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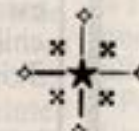
EDITORIAL

The dust kicked up by the Parsi General Hospital controversy
has already settled. The fact that a blistering attack was made against
the Honorary Secretary proved that he faced a broad spectrum of
dissatisfaction. This dissatisfaction lay like a pall of gloom over the
community, for months. Has it forgotten it now? Is its memory so
short-lived?

Sufficient time has elapsed, but sensible suggestions put for-
ward by enlightened members of the community have not yet been
implemented, and the Hospital administration continues to be in the
doldrums. The medical and kitchen departments have not yet been
bifurcated.

These above issues pale into insignificance, when one takes a
good look at the behaviour of the top Management. The treatment
of patients is callous and the attitude towards their relatives is
brusque. Several instances of down-right rudeness have been reported.
People have shouted about this from the roof-tops, much ink has
been wasted, but little has been done. The Management is obviously
whistling in the dark, if they think that matters shall improve without
drastic changes.

The truth has been staring us all in the face — we have looked
at it, then turned away. If there was something rotten in the state of
Denmark, there is certainly something equally rotten in the Parsi
General Hospital.



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Our Legal Luminaries

Rt. Honourable Sir Dinshaw F. Mulla

by

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

Sir Dinshaw Mulla had, in a sense, a remarkably varied and distinguished legal career. After taking M.A. and L.L.B. of the Bombay University, he became a solicitor, and founded a very well-known firm of solicitors in Bombay, which is still going strong. Mulla, though a solicitor, was by temperament exceedingly studious and hard-working; and side by side with his profession, he made a systematic study of Indian law. This close and careful study of law enabled him, in the course of succeeding years, to publish a number of notes and commentaries on almost all branches of Indian law. These legal treatises brought him into prominence; and in course of time made him famous. He had a rare talent for writing legal text-books, which for their legal lucidity and accuracy became not only popular but even authoritative all over India.

Mulla's code of civil procedure, Hindu Law and Mahomedan Law, as also his Insolvency Law, became legal classics; and achieved the rare distinction of being cited as authorities even in the author's lifetime. His commentary on the code of civil procedure of 1898 first drew the notice of Sir Lawrence Jenkins. At Jenkin's suggestion, Mulla relinquished his business as solicitor and was enrolled as an advocate (O.S.) in 1909.

Mulla was unquestionably the most learned lawyer of his time; but he lacked the quickness, agility and resourcefulness of mind demanded of an advocate for successful practice on the original side. Both by talent and temperament, he was fitter for the judicial than the forensic role; and when in 1922, he was appointed Additional Judge of the High Court, he found his natural element. He made a

very sound and painstaking judge — in the opinion of Jinnah the best of his time. Nevertheless, after a couple of years, he resigned, and reverted to the Bar, where in spite of his limitations as an advocate, he was much in demand on account of his experience and immense knowledge of law. He acted as Advocate-General more than once. He was also appointed acting Law Member of the Viceroy's Council. He was invited to give the Tagore Law Lectures on the Law of Insolvency in India, which were subsequently published in the form of a book. The University of Bombay conferred the degree of L.L.D. upon him. His career culminated in his appointment as a member of the Judicial Committee of the Privy Council in 1930. But his health did not permit him to continue long in England. He resigned and returned to India in 1934. He passed away suddenly at Mahabaleshwar on 27th April 1934.

In the meanwhile, as early as 1905, as stated above, his very learned and lucid Commentary on the Civil Procedure Code had marked him out as a competent writer on law. When Sir Fredrick Pollock was asked to write a commentary on the Indian contract Act, he consented to do so only on condition that he should be assisted in the work of collating Indian cases by a qualified and competent person in Indian jurisprudence. The choice fell on Mulla, who acquitted himself of the task entrusted to him to the complete satisfaction of Pollock. In the result, he was associated with Sir Fredrick — then one of the most eminent legal writers — in all the future editions of the Contract Act. "Pollock and Mulla on Contract" also like Mulla's other books, became an authority all over India.

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

by
JIMMY P. F. SHROFF

In his celebrated treatise on **SATYA-GRAHA IN SOUTH AFRICA**, Gandhiji writes:—

"There are not more than a hundred thousand Parsees in the world today and this alone speaks volumes for their high character that such a small community has so long preserved its prestige, clung to its religion and proved itself second to none in the world in point of charity."

The sceptics in the community need to take a lesson from these remarks, for indeed, the history of the Parsees in India demonstrates that we have preserved our prestige, flourished and prospered because we have clung to our religion, preserved our culture and nurtured our glorious heritage.

While the previous articles in this series contained compliments and panegyrics showered by Gandhiji on the Parsee community and its leaders, it would be interesting to recall that on at least one occasion, these compliments were reciprocated with abuses and insults for which our language is sometimes notorious—The occasion is not difficult to guess.

It was the attempted introduction of prohibition, that first developed the schism between the new Congress Govern-

ment and the Parsee community. Since the Parsees controlled very substantially the liquor trade of the city and practically monopolised the country liquor business in the villages of Gujarat, the measure was bound to create a public outcry, particularly since any scheme which did not provide for the rehabilitation of the poor Parsees employed, would cause chronic unemployment.

Consequently, a deputation of leading Parsees comprising Sir Homi Mody, Sir Cowasjee Jehangir, Mr. Mancherji Kharegat and Mr. A. D. Shroff waited on Gandhiji. Many others thought that they could protest more effectively by directly addressing long letters to Gandhiji and it was thought that the stronger the language employed, the more effective would be the protest. Gandhiji was flooded with piles of letters from the Parsees of Bombay, some appealing, some argumentative and some downright abusive. Acknowledging these letters Gandhiji wrote in the **Harijan** dated 30th May 1939.

"Parsee friends continue to favour me with letters some of which do not err on the side of politeness. Some are affectionate and some are simple but the language used in some of the

others is not even translatable. Vulgarity is too mild a term for characterising these writings. One writer uses language of violence. These writings before me are a far sample of civil liberty."

Replying these letters Gandhiji writes:

"Surprisingly, it is a Parsee Minister to whose lot has fallen the privilege of introducing prohibition. Dr. Gilders' is a job which brings him no money and the loss of a princely medical practice. Another equally distinguished Physician is the Sheriff of Bombay. A third learned Parsee is the Vice Chancellor of the Bombay University and a fourth, a businessman who is a Mayor of Bombay. I do not know whether there has ever been such a happy blending before in the history of Bombay."

To the arguments against prohibition, Gandhiji replied:

"Every legitimate ground of complaint has been removed by Dr. Gilder. No Parsee whose health requires the use of spiritual liquors will be deprived of them. If the Parsee religious rites really demand the use of the fiery liquid it shall be supplied."

On 3rd June 1939, a deputation of Parsee dealers in toddy and country liquor waited on Gandhiji with a representation that several thousand of Parsee families would be thrown out of employment and would be reduced to poverty and even bankruptcy, as liquor worth more than Rs. 50 lacs would have to be disposed off before 1st August 1939. Apart

from this, they would have to sell the furniture and the shop itself. Addressing the deputation, Gandhiji said:—

"I realise that many poor Parsee dealers will be hard hit by the deprivation of their means of livelihood.....For this, it will be necessary to devise legitimate methods for rehabilitating them. It will be necessary for the heads of the Parsee Panchayat to confer with the Ministers and to think out a plan whereby prohibition in Bombay can be inaugurated with the least possible hardship."

The measures of rehabilitation were wholly inadequate and insufficient to compensate for the loss for employment. Consequently, a mass protest was planned by the Parsees, but was abandoned at the last moment. On hearing this news, Gandhiji wrote in **Harijan** of 8th April 1939.

