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AUGUST 1968

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

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

It is high time that the scheme for the election of the Trustees
of the Parsi Panchayet of Bombay should be modified suitably, to
enable the entire community to participate intelligently in electing a
leader. Public consciousness needs to be needled and activated as the
time approaches to elect a new Trustee of the Parsi Panchayet of
Bombay. There is a feeling among the members of the community
that there is a fatal inactivity growing apace among the Trustees,
who have also reached the nadir of their popularity. In a word, there
is a crisis of leadership.

Gone is the fiery enthusiasm of our previous leaders who
devoted themselves selflessly, and worked with unflagging zeal for
the amelioration of the community. These men enlisted not only the
loyalty but also the affection of the entire community.

The need of the hour is dynamic leadership. Will the new
leader take up this office with a vow to transform this listless body
into a sound and cohesive team? Will he have the backbone to curb
the fissiparous tendencies that have cropped up in certain quarters
of our community in recent times? Will he be in a position to devote
a substantial amount of his time to dealing with matters that need
his undivided attention? Will he be a man of unimpeachable integ-
rity and proven efficiency, who would push this dormant body in
flexing its muscles? Let him be honest to himself or lest he too may
become a dim star in the galaxy of bystanders. Ye children of
Zarathushtra, rouse! Awake ere it is too late! The hour is here;
where are the MEN?



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THE HOUSE THAT JAMSETJI BUILT

by

ADI N. ARDESHIR

There was the silence of stillness over the whole country. The people of India were politically in thrall to a colonial ruler, and industrially they were subservient to the British economy. Activity was confined to keeping body and soul together. Knowledge of the arts and crafts, accumulated over previous centuries and which had won fame for India from the rest of the ancient world, had stagnated. Indian metallurgists who had produced the first rust-proof steel of the Delhi iron pillar and the famed Damascus blades had yielded first place to the steel technology developed by the West.

Jamsetji Tata quietly witnessed this scene. But he was an activist in an age dedicated to meditation and deliberation. His travels abroad had convinced him that there was nothing in which India was lacking — whether in raw materials or in human intelligence — with which to restore itself among the leading industrial nations of the world. He was equally convinced that political freedom, for which there were the first stirrings in the land, would be but a cruel illusion without the basic industrial strength to defend that freedom. He felt freedom would be meaningless unless India could also have freedom in its economic and industrial

activities and could be self-sufficient and self-supporting in the production of iron and steel, of electrical energy, of food and clothing, the implements of agriculture and the tools of production.

In this self-appointed mission, Jamsetji set himself three great tasks which, he felt, were essential for any future progress and which, once started, would set the pattern for India's ultimate industrialisation. These three pillars upon which the entire edifice of modern industry rests were the production of iron and steel, the generation of electrical energy from the cheapest sources, and the advancement of technical education. Jamsetji's reasoning seems quite obvious today as we live in a highly industrialised, metropolitan society but in his day these ideas were nothing less than revolutionary, as all plans for progress, other than those which perpetuated a colonial regime, were firmly discouraged or quietly ridiculed.

Jamsetji never lived long enough to see the final execution of his plans, but the basic groundwork and blueprints he left behind were sufficient to enable his sons and associates to bring his dreams to fruition soon after he died. The then prevailing system of education in India was highly examinational with young

men forced through colleges which were recognised as being little more than 'cramming shops.' Jamsetji saw no future in such a system and in 1892 he took the first step to rejuvenate Indian education and to launch India on a programme of scientific and technical instruction. He evolved a scheme whereby the most intelligent of young Indians, hand-picked as much for their native abilities as for their inborn talent, would be sent abroad at his expense for a liberal education. He also felt that anything given free would not be valued, and so he stipulated that such lads, on their return to India, should start repaying their scholarships in easy instalments as soon as they started earning. Thus was born the J. N. Tata Endowment which enabled scores of young and talented Indians, like Sir Ardeshir Dalal and Dr. Jivraj Mehta, to go abroad for higher studies and to return to offer their advanced services to the resurgence of Indian administration and industry.

Soon Jamsetji's mind began working in another direction and he felt it would be better still if some centre for advanced studies could be established in India along the pattern of similar institutions in the West. After many months of agonising appraisal of the needs of Indian education, Jamsetji sent Burjorji Padshah, one of his most trusted lieutenants, to Europe to study similar establishments there. Mr. Padshah was an educationist himself and a man of a certain brilliance. He was reputed to be one of the very few men of his time who understood Einstein's Theory of Relativity and appreciated its

implications. After many months of study in Europe, Burjorji returned to India and submitted a detailed plan to Jamsetji, who set aside the princely sum of Rs. 30 lakhs to start the Indian Institute of Science in Bangalore.

Since its establishment the Institute has enabled basic research in science and philosophy and, in a narrower field, in modern industry. Through its portals have passed many young Indians of brilliance and many Indians of genius have taught in it. Famous Indian scientists like Dr. H. J. Bhabha and Dr. C. V. Raman and many others did some of their finest work at the Institute and later made major contributions in the fields of cosmic ray research, nuclear physics and in other fields.

A major monument to the far-sighted genius of Jamsetji Tata is the gigantic hydro-electric power complex which drives the wheels of industry in the Bombay-Poona region, established at a time when coal, hauled at great expense across the country from the coal mines of Bihar, was the main fuel. In his own textile mills in Nagpur, Jamsetji had seen the dirt and effluence resulting from the use of coal and had noticed the comparative cleanliness and efficiency of power-driven mills in the West. While natural waterfalls and dammed rivers were used for generating electricity abroad, Jamsetji was the first to realise the immense potentialities of utilising the impounded monsoon downpours on the Western Ghats to drive turbines and generators on the eastern slopes instead of allowing the water to run to waste on

their westward flows. By doing so Jamsetji re-cast the entire geography of the region. Rivers which for centuries had flowed eastward were now made to reverse their courses and flow westward into the Arabian Sea. Today the Tata hydro-electric Companies and their thermal power station at Trombay generate a total of 614 MW of power, providing a cheap, clean and efficient source of energy for scores of mills and factories and offering employment to many hundreds of thousands.

Perhaps the greatest of Jamsetji's achievements was the establishment of the steelworks at Jamshedpur, conceived at a time when India was little more than an agrarian society. Unmoved and undaunted by widespread doubts and cynicism about a backward country's ability to establish a basic industry like steel, Jamsetji went ahead with his plans of prospecting for the sources of Iron ore and designing a steel plant that was the most modern by his day's standards. He stoutly refused to subscribe to the doubt about India's capacity for heavy industry and was convinced that capacity was only a matter of opportunity. He provided the people of India with the opportunity by turning to them for the necessary finances when British investors resisted his offer. The Indian people took the opportunity with the fullest confidence in his sons and successors by subscribing the full capital of Rs. 2.5 crores required for the project, every anna of it provided by 8,000 Indians in small and modest amounts. The entire subsequent debenture issue of Rs. 60 lakhs for the working capital came from Indian sources too. It was a magnificent

challenge thrown by Jamsetji Tata to the British rulers, and it was magnificently accepted by the Indian people. Today, after many expansions, extensions and modifications, it remains the largest steelworks in India, producing 2,000,000 tonnes of steel ingots and 1.5 million tonnes of saleable steel annually, saving the country hundreds of crores of rupees in foreign exchange and providing gainful employment to millions through the scores of industries, mills, factories and plants which owe their origin, financial stability and basic industrial strength to the steelworks.

The establishments of the steelworks led to the transfer of skills, capital and confidence from one sector of the economy to another and from the first enterprise to the second and thence to the third and so on. The steelworks was the source of skills, capital and confidence to start other industries under the name of Tata. Concerns such as the Rs. 76.5 crore TELCO (Tata Engineering & Locomotive Company) and the Rs. 11.4 crore TOMCO (Tata Oil Mills Company) could not have been started and built up to their present dominant positions, and certainly might have succumbed to many crisis but for the confidence and financial strength and backing provided by the Steel Company, which also enabled hundreds of smaller, steel-consuming units and ancillary industries to be started in the country to make India self-sufficient and self-reliant in the tools of modern Industry. The Steel Company's Jamshedpur Technical Institute, started in 1921, has by now trained more than 15,000 steel technicians who replaced the foreign steelmen at the

Steel Plant and enabled the complete Indianisation of the steel works at all levels of production and management. Nearly 2,000 of them were trained for the various steel plants and heavy engineering units in the public sector.

In later years Tata entered into many other sectors of industry. TELCO began large-scale production of trucks and bus chassis and coaches in technical collaboration with the famed Mercedes-Benz of West Germany besides tippers, dumpers, earthmovers and fork-lift trucks. The same Company met the entire metre-gauge locomotive requirements of the Indian Railways. Tata Chemicals, at their Mithapur (Gujarat) plant, are the principal manufacturers of caustic soda and soda ash in the country, besides a wide range of heavy chemicals, like bromine, and marine by-products. The Tata Oil Mills are one of the leading manufacturers and exporters of laundry and toilet soaps and other toiletries, and superior cosmetics through their subsidiary, Lakme Limited. Tata Fison play a leading role in the manufacture of pesticides, pharmaceuticals and industrial chemicals, Tata-Finlay are in the tea industry, while VOLTAS is one of India's foremost distribution Companies. Its eleven divisions maintain country-wide specialised selling and service organisations, covering almost all manufacturing, distribution and consumer centres.

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drill bits for the mining industry, electric overhead travelling cranes, fork-lift trucks, electric motor starters and switch-boards.

The wealth accumulated by Jamsetji Tata and his sons in half a century of industrial pioneering forms but a minute fraction of the amount by which they enriched the Nation. The whole of that wealth is held in trust for the people and used exclusively for their benefit. The Sir Dorab Tata Trust has disbursed more than Rs. four crores since its inception in 1932, extending aid and relief to victims of natural disasters like the Bihar drought and the Koyna earthquake. The Sir Ratan Tata Charities has distributed more than Rs. two crores since 1918 for education and medical relief and to relieve the distress caused by natural calamities. The Lady Tata Memorial Trust promotes research in diseases of the blood. The cycle is thus complete; what came from the people has gone back to the people many times over.

