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Sh. 10 for U.K. and 2 dollars for U.S.A.

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

Let us not tuck away in one corner our memory the
unpleasant fact about the existence of beggars in our community. This
embarrassing eye-sore did not exist a few decades back, but in recent
times it has become a sulphurous problem. Though this is a communal
problem most of us have remained on the sidelines, while the sophisti-
cated prefer to be elegantly aloof.

Efforts had been made in the past to combat this scourge
but without success. Large number of beggars do not frequent the
fire-temples and baughs and hence the problem is not insurmountable.
While there would be some who may be motivated by despair,
unemployment or grinding poverty there are others who may be
classed as professional beggars. There are again others who go from
door to door asking for alms. Many of them do receive help from
charitable institutions but these doles are mere crumbs falling from
the rich man's table.

The Trustees of the Parsi Panchayet should wake up from
their stupor and make a herculean effort to rehabilitate these unfortu-
nate members of our community. It is imperative that a committee
be appointed to study this problem. This committee should comprise
economists, psychologists and trained social workers. The recom-
mendations of this committee should be implemented. Educating the
members of the community on this issue and requesting them not to
encourage begging would go a long way in solving this problem.

It is a pity that in our small, wealthy and enlightened com-
munity this should be tolerated. The road to success may be long and
arduous; and what may appear to be short-cuts may turn out to be
blind alleys. But if only the Trustees of the Parsi Panchayet would
sit up and tackle this problem with tranquil determination the com-
munity is bound to support their efforts.



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

In a leading article published in "INDIAN OPINION" of 20th September 1909, Gandhiji wrote:

They will be the rulers. They alone will deserve that position. **The rest of us will be looked upon as subjects.**

"It is one of the supreme wonders of God that though the Parsee community does not number more than a hundred thousand, in the whole world, it has made a name for itself everywhere by virtue of its many illustrious qualities. It can be said that it is this community which holds power in India.

On this, the occasion of the 99th birthday anniversary of Mahatma Gandhi, it would be appropriate to recall some of the heroic tales of the sacrifices made by the Parsees — both here and in South Africa for the liberation of their countrymen — tales which are all but forgotten by the present generation of our community.

Bombay is the real capital of India and it owes its prosperity mainly to the Parsees. Examples of their charity are to be found everywhere. They lead in the political field and India has so far only one "Grand Old Man" — Dada-bhai.

Mahatma Gandhi's contacts with the Parsees began practically in the nursery. Ever since his childhood, he found in his Parsee friends, a source of solace and advice and on no less than two occasions was his life graciously spared by the intervention of Parsees.

The other Indians ought to take a lesson from this. We congratulate the members of the Parsee Community. Their prestige is the prestige of all Indians — for they are Indians too. Other Indians, Muslims, Gujeratis and other Hindoos should hang their heads in shame before the Parsees.

His earliest association with the Parsees began when he joined the Alfred High School at Rajkot at the age of 9. It was here that he was subjected, for the first time, to the strict discipline of Dorabjee Edulji Gimmy who was the Head Master of the Alfred High School, and who was known for his austere simplicity and keen sense of duty. Gandhi studied under him for a period of 8 years and he took a liking to the Persian language which he said was simpler and easier than Sanskrit.

The Parsees have achieved a great victory for themselves and though at the end of the struggle, the entire Indian community will benefit by it, **the credit will be theirs alone.**

The ideas of puritan austerity were imbibed in him by Dorabjee Gimmy :

"We had a model of discipline and simplicity in our Head Master."

40 years later, he says in his autobiography :

"Dorabjee was popular among the boys as he was a disciplinarian, a man of method and a good teacher."

Leaving High School, he went to England to become a Barrister and there it was that, for the first time, he came under the wings of the **GRAND OLD MAN OF INDIA**, Dadabhai Navroji with whom his association continued till the very end. Writing in the "**NAVJIVAN**" on 29th February, 1920, Gandhi says :

"Those who have never even seen Dadabhai worship him."

and then again he says later :

"I fell at Dadabhai's feet in 1888 — I could be as a son to him."

The first letter which Gandhi addressed to Dadabhai from South Africa on 5th July, 1889, not only depicts his traditional humility, but also his great admiration for the venerable Parsee. Asking for his aid Gandhi said :

"I am yet inexperienced and young, and therefore quite liable to make mistakes. The responsibility undertaken is quite out of proportion to my ability. You will, therefore, oblige me very greatly if you will kindly assist and guide me, and make necessary suggestions which shall be received as from a father to a child".

It will be recalled that Gandhi was then but a tyro in the game of political strategy — hardly 22 years in age. Dadabhai not only gave him advice but took up cudgels for the Natal Indians and his correspondence with Joseph Chamberlain and Sir George Hamilton demonstrate his deep-rooted concern for the Indians in South Africa.

On the occasion of Dadabhai's 84th birthday Gandhi wrote in "**INDIAN OPINION**" on 5th September, 1908 :

"It is again our privilege to join our brethren throughout India on the occasion of the birthday of Dadabhai Navroji **THE GREATEST LIVING INDIAN**. His life has been a strenuous one devoted to his people and to his beloved country. Indians in South Africa may take courage for their fight by remembering that Dadabhai has spent practically the whole of his life fighting for the rights and freedom of his fellow countrymen. We wish him a long life and pray to **our Maker to grant us hearts as pure as his**. We urge our readers to emulate the spirit of patriotism of this Dada — for he is indeed a veritable grandfather.

Therefore, the greatest honour we in South Africa can do him is to follow his example ; never flinching from the struggle until we have gained for ourselves and for the **generations to come that complete freedom which is the right of every subject of the empire.**"

When in Johannesburg he was fighting General Smuts with passive resistance, Gandhi had Dadabhai's photograph in-

stalled in the drawing room of his residence to serve as a perennial source of inspiration to his followers. In Natal in September 1908 Gandhi was questioned whether he could really secure the repeal of the discriminatory immigration laws single-handed. His reply in the "**INDIAN OPINION**" of 12th September, 1908 is eloquent :

"In any great venture, the number of those who take the lead is invariably small **THE GRAND OLD MAN OF INDIA** — Dadabhai — was a lone figure 50 years ago. During the early years he fought on with inexhaustible energy. Very few joined him in showing up the defects of British rule in India. Today, the people of India enjoy the sweet fruits of his assiduous labours. Today others want to go even further than he did."

To those who have followed the life of Dadabhai it would be recalled that when he rose to speak in the House of Commons, about the drain on the Indian exchequer and the repressive measures of heavy taxation, the distinguished gentlemen of the House mocked and jeered at his comments. In fact, when he stood for election from the Finsbury Constituency, the Prime Minister Lord Salisbury observed in a public speech delivered on 30th November 1889 :—

"However great the progress of mankind has been and however far we have advanced in overcoming prejudices, I doubt if we have yet gone to that point of view where a British constituency would elect a **BLACK-MAN** as its

representative to sit in the House of Commons."

By his recognised sacrifices, Dadabhai did elevate the British public to that stage of veneration where a black-man was elected to sit as their sole representative in the House of Commons. While speaking at the Gowalia Tank Maidan on the 8th August, 1942, in support of the Quit India Resolution, Gandhi reminded his audience of the words of Salisbury and pointed out how the British electors refuted Salisbury's contemptuous apprehensions. Extolling benefits derived by the Congress from Dadabhai and Phirozshah Mehta, Gandhi said :

"Dadabhai and Phirozshah held the Congress virtually in the palm of their hands. They were the lovers of the Congress. They were its undoubted masters — but above all they were really servants. They never countenanced murder and secrecy and the like. When Dadabhai entered the British Parliament, Salisbury dubbed him as a **BLACK MAN**; but the English people defeated Salisbury and Dadabhai went to Parliament by their vote. India was delirious with joy."

And Gandhiji was so correct. History records that not only was the entire British population outraged by these remarks, but Queen Victoria herself took special pains to reprimand her Prime Minister for his fatal indiscretion. In its issue of 18th December 1889, the Balford Daily Telegraph observed :—

"Lord Salisbury has, no doubt expressed his contrition to the Queen. Her

Majesty, it is well-known, appreciates very highly the Indian servants whom she now possesses and they are — most of them — much darker than Mr. Dadabhai”.

A touching incident is brought out in the letter addressed by Henry Polak to Gandhi in September, 1909 when Gandhi had asked him to visit Dadabhai where the old man was resting at Varsoa after a life of struggle. Recording his reactions, Polak wrote to Gandhiji :

“On Saturday afternoon, his birthday, I saw the GRAND OLD MAN. It was a touching spectacle to see the little old warrior taking his rest prior to the final plunge. He was sitting in an arm-chair when we arrived, vaguely looking out to the sea. He welcomed us simply, thanking me for my work. **I blushed to think of his thanking ME when HE had done so much for which he had received no thanks.** He also desired me to tell you how much he admired your persistence and perseverance and how right he thought you were. We did not remain long When we left, the last we saw of him, he was sitting on, once more in his arm-chair peacefully looking into the West again, gazing out to sea as one who would look out for the soothing hand of death. It was beautiful — but I felt humbled and subdued. As Mr. Gokhale says, when one goes to see Dadabhai one performs a pilgrimage. 85 ! He may not last out another year. He is very frail.”

The prophecy did not come true. The GOM outlived many of his admirers and

remained at Varsoa for 8 years more, till the age of 92.

Gandhiji, in his letter in reply to Polak, dated 30th September, 1909 wrote :

“I was delighted that you were able to see the GOM. Your lines are most pathetic. Can you secure a special portrait of the GRAND OLD MAN for our magazine ? If one is available, well and good. Otherwise I hope he will exert himself to give a special sitting for the portrait. I am still waiting to receive from you the Pateti Number of “SANJ VARTMAN”.”

