાદશાહ કેઅસરએ આવાં વજ્રદની બંદગી કરી મુરાદ માંગી કે હું ખુદાના દર્શણ પામું, વીગેરે, ને મુરાદ આવાં વજ્રદે બક્ષી હતી.

(૯) જુરા પહેલવાને મુરાદ માંગી કે જુરાનીઆને રાસત મારો ચલાઉ અને તેઓ ખુદાની બંદગી કરે. આ મુરાદ આવાં વજ્રદે બક્ષી હતી.

(૧૦) વેસેના ખાનદાનના નખીરાઓએ આવાં વજ્રદની બંદગી કરી જુરી મુરાદ માંગી તેથી બક્ષી હતી નહીં.

(૧૧) “વી ફનવાઝ” નામના માણસે આવાં વજ્રદની બંદગી કરી મુરાદ માંગી તે બક્ષી હતી.

(૧૨) જામારપ હકીમે, મુરાદ માંગી કે તે આગાહીવાલ થાય તે મુરાદ આવાં વજ્રદે બક્ષી હતી.

(૧૩) “અશવજદધે” નામના જરથોસ્તીએ આવાં વજ્રદની બંદગી કરી મુરાદ માંગી કે જહાઠમાં ફરોહ મેલવે તે મુરાદ બક્ષી હતી.

(૧૪) “અસ્તમ” પહેલવાને મુરાદ ચાલી કે તું મને બહુ બક્ષ તે બક્ષવામાં આવ્યું હતું.

(૧૫) “જોસ્તે ફવાન” માળિદે રંધા નદીને કોનારે આવાં વજ્રદની આરાધના કરી કે તે “અખત” બાદુમરોને મારે. તે મુરાદ બર આવી હતી.

(૧૬) પયેગામ્બર જરથુસ્તે વહેદાઈતી નદીના કોનારા ઉપર આવાં વજ્રદની આરાધના કરી મુરાદ માંગી કે જરથોસ્તી ધર્મ જમ આસકાર થાય તે મુરાદ બર આવી હતી.

(૧૭) પાદશાહ યુસ્તાપે આવાં અજદની આરાધના કરી મુરાદ માંગી કે જુરા અરબસ્પને મારે તે બક્ષી હતી.

(૧૮) “ઝરીર” મુરાદ માંગી કે જુરા પાદશાહોને મારે તે બક્ષવામાં આવ્યું હતું.

(૧૯) “અરબસ્પે” મુરાદ જુરી માંગી તે બક્ષવામાં નહીં આવી.

ખીજ અનેક જરથોસ્તીઓએ માંગી મુરાદ બર આવી હતી. જેઓએ જુરી મુરાદ માંગી હતી તે બર આવી નહીં.

આવાં વજ્રદની આરાધના બંદગી, જીવાંમ, બરસમ, અને હોમની ક્રિયા કરી મન, વાણી, કરણી પવિત્ર રાખી ક્રિયાઓ મારફતે કરતા હતાં.

આવાં વજ્રદની બંદગી સુધે ઉમે ત્યારથી સુધુ અસ્ત પામે તે અગાઉ થવી જોઈએ કારણ પાણી ઉપર સુધુ ના કિરણો પડે ત્યાં સુધી તે પાણીમાં જે પાંચ શક્તિ “ફોદો” ની શક્તિ છે તે માંડવાણી જીલી રહે છે અને બાજુનારને મુરાદ બક્ષે છે.

દાદરતાને દીની નામની પહેલવી કેતાબ પ્રમાણે અરદવી-સુર નદી જે ઠેકાણે “હરવેરપ-તોખી” નામનું ઝાડ આવ્યું છે તેમજ જ્યાં સધળી જાતના ફવાદરે ચાને છાલા પાલાના ઝાડો આવ્યા છે તે જગા એથી અરદવીસુર નદીના પાણી ફરીવલે છે માટે આ નદીના પાણી નીરમલ, તન-દરેસ્તી આપનાર, તાજગી આપનાર પાણી ગણાય છે.