One of the last messages Jamsetji penned just before he died was to his children "If you cannot make (the honour of the family name) greater, at least preserve it. Do not let things slide. Go on doing my work and increasing it, but if you cannot, do not lose what we have already done," he said. Seeing the vastness of the Tata industrial enterprises today, managed with a high sense of social responsibility, and seeing the outstanding services of the many Tata charitable trusts to Indian society, one can feel convinced that Jamsetji Tata rests in peace, his message continuing to guide and inspire the many managers of Tatas today.

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MAN A MICROCOSM IN THE MACROCOSM

by

Framroz Rustomjee, Colombo.

Man, the thinker, so-called because he possesses a mind or "Manas" in the process of eternal development, is the supreme mystery of the phenomenal Universe.

The deepest Truths of nature and science lie embedded in man, while he remains in colossal ignorance of his own nature and vast potentialities. His mind is indefinable and immeasurable. Persistent search in the deeper depths of religiosity can help to discover the subjective Reality, beneath objectified forms of nature.

In his subtle make-up there is embodied the minutest particles of matter of the Universe. There is nothing outside of men in the Universe that is not found within his framework. All the kingdoms of nature are at work in man. Each particle of matter in man with its energy is the result of the all-pervading cosmic forces at work in the universe. It generates a force of tremendous significance. It can help man to repudiate much of his material limitations, to rise triumphant in the mighty ladder of evolution. Through a complete understanding of these forces, he can promote peace and understanding, by transforming his degenerate tendencies into simple and beautiful activities, devoid of ruthlessness and human suffering. Man is thus a microcosm in the vast Macrocosm.

His higher development helps him to perceive the Unity beneath all diversity. Therein he finds the inmost centre of his being. He finds that all life and consciousness are one in the varied creations around him. Life and consciousness are as limitless as the Universe.

The world we live in and the entire galaxy of stars and Suns and Moons in the Universe are created out of the vibrations and frequencies of radiant matter, bristling with life and consciousness at all levels. These interminable forces in nature eternally have their attachment to our mental body. The finer worlds of interpenetrating matter are linked to each one of us. There is no void in nature. From the lowest and most rudimentary form of our physical life we rise to the discovery of our emotional and mental nature. At death both consciousness and life withdraw from one level to the other. To imagine that mind, memory and the mental-stuff, acquired over the ages, all disappear with the disintegration of the brain-cells, after death, is wishful thinking on the part of scientists and physicists, who seek to explain away all the limitless forces of nature from their present-day knowledge of things.

Modern science is very gradually beginning to understand the material acquired by the Theosophists over the past ages. No

birth is haphazard. It is purposive and is the inevitable result of the impulsion of varied forces in nature. Man's soul is immortal in its growth and splendour. It releases tremendous forms of thought and power, making impact with the phenomenal world. According to Zoroastrianism, the soul is guided by the Divine Spark, which is transcendental and yet All-pervading. The Divine Spark aids in bringing to fruition the Plan of the Great Architect — the First Cause or the Primordial Principle of creation. The Universe is created, sustained, nourished and preserved by the operation of an Immutable Law, which pervades in every object in creation. It is the identical Mighty Law of birth, growth, decay and death, which accounts for the flux in the phenomenal world.

As a votary of Wisdom in search after Truth, man with an open mind, can discover his Divine nature. Within him is the power to develop his self-consciousness, to regulate all the affairs of the world, in the domains of art, science and civilisation. Being timeless and eternal, the soul is a spiritual element. It garners helpful experiences with the indwelling light of the Divine Spark. It then becomes regenerated by stepping over the grave of gross materialism and agnosticism. The soul is of a spiritual nature, as it is immortal, formless and imperceptible, nevertheless it is capable of committing the most heinous and atrocious crimes, despite its spiritual nature, due to man's inherent free-will. It therefore cannot be considered Divine. Whatever is Divine cannot

ever have a tinge of evil in it. The soul has to avail itself of the aid of the transcendental Divine Spark, to prevent degeneracy.

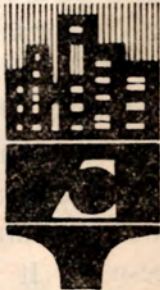
To grow in perfection, to promote harmony, to banish discord and disaffection, the soul of man requires to bring forth its inner beauty and elegance, by subduing its astro-mental nature (the mental-emotional reactions). Thus, awakened, man casts off the thralldom of all illusions. Divine Intuition then pours down into him, in a flash. His heart, that has thus become purified, reflects the throbbings of the Universe.

Cosmic Light is not merely the light of one or more luminiferous objects, we perceive. It is generated by every starry body in the firmament. It moulds, shapes and fashions the human body and each and every organism in the world. It causes radiation, which interpenetrates every nerve and fibre of our being. Our mental attitude, our mental health are the outcome of the subtle forces playing upon us, from this cosmic reservoir of Light and radiation. Our entire attitude to life is dependent on cosmic Light and radiation. As a multi-cellular being, man is not a mere blind product of the fusion of a sperm and ovum. The great cosmic forces are eternally at work within us. We have to delve deeper into the ancient scriptures, that are replete with the mysteries of man and his life in the illimitable Macrocosm, of which he is but a Microcosm.



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"PARENTS CORNER" by Gool K. S. Shavaksha

Yetha Ahu Vairyo

A question your child will ask will be What is YATHA AHUVAIRYO.

It means: The Wish of God. God wished for Creation and Commanded Life to move out.

This was the YATHA AHU VAIRYO (AHUNA VAIRYA), the Wish of God.

(Before you explain this prayer to your child you will have to go to the prayer VISPA HUMATA.

VISPA HUMATA VISPA HUKHTA, VISPA HUVARSHTA mean: All God's emanations are in the Thought, Word and Deed of God. They give man BAODHO VARSHTA, Divine Intelligence which is intuition and insight Vispa=God and His 6 Emanations. Vispe Vohu=all love and goodness)

So God's Wish or Command is taught by the ATHA RAHTUSH, ASHATCH-IT HACHA taught by God's good men who teach us to use VANGHEUSH DAZDA MANANGHO, purity and "awareness" (consciousness) of body and mind.

We learn then to "work" for others, SHYAOTHNANAM. SO ANGHEUSH MAZDAI; KSHATHREMCHA AHU-RAI A YIM.

This is an important command to mankind. We have to work for ourselves and serve others before we can reach our Maker again and be one with Him in Eternal Peace and Happiness.

Work and service also mean to obey. Obedience means to listen to the orders of another and do them properly (SRU to listen to) so we must obey our conscience in order to be true to ourselves; we must obey SAROSH the Guardian of Soul and Spirit.

What is the next most important work we have to do on earth.

We have to protect those who are under us; those that are not so gifted as us. The helpless animals, birds and human beings who are not so gifted or well off as us. We have to be kind to them and help them and save their self-respect that is DREGUBYO DADAT VASTAREM.

The Law of light is that we must protect others before we protect ourselves. A mother and a father protect and help their young ones. A teacher and priest teach their pupils the real values of life. Good farmers protect their animals and crops. We are looked after by God and we must look after others placed under us. This is Nature's Way and so it is called a DAT; a Law of God.

JASA ME AVANGHE MAZDA

3rd Prayer in the Kusti Triad.

JASA ME AVANGHE MAZDA!
I am now in your Army of Truth,

Help me to reach you, dear God!
MAZDAYASNO AHMI, MAZDAYAS-
NO ZARATHUSHTRISH.

I am now a Mazdayasni Zoroastrian.
FRAVARANE ASTUTASCHA FRA-
VARETASCHA,

Armoured with Truth to further Truth,
ASTUYE HUMATEM MANO,

Sworn to have good thoughts,
ASTUYE HUKHTEM VACHO,

Sworn to use kind words,
ASTUYE HUVARSHTEM SHYAOTH-
NEM.

Sworn to do good and kind deeds.
ASTUYE DAENAM VANGHUHIM
Sworn to help to spread and make others
understand

MAZDAYASNIM,
the "Mazda" faith, (The faith of the One
Supreme God).
FRASPAYAOKHEDHRAM, NIDHAS-
NAITHISHEM,

This Armour of Truth (The Sudra and
Kusti) around me, will keep me pure and
peaceful, away from thoughts of strife.
(I will spread my religion through peace-
ful means, but will always fight for Truth
and Justice).

KHAETVADATHAM ASHAONIM.
YA HAITINAMCHA BUSHYEINTI-
NAMCHA MAZISHTACHA,
VAHISHTACHA, SRAESHTACHA.

I promise to be faithful to this, the most
wonderful, best and pure religion.

YA AHUIRISH ZARATHUSHTRISH.
Of the God-like Zoroaster.
AHURAI MAZDAI VISPA VOHU
CHINAHMI.

This religion of Ahura Mazda teaches only
about love and kindness.

AESHA ASTI DAENAYAO MAZDA-
YASNOISH ASTUITISH.

Purest Truth and Goodness are the basis
of this Religion.

(Because God is Truth and Love).



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૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

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ફોર્ટ મુંબઈ-૧.

THE ZOROASTRIAN CALENDAR

As a Medium of Daily Good Thought.

by

DASTUR MINOCHER HOMJI

The Zoroastrian Calendar of 30 days is not an abstract enumeration of 30 dates but represents a precious good thought each day.

Roj. 1 Hormazd (Ahura Mazda), Roj. 8 Dae-pa-Adar, Roj. 15 Dae-pa-Meher, and Roj. 23 Dae-pa-Deen are the Sundays of the Zoroastrian Calendar, plus 6 Amesha Spentas, plus Ferwerdin (Faravar-teen), plus 19 Yazatas give us the total of 30. Now we shall consider each day separately.