Years later, while addressing the all-India literary conference in April, 1946, Gandhiji revealed the secret of Dadabhai's success :

“Dadabhai Navroji sacrificed everything for the country, but he was fired by a secret passion of patriotism. **THAT GAVE HIM ALL HIS INNER HAPPINESS”.**

We would close with this aspect of the subject with a panegyric written by Gandhi on 30th August, 1913, on the occasion of Dadabhai's 89th birthday :

“We again have the pleasure of expressing our good wishes to India's greatest son. Mr. Dadabhai has done more than one man's share of public work, and is now enjoying rest from his labours. The memory of the strenuous life in the interests of his countrymen is a constant spur to our small efforts. **Such lives make a nation rich not in material possession, but in all that goes to make national honour and fulfilment of duty.”**

The experiment of Satyagraha, as our readers are well aware, was first attempted by Gandhiji in the State of Transvaal at the turn of the Century, but our readers may not be aware that even in this first endeavour, the pioneers were two Parsees, both originally from Bombay and both having settled in South Africa before the Mahatma himself. Rustomjee Jivanjee Gorkhodu was a millionaire philanthropist residing in South Africa, who had abdicated a good part of his wealth for the endowment of various charitable institutions in Africa, and it was he who first patronised Gandhiji and, what is more, suffered a series of imprisonments of the most rigorous nature for the liberation of the Indian Settlers.

The second was Sorabjee Adajania, who was first to enter Transvaal in violation of anti-emigration laws and court arrest just because of the repressive measures adopted by Transvaal Government.

As to the sacrifice of these two Parsi pioneers, we have the unimpeachable testimony of Gandhiji himself who on no less than five occasions attributed the success of the movement to the persistent courage and devotion of these Parsees. In a letter of the 6th December 1909, addressed to Sir Muncherji Bhownagree (who was then a Member of the House of Commons) Gandhiji speaks of the agony suffered by the venerable Parsi millionaire, Rustomji in jail:

“I paid a visit to Mr. Rustomji yesterday in jail. He is much broken down. Parsees — I mean orthodox Parsees — never take off their caps, but Mr. Rustomjee **has now been compelled to**

remove his cap. He is assigned the menial work of stone breaking. Rustomjee is also suffering from a constitutional disease; his eye-sight is seriously affected; he was a most pitiable and pathetic sight.”

The fate of this millionaire martyr was duly redeemed when Sir Muncherjee forwarded this historic letter to the Under Secretary for the Colonies on the 31st December 1909.

In a letter addressed to Gokhale also, on the 6th December 1909, Gandhiji says :

“Some of the bravest Indians are at present undergoing rigorous imprisonment in Dicpklook Goal. **THE FOREMOST AMONG THEM I COUNT MR. RUSTOMJEE, WHO HAS NOW FINISHED OVER NINE MONTHS OF CONTINUOUS IMPRISONMENT.** He is very much shattered in health. I paid him a visit yesterday; **HE IS RESOLVED UPON DYING IN JAIL IF NEED BE.”**

In a letter addressed from the Johannesburg jail to the Press on 12th February, 1910, Rustomjee records, that he and the other satyagrahis were made to march in convict's garb before the medical officer, along with murderers and notorious criminals. Seeing Rustomjee, the Doctor asked :—

“What the hell are you here for ?”

R. “For the sake of our conscience, Sir”.

Dr. “Your conscience be damned.”

In August 1909, Gandhiji went to London to campaign for the cause of Asians in South Africa and for collecting much

needed funds. Because of his close contacts with the Parsees, Gandhiji was invited by Sir Muncherjee Bhowmagree to the Pateti Dinner of the Parsees held in a hotel on the banks of the Thames. In proposing a toast to the Parsi Anjuman, Gandhiji urged the London Parsees to consider specially the magnificent work carried on by Mr. Sorabjee Adajania, Rustomjee Gorkhodu, Nadirsha Cama and Mr. Randeria. It was, incidentally, at this Pateti Dinner that he met the two grand-daughters of Dadabhai Navrojee who were later to become his closest disciples.

The campaign in London was a great success. The funds did come in, but not from England. The first donor was from Bombay and the first donation was received from Sir Ratan Tata who sent a cheque of Rs. 25,000. Gandhi heard the happy news only after returning to South Africa and immediately cabled to Gokhale on 30th November 1909:—

“PRAY THANK TATA MUNIFICENT TIMELY HELP.”

Later in a leading article on 11th December 1909, Gandhiji says:—

“The Parsees are known the world over for their generous gifts. Mr. Tata has been true to that spirit of generosity. In South Africa, hardly can we find anyone to equal Rustomjee’s performance. Mr. Tata has laid the entire Indian community under a deep obligation. What is the way to repay it? The money has been given in the faith that we shall carry on the struggle to the bitter end. It is for us to prove that we are worthy of such confidence.”

Gandhiji acknowledged profoundly his gratitude to Mr. Tata and in reply, that great industrialist wrote to Gandhiji on 10th January 1910:—

“My warmest appreciation of the noble struggle our countrymen are waging, and I am gratified to find that the beginning thus made by me has been followed up, and I need hardly add that I shall watch the progress of the struggle with great interest and sincerely hope that these brave efforts for the vindication of our country’s honour and dignity will soon be crowned with the success they so justly deserve.”

Another letter was received hardly two months later—with another cheque of Rs. 25,000. Of this letter, Gandhiji writes in “INDIAN OPINION” dated 17th December 1910:—

“His letter is as inspiring as his gift is generous. Mr. Tata knows very well that this is not a struggle to secure our own narrow ends but that it is for the honour of India. He has said that the effects of this struggle will be felt in all parts of the world under the British rule, and this is exactly what will happen. Mr. Tata’s letter and the help he has given us have indeed doubled the burden of our responsibility.

A generation had passed since those early struggle days in South Africa. The centre of gravity had shifted to India. The struggling satyagrahi had become a world leader, crowned as a “Mahatma” and destined to shake the very foundations of the British Empire. But in the hour of his glory, he did not forget his gratitude to the Parsee community. Writing in the “Harijan” Weekly on 8th April 1939 Gandhiji says:—

“The whole of India knows my intimate associations with the Parsees. This is the race of the greatest philanthropists in the world.”

(To be continued)

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(COURTESY and FAIR-DEAL)

A GLORIOUS YEAR

by

VIJAY MERCHANT

The year 1928 was a glorious one for the Parsees. That was the year in which they won the Quadrangular Tournament for the last time and won it in a magnificent manner. Their team was not a particularly strong one but they combined well and fought out both the matches with determination and courage. This was particularly evident on the last day when everything pointed towards a draw with 5 European's wickets to be taken in a matter of 75 minutes. With the help of Jamshedji, the Parsees took them and registered a most glorious victory — 20 minutes before close of play. The Parsees went mad with joy. So did their admirers and supporters, of whom I was one.

Their first match was against a strong Hindu Team. The strength of the Hindu side was augmented by the inclusion of K. S. Duleepsinhji who had had a good year with the Cambridge University Team. The match was played on the 1st, 2nd and 3rd of December. In those days the tournament was played on the Bombay Gymkhana ground where you had to earn your runs; they were not given to you. The wicket rendered some help to the bowlers.

The Hindus won the toss, and rightly elected to bat. Navle and Pardeshi were soon got rid of by young Palia making his first appearance in the tournament. Then

came the magnificent stand between Duleepsinhji and Jai and the scoreboard at one time read 160 for 2. Both were magnificent in their stroke-play all round the wicket and the big crowd was treated to its best batting of the year. Jai was one of the most aggressive of Indian batsmen but even he had to take second place to Duleepsinhji who made some remarkable strokes. He was never afraid to lift the ball over the heads of the infielders. It had always been impressed on us that the ball should never be hit in the air and there was a fine batsman showing us how to do it safely.

That was not all. For the first time in India he showed how a batsman can leave his crease and consistently go out and play a slow bowler who flights the ball a great deal and spins it much. This he did to Jamshedji both for attack and defence. We knew we could also do it but were always afraid what the selectors would have to say if we missed the ball and were stumped. Now we could always cite Duleepsinhji as an example.

With the fall of his wicket there was a collapse. He had made 84 and Jai 76. Nayudu failed. Deodhar and Vithal made somewhat of a stand but the side was got rid of for 259. Not a big total.

To the surprise of everyone, Jamshedji was asked to open the innings with Fali

Kapadia. It reminded me of the great Wilfred Rhodes opening for England. Jamshedji played as he had never done before and, although hit all over the body by Ramji, stayed on for nearly 4 hours for his invaluable 43 runs. Soli Colah made 98 and Vajifdar 56. At the fall of the 7th wicket it seemed that the lead for the Parsees, if any, would be a small one. Bahadur Kapadia and Palia, however, changed the entire complexion of the game by scoring 59 and 69 respectively. Ultimately the Parsees led by 136 runs.

In a three days' match this was a match-winning lead. The Hindus had no other course but to make runs quickly and declare the innings closed. Deodhar was sent in first. Off the very first ball he gave a very high catch on the leg side which Havewalla floored. After this initial escape, Deodhar played a truly great innings of 83. Never had the Bombay public ever seen this great batsman in such a demonstrating mood. He played as one inspired, and completely demoralized the Parsee attack. At one stage "Dolly" Kapadia, the Parsee skipper did not know where to place a field against his terrific onslaught. When his great innings ended, Duleepsinhji went up to him and said "Had I not been here today, I would have missed something in life". No tribute could have been greater.

Pardeshi, Jai and Duleepsinhji helped with the scoring of 57, 46 and 38 respectively, and with the score of 259 for 7, the Hindus declared. In the time remaining, the Parsees made 87 for 2 and the match resulted in a draw. The Parsees entered

the finals by virtue of their lead on the first innings.