“આ હાતામ્ચ” ના ફકરામાં જીવતા માણસોના તેમજ જીવર પામેલાં માણસોના ફરોહરો જેઓએ આવા અરદવી-સુરની બંદગી કરી હોય તેઓ પધારે. અરદવીસુર નદીના પાણી માટે બાજુવા છે કે ખરાબ વિચાર ખરાબ સંજીવન, ખરાબ કામ કરનારા તથા પવિત્ર માણસોને હુખ દેનારા માણસોએ આ પવિત્ર પાણીની બંદગીથી દુર રહેવું અને એવા માણસોની બંદગી પણ ના કરવું જોઈએ.

અરદવીસુર અનાદીત નામની નદી.

અવસ્તાના જમાનામાં અરદવીસુર નામની એક નદી ઇરાનમાં હતી તે ધણી મોટી અને ધણી પવિત્ર નદી હતી.

અવસ્તા અને પહેલવી પુસ્તકો પ્રમાણે અરદવીસુર અનાદીત નદીનું મૂળ “અલજુઝ” પરવતમાં આવેલો “કુકધર્” પહાડ ઉપરથી પાણી વહે છે અને તે સરોવર મારફતે અરદવીસુર નદીમાં પાણી આવે છે “જુનદહેસ્ત” માં જણાવ્યા પ્રમાણે કુકધર્ પહાડ ઉપર આવેલા એક “સરોવર”નું નામ “ઉરવીસ” છે અને તે સરોવરનું પાણી આ અરદવીસુર અનાદીત નદીમાં મળે છે. અરદવીસુર નદીનું મૂળ — “હરવેરજહતી” પરવતના કુકધર્ પહાડમાં આવેલો “ઉરવીસ” નામનો “સરોવર” છે.

પહેલવી કેતાઓ “દાદેસ્તાની દીની” અને “બુનદહેશન” પ્રમાણે તેમજ આવાંયસ્ત, આવાંનવાશ, તથા ફરવરદીન યસ્ત પ્રમાણે અરદવીસુર અનાદીત નદી હુકમ્પર્ પહાડ-માંથી નીકળી “વોહિશકશ” નામના દરયામાં મળે છે. આ વોહિશકશ દરયા તે પહેલવી કેતાઓમાં જણાવ્યા પ્રમાણે “કાર્પીઅન” સમુદ્ર છે.

અરદવીસુર નદી હાલમાં “આમુ” અથવા “આકસસ” નદી તરીકે ઓળખાય છે. અવસ્થા અને પહેલવી જણાણે ઉપરથી એમ માલમ પડે છે.

અરદવીસુર અનાદીત નદીની શાખાઓ.

આવાં યસ્ત પ્રમાણે અરદવીસુર નદી વીધે અવસ્થામાં આ નદીની શાખાઓ અને નાલાઓ દર્શાવે છે. તે શાખાનું પવિત્ર પાણી તમામ જમીન ઉપર ફરી વહે છે, તેની શાખાઓ એટલી લાંબી છે કે એક થોડેસવારને કરતાં એક નોકથી વીજે નોકે જતાં તેમજ વીજે નોકેથી પાછું ફરતાં (૪૦) દીવસ લાગે છે. પહેલવી કેતાણ “બુનદહેશન” પ્રમાણે અરદવીસુર નદીની શાખા (૧૭૦૦) ફરસંગ છે.

“અરદવીસુર અનાદીતનું અલ કારીક વર્ણન” આવાં યસ્ત ફકરા ૮૫, ૬૦, માં જણાવ્યા પ્રમાણે અરદવીસુર નદીને આકાશમાંથી વહેતી જણાવી છે. એનું કારણ આ નદીના પાણી વરાલ મારફતે આકાશ ઉપર વાદળાં પાંખા પવનથી એક જાણુથી બીજા જાણુ વાદળાં ફરી વરસાદ વરસાવે છે. વરસાદનું નીરમજ ચોખ્ખુ પાણી આ ધરતી ઉપર ફરી વહે છે એમ આવાં યસ્ત પ્રમાણે માલમ પડે છે.