1) Hormuzd: The wise creator of the Universe. So, creative activity and wisdom are His characteristics. The prayer Nam Setayashne tells us: "His Essence is one and his name is Hormuzd." It should never be forgotten that the Amesha Spentas and the Yazatas are but the supreme attributes and adorable qualities of Ahura Mazda Himself. Ahura Mazda is Rae and khvarenangh, i.e. the Inner Light and its outward Expression, the glory. Porphyry, in his 'Life of Pythagoras', 41 says, "Ahura Mazda's Body is Light, and His Spirit Truth." Out of the 20 important names, we enumerate the more important ones below:

- A) God is a positive Existence, worthy of Enquiry.
- B) His third name is All-Pervading. Ahura Mazda's spirit is all-pervasive, in the minutest atom of things in the world.

C) His fourth name is Righteousness, Justice, Order and Regularity — the very basis of Existence.

D) His fifth name is 'all good things having the seed of Asha-Truth'

E) His Sixth name is Intelligence, quite visible and clearly discerned in the different aspects of Nature.

F) His eighth name is Wisdom, that is responsible for the creation of the whole Universe.

G) His twelfth name is Lord of Existence.

H) His Sixteenth name is the Judge of man's thoughts, words and deeds.

In all, there are 72 names in the Hormuzd Yasht. If we try to understand these names, we get a clear idea of what the Supreme Being is.

2) Vohu Mano (Beh-man): The Good Mind. Spenta Mainyu or the Vahishtem Mano (the Best Intelligence) is God's spirit pervading the universe. Spenta Mainyu is as Dastoor Dr. Dhalla has wisely put it, the self-revealing activity of Ahura Mazda. Vahu mano also represents Peace of Mind, Compassion and Mercy. Therefore the Parsees abstain from a meat diet on Beh-man, Mohar (Mah), Gosh (Geush), and Ram days. Behman also represents innate wisdom and acquired learning, both of which are prayed for by Zoroastrian parents for their children.

3) Asha Vahishta: Ardi-Behest: Truth, Righteousness, Immutable Law and Spiritual Light. Behesht, in later literature, is the word for Heaven, for which the Avestan term is Vahishta Ahu, i.e. the Best Existence, which is Mental and Spiritual — Vahishtem Mano. Thus heaven is not objective, but subjective. The "Mind is its own place, and can make a Heaven of Hell or a Hell of Heaven". Vohu Mano occurs 130 times in the 5 Gathas, and Asha 157. This reveals the importance of this twin concept of Intelligence-Truth, as given in Yasna 34.6. The best Righteousness is the key to the Best Existence (Heaven). In the Hoshbam prayers, a Zoroastrian prays: With the best righteousness in life, with the beauty of Moral Truth in life, may I have a vision of Thee, O Ahura! May I approach Thy presence O Mazda and may I join in your wise Intelligent Fellowship for all time to come, O Mazda Ahura!

4) Kshathra Vairya (Shahrevar): Divine Moral Power, which purifies life (ayokshusta), which forgives faults and foibles (Marezhdika), and which protects the Drigu, i.e. the Good Man who is harassed by the false, in this world of negative values. It is God's executive power, that maintains Truth and Goodness in this world. God's Kingdom can be realised on this very earth, if man puts into practice Vohu Mano and Asha and all that they represent.

5) Spenta Aramaiti: Right judgment — associate of Asha — the holy bent of mind — helps man to solve problems in life. She is endowed with Profound vision ('Vouru-Doithra'). As she is the inseparable associate of Truth and the constant companion of man, especially in doubts, she is invoked in Yasna 32: I choose Aramaiti for myself: may she be mine.

6) Haurvatat: Khordad: Universality soul's happy and virtuous condition

— hence Haurvetat has connection with Ardafravash as its 'hamkar', or associate.

7) Ameretat: Amardad: Deathlessness — Immortality — Eternity — Haurvetat and Ameretat always occur as the twin concept in the Gathas. This concept occurs 14 times in all in the 5 Gathas. Hormazd Yasht, paragraph 25, gives Khordad and Amardad as the 'consequence', of the holy soul.

8) Dae-pa-Adar: Ahura Mazda's day before Adra, beginning the 2nd week of the Zoroastrian Calendar. The 2nd week is of Light.

9) Athra: Adar: Moving energy in the universe — It is physical, mental, and spiritual. The universe is maintained on the principle of Asha, by Ahura Mazda's athra and manangha. Athra is called Ahura Mazda's 'puthra', i.e. divine offspring that purifies everything it comes in contact with. Athra is physical energy, mental enlightenment, and spiritual illumination. Atash Nyaish is a prayer for purification, Enlightenment and Dedication. Athra is the first cause of the creation of the universe. It is the fundamental cause of all movement and progress. It is the reservoir of all physical energy.

10) Aban: The passive form of light, as Athra is the active form thereof. Ahura Mazda's Lustre, (Ab) is the result of this Goodness. So, Aban represents currents of goodness and glory. She is known as Advisura Anahita — i.e. noble, bright and unspotted or pure. Aban Nyaish gives the description of a 'river', flowing from the mountain the Kairya (good deed) and emptying itself into the Sea Vouru-kasha, i.e. the ocean of universal magnetism. The 'waters' of Aban flow uniformly whether it is summer or winter. They never dry.

(to be contd.)

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SOCIAL WELFARE IN THE PARSEE COMMUNITY

by

Mrs. Vera D. Mehta.

The Parsee community, as a whole, has for decades been considered to be relatively more progressive than most other communities in the city and the country. Despite our small numbers, the community has produced brilliant men in all walks of life, many of whom have even succeeded in shaping the destinies of our country. While men like Sir Phirozeshah Mehta and Dadabhai Naoroji have given a new meaning to the political life of their times, the House of Tatas, Wadias, and many others pioneered the industrial age in our country.

In recent times, however, the progressive and pioneering spirit of our community has become overshadowed by a more materialistic outlook, and our youth, somehow unfortunately, seem to be going astray with a wrong sense of values, spending time and energy in frivolous activities. Problems of all kinds have crept into our community and we are now faced with more problems than we should have, in view of our exciting facilities and resources. In order to ensure the future progress of our community it is imperative that every Parsee, young or old, be made aware of our community's needs and problems and make a contribution to the alleviation of these and the enhancement of the community.

The rapid social changes taking place in the country have set a new speed and tension to modern life, laying many stresses and strains on the individual, the family and the community. Social adjustment problems have increased in complexity and the evidence of individual breakdown is greater than ever before, even in the Parsee community. Thus, we also have problems of poverty, illiteracy, ill-health; problems of marriage, matrimonial discord, widowhood, broken families, the orphan, dependent, destitute and neglected children; problems of the physically and mentally handicapped, problems of juvenile delinquency and adult social maladjustment.

Professional social work helps individuals to lead a meaningful life in society through maximum social functioning. The role of social work has changed over the years. It primarily started with giving alms to the poor, but today it helps people with personal and social problems from all classes. It is now a process in which the social worker himself does not do everything, but involves individuals, groups or communities in helping people to overcome their problems. The knowledge of human behaviour which the social worker has, must be shared with persons in need

so that they can understand themselves and the problems they face.

Social work evolves ultimately on the warm human personal relationship between the social worker and the client. This constitutes the medium through which persons are able to develop themselves. Just knowledge of human behaviour is insufficient, for the worker cannot help alone. As the worker knows and pools all the resources of the community—religious, educational, industrial, medical etc., the better he will be able to help.

There is only one professional agency viz. the Liaison Committee for the Organisation of Parsee Charities and Social Services (a joint effort of only 35 trusts) which goes behind the screening of applications and giving of charity to meeting personal and social needs as in the case described later.

Going through the alumnus reports of the schools of social work in Bombay, the author has found that in the last three decades only 50 Parsees have acquired training in professional social work. Of these, hardly half a dozen are today working for the Parsee community. In recent years it has been extremely difficult to get Parsee graduates to work for the Liaison Committee, because they are seeking better jobs with higher remuneration in other governmental and cosmopolitan agencies from which poor Parsees do not benefit. Hence, non-Parsee social workers have to be employed, and somehow because of the cultural differences between the worker and the client, the services seem to suffer.

There are 900 trusts in Bombay registered with the Charity Commissioner upto December 31, 1953. No official figures have been published since then. Of these, 33% were for purely religious purposes, and the rest were for various purposes like relief of poverty, medical aid, education, housing, vocational and industrial training, 467 of the total number of trusts had an annual income of less than Rs. 1,000, but the total corpus of these trusts was about Rs. 20 crores.

It is interesting and very remarkable that out of a total number of 912 trusts belonging to all other communities — Hindu, Muslim, Catholic, Jain, Jewish, — with a corpus of over Rs. 6 crores, there were 72 Parsee cosmopolitan trusts with a corpus of over Rs. 3 crores.

The trustees of the various trusts should endeavour to have the objects of the trusts modified so as to include therein greater benefits to the people, according to the present needs and changing trends of rendering service. Unfortunately, even in a progressive community like ours, social work is accorded a secondary status, and our young boys and girls are not attracted to it as a vocation. There can be 2 reasons for this :

- 1) Ignorance and lack of understanding of the profession and
- 2) low remuneration and lack of future prospects.

Scientific social work is a skilled training and though the concept of dedication and missionary zeal is still attached to social work, professionals who have made a career of it like any other, must be paid adequately, to attract the best calibre.

In the year 1965-66, according to the annual published report of the Liaison Committee, 33 trusts contributed Rs. 163,613 for educational help. Once again, 32 funds spent Rs. 2,67,132 as help on old renewed cases and Rs. 55,680 on fresh lump sum help for the purposes of poverty relief, medical aid, hospital expenses, rent arrears and sundry help. If just 30 trusts spend this amount, then the total contribution of the other trusts must be stupendous.