One remarkable thing happened during Duleepsinhji's innings. He wanted to force the pace but could not get the ball through the well-placed field. So, when Jamshedji was bowling his slow leg-breaks, he waited for the ball to turn away to the off and then, without changing his grip tried to hit the ball through the slips in the manner of a left-handed batsman. He got 2 runs off this stroke the like of which we had never seen before. The Parsees appealed against it on the grounds of "Fair and Unfair Play" saying that the stroke, if hit with vigour, would cause danger to slips fielders. Umpire Bertwistle ruled it out because the batsman had not changed his grip on the bat at all, i.e. he had not interchanged the position of the two hands.

We shall skip over the second match between the Europeans and Mohamedans which the former won by 6 wickets. The match was not eventful in any way.

Now we come to the finals, played on 8th, 9th, 10th and 11th of December, which proved to be a truly great one.

Parsees won the toss and batted first. Jamshedji was out for a "duck" but Soli Gandhi and Soli Colah laid the foundation of a good total. Gandhi played the greatest innings of his career and scored a century before lunch. Only Jai had performed this remarkable feat before him. On Gandhi's dismissal there was a collapse, the batsmen following making 22, 9, 2, 3, 2, 7. It was left to young Palia to make a stand with a 50 not out. The total was a respectable 316. Behrend bowled

his fast-medium swingers magnificently for 5 for 40.

The European innings followed the same pattern as the Parsees. A good second wicket stand, a fine century by Stephenson, a collapse and then a minor fight-back. They fell short of the Parsee total by 38 runs. Jamshedji spun out 4 European batsmen for 66 runs.

Considering that the Parsees went for quick runs in the second innings, they batted consistently, though moderately. They totalled 246. "Dolly" Kapadia timed their innings well, giving his bowlers adequate time to get the other side out and also for the opponents to make 285 runs on a fourth innings' wicket.

The Europeans started off badly and were soon on the defensive. The question of making the runs soon disappeared. The Parsees bowled and fielded like a team inspired but they could not pierce through the defence of R.J.O. Meyers. The game became very slow but never dull. On the contrary, there was terrific excitement and great speculation whether the Parsees would register their second victory in the series.

At tea-time 5 wickets still remained, and so did Meyers. Even the most ardent supporter of the Parsees had given up hope. But not "Dolly" and his band of fighting cricketers. Meyers was soon got rid of by Jamshedji and although the others tried to defend their wickets, amidst mounting excitement Jamshedji went on bowling over after over and the fielders were on their toes for possible catches. Fali Kapadia brought off two magnificent ones very close to the bats-

man and when the ninth wicket fell, 20 minutes were left. There was unimaginable excitement as the last two batsmen tried to battle it out, but on that memorable day the Parsees were not to be denied. Only 12 minutes before "stumps" the last wicket fell — and then there was pandemonium.

The Parsee players were beside themselves with happiness. It seemed as if the entire Parsee community was on the field wanting to cheer and pat their gladiators. Rarely have I seen such sincere joy and happiness at the end of a match. "Dolly" cried like a child as he was chaired all the way to the pavilion. I was told later that the players could not get away from the Bombay Gymkhana for more than an hour because their friends and admirers would not let them go without shaking each one of them by the hand. This was their day — their hour.

And amidst all this adulation, one small, plump Parsee cricketer quietly kept on saying, "Thank you, I did my best". He was the hero of the tournament. Against the Hindus he had weathered the fierce attack of Ramji and Chandarana for four hours and had suffered many bruises. Now in the finals, he had captured 10 wickets in the two innings — 6 for 38 in the second, 4 of them in the last glorious hour. For years afterwards he was, to all Parsees and their admirers "AAPRO JAMSOO".

Needless to say, for days afterwards there were functions, receptions and parties in celebration. It was Pateti all the way. They exuded sheer joy and happiness. They deserved every bit of it — one of the most lovable of all communities in our country.



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FRAVASHI: THE DIVINE PROTOTYPE OF SUBLIMINAL EXISTENCE:



by

MAHYAR BYRAMJI PATEL

“The most satisfying solution to the otherwise sorely perplexing enigma of the apparently needless necessity of Existence is realised only when the insignificant finite loses itself utterly in the sheer ecstasy of meeting the Beloved Infinite in a deeply-abiding and self-effacing Spiritual Embrace !”

—
“HASTĀN, BŪDĀN, BĒDĀN, ZĀDĀN, AZĀDĀN, Ā-DAHI, ŪZ-DAHI,
DAHAM NAR NĀRĪK, AVARNĀI, PŪRNĀI, HAR KĒ AVAR IN ZAMĪN,
PA-AIRI VĒH-DINI GŪDĀRĀN SHŪD-HAST, HAMĀ FRAVASH-I ASHO-
ĀN, AYOKARDAHYĀ AZ GAYŌMARD ANDĀ SAOSHĪYOS, AĒDAR YĀD
BĀD !”

“The living, the departed, the to-be-born, those born, those yet-unborn, of this land, of other lands, those pious men and women, infants and adolescents, whosoever are of this land of the Aryans and belonging to the Good Religion that have departed, all those Righteous Fravashis together from Gayomard to Saoshyant, do we hereby invoke now !”

—
THE FRAVASHI is the Higher Spiritual Self. It is always good, and is never contaminated by evil. It is the Inner Power inherent in every being that maintains it, and makes it grow and subsist. The thirteenth Yasht, known as the Fravardin Yasht is dedicated to it. The nineteenth day and the first month of the Parsee Calendar are consecrated to it. The last ten days of the year are devoted to the worship of the Fravashis by the Parsees. They are nowhere mentioned in the Ga-

thas, but the concepts of Ahuraongho (Gods) and Daena (The sum total of one's thoughts, words and deeds) mentioned in the Gathas comes very close to them. They enjoy great reverence and popularity in the Later Avesta, where they are very frequently invoked with great and solemn piety. The celebrations in their honour form a great part of the sacred ritual.

The adoration offered to the Fravashi comes next in importance to that which is offered to the Yazatas. The Avestan Fravashi becomes the Fravahar and finally the Farohar in Pahlavi form. The word Fravashi is probably derived from the prefix 'ra' indicating 'forward' and the root 'var' meaning 'to protect', hence, it might be interpreted as that Divine Essence that sustains Manifest Existence. In Avesta, Urvan (the Soul) is used in the masculine gender, whilst Fravashi (the Highest and Purest Spiritual Concept) is regarded as the feminine gender. The distinction between these two is a very complex matter, and is often difficult to distinguish between the two. The chief difference being, that the soul is impressed and affected by sensations, and has to work out its rewards and retributions, whilst the Fravashi is sublimely in a state of perpetual Bliss, the Sat-Chit-Ananda (Pure Existence-Knowledge-Bliss) of the Vedas.

The following profound lines of Swami Rama Tirtha very appropriately illustrate the state and condition of the Fravashi: “I cannot die, though for ever death, Weaves back and fro in the warp of me ;

I was never born, yet my births of breath,
Are as many as the waves on the sleepless sea !”

The Fravashi is best described as the highest spiritual double of the living, dead, animate as well as inanimate things, and has influenced human thought since primitive times amongst the widely different people of the world. It corresponds in greater or lesser degree with the Egyptian 'Ka', the Vedic 'Pitrs', the Greek 'Ideas', the Roman 'Manes', the Chinese 'Tao', and even the Africans have belief in beings called 'Ehi' that correspond largely to the Fravashis.

The origin of the Fravashi began with the old Aryan concept of ancestor-worship, and then developed into a belief in the class of highly spiritual intelligences that somewhat resemble the 'Guardian Angels'. The winged figure of the upper part of a man, with a flowing robe, having the circle of eternity around its waist, which is generally found on all religious monuments of the Zarathushtrians, and which is mostly and wrongly attributed by Western Scholars to being an image of Ahura Mazda, is in reality the carved figure representing a Fravashi.

According to the Avesta, human personality is constituted of nine parts. The first three, Gaetha (Matter within the body), Tanu (Physical frame and Nervous system), and Azdi (Skeleton and Sinews) comprises the material components ; The next three, Ushtana (Breath and Vitality), Kehrpa (The Astral Body), and Tevishi (The Emotional Body), comprises the ethereal parts ; The last three, Baodhangh

(Consciousness), Urvan (Soul), and Fravashi (The Holy Spiritual Spark), comprises the purely spiritual aspects. Amongst all these, the Fravashi is the highest and most essential to generate and support life. Elsewhere, the Avesta also mentions the presence of Ahu (Life of inner spirituality), Daena (Sum total of man's inner experiences), Manah (the Mind), and Asna (Intuition), as essential features in the composition of man. The word Fravashi appears for the first time in the Yasna Haptanghaiti, but earlier, it appears from Yasna 29.8, that the Fravashi of Holy Zarathushtra is alluded to, when it is mentioned in the Gathas that, "Here, (in the Heavens), only (the yet un-born) Zarathushtra Spitama is known, as the only one who has listened to the Divine Decrees!", and hence, the seed of the later Fravashi had already been sown in the passage of the Gathas just referred to.

In the beginning of creation, the Fravashis are already seen living in supreme felicity with Ahura-Mazda. Accordingly, they are to be regarded as eternal. They are of the same nature as Ahura-Mazda Himself. The sum total of the Fravashis encompasses the concept of Ahura Mazda. When He created man, He asked the Fravashis whether they would like to continue living in the Heavens under His constant protection, or would prefer to descend to earth in human garb, fight the battle with the powers of darkness and evil, and return to the Heavens gloriously in victory. The Fravashis at once took up the challenge, and descended to earth to fight Ahriman and to vanquish him and his vile horde. This battle still goes on,

and will finally end on the day of the Final Restoration, Frashokereti, when Good will triumph over Evil for all times.