"The whole of India knows the intimate association that subsists between the Parsees and myself, and it hurts me to think that this race of the greatest philanthropists in the world should allay itself with a campaign against the curse of alcohol...I hope, therefore, that the noble element of which there is so much amongst the Parsees, will assert itself and help the glorious movement which promises to deliver the labouring population from a curse which is destroying their body and soul."

The measure was imposed with full rigour in August in 1939 and commenting on the restraint shown by the Parsees, Gandhiji wrote in **Harijan** on 12th August 1939:—

"The great Parsee Community deserves many congratulations for the restraint it observed in spite of bitter opposition to the measure. Evidently, wiser counsel prevailed and no hostile demonstrations appear to have been staged by them. My hopes that Parsee philanthropy will get a better of the opposition appear to have been justified. Surely, the Parsees should be proud, as all India is proud, that they produced in Dr. Gilder a man who has stood firm as a rock in the midst of the fiercest opposition including threats of boycott and worse."

The measure was short-lived, for in a few months, the Congress Ministry resigned and Prohibition was abrogated.

INFLUENCE OF ZOROASTRIANISM

Our readers would perhaps learn with interest that Zoroastrian literature, and the Zend Avesta in particular, had a great fascination for Gandhiji. His father, a student of comparative religions, had a few Parsee friends who came to discuss the many common links between the Avesta and the Sanskrit scriptures. Young Gandhi was invariably present at his father's side. In South Africa, at a young age he read, "the sayings of Zarathustra", a book which spurred him to go deeper into the study of Zoroastrian theology. In India, while zeal for study was present, public affairs prevented him from a more studious pursuit of comparative religions. In the leisure he secured when imprisoned in the Yeravda jail in 1923, he read Moulton's "Early ZOROASTRIANISM" and Dadachanji's "ZEND AVESTA".

Once, when a question arose, whether religion did not enjoin man to accept his destiny and submit to the forces of his

fate rather than stand up to it, Gandhiji refuted such a negative approach to life and observed that a true Zoroastrian pledged himself to fight evil every moment and prayed every day for strength to crush the forces of satan:—

"The Zend Avesta itself represents a perpetual duel between Hormuzd and Ahireman between whom there can be no compromise." (Young India, 4th August 1920).

Forty years later, speaking at the Inter Asian Relations Conference on 2nd April 1947, Gandhiji said that the West should be grateful to Asia for its great spiritual heritage, and it was in Asia that prophets and wise men thrived and revealed their wisdom. Concluding, he said:—

"The first of these wise men was Zarathustra. He belonged to the East. He came from the East and he preached to the East. He was then followed by Budha."

Hardly one year before this, Gandhiji, addressing the Asian Conferences in Delhi in May 1946, said:—

"All religions enjoin the worship of one God who is all-pervasive. It is slanderous to call the Parsees, 'Fire Worshippers or Sun Worshippers.' The Parsee hymns correspond to the Gayatri of the Hindus. It is nothing but the pure unalloyed worship of God himself."

In these lines we find the echo of Firdoushi's famous words:

"MaGooyi Keh Aatash Parastash Boodend Parashtandeyi Paak Yazdaan Boodend."

(Believe not ye that they the Parsees just worshipped Fire Proclaim ye rather that through Fire They worshipped the God eternal).

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Under the auspices of the above Sabha, an ELOCUTION COMPETITION will be held at the K. R. Cama Oriental Institute, Apollo Street, Bombay, on **THURSDAY, 16 JANUARY, 1969**, in memory of the Late Mr. Bahadur Rustom Ruttonshaw. The Rules of the Competition are as under:—

SECTION I For School-going Parsi Boys and Girls

SECTION II For Parsi Boys and Girls studying at a College or similar Institution.

SECTION III For Parsi Ladies and Gents not classified in Sections I and II above.

The participants will speak for 8 to 10 minutes, as will be specified later, on any one of the following subjects, either in English or Gujarati:—

1. Are the views of our youth in conflict with the views of the elders of our Community?
2. Is it true that our Parsi Youth is becoming increasingly indifferent to religious matters?
3. Is Religion in conflict with Science?
4. What do we expect of our youth to promote the future Progress and Prosperity of our Parsi Community?
5. What qualities are needed for success in Life?

6. The books I love to read.

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Besides the above prizes, each participant will be given a token prize.

The participant who secures the highest number of marks will have his or her name engraved on the Shield donated in memory of the Late Mr. Bahadur Ruttonshaw.

Those desirous of participating in this Competition are requested to furnish all details: **Full Name, Address, Age School or College** where studying, **subject chosen** etc. to Hon. Secretary, Rahnumae Sabha, so as to reach his Office at the K. R. Cama Oriental Institute, 136, Apollo Street, Bombay-1, on or before **Tuesday, 7th JANUARY 1969** with a Declaration that the participant agrees to abide by all the rules of the Competition.

The decision of the Judges will be final and no discussion or correspondence in the matter will be entertained.

J. M. Ranina,

N. D. Minocheherhomji

Jt. Hon. Secretaries.

PARSEE CALENDARS

by

J. R. V.

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The Parsees start their calendar from the accession of their last Emperor, Yezdezdard III, who belonged to the Sassanian dynasty, to the throne of Iran. History records that that happy event occurred on the 16th of June 632 A.D. The Parsee calendar is, therefore, called the 'Yezdezdardi' calendar, and their year is prefixed with the letters 'Y.Z.' to denote the same. In ancient Iran the day changed at sunset, and not at sunrise as in the present Parsee Calendar which follows the later Iranian belief. The New Year, therefore, commenced at sunset on the last day of the previous year, and the night on which people used to break in the New Year was called 'Navroze-ni-Raat,' meaning the night with which the New Year started. In course of time, however, the entire day preceding the New Year Day has come to be loosely called 'Navroze', and the New Year Day itself was given the new appellation of 'Pateti'. The latter word has its derivation from the word 'Patet' which means repentance, because an 'audit' of the past year is necessary before one can make pious resolutions for the coming year. As the Iranian calendar did not take into account the small fraction of 5 hours 48 minutes and 46 seconds over the 365 days that go to make up a solar year, a practice grew up in Iran of adding an extra month every 120 years in order to make up the deficit. The Parsees migrated to India between 716 and 765 A. D. One hundred and

twenty years after migrating to India, the Parsees added an extra month to their calendar, but that extra month has never been added by Parsees in India since then, with the result that our calendar is now obviously inaccurate by several months. In view of the difficulties consequent on the Mohomedan invasion of Iran and the oppression and hardships to which the followers of Zarathushtra who remained in Iran were subjected by their conquerors, the Iranians somehow failed to add the extra month on a single occasion after the fall of their empire in 641 A. D. Nearly 200 years back from to-day, an Iranian priest named Jamasp Peshotan Velati came from Iran to India, which was then a very long journey, praying on the way. When he landed in India, he discovered that, in his prayers, he was referring to the month following the month that was then current in India. He brought this to the notice of the high priest of the Dadyseth Atash-Behram at Thakurdwar, which is the oldest of the Atash-Behrams in Bombay, and the idea spread that as Jamasp Peshotan Velati had come from the ancient motherland, the month which he prayed, should be correct, and a section of the Parsees, particularly in Surat and Broach, commenced following the calendar observed by him. Since this sect based their new practice on what they considered to be ancient tradition, they came to be known as 'Kadimi', presumab-

ly meaning 'ancient', later corrupted to 'Kadmi'. The rest of the Parsees in India were labelled 'Shahenshai'. Even today, there is a difference of one month between the calendar observed by Kadmi sect, and the calendar observed by the 'Shahenshai' sect, the Kadmis having celebrated the commencement of the year Y. Z. 1338 on 30th July 1968, and the Shahenshais on 29th August 1968.