These figures call for highly qualified persons for the maximum and most beneficial utilization of these funds through the right channels. All trusts should get together by way of co-ordinated activities and reinforce the present facilities. By being aloof, they only cause duplication and inefficiency by one individual approaching several trusts. Furthermore, our trusts should renew their thinking to the new trends in the field of social welfare where charity, goes beyond dole, to giving moral, social, mental and emotional rehabilitation thus bringing about an effective functioning of the individual in society.

We find on reviewing the case records, that for years a certain family has been receiving financial aid. Low economic condition, though very important, is not the only causative factor for maladjustment. By just giving monthly amounts, to the exclusion of other factors, dependency is perpetuated from one generation to another. Along with the school fee that is paid by the trusts, the total personality development of the child with sound emotional development must be looked into,

to make him self-sufficient and a useful member of society.

The following is a case illustration of how a young Parsee girl having complex problems, was helped successfully by a trained social worker. All identifying data has been concealed for the purpose of confidentiality.

This case will also portray to the reader, the scientific approach taken by the social worker on the basis of her understanding of individual dynamics.

Miss X, aged 12, whom we shall call Purveen, is a blind girl, very sweet-looking and likeable in her appearance and manners. One could sometimes see her standing all alone in the corridors of the school, friendless, lonely, in her quieter moments. At other times, she quarrels with her friends, beats them and pulls their hair violently, when she is provoked into anger. Polite to strangers, she is insolent with her teachers who have given her up as "incontrollable" and "troublesome". At home too, she is a dual personality, her behaviour fluctuating from extreme passivity to excessive temper tantrums when she bangs pots and pans, mutilates furniture and destroys particularly, her mother's and sister's belongings.

Since childhood she has had weak eyesight, and about 6 months ago, she became totally blind.

She is a girl of exceptionally high intelligence and has good potentialities for development.

Miss X (younger sister), is a girl of normal health and just average intelligence who is "getting along," but only recently

beginning to show problems of withdrawal.

Mr X died 2 years ago at the age of 45. The cause of his death is said to be asthma from which he suffered since childhood. He never had steady employment, but only occasional part-time jobs, and was a weak and ineffectual person.

Mrs X herself comes from a broken home where she got little love and worked very hard. For many years she has been the primary support of the family through employment at sewing. The income is marginal. Of the two parents, Mrs. X has been more hostile to Purveen.

Diagnosis: Purveen is the displaced object of her mother's childhood and later life frustrations. It is as if Purveen is reliving her mother's life and this whole situation is activated by the mother's unconscious needs. Purveen has a great deal of hostility in her which is expressed in her destructive behaviour. She feels unloved and unwanted in her home and school thus developing a lack of faith in the adult world. Her behaviour is regressive as her impulses are inappropriate for her age. Her hostility to the school teachers is her displaced hostility towards her mother and a whole vicious circle is set up thereby of mutual dislike. Her aloofness is accounted by the fact that she is always being rejected. She is fearful of forming new relationships in which she may again experience rejection.

But the most important factor to consider is that she is first of all, a girl with social, emotional, mental and physical needs as any other normal child of her age and

then an individual with a handicap, which in turn has its own specific problems of adjustment. They are, such as, what happens when the biggest avenue of acquiring knowledge is cut off (75% of all impressions we get are acquired through our sense of sight), the disfigurement, self consciousness, severe restriction of movement caused by inability to see, and lastly the emotional adjustment which is much greater in a person who was sighted previously than one who is congenitally blind.

Treatment: With diagnostic understanding that emerges, the case worker is better able to handle treatment. She individualized Purveen and took a sustained interest in her to create the first meaningful relationship she had in her life. Purveen was encouraged to verbalize her feelings. Praise was given to her for her achievement at studies. Thus, by means of ego support, the worker helped Purveen to gain a better self concept and a more positive image of herself. This warm, developing human relationship which Purveen experienced, provided her with a positive identification to an accepting, non-punitive, non-retaliatory woman figure, thus providing a corrective treatment area of Purveen's relationship to women which were always full of hostility.

The other points that the worker discussed with Purveen were: the meaning of blindness, the meaning of destruction as symptomatic behaviour, the relationships between "old feelings" and present day-to-day adjustment, the likelihood of her looking upon her handicap as punishment for her misdeeds; the way she

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feels about death and illness and the possible role of feelings in her guilt over her father's death, the onset of puberty and its effects.

The worker also handled the mother by giving an understanding of the many problems she has faced, whether she can be expected, or can possibly at this point be able to give love to her daughter, when she herself has been so emotionally impoverished; what it means to be a widow and what her feelings towards her dead husband are; whether she could with her inner weaknesses cope up with a blind child who is also emotionally disturbed, and is right now going through a critical stage of adolescence, whether she has any feelings of guilt and remorse which cripple her functioning as a mother, whether it would help the mother if the child were removed from the home for a time — would it offer her relief or make her more guilt ridden, whether Purveen would respond to it favourably, or as a further evidence of her mother's rejection; what kind of preventive work can be done for the younger girl, who has started showing problems.

In the course of case-work therapy, the worker consulted many experts in fields other than her own, and pooled as many community resources as possible in the interests of Purveen and the family e.g. medical opinions for restoring eyesight, psychiatric consultation, psychological testing and evaluation, work with school teachers for a better understanding, obtain assistance from the trusts to supplement the family income, utilize neighbourhood recreation centres for the mother and her two daughters.

At the end of three years of intensive therapy, the goals for professional-activity were achieved, first, the immediate one of assisting Purveen towards a better adjustment with her mother in the house, (without being removed to an institution), school and friends, and later the long-term goals such as plans for Purveen's vocational future, physical care and financial support in the absence or death of mother, marriage possibilities etc.

There are many such individuals and families like these with the most diverse problems that need help and professional assistance.

The above extract indicates clearly what the primary tasks of social work are

- (1) To assess and clarify problems (diagnosis) through obtaining past background and history and observation of behaviour in the present situation and
- (2) To help individuals to seek their personal fulfilment and satisfaction in a desirable way without harming others and himself and help change the environment if it is harmful to the development of the individual (treatment).

The aim of all social work is

- (1) Restoration i.e. to reconstruct the breakdown that has occurred in the functioning of the individual and
- (2) Prevention.

There are three methods whereby social work achieves these objectives

- (1) Case work which helps individuals on a one-by-one or case-by-case interviewing basis.

- (2) Group work which helps individuals to grow, change and mature and solve problems through planned group activities like crafts, games, discussions etc.
- (3) Community organization which focuses attention on offering a neighbourhood (like Dadar Parsi Colony, Khareghat and Wadia colonies) a balanced network of needed services e.g. clinics, dispensaries, recreation centres, primary schools.

Social work rests ultimately on the quality of the personal relationship or rapport between the worker and the client.

It must be remembered that whatever the method, professional social work is practised within the setting of an agency or institution.

A professional social worker is one who has graduated from a recognized school of social work after a two-year post-graduate study with a view to acquiring certain knowledge and skills. There are two institutions in Bombay which impart this training — The Tata Institute of Social Sciences, and the School of Social work run by the Institute of Social Service (at Nirmala Niketan).

The courses are classified into 2 categories.

- (1) Informative :—
History and Philosophy of Social Work, Social organization, Indian Social problems, Human Growth and Personality development, Medical Information, Psychiatric Information, Social Legislation.

For the understanding of human behaviour, social work relies for the most part

on social sciences like sociology, psychology, economics, history and philosophy and also the physical sciences such as biology and related subjects. In fact, anything which casts light on human nature. The latter provide the background for many activities of the social worker in matters of physical health.

(2) Technique courses :—

Casework, group work community organization, social welfare and social research. This theory acquired, is backed by practice in the field under highly trained supervision.

The objective of such a training is not only the development of knowledge and skills of the profession, but also a spirit of service, dedication and efficiency. Along with scientific knowledge is developed an attitude and practice consistent with the values of family life and the intrinsic dignity of the person created by God.

Through the years social work has been utilized in newer settings, so that today we find a very wide scope of the field in hospitals, clinics, courts, legal aid centres, industry, military organizations, family welfare agencies, child welfare agencies, institutions for the aged, for criminals and delinquents, for dependent and handicapped children, day nurseries, schools, colleges, adoption agencies, child guidance clinics etc.

To undertake the herculean task of social reconstruction, we need not only social workers, but also an inter-disciplinary body at the helm, comprising of a social welfare administrator and social scientists, like a sociologist, economist

social researcher and other consultants to evaluate and solve the issues affecting the microscopic but vital and throbbing Parsee Community on subjects of demography, housing, health, poverty, education, race biology etc. In this context, credit must be given to two members of our community, Dr. J. F. Bulsara and Mr. S. F. Desai, who on their own initiative undertook such a study as far back as 1936 and 1947 respectively. Since then no other study has been conducted and the community leaders should undertake to venture on a similar project, in the light of changing conditions.

The ultimate aim is to help the normal person to maintain physical, social and mental health and see to the sound and sure development of the Parsee community bringing out the best of its individual members. The state of mental or emotional equilibrium is not a static one, which, once attained, remains forever set. The guardians of our community along with all the other helping professions must offer the best opportunities to our youth to carry on the torch of brilliance, splendour and benevolence in the true Zoroastrian spirit.



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લખનાર :— એરવદ નાદરશાહ નવરોજી આઈબારા.