In the early stages, the Fravashis were merely the ghosts and guardian spirits of one's forefathers, that is the ancestor-spirits. They later on developed into the highest spiritual parts of the five-fold spiritual constituents of human personality, comprising of the vitality, self, perception, soul and Divine Spark. The Fravashi is eternal and divine, and is of the righteous alone. It is never associated with any that are not virtuous. The Fravashi is not confined to man alone, but all the Good Creation has a share in it. The sky, the earth, the heavenly beings, the fire, the water, all have their Fravashis. The Fravashis have existed since before creation, and await their other parts in order to manifest themselves.

The Fravashis of the Ashavan, the Righteous, are invoked as all-powerful and triumphant. They are glorious. The Avesta extols the Fravashis of the Paoryotkaeshans (Mazdayasnis that came before Zarathushtra) and the Nabanazdishans (Mazdayasnis that came after Zarathushtra). Praises are sung of the Fravashis belonging to virtuous houses, villages, provinces, countries, and seats of the highest priests. The first Fravashi worshipped is always that of Ahura Mazda Himself. This is followed by the worship of those belonging to the Amesha Spentas. The Fravashis of those that pay heed to the scriptures, and strive hard to live righteously are warmly applauded. The Fravashis of Gaya Maretan (the first realised man), Holy Zarathushtra Spitama, Kai

Vishtaspa, Isad Vastra (son of Zarathushtra), and those of all those righteous ones that have departed, are living, or will be, all those heroic and prophetic holy ones, right upto the times of Saoshyant (the final prophet) are ideally venerated. The Fravashis of those that teach truly, and of those that learn earnestly, of both man and women are praised. The Fravashis of all the good, holy, heroic ones of one's own lands, as well as those of other lands are extolled indiscriminately.

All these Fravashis are worshipped with the pious hope that they may be pleased when they attend the sacrifices, and never be displeased, and whilst departing in absolute satisfaction, shower their choicest blessings on the votaries. The Fravashis of the dear departed ones are each invoked by name. The fathers, mothers, forefathers, ancestors, children, kith and kin, the Athravans (Fire Priests), the Ratheshtars (Warriors), the Vastriyoshans (Agriculturists), the Hutokshans (Artisans), from all the seven regions of the earth and from the celestial regions of the heavens are reverently invoked together.

Although the Avesta speaks of Ahura Mazda as alone being the Creator, the Fravashis being of the same essence as Ahura Mazda help Him in sustaining His Bountiful Creation. Accordingly, they support the heavens, make the waters flow and purify them, and make the plants grow and thrive. They protect the children in the wombs of their mothers, and provide them with nourishment. They also move the winds and the clouds.

The Fravashis are regarded as mysterious, profound, prophetic, healing, protec-

ting, powerful in battle, bliss-bringing, evil destroying, victorious, and as providers of wealth and progeny, when pleased. They are terrible in destruction, when unappeased or offended, and shower curses and bring untold harm. It is also mentioned, that the Fravashis of the living are more powerful than those of the dead.

The eternal Fravashi accompanies the child down to earth when it is born, in its capacity as the Higher Self. The soul is manifest as the ego of the child. Whilst the soul suffers the cycle of pleasure and pain, the Fravashi acts as the holy guardian spirit. It is the part of the Fravashi to guide, admonish, applaud, warn, and to play the part of an infallible monitor to the soul. Through all this, the Fravashi ever remains unaffected and untainted, pure and sinless. It is the soul that finds itself sailing in the high and stormy seas of rewards and retributions, and never the Fravashi. At the time of human death, the soul advances to meet its fate, whereas the Fravashi retires to its celestial abode of perpetual bliss.

In the Pahlavi texts, the Farohars are said to guard the soul of Sam (forefather of Rustom Pahlavan), the Hom tree of immortality, and the pathway to hell. They also keep pure the elements and the astral bodies like the sun, the moon and the stars. Ninety-nine thousand, nine hundred and ninety-nine of them (representing the figure of infinity) watch over the seed of Zarathushtra that shall in due time give birth to the three future saviours of mankind. They intercede on behalf of those newly dead, when they have propitiated them during their own life-times,

when they are about to enter through the portals of the dead.

The Fravashis of those that are particularly connected with certain virtues are invoked under specific conditions. Thus that of Yima (Jamshed) is invoked in times of drought and death, just as the one of Thraetaona (Faredoon) is invoked in matters of physical ailments.

During the last ten days of the Parsee Calendar, the Fravashis are particularly invoked. During this time, special ceremonies are performed in honour of the Fravashis of all times and all countries, when they are invoked in the company of our near and dear ones that are dead and departed. Special foods and drinks are then consecrated to them, in company of fruits and flowers and amid the solemn chanting of sacred scriptures. New clothes are offered to them, which are ultimately to be donated to the poor, who would naturally bless the donors and the pious memory of their dear and departed ones. These days

are named the 'Muktad' days, a term derived from the Indian 'Mukta-Atma', meaning the liberated souls. It is particularly noted that this period closes the old year, and the New Year commences with the first month commemorated to the Fravashis, the Fravardin-Mah. There is no mourning observed during all this period, but rather a spirit of blessings and thanksgiving prevails. This gives an insight into the hopeful attitude of the Parsees, known for their blessed virtues, pious charities, optimistic out-look, and sane and healthy views on life and death.

The Fravashis are pleased to attend these ceremonies, and when the time of departing arrives, they lift their hands in showering their blessings upon all those that welcome them, and being pleased and happy themselves, they spread their benedictions upon us as they go, with the implied intention that they always keep us in their hearts, as we lovingly keep them in ours !



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આપણાં પ્રીય મોબેદ રાજાની ઉત્તતી મારે મુંબઈની પારસી પંચાયતે ફંદ ખોળ્યું છે જેમા ફરેક જરથોસ્તીએ પોતાની ફરજ સમજી કાળા મોકલતાજ રહેવું જોઈએ. તમારો ફાળો તુરતા તુરત મોકલવાની **PARSIANA** તમને યાદ દેવરાવે છે. જાનેવારી ૧૯૬૮ ના અંકમાં પૂરી વીગત વાંચશો.

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અનાવવાનું તથા ખરીદવાનું

૧૦૮ વરસનું વીશ્વાસુ ખાતું.

(સ્થાપી ૧૮૬૦)

રતનજી જેહાંગીર

ટેલીફોન
૨૬૨૬૭૯

૬૬, બહારગેટ સ્ટ્રીટ,
ફોર્ટ મુંબઈ-૧.

“અવસ્તા માંથ્રવાણીમાં સમાયલો ઉંડા ભેદ”

લખનાર :— એરવદ નાદરશાહ નવરોજ આઈબારા.

ધર્મશિક્ષક : કામા અથોરનાન ઇન્સ્ટીટ્યુટ, અંધેરી.

અવસ્તા વાણીમાં એક ભેદભરેલો શબ્દ વપરાય છે તે “માંથ્ર” ને નામે ઓળખાય છે “માંથ્ર રપેન્ત” = જે આખાદી કરનારા માંથ્રો તરીકે ઓળખાય છે. આપણી અવસ્તા વાણીમાં ઘણા ભેદભરેલાં ચમત્કારીક માંથ્રો છે જે માંથ્રવાણી ઉચ્ચારવાથી આત્માને ઓળખી શકાય છે. હોરમઝદ યસ્તમાં અશો જરથુસ્ત્ર સાહેબ દાદાર અહુર-મઝદને પુછે છે કે કયો “માંથ્ર” હીમ્મત, ક્ષેત્ર, કવ્વત આપનારો છે ત્યાં દાદાર અહુરમઝદ જવાબ આપે છે કે હમો “અમેશાસ્પદો” ના નામે છે તે હીમ્મત, ક્ષેત્ર, કવ્વત વીગેરે આપનારો છે. હોરમઝદ યસ્તમાં વીસ નામે તેમજ બાવન નામે મલી દાદાર અહુરમઝદના ૭૨) નામે જે “માંથ્ર” તરીકે જાહેર કર્યા છે ત્યાં લખાય છે કે આ “માંથ્ર” = ખુદાના નામે કાઠખી વખતે ઉડતાં કે બેસતાં, સવારે કે રાત્રે, ફરતી બાંધતા કે ફરતી છોડતાં જે આ “માંથ્ર” = ૭૨) નામે ખુદાના જે ભણશે તેણે હીમ્મત, ક્ષેત્ર, કવ્વત મળશે. હોરમઝદ યસ્તના પાછળા ભાગમાં “ઉશી અહુરે મઝદાઓ” ના ફકરામાં “માંથ્ર રપેન્ત” ને સમજવાને માટે, મનમાં યાદ કરવાને માટે દાદાર અહુરમઝદની હોશયારીને હમો વખાણીએ છીએ. “માંથ્ર-રપેન્ત” ને યાદ કરવાને માટે દાદાર અહુરમઝદની અક્ષરને હમો વખાણીએ છીએ. “માંથ્ર રપેન્ત” ને ભણવાને માટે દાદાર હોરમઝદની જાનને હમો વખાણીએ છીએ “ઉશીદરેન” જે ડહાપણ આપનારી જગા જે પહાડની જગા ઉપર અશો પુજ્ય ગુરુ જરથોસ્તે માંથ્રવાણીનો ભેદ દાદાર અહુરમઝદ પાસે સમજ્યો હતો તે “ઉશીદરેન” પહાડને હમો માનથી યાદ કરી આરાધીએ છીએ. ત્યારે ખુદાના ૭૨) નામે અને અમેશાસ્પદોના નામે માંથ્ર તરીકે ભણવા ઘણાજ અસરકારક છે.