The Fassali sect, which was formed in about the year 1906, presumably derived their name from the word 'Fassal' which means 'season', because they felt that the proper day on which to commence the New Year was the Jamshedi Navroze day which always falls on the 21st of March and which, being the first day of spring, was Nature's birthday. It was celebrated in Iran as the vernal equinox when day and night are of equal length, though, strictly speaking, that may happen on 20th, 21st or 22nd March. 'Jamshedi Navroze' is named after the Persian Emperor Jamshed who was the first to celebrate it as a festival, and corresponds to the 'Holi' festival amongst the Hindus, and the customary May Day celebrations in Europe, which are also in the nature of spring festivals. The Fassalis took into the account the fact that the extra month had been added only once by the Parsees after their migration to India and they, therefore, computed an extra day once every four years in the same manner as the Gregorian Calendar adds the leap year day, and corrected their calendar accordingly. There is thus a difference of several months between the Fassali calendar and the current Shahenshai calendar, the Shahenshais having started the current year (Y. Z. 1338) on 29th August 1968, while the Dini Sal 1338 of the Fassalis will start only on 21st March

1969. Since the time they adjusted their calendar as started above, the Fassalis have followed the practice of adding an extra day once every year four years after the last day of the year. Realizing that they cannot claim that their calendar started with the date of accession of Yezde-zard III, since it is a matter of historical record that he ascended the throne on 16th June and not on 21st March, the Fassalis claim that they observe 'the religious year', as distinguished from 'the political year' observed by the Shahenshais and the Kadmis, and they therefore call it 'the Dini Sal.' Curiously enough, however, they do start their calendar from the first year of reign of Yezde-zard III and append the letters "Y. Z." to their year denoting that it is the "Yezdezardi" calendar that they observe. Their calendar lacks authenticity for, in point of fact, the New Year was never started in Iran on 21st March.

It may, however, be noted that the Shahenshai, the Kadmi as well as the Fassali sects start their New Year with the month of Farvadin as the first month of their year, though each of them starts the year at a different time. According to some scholars, however, the New Year started in ancient Iran with the month of Dae, and not with the month of Farvadin, and there appears to be substance in the view which they take. Zarathushtra was born on Khordad Roj of the month of Fravardin and died on Khorshed Roj of the month of Dae, and it is recorded in Pahlavi texts that the precise age of Zarathushtra at the time of his death was 77 years and 40 days. It is impossible to work that age out as the age at which Zarathushtra died, according to the calendar followed by either the Shahenshai or the Kadmi sect.

To get over this difficulty, the Fassalis observe the prophet's birthday on Hormuzd Roj of the month of Fravardin, and his death anniversary as falling on Khorshed Roj of the month of Ardibehesht. There is some authority for the latter, but no positive authority for the former. The scholars to whom we are now referring, took the view that the month of Farvadin should be and was, the last month of the year, and was followed by the five Gatha days which occur at the end of every year. It is, indeed, in the fitness of things that the Mukhtad ceremonies, which are ceremonies for the dead, should be performed during the month of Farvadin which is named after the 'Yazata' whose special domain is to guide the souls of men. It is also very likely that the month of Dae was the first month of the year, because it is the only month which is named after 'Ahura-Mazda'. In that connection, it may be pointed out that the first day of every month is named after Him. If the age of Zarathushtra is calculated on the basis of Farvadin being the last month of the

year, followed by the five Gatha days, and Dae being the first month of the year, the age of Zarathushtra works out to exactly 77 years and 40 days, for, after completing the age of 77 on Khordad Roj of the month of Farvadin, Zarathushtra lived for another 24 days of month of Farvadin, followed by the 5 Gatha days, followed by 11 days of the month of Dae, the 11th day of the month being Khorshed Roj. This lends strong support to the view in regard to the Zoroastrian calendar which we are now discussing.

There were, no doubt, frequent changes in the Zoroastrian calendar which have occurred in the course of centuries, mainly on account of the practice followed by each Iranian Emperor, of starting the year from the date of his accession to the throne, but it appears from the above discussion that none of the sects of Parsees can pride themselves on having a correct calendar, and that it does not serve any useful purpose to divide our little community into sects and sections over controversies in regard to the calendar.

— o —

Review Illustrated

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by

SHIAVUX MISTRY

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so impressive that both may profit by its reading and study.

Mr. Sanat Mehta, one of the leading tax advocates has written its foreword in which he acclaims the book as one worthy of its purpose and has expressed a very favourable opinion about its all round utility. We recommend this publication to everybody genuinely interested in wealth tax matters, as a payer of the tax or as his professional adviser.

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Children's Corner

HAFED

Mrs Parveen Lalkaka

Act II Scene II.

The same day. It is evening. The place is Al Hasan's palace. Hinda is in her room surrounded by her maidservants. One of them is putting scent on her feet, another is slipping gold bangles over her hands, still another is combing her beautiful long hair, while a fourth is fanning her. Hinda is looking very dejected. Her maids — seeing her looking so sad — are feeling very miserable.

1st. Maid: Our sweet rosebud, why are you so sad?

2nd. Maid: Yes, beautiful one, tell us. We are ready to help you.

Hinda: (taking hold of their hands) Dear friends, you are like sisters to me. If I tell you my sorrowful tale, it will make you feel very sad. No, my sorrow must remain locked up within me. You must all try to forget about it.

3rd. Maid: (crying) Have I been the cause of your unhappiness? Please forgive me, sweet mistress, for forgetting to wake you up early this morning. Seeing you so unhappy makes me feel miserable too.

Hinda: (bending down and taking this little maid's hand in hers) O, Halida, don't cry. I am not at all angry with you. It is just as well you didn't come

to wake me up. I did not sleep a wink all last night. But, at last, I grew weary, and, while watching the beautiful white clouds of day appear in the sky, my eyes closed and I slept. Go, wash your lovely face and come back to your Hinda.

(The little maid takes Hinda's hands. Places them on her head, and so bowing before her mistress, she leaves the room).

4th. Maid: O, beautiful pearl, with whom none can compare, why are you so sad?

Hinda: If I tell you my secret, promise that you will not reveal it to anyone. I am in love with a young man but we can never get married.

All the Maids: O, Allah, what are you saying! Your father is such a great Sultan that anything he wishes can come to pass. If he is a poor lad, the Sultan will make him the richest in the land, if.....

Hinda: (interrupting) No, no, it is not so. My beloved is a great and noble lord, who commands the allegiance of many. He is so very handsome to look at, but.....

1st. Maid : But.....

(Just then a knocking at the door is heard. The maid stops speaking and goes to open it. On opening the door she steps aside, bowing low while announcing :

1st. Maid : Sultan-e-Al Hasan.

Hinda : (Jumps up in surprise)
Father, is it you ?

Al Hasan : Yes, my beautiful daughter, it is I, Hinda, who have come to see see you. Why do you look at me so ? Why are your glances so full of fear ? Come to me Hinda, What ails thee, my precious one ?

Hinda : No, no, father, nothing ails me. Have you come to tell me something ?

Al Hasan : Yes, Hinda, I have brought you some good news. (Clasping his hands he continues) Tonight, at last, our soldiers will climb that mountain of the Ghebors. We are lucky, as one of these Ghebors has come over to our side and will show our army the way. Now, with God's grace, Hafed is ours. How many of my Muslims he has killed ! But tonight he will feel the cold steel of an Arab's sword piercing his body.