“આવાં યજ્ઞ નારી ફરેસ્તો”

આવાં યસ્ત ના ફકરા (૧૨૬) માં અરદવીસુર અનાદીત નારી છે એનું એક સી તરીકેનું વર્ણન મળે છે. એ પહેલીથી ઓધિલી, ધરેણાં સાથે સંમારેલી છે. તેણીનો પોસાદ સોનેરી તથા માથે તાજ પહેરતું વીજેરે નારી જતીનો ચીતાર આપ્યો છે. તેનું કારણ આવાં યસ્ત ના (૧૨૦) માં ફકરામાં પાણીની ઉત્પત્તિ વીજે ઇસારો મળે છે. જે ધ્યાન આપવાનેય છે. તેમજ આપણા ધર્મ પુસ્તકો પ્રમાણે દાદાર અહુરમઝદા (૧) શેશની પેદા કરી (૨) પાણી પેદા કર્યું (૩) જમીન પેદા કરી (૪) આડ-ખાન પેદા કર્યાં (૫) જાનવરો પેદા કર્યાં (૬) માનવી પેદા કર્યાં. આ રીતે પહેલે શેશની અને બીજે તળકડે પાણી પેદા થયું આ પાણી વરાળ રૂપે આકાશમાં રહી જમીન પેદા થવા પછી જમીન ઉપર વરસાદ મારફતે

વરસ્યું. આ રીતે જતી યજ્ઞને માટે આવાં યસ્ત જણાવે છે જે ચાર થોડાની માઢીમાં એટલી માથે તાજ પહેરેલી સુંદર રત્ની છે જેણીની માઢીના ચાર થોડાઓ સદે રંગના છુલ દરજાના છે. આ ચાર થોડાઓ તે પવન, વરસાદ, વાદળાં અને વરાલ છે.

આવાં યજ્ઞની આરાધના અસલના જમાનામાં એ રીતે કરતાં હતા

(૧) ઇરાનના આગળા નામાંજીત પાદશાહો આવાં યજ્ઞની તથા અરદવીસુર નદીની આરાધના હોમની ક્રિયા, છવાંમની ક્રિયા, માંધવાણી બજાવી “અરસમ”ની ક્રિયા કરાવી, કરતા હતા.

(૨) બીજી રીત આ હતી જે આવાં યસ્ત પ્રમાણે (૧૦૦) નર થેડા, (૧૦૦૦) ગાય, અને (૧૦,૦૦૦) નાના જોરપહોને આવાં યજ્ઞના નામથી ઇજાવી આવાં યજ્ઞને અર્પણ કરતા, એટલે આવાં યજ્ઞના નામથી ગરીબોમાં વહેંચી આપતા. હાલમાં આપણને જે જે કાંઈ ખરીદ કરવું હોય તે પૈસાની જરૂર પડે છે તેમ અસલ ના જમાનામાં પૈસાને બદલે “પસુ” એનું ચલન હતું. અમુક ગાય દોર આપી ધરનાર ખરીદતા વા અમુક પસુઆ આપી કાંઈની ખરીદતા હતાં. અવસ્થાના જમાનામાં ઇરાનમાં પસુઓ આપી ખરીદતાં હતાં, તેથી આવાં યજ્ઞની આરાધના કરી મુરાદ માંગતા અને તે મુરાદ ફળે તે તેઓ પાદશાહો, થોડા, માય, નાના જોરપહો જકરા મેંદા વીજેરે પ્રાણી ગરીબ ઇરાની બાહ્યોમાં દાન કરતા, ખેરાત કરતા જેથી ગરીબોના આપીશો મેલવે.

આપણે ન્યાંશ, યસ્તોમાં જ્યારેથી “દાદારેગેહાન” નો ફકરો બણ્યે છીએ તેમાં હરેક વખતે “નેમસેતે અશાકિમ-સેવીસ્તે અરદવીસુર અનાદીતે” બણ્યે છીએ. આ બણ્યતર એવું સુચવે છે જે “અશો અરદવીસુર અનાદીતને નેમાજ દોલે.” દાદારની જગા “દાદારેગેહાન” માંથી આ અરદવીસુર પેદા થયું છે, અને જ “દાદારેગેહાન” ના ફકરામાં આપણે બણ્યે છીએ “નેમા ઉરવધરે વંધુહી મઝદાતહે” વાને દાદાર અહુરમઝદા કાપડે પેદા થયેલા બલા, તનદેશસ્તી આપનાર “ઉરવરે” = જાડપાનેને નેમાજ દોલે. આ જાડપાને તે જરથોસ્તી ધર્મમાં ક્રિયાઓમાં વપરાતા જાડોનો ઇસારો હોય (૧) હોમનો પાળો, (૨) અઆકેરેન, (૩) વોહુમઆન, (૪) વોહુ કેરેતી, (૫) હધાનઅપાત, (૬) ઉરવાસની, (૭) ઉરવરાંમ, (૮) અમ્હવ્યા ઓંધનેમ, વીજેરે જાડો આપણી ધર્મ ક્રિયામાં