ધર્મશિક્ષક : કામા અથોરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

મોબેદોની ઉત્તતી કરવાનું કામ મોબેદો પોતે પોતાની લાયકાતે, પોતાની જાતી મહેનતે કરી શકે છે. મોબેદોની ઉત્તતી કરવાનું કામ પારસી પંચાયતે તેમજ માનવતા અકાશર માણેક મીસ્ત્રી સાહેબે માથે ઉપાડ્યું છે જે માટે ધન્યવાદ ધટે છે. પણ કેટલા મોબેદોની ઉત્તતી થાય તે માટે વિચાર કરવો જરૂરી છે, ફક્ત ચાર કે આઠ મોબેદોને સારો પગાર તેમજ રહેવા ખાવાની સગવડ અપાય તો આખા મોબેદો ટોળા માટે ખ્યાલ કરવાની જરૂર છે. આતશ-ખુરરામના યોગવાદા સાહેબ, પોતાની કાળેદયા અને લાયકાતથી પોતાની ઉત્તતી કરી રહ્યા છે. તેમજ અગીયારીના જે પાક્કા યજ્ઞોજ્ઞાગ્રેયર કાળેલ મોબેદો પરજગારીથી, ઇમાનદારીથી પોતે ક્રિયા કામો કરી બહેદોનાના દીલ જીતે છે તે મોબેદો પણ પોતાની ઉત્તતી કરી રહ્યા છે પણ જે મોબેદો પાકી પરજગારીથી જાંઘળી ગુજરી ક્રિયા કામો કરી મોટી ઉંમરે જુઝેંગી હાલતે પુગ્યા હોય અને અશક્ત થઈ ગયા હોય તેવા જુઝેંગ મોબેદોને પંચાયત તરફથી સારું પેનસન મળ્યા કરે કે જેથી, યથા અશક્તના કલામો ભણી જાંઘળીમાં જાંઘળી ગુજરતા રહે અને પોતાના ફરજોને મોબેદો ટોળામાં નાખી મોબેદોની તંગી દુર કરે. પારસી કામ તરફથી એક એવું મોટું ફંડ સ્થપાય કે જે ફંડમાંથી લાયકાતવાલા મોબેદોની ઉત્તતી થઈ શકે, વગર લાયકાતવાલા મોબેદોને અગીયારી આતશખુરરામના ટ્રસ્ટીઓ પોતે દુર કરે અને પારસી પંચાયત તરફથી લાયકાતવાલા મોબેદોને (જેય) બિલ્લો આપવો જેની ઉપર “પારસી પંચાયત અને આશ્રવન”, એવા શબ્દો ફરોહરની નિશાનવાલા બિલ્લા લાયકાતવાલા મોબેદોને પહેરવા માટે મેડલ તરીકે ડગલી ઉપર પહેરવા ફરમાવવું જેથી તે મોબેદ તરત યોગખાઈ આવે અને બહેદોના વર્ગમાં માનની નજરથી ફરી શકે. મુજબની બધી અગીયારીઓ અને આનશખુરરામોના માનવંત ટ્રસ્ટી સાહેબોને પારસી પંચાયતના માનવંતા પ્રેસીડન્ટ સાહેબ અને અકાશર સાહેબો એક મીટીંગ ભરી બધી અગીયારીઓ અને આતશખુરરામોના ટ્રસ્ટીઓને યોલાવી બધા પાસે “વચન” લે કે “પારસી પંચાયતના મેડલ” વગર કોઈ પણ મોબેદને તમારી અગીયારીમાં રાખવો નહીં અને તે મેડલ વગર ના

મોબેદોને તરત રૂબરૂ આપવી, તેમજ માનવંત ફરુરો અને પંચગ્રીઓ પારસી પંચાયતના કામમાં મદદરૂપ થાય અને તે મોબેદો પાકું ક્રિયા કામ કરે છે કે નહીં તેની તકેદારી, ઇમાનદારીથી કરે તો જરૂર ગરીબ મોબેદો જે આર્થિક સ્થિતિમાંથી પસાર થાય છે તેઓને સારો પગાર આપવા પારસી પંચાયતના ફંડમાંથી મદદ કરી તે મોબેદોને સારી સ્થિતિ ઉપર લાવી શકાય છે.

૧. પહેલા વર્ગમાં પાક્કા યજ્ઞોજ્ઞાગ્રેયર મોબેદોને ક્રિયા કામના પુરા હામો આપી સારા પગારે તેઓના ફેમીલી સાથે બધી ફેસીલીટી આપી પાક્કા મોબેદોની ઉત્તતી કરવી. આ મોબેદ સાહેબો સવારના ક્રિયા કામો કરી બપોરથી લાયબ્રેરીમાં વાચન વાંચી સારા અભ્યાસી બનાવવા ઉપરાંત જે મોબેદ સાહેબ જે ભાષણો આપી શકે તો તે માટે વધારે દરમાયો આપી વાંચેજો અપાવવી જોઈએ. ક્રિયા કામ માટે લાયકાત ધરાવતા મોબેદોને અજની મોંઘવારી પ્રમાણેનો પગાર મલવો જોઈએ અને પહેલા દરજ્જાનો મેડલ પહેરાવવો જોઈએ.
૨. બીજા વર્ગમાં જે આફ્રીનગાંન, ફવશી, સ્તુમ, ભાજુનારા મોબેદોને પણ તેઓની લાયકાત પ્રમાણેનો સારો પગાર આપવો જેથી આ ક્રિયા કામના મોબેદો પણ જલવાઈ રહે તેઓને બીજા પ્રકારનો મેડલ આપવો.
૩. ડુંગરવાડી ઉપર જે “શ્વાનો” માટે ભાજુવાના મોબેદોને અમુક પ્રકારનો મેડલ આપી તે મોબેદો પંચાયત હસ્તકજ પગારદાર રહી ડુંગરનું શ્વાનનું કામ શીવાય બીજા કામો અગીયારીમાં નહીં કરે, કારણ તે મોબેદ સાહેબોને પંચાયત સારો પગાર આપે, તેથી ફરસુદના વખતે સારો અભ્યાસ કરવા લાયબ્રેરી રાખવી આ મોબેદ સાહેબોને સારો પગાર આપી બીજા કામોથી અટકાવવા જેથી મોટા દીવસો ઉપર તથા મુકતાદના દીવસો ઉપર મોબેદોની તંગી પડે છે તે નહીં પડે.

૪. મોબેદો, જેઓ આગલ શીખેલા ભણેલા ડીગ્રીવાલા હોય જેઓ ધર્મ અભ્યાસીઓ હોય તેઓ પાસે આપણા ધર્મના પુસ્તકો એકઠા કરાવી તે પુસ્તકોનો તરજુમો કરાવી ધર્મ પુસ્તકોનો અભ્યાસ કરી પારસી કોમમાં ધર્મનો પ્રચાર કરી ગામેગામ અને શહેર શહેર મોબેદો મોકલી વાંચેજો આપવા ફરમાવવું અને પારસી કોમમાં જાગૃતી લાવવી.

૫. દરેક અગીયારી આતશબહેરામમાં જે મોબેદો કામ કરે તે સઘળા મોબેદો પારસી પંચાયત હસ્તકનો પગાર મેળવી પારસી પંચાયત જ્યાં મોકલેલા જે ક્રિયા કામો તેઓને લાયકના સોંપે તે કરવા બંધાયેલા, પંચાયતજી મુબઈની દરેક અગીયારી આતશબહેરામના મોબેદોને સારો પગાર આપે અને દરેક અગીયારી આતશબહેરામના ટ્રસ્ટી સાહેબો, પંથકી સાહેબો પંથકના આવકના પૈસા પંચાયતને આપે જે આવકના ફંડમાંથી મોબેદોને, પંથકીઓને સારો પગાર મળે. દરેક અગીયારીમાં પંથકી સાહેબો છે તેઓને પણ પંથકીનું જ કામ બજાવવા ફરમાવવું અને પંચાયત હસ્તક અગીયારીઓ ચાલે પંથકની આવક અગીયારીના ટ્રસ્ટીઓને મળે. ટ્રસ્ટી સાહેબો અગીયારીના સમારકામ તેમજ નીભાવ ફંડમાં અમુક હિસ્સો તે આવકમાંથી પા હિસ્સો સો. રૂ. ૩. એ રૂ. ૫ રૂ. જેટલો આવકનો પા ભાગ અગીયારીના ટ્રસ્ટમાં લઈ બાકીનો બધો આવકનો હિસ્સો અગીયારીના ટ્રસ્ટી સાહેબો પારસી પંચાયતને સ્વાધીન કરે. પારસી પંચાયત પાસે પોતાનું “મોબેદોની ઉત્તતી” કરવા માટેનું ફંડ છે, તેમજ પારસી પંચાયત હસ્તક “બાબેનું” ફંડ છે તે અમુક લાખ રૂ. છે તેમાં આખા મુબઈની અગીયારીના ટ્રસ્ટીઓ પંથકી પાસેથી પાકો હિસાબ લઈ પા ભાગ અગીયારીની મરામત માટે રાખી, પોણો હિસ્સો આવકનો પારસી પંચાયતને આપે તે સઘળા હજારો રૂ. ઉપલા મોબેદોની ઉત્તતી કરવા માટેના અમુક લાખ રૂ. ના ફંડમાં ઉમેરે તે લાખો રૂ. ના વ્યાજના રૂ. માંથી મુબઈના સઘળા મોબેદોને લાયકાત પ્રમાણે જે પગાર ડેડયો હોય તે પગાર પારસી પંચાયત આપે અને આ ફંડમાં પારસી કોમ દર વરસે સારી રકમ ભરવી નેમળે જે મુબઈમાં પારસીઓની વસ્તી આસરે વીસ હજારની હોય અને તેમાંથી સારી સ્થિતિના પારસીઓને “મોબેદોની ઉત્તતી” ના ફંડમાં દર વરસે અમુક રકમ ભરે તો હજારો રૂ. એકઠા થાય. પણ પહેલાં અગીયારીઓના ટ્રસ્ટીઓ

પારસી પંચાયત સાથે એકમત થઈ પંથકીઓ ઇમાનદારીથી પોતાની આવક ટ્રસ્ટમાં આપે. પંથકીઓ અને ટ્રસ્ટીઓ ઇમાનદારીથી હાથમાં હાથ મેલી પારસી પંચાયત સાથે એકમત થઈ મદદરૂપ થાય તેમજ પારસી પંચાયત ઇમાનદારીથી પોતાનું કાર્ય જેમ બજાવતી આવી છે તેમજ ઇમાનદારીથી આ કામ બજાવે તો જરૂર મોબેદોને સારો પગાર મળે. દરેક મોબેદોને પારસી પંચાયતના “ફરોહર” ની નીશાનવાલા “પારસી પંચાયત અને આશ્રવન” ના નામ સાચના મેડલો, દરેક મોબેદોની લાયકાત મુજબના જુદા જુદા આકારના ચહોતર પ્રમાણેના મેડલો આપવા નેમળે.