(As Al Hasan utters these last words, Hinda falls to the ground in a faint. Al Hasan rushes to her side, exclaiming :

Al Hasan : Hinda, Hinda, what has happened to you, my sweet one ? O, my beloved child, what is wrong with you ? O God, save my child. I cannot live without her.

(Hinda's eyes open. She smiles at her father. He lifts her up gently and places her on her bed and stands near her)

Al Hasan : My pretty one, I shall send you to Arabia. It was a big mistake of mine to bring you here in the midst of all fighting. You will bloom again, my lovely little flower, in the beautiful gardens of Arabia.

(Hinda closes her eyes. Al Hasan walks softly out of the room. Hinda's maids tip toe around the room, fanning their mistress and making her comfortable).

The Curtain Falls.

Act II. Scene I.

The same evening. The scene is the top of the mountain. Hafed and his men are standing around the Sacred Fire.

Hafed : Is everyone present ? Who has not returned from yesterday's battle ?

Rustum : My lord, many of our men were killed. We had to leave our dead and flee for our lives.

Hafed : O, Mazda Ahura — Great God - May the souls of our departed dead rest in peace. Our men have fought with great courage against the Arabs in order to bring peace to Iran. May Thou welcome them into "Garō Demana" — the House of Heavenly Song.

O God, come unto our aid and release us from the bondage of oppression. As long as there is life in us so long shall we be Thy soldiers and fight for Righteousness.

(Hafed holds out his sword in the flames and all the other warriors follow suit. Then they sit down around the Sacred Fire).

Naushirvan : Minocher and Vishtasp are not here. I shall miss them terribly.

Kershaps : Yes, Turvan is not with us either. He must have been killed on the battlefield.

Hafed : In the end we all have to die, some earlier, some later. Those who are no longer with us are happy again. We can do no more to save our beloved land, Iran, the country of our birth.

The people of Iran have become the slaves of the Arabs their henchmen. They are not ready to help us. When this wicked Al Hasan makes us flee to this mountain, our own people, our own people, instead of fighting with us against the enemy, watch the fighting at a comfortable distance, and, in order to save their skin, turn Muslims at the point of the sword.

But enough, we must not dwell upon such thoughts. A day will come when such cowards will repent of their cowardice.

Jamshed : No one can climb up our mountain. We are few, but as long as the blood flows through our veins, so long shall we continue to fight against these Arabs. And, when our numbers dwindle to a handful as our dead pile up on the battle field, then, those few who are left alive will gather around this Sacred Fire and will die in the service of their beloved land.

The Curtain Falls

Act II. Scene II.

A terrible storm. The sky is covered with thunder clouds. A boat nears Al Hasan's palace. Hinda, together with her maids, steps into it. Hinda sits alone, wrapt in her sad thoughts.

1st. Maid : Princess, do not look so sad. I cannot bear to see you so.

2nd. Maid : Our beloved Princess smiles no more
(Turning away her face and with tears streaming down her cheeks)
Will she die ?

3rd. Maid : O, Allah, make our Princess smile again. Make her happy again. I cannot bear to look upon her sad face.
(She covers her face with her hands and sobs).

4th. Maid : No one came to say Good Bye to our beloved Princess. It looks as if we were running away.
(Hinda is sitting in a corner with her head bent low)

Hinda : O God, where is my Beloved ? What is he doing ? My dearest one, you may be our enemy, a Ghebar, an unbeliever, but you will always be my dearest one. Dear God, if those thoughts of mine are sinful then let me perish in these dark waves of the sea. But I shall love my Beloved for ever and shall never forget him.

(Hinda sits thus, wrapt up in thoughts of Hafed). Suddenly the storm bursts on them, and, at the same time fighting breaks out on the boat. Hinda comes to herself with a start and sits in fear, with her terrified maids around her. They hear shouts of "Hafed and Iran" together with "Allah, save us from the Ghebors." Hinda hears the roar of the waves as they dash against the boat. She falls upon her knees and prays :

Hinda : O, Allah, forgive me, forgive me. (No sooner are these words uttered, than

a terrible noise is heard and the boat splits in two. Men and splinters of wood are thrown into the raging sea. Hinda sees this and, feeling very sick, falls forward. But strong arms hold her and lift her up. Hinda feels that she is dreaming as she sees the face of Hafed. Then all goes blank as she faints away).

The Curtain Falls

Act II. Scene III.

Hinda is blindfolded. She is in a palanquin while four Ghebars are carrying her up the steep mountain side. Hafed comes near her and, in a soft voice which only she can hear, he says:

Hafed: Be not afraid, my dearly Beloved, your Ghebar is near you.

(Hearing these words makes Hinda very happy. But then the thought comes to her that her loved one is a Ghebar and he may not be able to save her from the wrath of the other Ghebars, or, being Al Hasan's daughter and an Arab girl, he may stop loving her. They have reached the mountain top and now her blindfold is removed. Hinda rubs her eyes and looks around her in fear. Her eyes search for Hafed, but she cannot see him anywhere. Suddenly she hears someone calling out "Hafed, Chief" Hafed's men move away. Hinda, terrified, stands perfectly still, keeping her eyes lowered. Hafed approaches Hinda while his men leave, one by one).

Hafed: (taking Hinda's hand in his and saying lovingly) Hinda.

(At the sound of his voice calling her by name, Hinda's joy knows no bounds. With a cry of joy she clings to him. But

soon her fear returns as she looks down at the sea)

Hinda: Tonight. He said so. And lo! the night is here. Run away, run away, my Beloved, for my sake. His soldiers will kill you. Listen! What's that noise? His men must even now be approaching. Go, make haste. I know him. He will come to destroy you. He will not even wait for the night.

(Hinda, fearful, holds tight to Hafed).

Hafed: O, my dear One, I must have frightened you. No enemy can ever come near this place. Do not fear. We are far away from all the fighting, and tomorrow, at break of day, you will return to your father.

Hinda: (Screaming) Tomorrow? Tomorrow's sun you will never see. Everyone will die. If we run away now we will be saved. O, you do not know, but only today a Ghebar has been unfaithful to you and your cause. Tonight, he is going to show my father's soldiers the way up this mountain. Do not wait but run away.

(At first Hafed cannot believe her words, but, soon, they sink into his mind and he begins to understand everything. He looks around him).

Hinda: (going down on her knees)

Hafed, my dearest, I love only you. If you really love me, I beg of you to leave this place at once. Now, just now, let us return to the boat in which we came and let us go anywhere you wish so that you may be safe and I may remain with you. I am yours, and you are mine. Let us go somewhere, far away, so that we may always be together, night and day.

Hafed: (looking at her with love and tenderness)

Yes, my love, if such a place exists where we may live in happiness for ever; that happy place where love never dies. There we shall meet each other, my sweet one, there we shall live in bliss for ever.

(So saying, Hafed slowly leaves Hinda. Some of his men take Hinda down the mountain. They put her in a boat and sail away. Hinda keeps her gaze fixed to the mountain top. She sees the Sacred Fire and thinks of Hafed. Suddenly she screams "Hafed, Hafed" She has seen him standing near the Sacred Fire, and, as she looks, she sees him fall. Hinda cannot bear to live without Hafed so she jumps into the sea and is sucked into the swirling waters).

Narrator: Hinda had really seen Hafed die. The Ghebars fought against Al Hasan's soldiers as they came up the steep mountain slope. But how long could they, a handful, continue fighting against the hoards that continued to come up? No sooner did they kill the Arabs in front of them than others took their place from behind. Hafed saw that he could not save his men. Still he continued to encourage them, while fighting by their side. At last, his dearest friend was mortally wounded. In order to save him from the hands of the Arabs, Hafed lifted him up and took him near the Sacred Fire. But the Ghebars were soon upon him and, fighting bravely to the last, Hafed fell.