વપરાતા હતાં. હાલમાં હોમ, ઉરવરાંમ, અને અમ્હવ્યા ઓંધનેમ, તથા જાડોનો ઉપયોગ થાય છે (૧) હોમનું જાડ ઇરાનમાં ઉમે છે જેની ડાંખલીઓ લાવવામાં આવે છે તે ડાંખલીઓને મોભેદ સાડેળો ચોખ્ખીકરી પાવકરી પછીથી ૧૩ મહીના સુધી ચોખ્ખી થવા દઈ પછી હોમની તથા યજ્ઞનેની ક્રિયામાં તેનીહોમસળી વાપરે છે. ૨) ઉરવરાંમ = દાદમના જાડની ડાંખલી હોમની તથા યજ્ઞનેની ક્રિયામાં વાપરવામાં આવે છે. (૩) અમ્હવ્યાઓંધનેમ, = ખજુરીની પાતરી યજ્ઞનેમાં જરસમના તાએ જાંધવામાં ઉપયોગ થાય છે, તેમજ દાદમની પાતરી નવળેત, નાવર, મરાતળ, ના, નહાન = જરેજુમની ક્રિયા વખતે જાજ ધરાવી દાદમની પાતરીનો રસ ગલાવવામાં આવે છે.

અવસ્થા બણ્યતરમાં અમુક “યથા, અશેમ, હુસ્વાર-વાના ખાસ નીયમો છે જેમ સરેસ યજ્ઞના (૫) વથા, દાદાર અહુરમઝદા (૧૦) વથા, “ફરવદીન, અદાફવશ” ફરેસ્તા માટે (૮) વથા, બીજા ફરેસ્તાઓ માટે (૧૦) વથા, દહમયજ્ઞ માટે (૨) વથા, અરદીબેસ્ત અમેસારપંદ વાને રપિથવન ઇજવાની ક્રિયામાં (૧૨) વથા, ગાદમઆરની વાદમાં (૪) વથા, વીજેરે, તેમજ આવાં ન્યાંશમાં (૧૦)

વથા આપણે બણ્યે છીએ કારણ દાદારની શેશનીમાંથી ઉત્પન્ન થઈ આ ધરતીને પવિત્ર કરનાર અરદવીસુરને “દાદારેગેહાન” માં ના ફકરામાં યાદ કરવામાં આવી છે.

મોભેદ સાડેળો જ્યારેથી ક્રિયા કરે તેમાં પાણીની ખાસ અગત હોય છે. જશન, જાજ, યજ્ઞને, વીરપરદ, વંદીદાદ, વીજેરે કાઠળી ક્રિયામાં પાણી વગર ક્રિયા કરી શકાય નહી, યજ્ઞનેની ક્રિયામાં હોમગાલનું કરવામાં આવે જેમાં કુવાનું પાણી લાવી ચોખ્ખુ કરી, પાવ-કરી, પવિત્ર કરી, સોનેરી પાણી વાને હોમનું પાણી બનાવે છે તે હોમ મોભેદ પોતે પીએ, યજ્ઞનેમાં ગથા બણ્યી બીજુ હોમનું પાણી બનાવી છેવટે કુવામાં પાછું નાખે છે. કારણ જેમ માનવીનું રવાન = આત્મા ખુદાઈ શેશનીમાંથી પેદા થઈ આ દુન્યાનો અનુભવ લે છે છેવટે તળકડે તળકડે આગલ વર્ષી ખુદાઈ શેશનીમાં મળી જવાનું છે એ આ પવિત્ર પાણી સુચવે છે.

“ચુરજે ખોરેહ અવળયાદ, આવાં અરદવીસુર જાતુ બેરસાદ” “આવાં યજ્ઞનું તેજ, ખોરેહ છઆદે થાઓ અને મારી મદદે પડેઓ.”

આમીન



LIFE

by

FRAMROZ RUSTOMJEE (Colombo)

Life is wonderful; life is mystical. Its mystery is profound. To probe the mysteries, each has to be examined from its source to possible eventual termination. Life is long and short, musical and discordant, vibrant and monotonous, but it is a plan and a gleam of time, it is a combination of pain and pleasure despite all its seriousness.