હાવન ગેહમાં લખાય છે કે “જઓજી જુએ તરો માંથ્રેમપંચ ગાથાઓ” = ચમત્કારીક માંથ્રો જે પાંચ ગાથાઓ છે. ન્યાશ, યસ્તમાં “હઓમ થો ગવ” ના ફકરામાં લખ્યે છીએ “માંથ્રવાણી” થી હું તને યાને યઝદને આરાધું છું. બહેરામ યસ્તમાં સોલમાં કરદામાં દાદાર અહુરમઝદ જરથોસ્ત સાહેબને ફરમાવે છે જે આ “માંથ્ર”

તારે—છોકરાવાલા બાપ અથવા એક લાઇ જેની સાથે બીજે જન્મેલા હોય અથવા ત્રણ પંથવાલા આશ્રવન જે એરવદ, મોબેદ, દસ્તુર તેઓને શીખવે, આ સીવાય બીજા કોઈને પણ માંથ્ર શીખવતો ના. ખોરદાદ યસ્તમાં પણ ઉપર પ્રમાણે ભણતર મલે છે જે દાદાર અહુરમઝદ જરથોસ્ત સાહેબને કહે છે કે માંથ્ર અમુક સાહેબોને શીખવે. આ રીતે “માંથ્ર” યાને પવિત્ર બંદગી વીધે સમજાવવામાં આવ્યું છે.

- ૧ “માંજદ્ર” = માંથ્ર યાને જરથોસ્તી ધર્મનો છુપો ભેદ, ગુપ્ત વીચાર, બંદગી.
- ૨ “માંથ્રન” = માંથ્રના કલામો ભણનાર.
- ૩ “માંથ્રવન” = માંથ્રવાણી, દીનનો કલામ, ધર્મનું ફરમાન.
- ૪ માંથ્ર-અંધન” = માંથ્રવાણીનો કલામ શીખવાને લાયક થતો.
- ૫ “માંથ્રો પેરેસ” = માંથ્રવાણીનો અભ્યાસ કરતો.
- ૬ “માંથ્રો-બએષજ = માંથ્રવાણી ભણીને સાજું કરનાર.
- ૭ “માંથ્ર રપેન્ત = આખાદી કરનાર માંથ્રવાણી.
- ૮ “માંથ્રો હીત” = માંથ્રવાણીથી બંધાયેલું તાબે થયેલું.
- ૯ “માંથ્ર” = વીચાર - મનશની.
- ૧૦ “તનુ” માંથ્ર” = માંથ્રના તનવાલો (સરોશ યઝદ).
- ૧૧ ફુપો માંથ્ર” = આખાદી આપનાર માંથ્રવાણી.
- ૧૨ “હધમાંથ્ર” = માંથ્રવાણી બનાવનાર.

માંથ્રવાણી શું છે ?

‘માંથ્ર’ તે કોઈ પવિત્ર ભણતર છે, છુપો ભેદ ધરાવનાર પવિત્ર વાણી છે, આખાદી ફેલાવનાર ઉત્તમ કલામ છે, ધર્મનું તે પવિત્ર લખાણ છે, તે માંથ્રનામીથી બંદગી છે, તે દીનના પવિત્ર કલામો છે.

માંથ્રવાણીના કલામો એટલા તો પવિત્ર છે જે માંથ્ર પવિત્રાઈથી દીનના તરીકા પ્રમાણે ભણવામાં આવે તો મનને શાંતી મળે છે અને દીલને આરામ થાય છે અને આત્મા રૌશનાઈમાં આવે છે તેમજ નેકી અશોઈ, આખાદીની વૃદ્ધી થાય છે.

અશો જરથોસ્ત સાહેબના પવિત્ર ગાથામાંથી માંથ્રને માટે અનેક બાબતો ઇશારા મલે છે.

- ૧ ગાથા અહુનવદના પહેલા પ્રકરણમાં ફકરા પાંચમાં જરથોસ્ત સાહેબ, દાદાર અહુરમઝદને કહે છે કે તુંને અને સરોશ યઝદને હું કયારે જાણશ. તેમજ આ માંથ્રવાણીની મારફતે તથા જાનના પવિત્રાઈથી ખરાબ માણસમાં ધમાન લાવી શકાય છે.

માંથ્રવાણી તે દાદાર અહુરમઝદના કલામો છે.

- ૨ અહુનવદ ગાથાના બીજા પ્રકરણમાં ફકરા સાતમાં લખાય છે જે “માંથ્રવાણી” “દાદાર અહુરમઝદે અશોઈની મારફતે યા અરદીબહેસ્ત અમેશાસ્પદ મારફતે બનાવી છે” દાદારે પોતે અશોઈની મારફતે ખલકતને માટે (દુન્યાને માટે) આખાદી ફેલાવા સુખશાંતી ફેલાવવા નસીહતના કલામો “માંથ્રો” બનાવ્યા છે.

- ૩ અહુનવદ ગાથાના ચોથા પ્રકરણમાં ફકરા છઠ્ઠામાં લખાય છે “ જે વીધવાન મને ખુલ્લી રીતે સુખા-કારી, રાસ્તી, તથા અમરપણાના “માંથ્ર” કહે તેને સર્વથી ઉત્તમ બહેસ્ત મળજો”.

- ૪ અહુનવદ ગાથાના ચોથા પ્રકરણમાં ફકરા અઘારમાં માંથ્રવાણી માટે લખાય છે કે “ખરાબ માંથ્રવાણી ઉચ્ચારવી નહી”, ખરાબ માણસોની શીખામણો તેમજ માંથ્ર સાંભળવા નહી કારણ ખરાબ “માંથ્ર” તે માણસને ધરને, મોલ્લાને, શહેરને, દેશને, સંકટમાં તથા પીડામાં નાખે છે માટે ખરાબ માણસના માંથ્રને તેમજ તે માણસને પવિત્ર માણસથી દુર કરવો જોઈએ. દાદાર અહુરમઝદે “માંથ્રવાણી” માં જરથોસ્ત સાહેબને પયગામ આપ્યો હતો જે “ફુપો માંથ્ર” = ભેદી માંથ્રો હતાં જે જરથોસ્ત સાહેબે “માંથ્ર રપેન્ત” માં = આખાદી કરનારા માંથ્રવાણીમાં ધર્મ સમજાવ્યો હતો.

- ૫ ઉસ્તવદ ગાથાના બીજા પ્રકરણમાં ફકરા ૧૪ માં લખાય છે, જુઠાઈ, ઈગાઈ કરનારા દુસ્ત માણસોની

ઈગાઈ તોડવાને માટે જુદું દુર કરવા માટે એ અહુરમઝદ તારા કલામો, માંથ્રવાણીથી હું ખરાબીને તોડી રાસ્તીને દુન્યામાં ફેલાઉં.

- ૬ ઉસ્તવદ ગાથાના ત્રીજા પ્રકરણમાં ફકરા ત્રણમાં જરથોસ્ત સાહેબ જાહેર કરે છે કે આ દુન્યાને સઉથી પહેલું જણાવવાનું જે દાદાર અહુરમઝદે મને કહ્યું છે તે વીધે ખુલાસો કરું છું. આ માંથ્રવાણીને જેમ હું ગણું છું તથા જાહેર કરું છું તેજ પ્રમાણે તમારામાના જેઓ અમલ કરશે તો “માંથ્રવાણીની” બક્ષેશથી ઉત્તમ સુખ મળશે.

- ૭ રપેન્તોમદ ગાથાના બીજા પ્રકરણમાં ફકરા ત્રણમાં જરથોસ્ત સાહેબ દાદાર અહુરમઝદની ઉત્તમ શીખામણ તેમજ ભેદભરેલા કલામો (માંથ્રો) અશો પરજગાર માણસને અશોઈને લીધે શીખવે છે જેથી તે માનવી દાદાર અહુરમઝદની નજદીક જઈ શકે.

- ૮ રપેન્તોમદ ગાથાના ચોથા પ્રકરણમાં ફકરા છઠ્ઠામાં ડહાપણવાલા માણસને અશો જરથોસ્ત સાહેબ માંથ્રવાણી ઉચ્ચારવા ફરમાવે છે. “જરથોસ્ત, કે જે દાનેશમંદ છે અને જે પોતાની જાનને હંમેશા સીધે માર્ગે ચલાવે છે તે માણસનો દોસ્ત છે. આ અહુરમઝદ પવિત્ર માંથ્રવાણીને ખાલેશ દીલથી તાઝીમ તવાઓથી ઉચ્ચારવી જોઈએ.

“માંથ્ર એટલે ખુદાઈ પરસ્તેશના પવિત્ર કલામો”

ગાથામાં જે અસલ બંદગી રૂપી સંવાદો તેમજ ઉંચ પ્રકૃતિના વાક્યો છે તે આજ સુધી એકજ ખુદાની પરસ્તેશ કરનારા પવિત્ર ગાથાના રૂપી બંદગી તરીકે ઓળખાય છે. જરથોસ્ત સાહેબની પણ આગમ્ય માંથ્રના કલામો જાણીતા હતા જે આગલા સંસ્કૃતિઓ રચ્યા હતા.

માંથ્રો, કાંઈ જાદુઈ મંત્રો નથી “માંથ્રો” તો દુન્યાને, માણસને, ફાયદો કરનારા કલામો છે, ઉત્તમ બંદગી છે.

વીરપરદના તેરમાં ફરદામાં “જરથુસ્ત હધમાંથ્રેમ યઝમષદે.” = જરથુસ્ત માંથ્રોના બનાવનાર છે તેણે યાદ કરું છું, ત્યારે માંથ્રો દાદાર અહુરમઝદે અરદીબહેસ્ત અમેશાસ્પદ મારફતે બનાવ્યા હતા જે સરોશ યઝદ મારફતે જરથોસ્તે ઉચ્ચાર્યા અને જરથોસ્ત સાહેબે પણ વીરપરદ કરદા તેરમાં પ્રમાણે પોતે બનાવ્યા હતા.