At last, Hinda and Hafed met in "Garo Demana" — the House of Heavenly Song.

The Curtain Falls.

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આપણાં પ્રોથ મોબેદ રોગાની ઉત્તતી મરે મુંબઈની પારસી પંચાયતે કંઈ ખોટું છે જેમા દરેક જરથોસ્તીએ મોતાની ફરજ સમજે કોણા મોકલતાજ રહેવું જોઈએ. તમારો કોણા તુરતા તુરત મોકલવાની **PARSIANA** તમને યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ ના અંકમાં પૂરી વીગત વાંચશો.

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૧૦૮ વરસનું વીશ્વાસુ ખાતું.
(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

રેલીફન
૨૬૨૬૭૮

૬૬, બજારગેટ રેલીફ.
ફોર્ટ મુંબઈ-૧.

“અશેા ફરોહરની આરાધના”

સખનાર :— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક : કામા અધોરનાન ઈન્સ્ટીટ્યુટ, અંધેરી.

અશેા ફરોહરની આરાધના વાને બંદગી સેંકડો વર્ષો થયા આપણે જરથોસ્તીઓ કરતા આત્મા છીએ.

ફરોહર = ફવશી = ખોદાઈ અંશ

જરથોસ્તી ધર્મ શીખારે છે જે દાદાર અદુરમજદની રાશનીમાથીજ ફરોહર = ફવશી પેદા થઈ છે જે ફવશીઓ આ દુન્યાને ટેકાવવા, પાસખાની કરવા અને રાદ દેખાડનાર મીનોઈ રહ છે.

ફરોહર એટલે શું?

ફરોહર = “વિદેહી આત્માઓ” જે મીનોઈ રહ ખુદાની બલી પેદાવણને સારી વ્યવસ્થામાં રાખવા માટે અને જાણવી રાખવા તથા જુરી શક્તિઓ સામે જવાબી રાખવા માટે છે. ખુદાએ દરેક જીવતી પેદાવણમાં નેજેહવાની કરવા માટે ફરોહર પેદા કર્યું, દરેક પેદાવણમાં જીવજાતમાં સાથે રહી એને નેજેહવારી કરવાનું કામ સોંપવામાં આવ્યું છે. ફવશી આત્માને આગાહી આપે છે, આત્મા ફવશીની જે આગાહી કહ્યું છે તે જુદાઈ જાણારત છે. દરેક બલી પેદાવણ, તેમજ પ્રાણી, માણસ જીવતાં તેમજ જુગર પામેલાં તેમજ દવે પછી જન્મ પામનાર તે દરેક પેદાવણ પોતાની ફવશી = “નેજેહવાર રહ”, ધરાવે છે.

ફરોહરની સંખ્યા.

દુન્યાની તમામ પેદાવણ જે જીવવાલી છે તેનો આત્મા = રવાન અને રવાનનો પાસખાન નેજેહવાર રહ = ફવશી સાથેજ પેદા થવાં છે. ફરવદીન વરત પ્રમાણે ફરોહરની સંખ્યા અગણિત છે પણ ફરવદીન વરતા કરદા ૧૭, ૧૮, ૧૯, ૨૦ માં જણાવવા પ્રમણે નુરમ દ વોહરકશ દરખાને, હોતોઈરંગ સેતારાને, સામના હીકરા કેરેસા-રપના કેહરપને તથા અશેા જરથુસ્તના કુદ્ર = તોખમને ૯૯, ૯૯૯ અશેા ફરોહરો પાસખાની કરનારા છે.

ફરોહરનો મીનોઈ દરજ્જો.

જરથોસ્તી ધર્મ પ્રમાણે દાદાર અદુરમજદ સર્વથી મોટો, બલો અને ઔષ્ટ છે દાદાર અદુરમજદ અને ૬ અમેશાસ્પદો પહેલાં દરજ્જો મોગવે છે તેઓ પછી

વજદો બીજો દરજ્જો મોગવે છે અને તેઓ પછી ફરોહરો ત્રીજો દરજ્જો મોગવે છે સર્વનો પેદા કરનાર અદુરમજદ છે અને તેણે સર્વ અમેશાસ્પદો, વજદો, ફરોહરોને તેઓનું કામ સોંપી આપ્યું છે.

ફરોહરોને પેદા થવાનાં વખત.

ઉપર લેખે તેમ ત્રીજો દરજ્જોનાં વિદેહી આત્માઓ = ફરોહરો દાદાર અદુરમજદે આ દુન્યાની પેદાવણ ઉત્પન્ન કરી તેની આગમચ પેદા કર્યા હતાં જ્યારે દુન્યા પેદા થઈ ત્યારે ફવશીઓ દાદાર હતાં એમ ફરવદીન વરત સુચવે છે.

પેદાવણની ઉત્પત્તી

અદુનવદ માયાના ૪ થા દામાં વાને વજરનેના (૩૧) માં દાના (૭) માં ફકરામાં બહુવિધ જે વરતા મંતા પોરેયો-રઓચીઓ રાઈરવેન ખાશા = દાદાર અદુરમજદની રાશનીમાંથી પડેલાં વિચાર ઉત્પન્ન થયાં અને તે વીચારે રાશનીના બીંદુ પેદા કર્યાં, તે રાશનીના બીંદુમાંથી દુન્યાની પેદાવણો એક પછી એક પેદા થઈ—(૧) આકાશ = રાશની મંડળ, (૨) પાણી વરાલ રપે (૩) જમીન, (૪) ઝાડપાન, (૫) જનવર, (૬) માણસો. આ રીતે ૬ પેદાવણો પેદા કરી તેણી આગમચ દાદાર અદુરમજદે “વચા” નો માંથિ ઉચ્ચારવો હતો અને પેદાવણો ઉત્પન્ન થયા પછી તેણે ગતીમાં મુકવા “અશેમ” નો કલામ માંથિ દાદારે ઉચ્ચારવો હતો. એટલે જુદીવું કરવું, સુવનું ઉગવું અને આક્રમવું, ચંદ્રનું વધવું અને ઘટવું, જરતી અને આત, સુખ અને દુઃખ જે તેનું કાર્ય કરવું થયું તે અપેમના કલામને આધારિત છે.

દુન્યાની તમામ પેદાવણ જે જીવવાલી છે તે પેદાવણનું રવાન અને ફરોહર છે. તેમાં માણસ એ જાણમાં ઉંચ પેદાવણ છે તે માણસનું રવાન = આત્મા જે શરીરમાં રહી પોતાના “અઓશ” મારફતે હાલપણથી સુખ થા દુઃખ મોગવે છે. જાહેરત થા દોજખની હાલત માનવીનું રવાન મોગવે છે ફરોહર નહીં. ફરોહર માત્ર રવાનની રાદખરી કરે છે. માનવીને પ્રેરણા આપે છે.

આત્મા = રવાન અને ફરોહર = ફવરી

જ્યારે માનવી જન્મે છે ત્યારે તેના શરીરમાં રવાન દાખલ થાય છે. રવાન = આત્મા શરીરનો માલિક છે. શરીરમાં રહી છ'ંદગી યુગ્મરી છ'ંદગી પુરી કરી આત્મા પાને રવાન પોતાના ફરોહર ખુદાઈ અંશને મેલે છે. રવાન કાંઈ શરીર જન્મે ત્યારે જન્મવું નથી, રવાનને તો ફરોહર સાથે જ પૂરી પેદાશથી અદુરમજદે પહેલાં પેદા કર્યા હતાં તેમની સાથેજ પેદા થયું હતું.