Life calls for courage and equanimity, but works in the frailest, meanest body, in richness and abundance as well as in poverty and scarcity.

The experiences of life build up a concealed scroll of words within every soul. It bristles with activity, which requires to be regulated and measured. It may be likened to a little love, a little sleep, a little work, and then a mighty crossing over into eternity. It is like a reed in the wind, which bends in all directions, gaining experiences all the while. When unaided it does its dance on the edge of time.

Religion gives to life its lessons in humility. A desultory life leads to early death. To make life pleasurable it has to be lived with prudence and honour, as life is a blending of good and evil, the outcome of the human mind in its peregrinations throughout the passing events of each day.

Man is eternally in a state of expectancy for living. He truly lives only when tranquility descends on him and he is in a state of perfect harmony and in accord with nature. Mind is responsible for all the surprises in life. It were better to live from day to day than to expect to live to be a hundred. To live long, man has to live well and be in tune with the Infinite. Life begins to freshen when it tends towards spirituality. One who is noble-hearted and dwells in the esteem of his neighbours never dies.

Life never does die, but only passes from one bourne to another. Life has never been created, but continues to exist from all eternity. It garners experiences from clime to clime.

The brand of infamy has dire consequences. It brings on obloquy to the liver and to his posterity. Life is a bubble, blowing itself to enormous proportions and bursting when it is least expected to end. The material things of life and all our possessions, name, fame and pomp and power build up that bubble.

If necessary preparations are not made for the life beyond, then the misery of that life staggers the individual. Bereft of all his earthly possessions he is neither here nor there. The desires of the flesh cling to him, but he cannot fulfil them. He has to assess the value of his spiritual

life, after death, with the aid of his invisible helpers. In that bourne, like attracts like, and so the suffering becomes intensified, until the earthly desires of law of Flux, the flesh become dissipated.

Life is subject to the eternal lay of Flux but that does not wipe away the acquired desires of the flesh, which tenaciously cling to life, after the death of the physical body.

Repentance for acts of commission and omission, with a firm determination never to commit such wrongs often helps every life to be lived in a wholesome manner. Life is not a bed of roses. Its many ups and downs, by paths and labyrinths pave the path that leads to wisdom. The path of purity and righteousness is the surest foundation for a life of virtue, redolent of the full fragrance of all its acts. The greater the blandishments of life, the gloomier are our dreads and terrors at the moment of passing away.

Life requires to be focussed and lived upon its relations to the spiritual world, to which it ascends, after the disintegration of the form, which encases it, begins. Life has to be loved and its true value assessed on the criterion of the deeds we do. A life crowded with events of charity and kindness, replete with love for all, howsoever short-lived, makes a saga, which time and tide can never efface.

Many remark, that life does not hold any joy for them. Many of these may be discovered among the affluent bugs of society, who have already sucked up all the avenues of joy of their ebullience, causing surfeit to themselves. But so long as there lives on earth a single indigent being, who could be served out of human bounties, life affords undreamt of opportunities for securing the abiding joy of heaven, by providing a measure of happiness in the lives of others. "Wait not till

a hand is stretched towards thee" is a Divine Commandment. Such is the purpose for which life subsists, but that purpose is more often forgotten amidst abundance and opulence.

Nature provides largely the where-withals of life, but the science of life to lead it to sovereign power comes to us through the study and the pursuit of philosophy. We do not have to count the passing hours by gazing at a clock, but through the throbbings of our heart, which mightily reverberate the achievements of each glorious act done, from hour to hour and day to day. Man moulds his destiny in the way he shapes the events of every passing moment. Time then fades into eternity and hangs not on the mental horizon, as the years roll on.

Advancing age can hold no terrors, if the life beyond has been built on the stable foundations of an earthly life, lived well. Life's cares and anxieties then fade into oblivion, leaving the mind unencumbered of all its varied woes and pains and anguish. Life is indeed a thing of beauty, but we can also make it a thing of shame. The poet has therefore said:—

'Honour and shame from no conditions rise,

Act well your part, therein all honour lies'.