આપણા ધર્મ પુસ્તકોમાં “દીનકર્દ” નામની મોતેબર પહેલવી કેતાબને આધારે આપણા ધર્મના તમામ પુસ્તકો

જે એકવીસ નુકે હતાં તેણે ત્રણ ભાગોમાં વહેંચી નાખ્યા હતાં. (૧) “ગાથીક” = ગાથાઓ. (૨) દાતીક = કાવ્યદા-ઓનું શાસ્ત્ર. (૩) હધમાંથીક = માંથ્રવાણી, ત્યારે માંથ્ર-વાણીના તો સાત દશતરો હતાં જેમાં અનેક રીતના કાયદો આપનારા માંથ્રો હતા.

આપણું તમામ અવસ્તા સાહિત્ય માંથ્ર તરીકે નહી ગણાય. પણ જે માંથ્રવાણીનું ભણતર અવસ્તાધ ભણતર ખરું પણ જે ભણતર માંથ્ર છે તે વધારે પવીત્ર. વધારે કદીમ, વધારે ભેદી, વધારે કૌમતી હોયું જોઈએ એમ ખુદ્દુ જણાય છે.

અરદીખડેસ્ત યસ્તમાં પણ માંથ્રવાણી ભણી સાળું કરનાર પરઝગાર મોભેદને સઉથી ઉત્તમ ગણ્યો છે.

માંથ્ર રપેન્ત = આખાદી કરનારા માંથ્રો.

રપેન્ત મધન્યુ = આખાદી કરનાર મીનોઈ શક્તિ.

રપેન્ત આરમધતી = આખાદી, નમ્રતા, અસ્પંદાઈ

અમેસ-રપેન્ત = આખાદી કરનાર અમેશાસ્પંદો.

ગાથા-રપેન્તા = આખાદી કરનાર ગાથા.

આ બધી માંથ્રવાણીમાં “અધ્યર્થમન” ની બંદગી માંથ્રવાણી સઉથી ઉમદા માંથ્રવાણી ગણાઈ છે અરદી-ખડેસ્ત યસ્ત પ્રમાણે “અધ્યર્થમન” માંથ્રવાણી સૌથી મોટી, સૌથી સરસ, સૌથી શ્રેષ્ઠ, સૌથી જોરાવર, સૌથી મજબુત, ધણીજ ફતેહ આપનારી, ધણીજ તનદરોસ્તી આપનારી છે. “આ અધ્યર્થમાં ઇષ્યો” ની માંથ્રવાણી જે ભણે તે સઘળી ખરાખીને દુર કરે છે.

યથા, અધેમ, યેંઘહેહાતામ, આ ત્રણે માંથ્રવાણી પાક દાદાર અહુરમઝદની છે. યથાની બંદગીમાં સર્વથી વધારે કવ્વત છે. “યથા અહુ વધર્યો” ની બંદગી માટે યજ્ઞનેના ઓગણીસમાં હા માં ભણાય છે કે જે આપણે પવીત્ર મને, ખાલેસ દીલે, શુદ્ધ ઉચ્ચારે, યથાની માંથ્રવાણી ભણ્યે અને તે ઉપર અમલ કર્યે તો ૧૦૦ ગાથા ભણ્યા બરાબર છે. જરથોસ્ત સાહેબે યથાનો કલામ ભણી એહરેમનને જમીનદોસ્ત કર્યો હતો.

અધેમવોહુની બંદગી માટે ક્રાન્તઓતનો હા જણાવે છે જે અધેમવોહુ પવીત્રાધથી ખાલેસ દીલે ભણે તેણે ઉત્તમ સુખ મલે છે.

યેંઘહે હાતામની બંદગી માટે યજ્ઞનેના એકવીસમે હા જણાવે છે કે યેંઘહે હાતામની બંદગી જે ભણે તેણે ઉમદા ઉદાપણ મલે છે.

આપણે કુસ્તી છોડવા અગાઉ જે “કેમના મઝદા” ની માંથ્રવાણી ભણ્યે છીએ તે ગાથાવાણીના અમુક ફકરા છે.

કેમના મઝદાની નીરંગ સઉથી ઉત્તમ છે. વંદીદાદમાં આ નીરંગ માટે જાળજ તારીફ કરી છે. ખરાબ વીચારને, ખરાબ શક્તિને, દુર કરવા તેમજ માનવીને પવીત્ર કરવા ધરને, જગાને, પવીત્ર કરવા માટે એક “યથા” ભણી તરત “કેમના મઝદા” ની માંથ્રવાણી ભણવા ફરમાવે છે.

અહુનવદ ગાથામાં પાંચમું પ્રકરણ “અખ્યાયા ખએતુશ” નામનો આખો હા ધણોજ ઉમદા છે. આ હા ૩૨ મેા છે જેમાં ઉમદા નીરંગો સમાયલી છે જે “આ અધ્યર્થમાં ઇષ્યો” ની માંથ્રવાણી સાથે આ હા ભણવો ધણોજ અસરકારક છે એમાં એટલા ઉમદા માંથ્રો (નીરંગ) છે જે ઘણોજ ફતેહ આપનારા માંથ્રો છે.

દાદાર અહુરમઝદનું રવાન તે “માંથ્ર” છે.

વંદીદાદ પરગરદ ૧૯ ફકરા ૧૪ માં ભણાય છે જે “વૃદ્ધી કરનાર માંથ્ર” તે ખુદાનો આત્મા છે. દાદાર અહુરમઝદનું “રવાન” યાને જાનની ઉપમાં આપી છે. દાદાર અહુરમઝદ પોતે રોશની છે. કુલ જગતની રોશની તે હોરમઝદ પોતે છે ત્યારે “માંથ્ર” અહુરમઝદનું રવાન છે તો “માંથ્ર” માં કેટલો પાવર હશે તે તો જ્યારે આપણે પવીત્રાધથી, તરીકતથીજ, માંથ્રવાણી ભણ્યે તોજ તેનો પાવર, તેની અસર, તેનો લાભ, ફાયદો આપણને માલમ પડે છે. પવીત્ર મન અને ખાલેસ દીલથી શુદ્ધ ઉચ્ચારે માંથ્રવાણી ભણાય તો તેનો ફાયદો ધણોજ મલે છે.

જ્યારે (ખુદા) દાદાર અહુરમઝદનું રવાન (આત્મા) “માંથ્ર” છે ત્યારે દાદાર અહુરમઝદનીજ રોશનીમાંથી પેદા થયેલા યજ્ઞ અમેશાસ્પંદો છે. એ સર્વ ફરેસ્તાઓમાં “સરોશ યજ્ઞ” ને “તખ્મહે તનુ માંથ્રહે” યાને “માંથ્ર” ના તન = શરીરવાલો જેનું તન = શરીરજ માંથ્રવાણી છે તે સરોશ યજ્ઞને આપણે આરાધીએ છીએ. આ “માંથ્રના” તન = શરીરવાલા સરોશ યજ્ઞ, દીવસ અને રાત, જીવતા તેમજ મૃતજીવો દુન્યાના તમામ માણસોની પાસખાની કરનાર, દસ્તગીર કરનાર. સરોશ યજ્ઞની પનાહમાં દરેક જરથોસ્તીઓ જીવે છીએ. આપણ જરથો-સ્તીઓ જન્મથી તે મરણ સુધી તથા મરણ પછી પણ સરોશનીજ પનાહમાં રહીએ છીએ.

ગાથા અહુનવતીમાં પણ અશો જરથોસ્ત સાહેબ “સરોશ યજ્ઞ” જે સર્વથી મોટો યજ્ઞ તેણે મદદે બોલાવે છે.

ગાથા ઉસ્તવર્ધતીમાં અશો જરથોસ્ત સાહેબ રાહબરની આરજી કરે છે તે રાહબર સરોશ યજ્ઞની તરફથી બસારત પામે છે. સરોશ યજ્ઞ માનવીના અંતકરણમાં વાસો કરે છે. અંતકરણમાં રહી અંતકરણ મારફતે માનવીને ચેતાવે છે = બસારત કરે છે. જે માંથ્રવાણીનું શરીરજ સરોશ યજ્ઞ હોય તો જે માંથ્રવાણી ભણ્યે તે માંથ્રવાણી આપણા શરીરની પાસખાની કરે છે તે સરોશ યજ્ઞ પાસખાની કરે છે એમ કહી શકાય છે.

બંદગીનો પાયો તે સરોશ યજ્ઞથી શરૂ થાય છે. આપણે જરથોસ્તીઓ બંદગી કર્યે છીએ ત્યારે કુસ્તી પછી “સરોસ બાજ” ગેહ ભણ્યા વગર બંદગી થઈ શકે નહી. ક્રિયા કરનારા મોભેદ સાહેબો પણ “સરોસ” યજ્ઞના અમલ સાથેજ મોટી ક્રિયા કરે છે. બાજ બરામ તેમાં પણ સરોશ બાજ મુખ્ય ભણાય છે. યજ્ઞને કરાય તેમાં ગુજરણીની “સરોશની યજ્ઞને” મુખ્ય ભણાય છે. ઉમદાનો વંદીદાદ પણ સરોશ યજ્ઞનો ભણાય છે, ત્યારે બંદગીનો તેમજ ક્રિયાનો પાયો “સરોસ યજ્ઞ” ના નામથી શરૂ થાય છે.

સરોશ યજ્ઞની બસારત મેળવવા નીચલી લાયકાતો મેળવવી જરૂરી છે. (૧) “મીઝ” = વીચારો હંમેશા “હુમત” પ્રમાણે સારા પવીત્ર રાખી ખુદરતના ખ્યાલોમાં મન રાખી મનમાં ખુદા અને યજ્ઞ અમેશાસ્પંદોનો વીચાર રાખી તે સાહેબોને જરથોસ્તી ધર્મ પ્રમાણે “માંથ્ર” વાણી જે અવસ્તાના કલામો ભણીને એજમતી અસર મેળવવી (૨) “કેશાશ” = યાને એકમેકનું માગતું લેણું અદા કરવાનો કુદરતી ફાયદો સમજી તે મુજબ અમલ કરવો.