માણસની બનાવટ

અવસ્થા પ્રમાણે માણસ શારીરિક અને આત્મિક ભાગોનું જનનું છે, તેના આત્મિક ભાગોમાં રવાન અને ફરોહર આવેલાં છે. શારીરિક ભાગોને ટેકવી રાખનાર જીવન શક્તિ "ઉસ્ત્રાન" ને માણસના શરીરમાં આજુ રાખવાને ઇશ્વરે જણેલી પાંચે ઈંદ્રીઓનો આપણને ઉપયોગ કરવો પડે છે જેમકે જીભથી ખોરાક ચાખવો, નાકથી સુગંધ છે. વીગેરે. જીવન શક્તિને આજુ અને સંતોષી રાખવા ઈંદ્રીઓનો મધ્યમસર ઉપયોગ કરવો બોલો છે.

રવાનનું માણસના શરીરમાં તેની જીવન શક્તિ સાથે જોડાવું તે એક જાતની કસોટી, એક જાતની તપાસ, એક જાતની પરીક્ષા છે. રવાન જે સ્વતંત્ર હતું તેણે હવે શરીરમાં જીવન શક્તિ સાથે રહી ઈંદ્રીઓનો ઉપયોગ કરવો પડે છે. આત્મા શરીરમાં દોવા છતાં જો પોતે ખાલિશ અને સ્વચ્છ રહે તો તેણે આ દુન્યાની કસોટી આ જોડાનની તપાસ, કરવા બરાબર છે. જીવન શક્તિને તૂટ રાખવા માટે પાંચે ઈંદ્રીઓનો ઉપયોગ કરવામાં એક માણસના રવાને ધણી સાવચેત રહેવું જોઈએ. દરેક માણસે પોતાની છ'ંદગીની જોતને જીવતી અને જાગતી જાળતી અને પ્રકાશતી રાખવા માટે અદુરમજદે જણેલી અક્ષલ ડહાપણનો સદ ઉપયોગ કરવો જોઈએ. આપણે જે ખાઈએ પીએ છીએ તે છ'ંદગી યુગ્મરવા પા જીવવા માટે, પણ એમ નહીં વીચારવું, કે આપણે જીવએછીએ તે ખાવા પીવા માટેજ.

માણસના ફરોહરનું કામ.

ફરોહર, માણસના રવાન માટે એક "મેજેહદાર રહ" છે. તે એક એવો (શરીર વિનાનો) આત્મા છે કે જે માણસના રવાનની રહેબરી કરે છે. જેમ એક ભોમીઓ પોતાની સાચના રાહદારીને માર્ગ દેખાડે છે તેમ ફરોહર, રવાનને માર્ગ દેખાડે છે એક ભોમીઓની રહેબરી છતાં એક રાહદારી જે આડે માર્ગે જાય તો રાહદારીને ખમવું પડે તેમજ રવાનને દેખાડેલા રાહ પ્રમાણે

આત્મા ખુદાનો માર્ગ છે તો તે બહેરત = સુખી હાલત ભોગવે અને તે રાહથી ઉઠતો જાય તો દોજખ = દુખી હાલત ભોગવે.

ભાગ્યશાળી માણસ કોણ?

જરથોસ્તી ધર્મ પ્રમાણે ફરવહીન વસ્તમાં બહુમ છે તે "અહમચ, હમ્નેનામચ, જમ્નેધરચ, ઉરવાનેમચ, ફવરીમચ વજમછદે." આ પવિત્ર કલામને આધારે એક ભાગ્યશાળી આદમી વાને જખતાવર શખસ તે છે, એક અરો નશીળ-વાન પુરુષ તે છે, એક નેક બખત માણસ તે છે, કે જે પોતાની જુદી = અઓધ, ડહાપણ મારફતે પોતાના રહેબર ફરોહર ફવરીની સંપૂર્ણ આજ્ઞા માની, પોતાની જીવનશક્તિ "અહુ" ને તેમજ પોતાના રવાન = આત્માને પવિત્ર રાખી બહાષના કામો કરે કે જ્યારે માણસ છ'ંદગી પુરી કરે છતાં તેના કામો પમરતાં રહે અને આ જોડાનમાં અમર નામ મુકી જાય.

અરો ફરોહરની આરાધના.

ગુજરાતિભાષામાં બાદ, આત્માની અમરગીનાં એકાંત સાથ સંજ્ઞા ધરાવે છે તેઓ માટે પવિત્ર વાદ માનવું કે લાગણી તે આત્માની બીજીની હસ્તી અથવા અમરગી દેખાડે છે.

આ પૃથ્વીની આપણી છ'ંદગી એક લાંબી સાંકળમાંની એક કડી છે. આ દુન્યામાં આપણે જે છ'ંદગી ગુજાર્યે છીએ તે ફક્ત સંજ્ઞા, = તથા પાંચ દહાડાની છે અને પછી આપણે બીજી જોડાનમાં હંમેશની છ'ંદગી યુગ્મરવાની છે. દુન્યામાં કહીએ તો આત્મા અમર છે એવું એકાંત આપણે જરથોસ્તીઓ ધનાવીએ છીએ. જેમ દાદાર અદુરમજદની હસ્તી માટે બહુમ છે કે "હમાબુદ, આ હમાહરત, આ હમાબેદ" તે સાહેબ હંમેશા હતા છે. અને રહેશે તેમજ આપણા શરીરમાં રહેશે માત્રિક આત્મા = રવાન અને તેનું ફરોહર જે ખોદાઈ અંશ છે તે પણ હંમેશા હતા છે અને રહેશેજ.

જીવતાઓ અને ગુજરેલાંઓ વચ્ચેના અવસરની લાગણીનો એક જાતનો સંજ્ઞા તે ફરોહર.

જરથોસ્તી ધર્મ શીખાડે છે કે ગુજર પામેલાઓ જીવતાઓની સાથે જે મહોળતબરો સંજ્ઞા ધરાવે છે તે તેઓના પોતાના અરો ફરોહરની મારફતે છે. માણસની બનાવટનાં સંજ્ઞામાં આપણે જોઈએ કે માણસના આત્મિક ભાગમાં તેના રવાન અને ફરોહર એ જો જુદાં સમાવણ છે. માણસનું રવાન જવાબદાર છે અને માણસનું ફરોહર રહેબર છે આ એ દુન્યામાં એક માણસે જે કામો કર્યા છે

ને માટે તેનું રવાન જવાબદાર દોષ છે એક માણસના મરણબાદ ત્રીજી આમદાદે તેનું રવાન ચાલિવદ પૂલ આમલ મહેર વજદ પાસે પોતાના કામોનો બદલો મેલવે છે. જો સારા કામોનો સારો બદલો મેલવે તો રવાન બહેરતમાં જાય છે અને બરાબ કામોનો બરાબ બદલો મેલવો દોજખમાં જાય છે એટલે સુખી વા દુખી થાય છે. જીવતાઓ તરફથી ગુજરેલાંઓના અરો ફરોહરની આરાધના કરવામાં આવે છે તો ગુજરેલા અરો ફરોહરો તરફથી જીવતાઓને દુવા મેલે છે ફરવહીન વસ્તના (૧૩) માં કરતા પ્રમાણે અરો ફરોહરો મચ્છા રાખે છે કે, "કાણુ તેઓને આરાધશે? કાણુ તેઓની સ્તુતી ગાશે? કાણુ તેઓને વા... અરો ફરોહર ને ચાહશે? કાણુ તેઓને વસ્તના હાથે આરાધશે? વીગેરે. આ રીતે અરો ફરોહરો આરજુ કરે છે અને જેઓ અરો ફરોહરને આરાધે છે તેઓને દુઆ આપે છે અને તેઓના ધરમાં તનહરોસ્તી, ફરજદો, તેમજ નીતી અક્ષલવાલા ડહાપણવાળા ફરજદોની જુદી છ'ંદ છે. પણ તે અરો ફરોહરોની આરાધના પવિત્ર નીસચાયા થવી જોઈએ.