Men live to breathe and eat; They make use of their sense organs without availing themselves of the mighty Power of Intelligence. To them the world would appear dreary and life miserable, with afflictions holding them in thrall. So the poet sings again:—

'Do all the good you can,
In all the ways you can,
To all the souls you can,
In every place you can,
With all the zeal you can,
As long as you can'.

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Sir Pherozeshah M. Mehta

by

P. B. VACHHA, M.A., LL.B.

Pherozeshah Mehta was among the earliest Indians to go to England to qualify for the Bar after the establishment of the High Court. He was called to the Bar by Lincolns Inn in 1867, and returned to Bombay in 1868.

It is interesting to note that within a very few years after his enrolment as advocate of the Bombay High Court, Pherozeshah came into collision with the Bar, the occasion being certain letters and articles which were published in the "Indian Statesman", some anonymous and others with the initials "P.M.", which were suspected to have been contributed by Pherozeshah Mehta. At a meeting of the Bombay Bar Association held on the 10th of June 1873, Scoble, Advocate-General and President of the meeting, brought this fact to the notice of the Bar, and asked Pherozeshah whether he avowed or disowned writing these articles and letters. Characteristically, but somewhat disingenuously Pherozeshah declined to answer the question, on principle as he put it, since it might amount to a violation of the rules of journalism and an infringement of the liberty of the press. He also denied the jurisdiction of the Bar to go into the matter.

The article objected to dealt initially in a sarcastic vein with the manner in which appointments were made to certain offices in the High Court from among the members of the Bar — some of them pure sinecures with substantial salaries. The article began by noting that, "it is certainly a very pleasing reflection that the future historian of our rule in India will be constrained to bear testimony to the singular unselfishness with which we conducted the administration of the country. He will delight to expatiate upon the magnanimity with which a Government of strangers, and of absolute power, treated the children of the soil He will delight to enumerate the sinecure appointments which, with almost puritan rectitude, we persisted in conferring upon the people themselves, excluding our own countrymen, as aliens....."

Then the writer gave comparative tables, showing lists of the names of the English members of the Bar and of the Indian members of the Bar, holding various offices in the High Court, and the salaries drawn by them. The purpose of these tables was to show that, whereas all the important, or at least well-paid offices went to the English barristers, in-

significant offices with very small salaries were given to the Indian barristers. The article then proceeded: "We ask the Judges of the High Court themselves to look at these two lists. Were the Executive Government to show no more scruple than the High Courts of India have shown in dispensing the patronage in their hands, the evil would long since have attracted Parliamentary notice. The 25 English barristers now in Bombay enjoy, in one way or another, an average income of nearly £1,000 a year each from the State; while the 14 native barristers have each about Rs. 100 a month." These articles were supplemented by some letters.

Pherozechah plunged so early and so wholeheartedly into public life and politics, that he does not appear to have devoted much of his time and attention to his practice at the Bar. With his commanding intellect and personality, his talent for debate and argument, and his avid and evident relish for verbal contests of all sorts, he would certainly have held his own among the giants of the Bar of the time, if he had chosen to take seriously and wholeheartedly to Original Side practice. It is a trite saying that the Law is a jealous mistress; and few have succeeded simultaneously in making their mark on law and politics at the same time.

The normal career of a lawyer who has both professional and political ambitions, is expressed in the cynical twist given to the grammatical degrees of comparison, "on, onner, and onest" as applied to lawyer-politicians. First get on and make your pile at the Bar, next with the prestige and profits gained at the Bar, get

honours; and lastly when you have both got on and got honour, you can afford to be honest (onest). In Pherozechah's case there is no trace of this mode of progress. Reversing the normal method of aspiring lawyer-politicians, it was his distinction in political and public life that ultimately helped Pherozechah to make his pile (not very considerable) as a lawyer. His practice at the Bar, such as it was, was latterly more on the Appellate than on the Original Side, though earlier he was in great demand in important matters on the Original Side also. Later in his career, his main professional earnings were derived from the opinions and advice which the Indian Princess of Gujarat and Kathiawar sought from him for the assertion and preservation of their rights and privileges against the Political Department of the Government of India.

He was frequently employed by the Princes to draw up petitions to the Government; and occasionally even to appear on their behalf and argue their cases before the Political Agent. This was a lucrative source of income; but it was casual and precarious; and Pherozechah never sacrificed his public duties in the Congress, the Legislature, the Municipal Corporation, or the University for the sake of making money.