(૩) “ખરેનંઘહ” = ખોરેહ ને પવીત્ર રાખવા નીરંગો ભણી તરીકતો પાળવી (૪) અશોષ = પવીત્રાઈ જીંદગી ગુજારવા અમલ્યાતી બનવું જેથી સગેશની બસારતને લાયક બની શક્યે છીએ.

ખુદાની રોશનીના દર્શન કરવા માટે પહેલાં સરોશ યજ્ઞની બસારત યાને અંતરનો અવાજ મેળવવો જોઈએ. દરેક માનવીમાં ખુદાઈ અંશ આત્મા રૂપે ખુદાઈ રોશનીની ચીંગારી બીરાજેલી છે આત્માને ઓળખવું, આત્માનો અવાજ સાંભળવો, અંતરનો અવાજ ખીલવવો, તે સરોશ યજ્ઞની મારફતે સાંભળી શક્યે છીએ. “આત્મા સે મીલા તો પરમાત્માસે મીલા”.

માંથ્રવાણીમાં જે ઉંડો ભેદ સમાયલો છે તે એજ કે જે જરથોસ્તી ખાલેસ દીલથી અવસ્તા માંથ્રવાણી ઉચ્ચારે તે જરથોસ્તી સરોશ યજ્ઞની બસારત મેળવે છે. માંથ્ર-વાણી એ દાદાર અહુરમઝદનો “આત્મા” છે અને સરોશ યજ્ઞનું શરીર છે. તો એજ માંથ્રવાણીમાં શું ફાયદો સમાયલો છે તેનો જે જરથોસ્તી અમલ કરી માંથ્રવાણી ઉચ્ચારતો હોય તેજ પામી શકે છે કે શું પાવર છે અને શું ભેદ છે.

“માંથ્રેમ રપેન્તેમ અશ ખરેનંઘહેમ યજ્ઞમધે”. આખાદી કરનારી માંથ્રવાણી અને તેના પવીત્ર ખોરેહને આરાધું છું.

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THE ZOROASTRIAN CALENDAR

As a Medium of Daily Good Thought.

by

DASTUR MINOCHER HOMJI

- 11) Hvare-kshaeta : Khorshed : The symbol of Ahura Mazda's brightest creation. Its rays are called swift moving 'horses' — Source of health.
- 12) Maongha — Mah — Mohor — called 'Gao-chithra', i.e. the heavenly body whose origin is the earth ; the satellite of the earth (this is our version :) the usual version 'the keeper of the cattle's seed' does not stand to reason. The moon shines with the borrowed light of the sun, but makes the loan worthwhile. The moon waxes and wanes for 15 days alternatively.
- 13) Tishtrya — Tishtar — Teer : The star of the 1st magnitude has been shown to have connections with rains : with prosperity.
- 14) Gaush — Geush — Gosh : The whole term is really Geush Tashan, i.e. the creator of the earth. As the creator has also created the dumb animals, we usually abstain from meat diet on Behman, Mah (Mohor), Gaush (Gosh) and Ram, i.e. on the 2nd, 12th, 14th and 21st day of the month.
- 15) Dae-pa-Meher : Ahura Mazda's day before Meher. This begins the third week of (moral equalities and ethical principles) the Zoroastrian Calendar.
- 16) Mithra (Vedic Mitra) — Meher : Justice, Ethics, Love. This triangle of Ethics derives itself from Asha. Mithra is called 'Vourugao-Yaoiti', i.e. the Universal cementing Principle of the universe. If Khorshed is physical light, Meher is moral light dispelling the darkness consequent upon injustice, immorality and selfishness. It represents vigilance, i.e. the price of liberty. Ahura Mazda's supreme vigilance is represented by his adorable power (Yazata) Mithra, having 1000 ears and 10,000 eyes. The Iranian Emperors had the Intelligence Department, characteristically called the 'eyes and ears' of the king. The long Meher Yasht, recounts the nature and function of Ahura Mazda's vigilance to maintain toward order in this world.

We give below 'the song of 'Mithras' by Rudyard Kipling : It gives us a clear idea of the nature and function of Mithra.

A SONG TO MITHRAS

Mithras, God of the Morning, our trumpets waken the Wall !

Rome is above the nations, but Thou art over all !

Now as the names are answer'd, and the guards are march'd away,

Mithras, also a soldier, give us strength
for the day !

Mithras, God of the Noontide, the
heather swirms in the heat,

Our helmets scorch our foreheads, our
sandals burn our feet.

Now in the ungirt hour, new era we
blink and drowse,

Mithras, also a soldier, keep us true to
our vows !

Mithras, God of the sunset, low on the
Western main,

Thou descending immortal, immortal to
rise again !

Now when the watch is ended, now when
the wine is drawn,

Mithras, also a soldier, keep us pure till
the dawn !

Mithras, God of the Midnight, here
where the great bull dies,

Look on thy children in darkness,
Oh take our sacrifice !

Many roads Thou hast fashioned : all of
them lead to the Light,

Mithras, also a soldier, teach us to die
aright !

— Rudyard Kipling

SRAOSHA : Men's Moral Mentor : Moral Inspiring Force : the still small voice of the Conscience — It is 'ashya' i.e. belonging to the Scheme of Asha or Order and Harmony : hence the Prayer : 'May Sraosha triumph over 'a **srushti**', apathy towards listening to the Inner Voice, telling men to **live** according to the Behests of Religion, and hence it is '**Tanu-manthra**', the very Embodiment of Holy Gospels — It is also "**Men's Recall to his True Self**"

— The Gospels are "weapons" of "war" against man's 'enemies' — Passion (**aeshma**) of dreadful drive (**Khrwi-dru**) : Sigmond Freud would have been delighted to know this definition of 'libido' — Sraosha Yasht (**vadi**), karde 9, para 22, gives us Ahura Vairiya, Yasna Hapatanghaiti, the victorious Fshusha Manthra (Yasna 58), and **all** the pieces of **Yasna**, as the 'victorious weapons of Sraosha. Due to 'his' moral purity, 'he' is '**takhma**', strong. It is Ahura's Protective Power against Moral Injuries and Imperfections. Lastly, this Moral Vigour shall ever remain young (Sraosha Yasht **vadi**, Karda 6), till all the **druj**, lies and defects are removed from man.

RASHNU : (VRaz + nu) — Av. root **rath** means to rectify, adjust, do justice ; So Rashnu is the Spirit of Truth that permeates the Universe (see Rashnu Yasht), in all walks of life, in every region of the Universe — It is, in Company with AR-SHTAT, forming the 'divine Tribunal', adjudging man's life — and deeds. Truth will advance the world (**fradat-gaetha**) and increase her worth (**varedat-gaetha**). It is known as Rashnu **Rajeshta**, the most upright. With it is linked up the Truthful Speech in man, that will further the cause of the world.

FERVERDIN : Fravashi : the auspicious day (Farrokh), remembering the Inner Reality, the Divine Spark, the Perfect Prototype and God in Man — Ferverdin Yasht (XIII) is a philosophical Treatise of, say, ATMAN in AVESTAN literature. Let the Parsis shed the superstition of this roj, as inauspicious, as connected with death and dungerwadi ! A Zoroastrian

prays daily (if he does it intelligently!) : 'We revere and esteem the divine spark within, as we do the ravan too.' The components of the Fravashi are Power and Light (**Zavar-aojas**, and **Khvarena**) : How can the divine element, having spiritual Power and Light, be inauspicious ? It is FARROKH.

BEHRAM : Avesta VERETHRA.GHNA = Dushman Zadar = Victorious — Re-fulgent. When man's crooked, perverse (=dush) mind (man) is won over to Asha or Truth, it is real victory or triumph.

When the man 'fights' the moral imperfections — Passion, Possession, Pelf and Power — successful, he is victorious and brings the kingdom of God on earth. This Life is a 'battlefield', (**Kuru-kshetra**, as the Hindus call it, from a reference in Bhagvad Geeta), and the man is the Soldier of Light, against Darkness and all the vices, taking shelter and thriving in Darkness. When the world is free from this moral darkness (**tewang** or **tamas**), the age of Behram Varzavand (of Light—Law—and Love) would usher in !



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CHILDREN'S CORNER

by

KAMAL K. SIDHWA

"The time has come, the Walrus said,
"To talk of many things :
Of shoes—and ships—and sealing wax—
Of Cabbages — and Kings —
And why the sea is boiling hot—
And whether pigs have wings."

That was the good old Walrus speaking, in 'Alice in Wonderland'. He certainly wanted to talk about a lot of different things, didn't he? Well, I think the time has come for us to talk too, but not of quite so many things !

Just at first, listen to a conversation I overheard some of my young friends were having, the other day.

Darius : Guess what! I've scored 75% in maths. this month.

There was a little silence, then the other children burst out.....

Nauzer : Tchh, I would have got it too, but I fell down the evening before the test, and my knee hurt so much, I just **could** not study.

Mahrukh : I know, the same thing happened to me — my eyes were strained and.....

Silla : You all are making it up. But I have to work really hard — my mother makes me help her with the house work. I feel too tired to study after that.

Do you suppose I believe these excuses? No. I know that they are just excuses. Instead of saying that, "I am not as good

at maths. as Darius," or "Darius is cleverer than I am, and so he has done better," these children made themselves ridiculous with their excuses.

Feel a bit guilty yourself ? Do you remember making such excuses ? Well, now you know that it is being rather mean and even dishonest to do it — so do be strict with yourself. The next time you catch your mind making up an excuse, sternly tell it, "stop it, I want to tell the truth, now and always."

Don't be scared to admit that others can do some things better than you. Get to know yourself, and what you are good at — then you will be able to declare cheerfully, "I'm pretty good at table-tennis, or French, or carpentry, but I just can't play cricket well."