અરો ફરોહરની આરાધના મારેના.

ખાસ અવસર

અવસ્થા પ્રમાણે, સધળાં અરો ફરોહરની આરાધનાનો ખાસ અવસર તે હમસપથ મએદેમ ગાહમ્બારનો દીગામ છે આ ગાહમ્બાર વરસની આખેરીએ આવે છે જે પાંચ ગાથાના દિવસો છે. આ દીગામ ઉપર માનવીની પેદાવશ થઈ હતી અવસ્થા પ્રમાણે હમસપથ મએદેમ ગાહમ્બાર ઉપર અરો ફરોહરો આરાધના = જ'ંદગીની ખાસ ખાહેશ ધરાવે છે અને છ'ંદ છે કે જીવતાં ખેરીઓ તેઓની સ્તુતી કરે, તેઓને આરાધે તેઓની મહોળત બરી વાદ કરે તેઓના અરો રવાનોની વાદ કરે, જે જીવતાંઓ તેઓની અરો ફરોહરની પવિત્ર વાદ કરી સુખડ, લોખાન, ફુલ, ફળ, પમરાતવાલી ચીજ તેઓ ફરોહરોના નામથી અપેલ કરે છે તેઓને ત્યાં ફરોહરો ખુશ થઈને આશીશો આપે છે.

ફરવહેગાનના દીવસો.

ફરવહેગાન = પરવરહેગારની વાદ, ફરોહર = ફવરી, મુકતાદ = મુકતી પામેલા આત્માઓના વાદ કરવાનો વખત.

આ મુકતાદના વાને ફરવહેગાનના દીવસો વરસની આખેરી એ ૩૫૫, દીવસ પુરા થાય પછીથી હમસપથ મએદેમના ગાહમ્બાર ઉપર કરવામાં આવે છે જે અરપંદાદ મહીનોને આરતાદ રોજ થી અનેગાન રોજ સુધીના પાંચ દીવસો પંજેકેદ = નાના પાંચ દીવસોએ અરો ફરોહરની આરાધના કરી ગારશે, (૧૨૦૦) અરોમવોદુ બહુવી તેમજ "ફાઝિઆત" નો હા બહુવો જરૂરી છે. બીજા, ગાથાના પાંચ દીવસો તે પંજે મેદ = પાંચ મોટા દીવસોએ અરો ફરોહરની આરાધના કરી ૧૨૦૦) "થયા" બહુવા તેમજ દરેક ગાથાના દીવસે એક ગાથા બહુવા ખાસ જરૂરી છે.

દરેક જરથોસ્તીઓની ફરજ છે જે ફરવહેગાનના દીવસો ઉપર ઉપજુ બહુતર બહુવું જરૂરી છે.

મુળ પ્રકૃતિવાળા ફરોહરો.

અવસ્થામાં ફક્ત માણસોનાંજ ફરોહરો વીધે જાણવું નથી પણ ફરવહીન વસ્ત, પ્રમાણે જે (૧) વનસ્પતી (૨) ખનીજ અને (૩) જાનવરી પેદાવશ એ દરેક ખુદરતી પેદાવશનું રવાન અને તેનો રાહબર ફરોહર છે.

દરેક પેદાવશની વિદેહી આત્મિક મુળ પ્રકૃતિઓ ખુદાએ આગમચથી બનાવી રાખી હતી કે જે મુળ પ્રકૃતિઓ ઉપરથી તેણે દરેક પેદાવશને તેના વખત ઉપર પેદા કરી છે. હાખલા તરીકે અવસ્થામાં જાણવું છે કે પૃથ્વીનું ફરોહર છે એ ઉપરથી સમજવું એ છે કે સર્વશક્તિવાન દાદાર અદુરમજદે જ્યારે પૃથ્વી પેદા કરવાની શરૂ કરી ત્યારે તેણે સર્વથી પહેલાં પૃથ્વીની સંપૂર્ણ સહી અને શુદ્ધ રચના પોતાના મનમાં રચી રાખી હતી, અને તે રચી રાખેલી રચના પ્રમાણે પૃથ્વીની પેદાવશ પેદા કરી છે. પરવરહેગારે પૃથ્વીની પેદાવશ વચર રચનાએ અને વચર નીચમે કોઈ ધોરણ વગર પેદા કરી નથી. પણ તેણે કાવદાસર એક ઉપર એક ધોરણ ઉપર પ્રગટ કરી છે.

અવસ્થા પ્રમાણે આસમાનનું પણ ફરોહર છે. તેના પણ એજ મતલબ છે કે ખુદાએ આસમાનને પણ તેની ઉપરના નૂરી પદાર્થો સાથે એક આગમચથી યોજ રાખેલી મુળ પ્રકૃતી પ્રમાણે તેમજ યોજ રાખેલી યોજના પ્રમાણે પેદા કર્યું છે. ગુજરી ગયેલા જમાનામાં જે પેદાવશ બની છે

દાલમાં ચાલું જમાનામાં જે પેદાવશ અને છે અને આવતા જમાનામાં જે પેદાવશ પેદા થશે તે સઘળી પેદાવશો કાપદાસર છે તે સઘળી પરવરેદગારે આગમચથી રચી રાખેલી યોજના નીચમ પ્રમાણે પેદા થાય છે.

“ફરોહરો તે બોદાની રોશનીના બીંદુઓ”

ઉપર જણાવ્યું તેમ દરેક પેદાવશનું વધવું અને પ્રગટી કરવું એની પાસળાની કરવું રાહ દેખાડવું એ ફરોહરનું જ કાવ છે.

“બુનદ્દીરન” કેતાળ ફરોહર માટે જણાવે છે કે દાદાર અહુરમઝદે કૃષશીઆને પેદા કરી પછી તેઓને પુછવામાં આવ્યું કે તમારી મરજી શું છે? તમારે યાને ફરોહરે દુન્યામાં જઈને દરજની સાથે લડત લડી સંપ્રણું અશોઈ મેલવી દાદારને મલવાની છે કે દરજથી અવી અહી રહેવું છે? ત્યારે ફરોહરે જવાબ આપ્યો કે દરજ સાથે લડત લડી દુન્યામાં જઈ અશોઈ મેલવી અમર થવાની ખાહેશ છે. ત્યારે દાદાર અહુરમઝદે પૂછવી પેદા કરી આ જેદાનમાં ફરોહરને ઉતારવાં.

‘મીનો ખેરદ’ કેતાળ જણાવે છે કે ફરોહરો એ તો ખાર રાશીઆની હદની બાહરના અનીયમીત તારાઓ છે બુનદ્દીરન અને મીનો ખેરદ કેતાળો પ્રમાણે ફરોહરનું રહેથાન આકાશ ઉપર યાને રોશનીઓની સાથે ગરોથમાન બહેરતનું મુકામ છે ત્યાં તેઓનું મુકામ છે.