૧. પાકો મોબેદો યમોઝદાશ્રેયર, પાકુ ક્રિયા કામ કરનારા મોબેદો જેઓ નીરંગદીન કરનારા, બાયવાલા સાહેબોને સારામા સારો પગાર આપી તે મોબેદ સાહેબોને વરસની આખેરીએ એક મહીનો ભર પગારે રજા આપી ફરવા મોકલવા અને જ્યારે ક્રિયા કામ ઉપર નેડાય ત્યારે “અરેકુમ” નહાન પારસી પંચાયતના હસ્તકના ફંડમાંથી રૂ. આપી અરેકુમના અમલ સાથે માન મરતયાથી હાંદગી ગુજારવા ખાટેની બધી સગવડો પુરી પાડવી.
૨. બીજા આફ્રીનગાન કરનારા મોબેદોને પણ વરસની આખેરીએ ભર પગારે રજા આપી તેઓને સગવડ પુરી પાડવી.
૩. હુંગરવાડીના મોબેદો જે પંચાયત હસ્તકજી હુંગર ઉપર કામ કરે (બીજા કોઈબી મોબેદ) હુંગર ઉપર કામ કરી શકે નહીં, તેઓને પણ વરસની આખેરીએ ભર પગારે રજા આપવી તેઓને બધી સગવડો પુરી પાડવી. ઉપલા સઘળા મોબેદોને વારાફરતી અમુક મોબેદો રજા ઉપર નય ત્યારે બીજાઓ કામ સાચવી લે. એમ વારાફરતી નય ત્યારે પંથકી સાહેબો કામ ગોઠવે. પંથકી સાહેબોને સારો પગાર વરસની આખેરીએ એક મહીનો રજા મલવી નેમળે તે વખતે મોબેદ સાહેબો પંથકી સાહેબનું કામ આટોપી લે.
૪. અભ્યાસી મોબેદો જેઓ ભાષણો અને વાંચેજો કરનારા છે તે સાહેબોને તેઓની લાયકાત પ્રમાણેના સારામાં સારો પગાર આપી તેઓને પણ વરસની આખેરીએ ભર પગારે એક મહીનો રજા મલવી નેમળે. આ વીદાન અભ્યાસીઓ પાસે ધર્મ પુસ્તકો એકઠા કરાવી તરજુમો કરાવવા બેગ હોય તે કરાવી ધર્મ ઉપર શોધખોળ કરાવવા

ઇરાન ભુમીમાં અવારનવાર મોકલી ત્યાંની પુરાણી રૂઢીઓ ઉપર નવો પ્રકાશ નાખે હીંદુસ્થાનમાં ગામે ગામ શહેર શહેર દર મહીને મોકલી ભાષણો કરાવવા. અમુક સ્કોલરોએ આખો વખત લાય-એરીમાં રહી અભ્યાસમાં આગળને આગળ રટડી કર્યાજ કરે આ રીતે બધા મોબેદ સાહેબોની ઉત્તતી થઈ શકે.

ધર્મ અને ધર્મગુરુઓની ઉત્તતી નો ખ્યાલ આપણને આપણા ધર્મના ઇતિહાસ ઉપર નજર કરવું તો માલમ પડશે કે ક્યારે ચડતી અને પડતી આવી હતી તેનો ખ્યાલ આવશે.

આજથી લગભગ આંડ હજાર વરસની વાત ઉપર ઇરાન ભુમી ઉપર અશો જરથોસ્ત સાહેબે પોતાનો ધર્મ સ્થાપ્યો ત્યારે આશ્રવન ટોળો ઘણું હતું દરજી પહેંચો હતો.

ઇ. સ. પુર્વે ૩૩૦ B. C. માં એલેક્ઝાન્દ્રા ધી ગ્રેટ, સીકન્દરે ઇરાન ઉપર ચઢાઈ કરી ઇરાન છૂટી લઈ ઇરાનમાં ખાનાખરાબી કરી હતી જેમાં આપણા ધર્મ પુસ્તકોનો ઘણો મોટો ભાગ નાશ કર્યો હતો. ઇ. સ. પુર્વે ૩૨૩ B. C. માં સીકન્દર ગુજર પામ્યો. ત્યાર પછીના કેટલાક વર્ષો સીકન્દરના સરદારોએ ઇરાનનું રાજ્ય ચલાવ્યું હતું. પછી “અસ્કાનીઅન વંશ” ની ઇ. સ. ૨૫૦ B. C. માં સ્થાપના થઈ જે વખત દરમિયાન ધર્મ અને ધર્મગુરુઓની સ્થિતિ સાધારણ હતી.

પાંચમો વંશ “સાસાનીઅન વંશ” ઇ. સ. ૨૨૬ થી ૨૪૦ સુધીમાં અરદેશર બાગેગાન નામનો પાદશાહ રાજ્ય ગાદી ઉપર આવ્યો ત્યારે ધર્મ અને ધર્મગુરુઓની ઉત્તતી ઘણી થઈ હતી. દસ્તુર “તનસર” ઘણો વીદાન હતો તે દસ્તુરને ધર્મના બધા પુસ્તકો એકઠા કરવાનું કામ સોંપ્યું હતું અને મોબેદાન મોબેદ “અર્દાએ વીરાફ” જેવા પરજગાર મોબેદને ૪૦૦ માંથી ૪૦, ૪૦ માંથી ૪, ૪ માંથી ૧ મોબેદને ચુંટી કાઢ્યો હતો તે “અર્દાએ વીરાફ” ને ધર્મના સવાલો માટે તૈયાર કર્યો અને ઇજેલો દારૂ (“હામ”) ને પાયો જેથી એવણુ મીનોઈ દુન્યામાં ગયા પોતાનો આત્મા શરીરથી છુટો કરી “ખલએ ખદન” થઈ ત્રણ દીવસ સુધી મીનોઈ દુન્યામાં જઈ દાદાર અહુરમઝદની દરબારમાં યજ્ઞ અમેશાસ્પદો સાથે પુરસેસ પાર્સીખ કરી પાછા આ દુન્યામાં પધાર્યા હતા. એવણે એક પુસ્તક લખાવ્યું જે “અર્દાએ વીરાફનામું” તરીકે ઓળખાય છે જેમાં અજેરત અને દોષખનો ખ્યાલ આપ્યો છે.

ત્યાર પછી ઇ. સ. ૨૪૦ થી ૨૭૫ માં “શાહપુર” પાદશાહના વખતમાં “માની” નામના ધુતારાએ પયેગામબરી

દાવો કર્યો હતો અને જરથોસ્તી ધર્મ અને ધર્મગુરુઓને ઘણું નુકસાન પહોંચાડ્યું હતું.

ઇ. સ. ૩૦૯ થી ૩૭૯ માં “શાહપુર” બીજાના વખતમાં દસ્તુર આદર્યાદ મારેસ્પંદ સાહેબે પોતાની છાતી ઉપર તાવેલું કાસું રેડાવી મોજેજે કર્યો હતો અને બધા ઇરાનીઓને ધર્મ ઉપર આસ્થા લાવવા ફરમાવ્યું હતું. તેવણુ સાહેબે પાઝંદ બહુતર રચ્યું હતું. આ ૪ થી સદીમાં દસ્તુર આદર્યાદ મારેસ્પંદના વખતમાં પણ ધર્મ અને ધર્મગુરુઓની ઉત્તતી સારી રીતે થઈ હતી.

ઇ. સ. ૫૦૧ થી ૫૩૧ માં કોઆદ પાદશાહના વખતમાં “મઝદક” નામે ધુતારો થઈ ગયો હતો જેણે પયેગામબરી દાવો કર્યો હતો પણ છેવટે નૌશીરવાન આદિસે “મઝદક” અને તેના ચેલાઓને મરાવી નાખ્યા હતા. નૌશીરવાન આદિલનો સલાહકાર દસ્તુર દીન્યાર થઈ ગયા જેવણુ પણ છેવટે ઇરાન છોડી અરબસ્તાન ગયા. મક્કામાં મહમદ પયેગામબર સાહેબ સાથે કામ કરી સલાહકાર તરીકે કાર્ય બજાવ્યું હતું. ત્યારે “મઝદક” અને દસ્તુર દીન્યારથી ધર્મ અને ધર્મગુરુઓના કાર્યમાં ખલલ થઈ હતી અને ધર્મગુરુઓએ ઘણું સહન કર્યું હતું. છેવટે ઇરાનનો છેલ્લો પાદશાહ યઝ્દેગર્દ શહેરવાર ગાદીએ બેઠો અને થોડા વર્ષોમાં રાજ્ય હારી ગયો ત્યારે આપણા આપદાદાઓ કેટલાક વર્ષો પછી ઇરાન છોડી હીન્દુસ્થાન આવ્યા હતા અને મોબેદાન મોબેદ નર્થેસંગ ધવલ સાહેબે હીન્દુસ્થાનમાં આતશબહેરામ સ્થાપી તલેસમ ઉભી કરી પારસી કોમને અને જરથોસ્તી ધર્મને પાછો સજીવન કરી ધર્મ અને ધર્મગુરુઓની ઉત્તતી કરી હતી. આપણા આપદાદાઓ આશરે ૮ મી સદીમાં આવ્યા હતા. થોડા વરસો પછી સંજાલુમાંથી કેટલાક પારસીઓ સુરત, નવસારી, ભરૂચ, અંકલેસર, ખંભાત વીગેરે શહેરોમાં જઈ વસ્યા હતા.