Try as much as you can — use every bit of your brains and muscles — run in every race you want to, but if you are beaten, don't blame anyone else. Admit defeat and say, "I did my best, but he can run faster than I can. I'm going to try even harder, next time — perhaps I'll do better." Say this, and mean it.

If you do this, you'll be a mighty good loser. And, just one thing more When you do win, don't show-off, and make the loser feel bad. Be generous and tell him you were lucky to win. Then, as Rudyard Kipling said, "What is more, you'll be a man, my son."

"THE MYSTIC-OCCULT PATH"

(A Zoroastrian view-point)

by

FRAMROZ RUSTOMJEE (Colombo)

The ancient Religion of Zarathushtra, propounded in an age of remote antiquity (nearly 6500 B.C. according to the Greek and Latin writers and established by the pre-Avestan Gathic Language) deals with many subtle elements of a mystical nature, that can assist the people of the world to investigate the occult path, to understand the mystery that circumscribes the race of man with a veil, and which prevents man from understanding the part he is destined to play in the Universe, on the chequer-board of life.

This occult path is fully revealed in the Gathas, the Divine Songs of Zarathushtra, and is the one and only path, through the pursuit of which man can develop **the highest powers of Intelligence**, whereby he becomes capable of tearing asunder the veil which holds him rooted to the materialistic content of this world, in which he finds himself. This path is steep and thorny and is beset with impediments to every seeker of Truth; hence one cannot get through the impenetrable barrier without regular daily efforts of a dynamic nature and character.

Zoroastrianism teaches that the development of one's mind, for the attainment of the "highest Intelligence" depends on a full and complete understanding of the unchanging law and Order of the Univer-

se. This knowledge is a step in the gradual unfoldment of the occult path, which calls for Absolute Purity of Thoughts, Words and Deeds, day in and day out, throughout one's life. It is the impossibility and the impracticability of man to pursue, unceasingly, the dynamic nature of this rigid commandment, due to the blandishments of the material world around him, that holds him in thralldom, giving him a setback, every time he seeks to reach his goal towards advancement and perfection.

What then is the dynamic nature of man's duty in life? To be able to trod the occult path, which continues to obscure the illimitable reservoir of the Celestial Lights that have a perpetual impact on man. In addition to the radiation from that vast source of Light, there are the multifarious Principles in nature, known in Zoroastrianism as the Yazatas, having a Divine origin, that impinge upon man's varied activities, quite independent of the mighty forces of nature, which toss the individual in a stupendous whirl-pool, from which he is unable to extricate himself. This is the condition of every mortal we see, everywhere, who finds himself beset by the force of circumstances in which he finds himself.

The answer of Zoroastrianism to that is the pursuit of every form of personal pu-

riety and righteousness, in this very life, to lift the overpowering burden of the woes of humanity, through undiminished service, to which this Religion binds its adherents.

Zarathushtra has therefore emphasised this path in the words of great significance:

"Aevo Pantam yo Ashaho, vispae any-aosham apantam"

(There is but one Path, which is the Path of Asha — Purity and Righteousness, all others are no-paths.)

Righteousness therefore becomes the axiomatic teaching and the pivotal principle of Zoroastrianism, to comprehend the Law of Nature in all its bearing. Again, Zarathushtra has said:—

"Yazdao mashyai aipi Zanthom vahish-ta"

(Purity from birth is of the highest good).

Once the mind becomes developed to fathom the Law and the Forces pervading in nature, man is able to ascend to the summit of that stature of understanding **"Vanghaheush Mananghaho"** (Excellent Divine Intelligence), to probe into each and every secret pertaining to all these Kingdoms of Nature, and also his very close affinity to every part of the Universe, that sheds its radiance on his being. Such is the occult path, surrounded in mysticism, which appears unfathomable; but which to any earnest seeker provides unfoldment. The mystery of the Universe is verily impenetrable, except through very deep reflection on the countless mystic revelations, that are before us in languages, that are not easy to be followed.

Zoroastrianism plays not a little part, in this world of ours, to understand the mystical voice of nature in this boundless

Universe. The very concept of **"God"** in Zoroastrianism is an impenetrable mystery; though this pristine concept, the first of its kind in the history of Religions, is wholly shorn of every kind of anthropomorphism.

In one sentence we claim that **"God can never be man, as man can never be God"**. This is an outstanding contribution of Zoroastrianism to the thought of this world, from the depth of mystery. It is through an understanding of the mystery surrounding the concept of God that man can prepare himself to tear down the mystic veil that surrounds him, in this materialistic world. Wherefore comes the injunction **"Take not the name of thy Creator in vain."** Next comes the great discovery that **the Essence of Divinity is within man and in each and every object of creation of the phenomenal world.** Thus we have the soul-stirring words of Jesus, the Christ, that

"The Kingdom of God is in the heart of man".

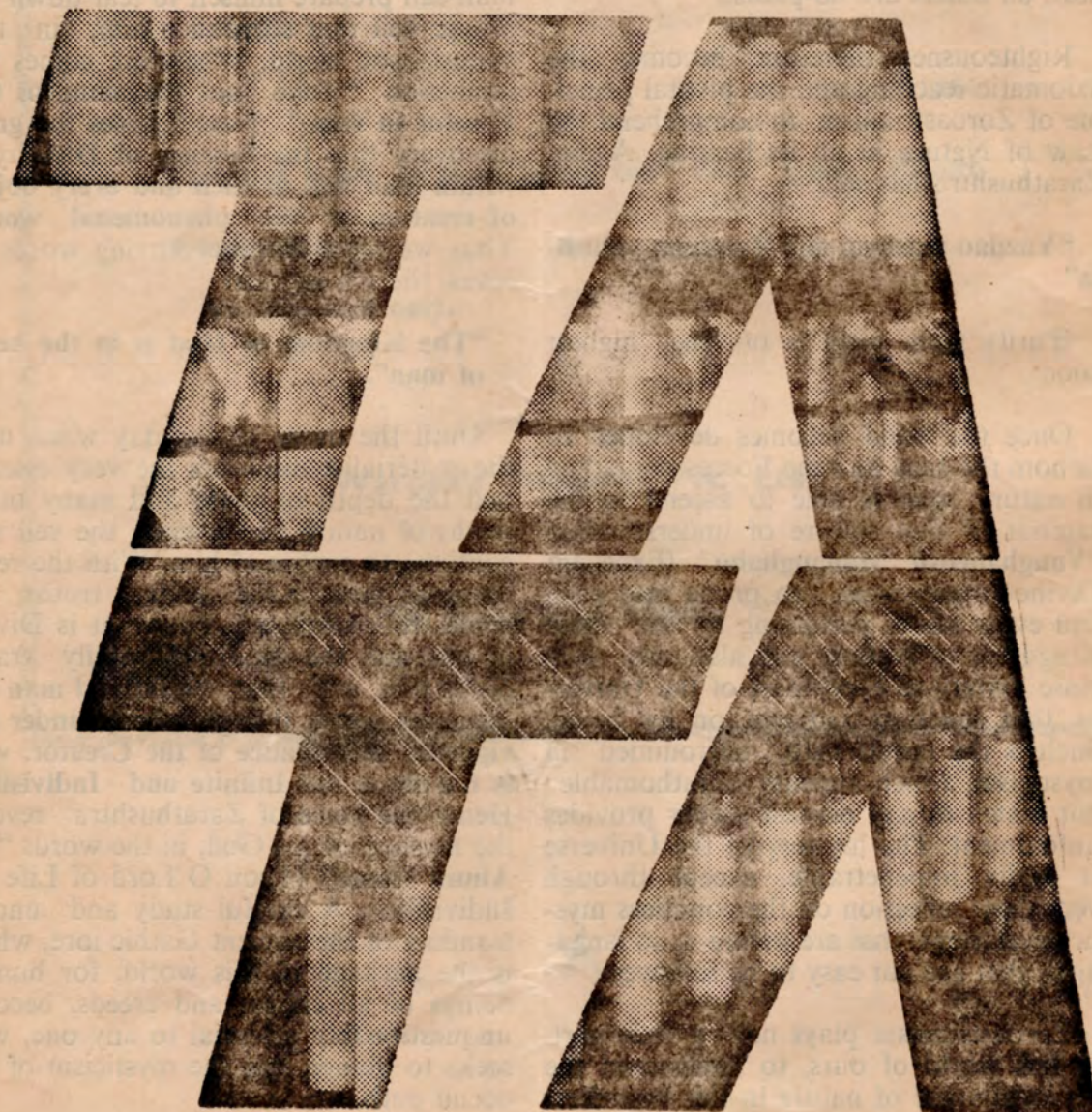
Until the dawn of the day when man the materialist discovers the very essence and the depth of these and many other truths of nature and science, the veil will continue to enshroud him. With the revelation to man of the above truths, he comes to understand that what is Divine in him and the creations, wholly transcends him, and that **"God and man are distances apart, though wholly under the vigorous surveillance of the Creator, who is not finite but Infinite and Indivisible.** Hence the voice of Zarathushtra reveals the mystery of his God, in the words **"Yo Ahura Hamo"** (Thou O Lord of Life art Indivisible). A careful study and understanding of the ancient Gathic lore, which is the heritage of this world, for human beings of all classes and creeds, become unquestionably essential to any one, who seeks to plunge into the mysticism of the occult path.

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DARA

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Dara ascended the throne of Persia on Darab's death. Firdausi, in consequence of confuse legends and insufficient materials available to him at that time, has described the epoch-making wars between Persia and Macedonia as occurring during the reigns of Darab and Dara. As a matter of historical fact those wars took

place centuries later. Dara whom Alexander defeated and succeeded as the monarch of Iran was not Dara the Kyanian, but Dara the last of the Achaemenian line, the Darius Codomannus of the Greek writers.

More is not known about this ruler.





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