Although a famous tribune of the people, Pherozechah was no demagogue, and seldom pandered to the clamour of the mob. He never sought cheap popularity as is the habit of present-day politicians. At heart he was an aristocrat; and his ways and habits were aristocratic. He generally got up from bed towards noon; and was as

meticulous in his toilet as a Prima Donna on the eve of a command performance. Active working-day for him commenced after 3 p.m. and continued far into the night, sometimes till midnight. The consultations and conferences which took place in his famous chamber at 113 Esplanade Road, opposite the University Clock Tower, were political rather than legal. They related to National, Municipal or University affairs. All important decisions with regard to public affairs were taken in his chamber in the afternoon with other well-known public men of those days, like Sir Ibrahim Rahimtoola, Sir Dinshaw Wacha, Dr. Bhalchandra Krishna, G. K. Gokhale, Sir Chimanlal Setalvad and others. The great virtue of Pherozechah as a political leader was that he had no personal jealousy of rising juniors.

As soon as he recognised talent, he did his utmost to promote the progress in public life of deserving men, and voluntarily made way for them in the legislatures. He actively encouraged and promoted the political careers of men like G. K. Gokhale and Chimanlal Setalvad. He seldom, if ever, missed attending a meeting of the Bombay Municipal Corporation or of the University Senate.

He was unquestionably one of the strongest and most powerful pillars of the Indian National Congress in its early stages; the maker of the public life of Bombay, and the architect of the Bombay Municipality as the best and most efficient of all municipal administrations in the country. Apart from his national work, the high and commanding status of Bombay as a city is largely due to his efforts.





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HORMAZD YASHT

by

DASTUR MINOCHER HOMJI

This yasht deals with the Beautiful Names of Ahura Mazda, effective and helpful to man. Hence the question of Manthra Spenta is referred to in paragraphs 1 and 2. What part of the Manthra Spenta is

1. Most affording Moral Courage (Ama);
2. Most triumphant in protecting the soul;
3. Full of the light of Purity (compare Ys. 31.6, 44.14);
4. Most effective in the fulfilment of Higher Destiny;
5. Most triumphantly striking out evils, defects and shortcomings and distractions life is beset with;
6. Spiritually most healing (baeshazya);
7. The best remover of all ills and passions this flesh is heir to;
8. Most touching and best reaching, the innermost recesses of the mind (mara vijaghmishta);
9. Most purifying the life and soul, during earthly existence.

And the answer is given in paragraphs 3 and 4: it is our Names, O Spitama Zarathushtra, viz. the supreme attributes, known as the Amesha Spentas. These names of beauty are invoked so that the worshipper may acquire, however dimly, those perfect qualities of God. As man is made in the image of God, man is potentially good and therefore holy, and hence divine. Man's life is changed when he shares, however imperfectly the divine qualities that are supreme, the most beautiful, rendering human life beautiful, most effective in accomplishing our tasks on earth, removing defects and deformities from life, most healing and winning over petty jealousies and malice of crooked minds, and men having such minds.

In paragraphs 7 and 8 Ahura Mazda is portrayed as enumerating the 20 Names that are effective in accomplishing the above named tasks. These Names are as follows:—

1. I Exist: I am: Enquire of my true Nature and function.
2. I am the good Shepherd.

3. I exist in the smallest atom : I am all pervading.
4. I am Supreme Righteousness, Truth and Law. So paramount is the importance of Truth in Zoroastrianism that Visparad 7 gives the equation : Arshtat (Truth) is Religion. The concept of ASHA (Rita in Rigveda) occurs 157 times in the 5 Gathas.
5. I am present in all good things as the seed of Truth.
6. I am Intelligence.
7. I am the embodiment of Intelligence.
8. I am Wisdom (Chisti)
9. I am the embodiment of wisdom. Be it noted that Religion (Daena) is Wisdom (Chista).
10. I am Evolution.
11. I am the very embodiment of Evolution.
12. I am Creative Power (Ahura).
13. I am the most benevolent.
14. I am sincerity and Innocence.
15. I am uncounquerable because I am transcendant.
16. I remember the deeds of every human being.
17. I minutely observe all the doings in the Universe.
18. I am spiritually healing.
19. I am the Just Creator of the Universe.
20. I AM : Wisdom is my Name.



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