ઇ. સ. ૧૨૯૦ માં સંજાલુ ખાતે “મોબેદોની ઉત્તતી” માટે કોનફરંસ મળી હતી જેમાં પાંચ પંથકો વહે ચ્યા હતાં, (૧) સંજાલુ, (૨) ભગરયા, (૩) ગોદાવરા, (૪) ભરૂચ, (૫) ખંભાતા. એમ પાંચ શહેરોમાં વસતા મોબેદો પોતાના હદમાં રહી પોતાના બહેદીનનું ક્રિયા કામ કરે. આ ૧૩ મી સદીમાં “મોબેદોની ઉત્તતી” નું કાર્ય બજાવવામાં આવ્યું હતું. ઇ. સ. ૧૬ મી સદીમાં અકબર પાદશાહની દરબારમાં જઈ દસ્તુર મહેરજીરાણા નવસારી નગરીના વતની કાબેલ દસ્તુર મહેરજીરાણાએ દીલ્હી જઈ અકબર પાદશાહને પારસી કોમ અને જરથોસ્તી ધર્મ ઉપરનો એતેકાદ બેસાડ્યો હતો અને નીરંગો ભણી “થાળી” કોઈ સંત પુરૂષે આકાશ ઉપર મોકલી હતી જે બે સુર્ય દેખાયા હતા તે આ દસ્તુરજી મહેરજીરાણાએ ચમત્કાર કર્યો હતો.

નારંગો ભણી તે થાળીને નીચે ખેંચી કાઢી હતી અને અકબર બાદશાહના માનીતા થયા હતા. આતશની સેતાયશ, સુયની સેતાયશ માટે અકબર પાદશાહે માનથી સમજી તે પ્રમાણે પોતાની દરબારમાં આતશનું પાત્ર એક ગુજરાતમાં રાખી ચાલુ જાળવણી કરવા માટે વીદ્વાન દરબારી “અબુલ-ફઝલ” ને આતશ સાચવવા ફરમાવ્યું હતું. આ સોલમી સદીમાં અકબર પાદશાહે એમણે દસ્તુરનો પોતાળ આપી ધણું મોટું માન આપ્યું હતું. આ સોલમી સદીમાં ધર્મ અને ધર્મગુરુઓની ઉન્નતી રીતે પુગી હતી.

ઇ. સ. ૧૭૨૧ માં જમારપ વેલાતી નામનો એક મોખેદ ધરાનથી હીન્દુસ્થાન સુરત શહેર ખાતે આવ્યો હતો અને સુરતના કુમાના ખાનદાનના વીદ્વાન મોખેદ “દારાજ કુમાના” સાથે પરીચય થયો અને ધરાનથી આવેલા મોખેદ જમારપ વેલાતીએ દારાજ કુમાનાને અવસ્તા પહેલવીનું શિક્ષણ આપ્યું હતું.

ઇ. સ. ૧૭૩૬ માં ધરાનથી “જમશેદ ધરાની” નામે એક જરથોસ્તી આવ્યા હતા, જેને કદીમી ટોળાની સ્થાપનાની ચલવલ શરૂ કરી કબીસા જે ધરાનમાં કરતા હતા તે કરવા જણાવ્યું. આ કબીસાની તકરારમાં કેટલાંક વર્ષો બાદ “હોમાઇ જમશેદજી” ને ૧૭૮૩ માં ફ્રાંસીએ ચલાવ્યા હતા પણ એવળુ સાહેબ નીર્દોષ હતા, એવળુની પવિત્ર યાદ હજુન પારસીઓ જીગરથી કરે છે.

ત્યારે આશરે ૧૮ મી સદીમાં કદીમી ટોળો ગરપા થયો હતો.

ઇ. સ. ૧૭૫૮ માં “આંકેટીલ ડયુ પેરો” ફ્રેન્ચમેન સુરત ખાતે આવ્યો અને દસ્તુર દારાજ કુમાના પાસે “અવસ્તા પહેલવી” નો અભ્યાસ કરી ઇ. સ. ૧૭૬૧ માં ફ્રાન્સ ગયો અને દસ વરસ સખત મહેનત કરી અભ્યાસ કરી ઇ. સ. ૧૭૭૧ માં ફ્રેન્ચ ભાષામાં અવસ્તાનો તરજુમો કરી “જંદ અવસ્તા” ના ત્રણ મોટા પુસ્તકો બહાર પાડ્યા હતા અને દુન્યાને જાહેર કર્યું કે હીન્દુસ્થાનમાં એક પરજગાર કોમ “પારસી” કોમ તરીકે જીવે છે જેનો ધર્મ જરથોસ્તી છે, જેઓનો પયેગામ્બર જરથોસ્ત છે. જેઓનું ધર્મ પુસ્તક “અવસ્તા-ઓ-જંદ” છે. તેઓ ઘણા પુરાણો જમાનાથી પોતાનો ધર્મ પાળતી આવી છે. ધરાનના વતની છે. તેઓ ચડતી પડતીના કારણે આંધ્રી સદીમાં ધરાન છોડી હીન્દુસ્થાન આવ્યા પોતાનો ધર્મ સાચવવા અને ઇમાનદારીથી પાકી પરજગારીથી પોતાનો ધર્મ પાળે છે. “આંકેટીલ ડયુ પેરો” એ ઇ. સ. ૧૭૭૧ માં ફ્રાન્સમાં “જંદ અવસ્તા” ના પુસ્તકો બહાર પાડ્યા પછી ઇંગ્લાંડના સાંવાંઓ અને

સ્કોલરોએ આપણા ધર્મ પુસ્તકોમાં ઘણો ઉત્સાહ લઇ આપણા ધર્મ અને ધર્મગુરુઓને માન આપ્યું હતું. ઇ. સ. ૧૮૨૫ માં પ્રો. રોલીનસન તેમજ શ્રીજી સ્કોલરોએ ધરાનમાં જઈ પહોંચી ઉપરના કોતરેલા લેખો જે “હામનીઅન” જમાનાના હતા તે લેખો “જહીરતુન” અને “પરસી પોલીસ” ખાતે જે “ખીલારોફી” લેખ કોતરેલા હતા તેનો અભ્યાસ કરી ઉકેલ કર્યો અને જાહેરમાં આવ્યું કે આ “ખીલારોફી” લેખો કોતરાવેલા હતા તે હામનીઅન વખતના હતા.

ઇ. સ. ૧૮૬૧ માં શેઠ ખરશેદજી રૂ. કામાએ વેલાતમાં શાખી આવેલા અવસ્તા પહેલવીનો વર્ગ મુજબમાં કોર્ટમાં ખોલ્યો હતો જેમાં કાવસજી એ. કાંગા, એદલજી કે. આંત્યા, શહેરચારજી દા. ભર્યા, તેમુસ્સપ દી. અંકલેસયા વીગેરે સાહેબોને અવસ્તા પહેલવીનું જ્ઞાન આપ્યું હતું અને ધર્મગુરુઓમાંથી વીદ્વાનો બહાર પડ્યા હતા જે ખરશેદજી રૂ. કામાને આભારી છે.

ઇ. સ. આંધ્રી સદીમાં આપણુ બાપદાદાઓ હીન્દુસ્થાનમાં પોતાનો ધર્મ સાચવવા આવ્યા હતા છતાં ધરાનમાં ઘણા જરથોસ્તીઓ, મોખેદો, દસ્તુરો, બહેદીનો આપણો મહજબ પરજગારીથી છુપેથી પાળતા હતા.

ઇ. સ. ૯ મી સદીમાં ધરાનમાં દસ્તુર “માનુશચહેર ગોશનજમ” જેણે ધર્મના સવાલોના જવાબો દર સવાલોના જવાબોનું પહેલવીમાં પુસ્તક બહાર પાડ્યું હતું જે “દાદેસ્તાને દીની” નામનું પુસ્તક હતું.

ઇ. સ. ૯ મી સદીની શરૂઆતમાં “દસ્તુર આદર-ફ્રેન્ચગ” ખીન ફરજોખાદે “દીનકર્દ” ના પુસ્તકો લખવાનું શરૂ કર્યું હતું અને ઇ. સ. ૯ મી સદીની આખે-રીએ “દસ્તુર આદરબાદ હોમીદ” આ “દીનકર્દ” ના પુસ્તકો પહેલવી ભાષામાં લખી પુરાં કર્યાં હતાં.

“દીની મીનો ખેરદ.”

“સાયસ્ત લા સાયસ્ત”

“શીકન્દ શુમાની વઝાર”

“સદદર”, વીગેરે અનેક અનેક પહેલવી પુસ્તકો ધરાનના નામાંકીત દસ્તુરોએ ધરાનમાં પહેલવી ભાષામાં લખી બહાર પાડ્યા હતા, ત્યારે ધરાન છોડી આવ્યા છતાં ધરાનના દસ્તુરોએ ધર્મ અને ધર્મગુરુઓની અને ધર્મ પુસ્તકોની ઉન્નતી કરવામાં ઘણો મોટો ભાગ ભજવ્યો હતો.

અથ જમયાદ યથ આફ્રીનામી.

CHILDREN'S CORNER

Dear Friends,

The Bui Ceremony

Today Shireen and Darashra have gone to a fire temple to see a very beautiful ceremony being performed. It is late in the evening and, after a very happy day with their friends they have gone with them to see the “Bui” ceremony in the Atash Behram.

What is the “Bui” ceremony, you will ask. Well, it is the ceremony where sweet-scented sandalwood and incense are offered to the great Fire, in order to awaken our sleeping soul — the Urvana. All Zarathushtrians believe that when we die, our body dies and becomes dust, but three things inside us do not die. These three are :—

1. Our mind with which we think and know things — our consciousness — what we call Baodhanga.
2. Our Soul — the self which is a part of each person — which we call Urvana.
3. The Spirit of God which is in everyone and which we call the Fravashi.