“અશો દાદાર અહુરમઝદનું રવાન અને ફરોહર”

વંદીદાદની (૧૬) મી પરગરદ = પ્રકરણના ૧૪) માં ફકરામાં જણાવ્યું છે જે દાદાર અહુરમઝદનું ફરોહર દુન્યાની પાસળાની કરે છે અને દાદાર અહુરમઝદનું રવાન = આત્મા તે જહી કરનાર માંધ છે જે “માંધ” અવસ્થા માંધવાણી ઉચ્ચારીએ છીએ. આ દરેક પવિત્ર “માંધ” તે ખુદાનો આત્મા છે જરથોસ્ત સાહેબ કહે છે કે

જહી કરનાર “માંધ” જે પુરતી રીતે નુર બરેલો છે તે માંધ ઉચ્ચારી બોદાના દશેણ પામવા લેખ્યો. આ દુન્યાની પેદા થવા આગમચ પછુ દાદાર અહુરમઝદે “માંધ” ઉચ્ચાર્યો હતો જે “અહુનવર” નો માંધ હતો માંધ ઉચ્ચાર્યો જેથી દુન્યાની પેદાવશ પેદા થતી ગઈ, ત્યારે આ માંધ તે દાદાર અહુરમઝદનું રવાન = આત્મા છે.

કૃષશીની શીલસુરી માટે અનેક જાખો લખાયા છે જાખાય છે, અને જાખાતા રહેશે તો પછુ તેની શીલસુરી પુરી થશે નહી, કારણ ખુદાને પામવાને માટે ખુદા જેવા પરોપકાર, દવાળુ અને સાચ્યા થવું પડે જે માણવીને આત્મીક અશારત થાય અને તે આત્મા મારફતે જે ખુદાઈ જ્ઞાન મેલવે તેજ ખર જ્ઞાન કહેવાય છે તથા માર્ગો છે, ભક્તિ માર્ગ, જ્ઞાન માર્ગ, અને સેવા માર્ગ આ ત્રણ માર્ગો કામળી માર્ગે ખુદાને પીછાણી શકાય છે. ખુદા = ખુદ ઉત્પન્ન થયેલો છેવટે અશો ફરોહરને નમન કરી તેઓના આશીશો મેલવે.

હમોમ ઉર્વાનિમ યઝમઝદે
હવામ કૃવરીમ યઝમઝદે,
જસમે અવંધદે મઝદ,

અશાઈનામ વંધુદીશ સુરાઓ રથેન્તાઓ કૃવશયો-
યઝમઝદે.

અર્થ : હું મારા આત્માને વાદ કરે છું
હું મારી કૃવરીને આરણુ છું
ઓ મઝદ તું મારી મદદે આવ,

અશોના ભણાં સુરાં આખાદી કરનારા ફરોહરને આરાધનું છું.

આમીન

અસલાહ બીખાહ અગીયારીમાં એરવહ
નાદરશાહ નવરોહ આઈબારનો
ધર્મ જ્ઞાન વર્ગ.

વીરુલભાઈ પટેલ રોડ ઉપર શાપુરખાતની બાજુમાં
અસલાહ બીખાહ દરમહરમાં દર શનીવારે સાંજે
૫-૩૦ થી ૬-૩૦ સુધી અદેરી કામા અથોરનાન ઈન્દરી-
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HORMAZD YASHT

by

DASTUR MINOCHER HOMJI

PART II

The composer of the Yasht enumerates a further list of the beautiful and helpful names of Ahura Mazda. Paragraph 10 of the Yasht runs as follows:

If thou, O Zarathushtra wilt to overcome the wrongs and ills of men who are daevas (see Yasna 49.4), you should mentally remember or utter audibly these names at all times of the day.

Paragraphs 12-15 enumerate such a list:

- | | |
|---|---|
| 1. I am the Protector. | 19. I am all-Pervading |
| 2. I am the Creator and the Maintainer of the Universe. | 20. I am the giver of gifts; I am the Creator. |
| 3. I am the Spirit most Cognizant and Holy. | 21. I am the Protector. |
| 4. I am the Healer | 22. I am the Great Providence. |
| 5. I am the best of Healers. | 23. I am all-knowing. |
| 6. I am the protector of the Inner Light. | 24. I am the most omniscient. |
| 7. I am the best of the protectors of Inner Light | 25. I am the cause of Evolution. |
| 8. I am the Creator of life. | 26. I am the Prospering Word of Meditation. |
| 9. I am Wisdom Incarnate. | 27. I am the Ruler at Will. |
| 10. I am the followers of Truth. | 28. I am the ideal Ruler at will because Asha is my will. |
| 11. I am the most faithful follower of Truth. | 29. I am the benevolent Power. |
| 12. I am Light, the consequence of Truth. | 30. I am the best benevolent Power. |
| 13. I am the best of Lights, the consequence of Truth | 31. Deception is inconsistent with Me. |
| 14. I am fully Vigilant of all deeds done in the Universe. | 32. I am far from one who deceives. |
| 15. I am most fully Vigilant of all that goes on in the Universe. | 33. I am the consistent Protector of all sentient beings. |
| 16. I am Far-Seeing. | 34. I am the Remover of troubles and opposition. |
| 17. I am the best in Foresight. | 35. I am the ready Conqueror of all ills in life. |
| 18. I keep watch over the Universe. | 36. I conquer all through Love. |
| | 37. I mould all beings. |
| | 38. I am all-Bliss -Light. |
| | 39. I am full of Bliss and Light. |
| | 40. Light-Bliss is my nature. |
| | 41. I am shining by my good deeds every moment. |
| | 42. I am useful in useful activities. |
| | 43. I am Beneficent. |
| | 44. I am Heroic |
| | 45. I am the most Beneficent. |
| | 46. I am Truth-Righteousness -Justice. |
| | 47. I am Sublime. |
| | 48. I am the Beneficent Ruler. |
| | 49. I am the most Beneficent Ruler. |
| | 50. I am the ideal Wisdom. |
| | 51. I am Foresight and Vision. |

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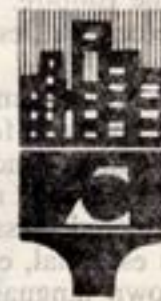
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THE ACHAEMENIAN DYNASTY

Darius The Great

(522-486 B.C.)

Gaumata, the Magian, also known as the false Bardiya or Smerdes, proclaimed himself king and the true heir to the throne, while Cambyses was away. 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 Cambyses 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. The speed with which Darius took action gives the measure of the man; two months after the death of Cambyses, Gaumata was taken prisoner and executed.

The disappearance of Gaumata did not, however, immediately restore peace to the country. For nearly two years the young King was compelled to deal with revolts which broke out in all quarters of the Empire. He defeated nine Kings in nineteen battles during this period.

In his vast empire, there was no question of a policy of force; this would have been impossible, since the ruling people were in an obvious minority in relation to the conquered masses. A statesmanlike policy was essential, each people was to keep its own language, its individuality, its institutions, and its religion, and to enjoy the benefits of the state of which it formed

part. But it could be administered only by a Persian delegated by the Great King. The whole Empire was therefore divided into twenty provinces, each under a satrap or "protector of the kingdom".

Darius had set himself a difficult task, for he wished to create a centralized and powerful national state out for a mass of countries, provinces, and lands, which the accident of military success had joined together.

To maintain liaison between the different centres of the Empire, Darius created a network of roads, which became so extensive and important that it survived a long time after the Fall of the Empire. Intended primarily as an administrative measure, this arterial road system was carefully controlled and elaborately supervised. The new roads facilitated caravan trade and increased its volume throughout the Empire. He also launched upon a scheme for the cutting of a canal between the Red Sea and the Nile, a forerunner of the Suez Canal.

Darius fought on various fronts and founded a world empire. His empire extended from Egypt to the mouth of the Indus valley, which included the whole of Western India. The reign of Darius marked the culminating point both of the power of the Empire and of the whole Achaemenian civilization. For nearly a century and a half the Empire lived almost exclusively on what had been fashioned by Cyrus and built up by Darius.

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