As the days pass, we grow up and we are busy doing so many things. We eat, drink, sleep, play and work. We are so busy doing all these things that we often forget about the three immortal things within us — the three things that never die. The Bui Ceremony reminds us of our Soul. It is performed in the following way :—

The priest first says the Kusti prayers and then goes into the sacred chamber where the great fire is kept burning night and day. He puts on a pair of white gloves and then he places six or seven pieces of sandalwood on the fire. The pieces of sandalwood are put in the way shown in Figure 1.

Figure 1.

This is called a Machi or throne. It is the throne for Fire, the King that rules the universe. Fire is light and heat and we need both light and warmth in order to live. We get light from the sun or from the fire. The sun or fire lights up everything around us and shows us the way. We can also understand fire in another way. It is the light in our mind which helps us to think clearly and wisely. The six pieces of sandalwood that make the throne are to remind us of the six Amesha Spentas or the six aspects of God (the six things about God). These are :—

1. Asha — God's Truth. His Divine Law and Order. God's Justice.
2. Vohu Mana — God's Good and Loving Mind.
3. Xshathra — God's Mighty Power.
4. Armaiti — The Great Love of God in our hearts which leads us towards Him.
5. Haurvetat — which means Perfection.
6. Ameretat — which means Immortality.

Sometimes, there are seven pieces of sandalwood. The seventh piece is to remind us of God or Mazda Ahura. The priest arranges these pieces while facing different directions.

The next thing that the priest does is to wash, with clean water, the stone slab on which the censer or vase of the sacred Fire stands.

Figure 2.

This stone slab is called the Khvan. The washing of the stand reminds us to clean our body. We want to please Mazda Ahura through our good life. It is the good we do that keeps the flame burning brightly within us. The priest places some sandalwood and incense on the fire (the sukhed and loban) three times. At the same time he says:— Humata, Hukhta, Hvarshta, which means Good thoughts, Good words and Good deeds.

Next, the priest goes around the censer or vase in which the sacred Fire burns. He holds a metal ladle, or Chamach, in each hand and stands in eight different positions and then returns to the first position at the West of the censer and facing the East. So, altogether, there are nine positions as shown in Figure 3.

Figure 3.

The priest moves to these positions to remind us that God's Light is everywhere and so all the directions are touched in this order. God is everywhere and sees and knows all things. The priest faces the East in the beginning because the sun rises in the East. We think of the sun as God's brightest creation. The sun also means health and the light of the sun

reminds us of the light which illuminates or lights up our mind.

As the priest moves in these directions, he recites different words from a short prayer.

1. When the priest is in the West he prays: —
We offer our song of praise for the Divine Light.
2. When in the North-East he prays:—
We respect and regard sacred the Holy Light of the Good Mind and so offer our good thoughts to God.
3. When in the South-East the priest prays:—
We offer our song of praise for God's Divine Light.
4. When in the East, he prays:—
We respect and regard sacred the Holy Light and so offer our good thoughts to God.
5. When in the South-East the priest prays:—
We offer our song of praise for the Divine Light.
6. When in the North-West he prays:—
We respect and regard sacred the Holy Light and so offer our good deeds to God.
7. When in the North the priest prays:—
All this is to enlighten or make clear all the thoughts in our mind.
8. When in the South the priest prays:—
All this is to enlighten or make clear all that we say.
9. When in the West the priest prays:—
All this is to enlighten or make clear all that we do.

After going round in all these directions and praying to God, the priest offers the sandalwood and incense by putting it on the fire.

Then the priest rings the big bell which is in a corner of the holy chamber.

Figure 4.

The twenty-four hours, or one day and night, are divided into five divisions or Gehas. The bell is rung at the beginning of every Geha. The ringing of the bell is to remind us that time passes quickly and so we must try and do as much good as we can in this life, for we will not be in this world for ever, as, one day, we shall die.

The bell is also rung to drive away all bad thoughts, bad words, and bad deeds — Dushmatta, Dujhookta, Dujhvarashta — from our mind in order to make room for good thoughts, good words and good deeds.

Then the priest recites the Atash Nyash — the prayer about the sacred Fire — several times.

When the ceremony is over the priest, and all those who listen and take part in it, apply the white ash to their foreheads. This reminds us that we will die, one day, and our bodies will become dust and ashes. As we apply the ash to our foreheads we think of making our lives so beautiful in the eyes of God that, when we die, our ashes (or what we leave behind) may be so precious and sacred, that people may think of us and respect us as they apply the ash to their foreheads.

This is the beautiful ceremony, the Bui Ceremony, I hope you will all attend it often and pray with the priest too.

And so, for the present, Good-Bye my dear friends.

Pareen Lalkaka.



DARAB

The Eighth Ruler of the Hyanian Dynasty

Darab's rule lasted for twelve years and was marked with justice and benevolence. One day in his excursions he noticed a deep and broad lake on an elevated mountain. He called experts from Rome and India, and getting canals constructed to irrigate the tract from that lake, built a beautiful city there which he called Darabgerd after his own name, and established a fire-temple on the top of the mountain.

Shaib, an Arab chief, made an incursion into Persia, with a large force of lancers, but in a four day battle his army was routed and he was slain.

Darab then led his troops against Philip of Macedon, whom he defeated with great loss. Philip took refuge in the fort of Amur and sent an ambassador to him with costly presents to sue for peace. As terms of peace Darab asked for the hand of Philip's only daughter, together with an annual tribute to be paid in the month of Meher. Peace was established on these

terms, and Darab espoused the Macedonian princess Nahid. Though divinely handsome in person, she had a fetid breath. A skilful physician cured the complaint by rubbing a herb upon her palate. But Darab was unable to get over his disgust towards her and sent her back to her father. There, in secrecy, she gave birth to a son, who was resplendent as the sun at its meridian, and whom she named Alexander. Philip kept the real facts concealed and gave out that there had appeared Caesar from his seed.

European writers consider this narration of Alexander's birth to be wholly fictitious and devised to lessen the disgrace of the conquest of Persia by Alexander. But besides Firdausi, other Oriental writers, such as Jakubi, Tabari and Ibn al Athir speak of Alexander's Persian origin.

Darab took another wife and by her had a fine graceful boy, whom he named Dara and nominated as his successor.

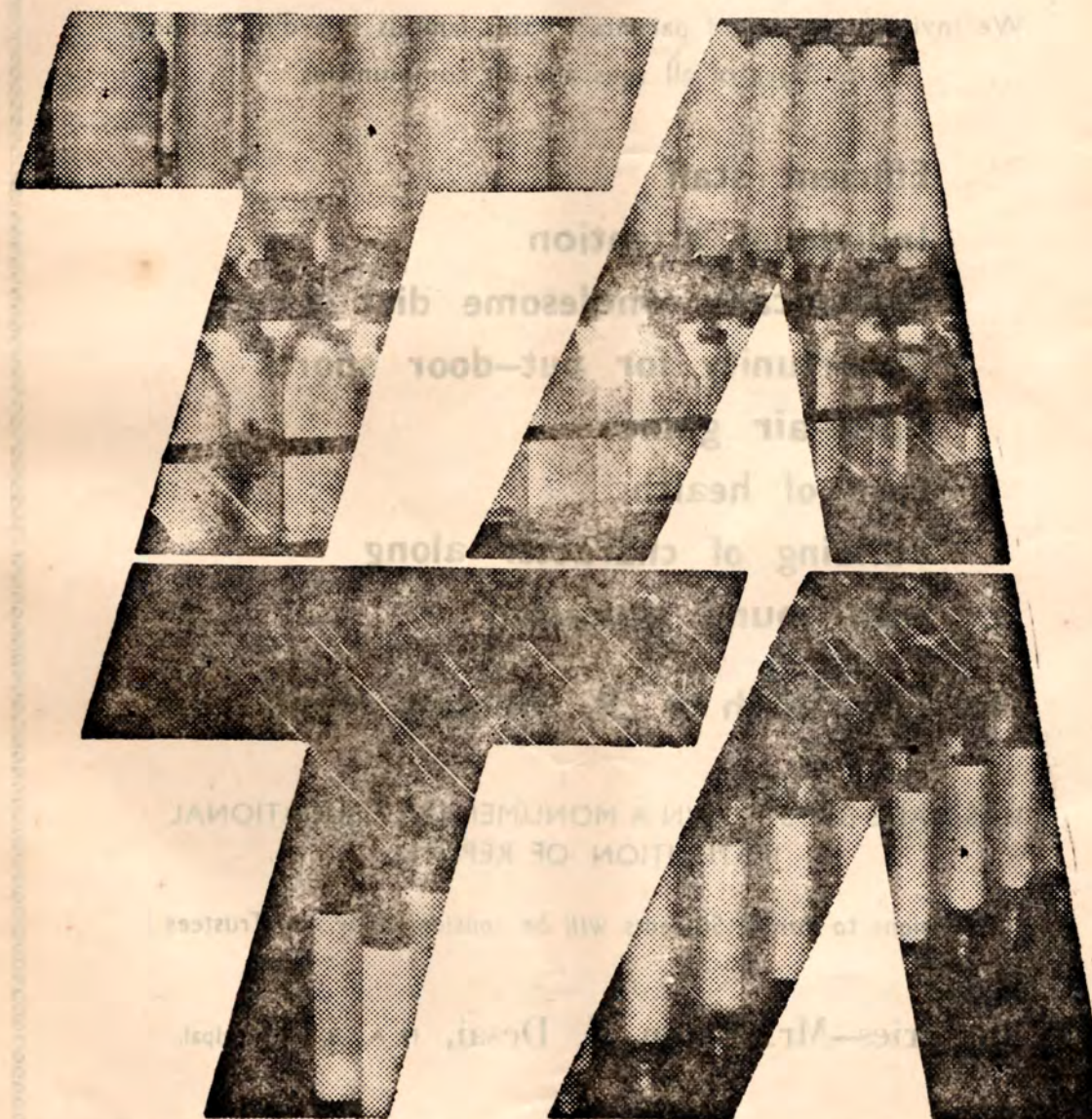


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