

30TH BAJ OF JEHANGIRJI S. CHINIWALLA.

(From Our Correspondent.)

Vada Dasturji Meherji Rana of Navsari Was the Chief Guest and his book of Dictionary (Farhang-e-Meher) containing technical words of Kshnoom was released on the occasion.

Ervad Marzban Hathiram spoke on Kyani Shah Kaikaos with reference to Shahnameh and Avesta.

The 30th. Baj function of Jehangirji Sorabji Chiniwalla was held at Mehella Patel Agiary on 13th. October, 2003. Ervad K. N. Dastoor could not attend the function due to poor health. However, the Vada Dasturji of Navsari, dastur Meherji Rana graced the occasion and was the Chief Guest of the function.

Mr. G. B. Forbes welcomed Dasturji Saheb who had come all the way from Navsari at the invitation of Ervad K. N. Dastoor. Mr Forbes gave a brief synopsis of the life and work of late Jehangirji Chiniwalla and stated that he was the appointed pupil of Ustad Saheb himself. In fact, he stated that Ustad Saheb had told Jehangirji, that while Dr. Saheb would write Kshnoom, his job was to stand by him and preach Kshnoom and Jehangirji also took out the Parsi Avaz, when all other community papers had turned against orthodoxy. He single handedly carried out this task for 27 years from 1947 to 1974 and each time the reformists came out with some nonsense, he was there to retort like a lion and give them a fitting reply. Yet he never resorted to yellow journalism, as we so often see our present day journalist do today. Mr. Forbes reminded the audience that his Ideal (motto) was that: "Din no dushman te maro dushman" and accordingly, without getting overwhelmed by the position of the other person, he would give proper guidance to the community. His absence is most felt today.

Mr. Forbes reminded the audience that at the 27th. baj function, of Ustad Saheb in 1955, Jehangirji had suggested that it was necessary to come out with a dictionary of the technical

words of Kshnoom so that the reading public could refer to them for proper understanding and appreciation. This work was single handedly taken up by Dasturji Saheb Meherjirana who had toiled over the project despite health problems for almost 17/18 years. Mr. Forbes stated that this could only be the result of an Inspired work for else, it would be inconceivable to put in such Herculean effort over such a long period of time. Mr. Forbes reminded the audience that right from the time of the First Dastur Meherjirana, the throne was blessed by the Abed Sahebs. In fact, he reminded that the first Dastur Meherjirana was specially blessed by none other than Dastur, Hazrat Azar Kaiwan and that the present Dasturji Saheb, Dastur Kaikobad Meherjirana, is the 16th. in succession of that illustrious one. The fruits of this labour of love was now available to the general public who would find it most useful. At the request of Dasturji Saheb, the book was inaugurated by Mr. Forbes.

Dasturji Saheb Meherjirana, while speaking at the occasion paid rich tributes to Jehangirji with whom he had the distinction to work closely for over five decades. He highlighted the work of Jehangirji and stated that we have not yet fully understood his sacrifices. He reminded the audience that his column "Purso Pasokh va Nuktechini" in Parsi Avaz was a masterpiece and strongly recommended that if it is taken out in a book form and especially if it is translated in English, it would be a real boon to the present generation. He stated that the times were so bad and critical today, that

the Zarathushtrian religion and “sanskriti” (culture) are almost a thing of the past. He reminded the audience of the famous saying of Milton “They also serve who only stand and wait” and accordingly, pleaded with the audience that even in these turbulent times, if we merely stand firm and await the advent of the future Rainidar Saheb, Shah Behram Varzavand, we would have done our job well.

He spoke at length of the utility of this Farhang. The peculiarity of the technical words used in the vocabulary of Kshnoom was that often, the word could not be fully explained in one word and required detailed explanation. Also, often, the same word had more than one meaning in the context in which it was used at different times. He further stated that a similar Farhang of Avesta words is still pending and God willing even that work may be accomplished in future.

Starting his talk, Ervad Hathiram mentioned that the best homage to Jehangirji would be to choose a topic he loved, namely the Shah Nameh. Ervad Marzban said that he had selected the topic of Kai Kaus, since there is some contradiction in the image of Kai Kaus as portrayed in the Shah Nameh with his image in the extant Avesta and Pahlavi. Jehangirji often used to say that the Shah Nameh has been composed in a mystical method, called TAKSEERAT, and Kshnoom is the only key with which we can unravel this mystery. While Jehangirji himself did not know how to use the exact key, Ustad Saheb had full knowledge of the rules of Takseerat and hence had relayed many secrets of the Shah Nameh to Jehangirji who has documented them in several articles in Parsi Avaz, including the serial Rustam Nameh.

Ervad Hathiram explained that the history of ancient Iran needs to be understood in terms of the Zravane Daregho Khadata (ZDK) cycle of 81,000 years which the earth undergoes. The material in the Shah Nameh is not myths or legend but recounts the terrific fight between

the Madayasnīs and the Daevayasnīs. The heroic efforts of the Madayasnīs to preserve the earth till the time the Prophet Zarathushtra could descend at a particular point in the ZDK cycle are the main crux of the various episodes of the Shah Nameh.

When the last Peshdadian monarch Zav (Avesta Uzva Tumaspa) died there were no descendants who had the necessary spiritual authority or power (called Kyani Khoreh of the First Grade) who could take his place. At that time, Zaal was directed in a dream to send his son Rustam to a particular place and bring the Abed Kai Kobad to Iran and crown him the new King. Accordingly Rustam searched for Kai Kobad, who was living in seclusion and practicing very high Mazdayasni tarikats and invited him to ascend the throne of Iran. Since Kai Kobad had only the second grade of Kyani Khoreh in him, he is known as the founder of the Kyani dynasty. Kai Kobad ruled Iran in a just and fair manner and made valiant efforts to keep the power of the Daevayasnīs in check.

After Kai Kobad, his son Kai Apiveh did not ascend the throne but the same was shared by his four sons, Kai Arsh, Kai Vyarsh, Kai Pishin and Kai Kaus. Of these, however, the reign of Kai Kaus was the most important and is the only one remembered in the Shah Nameh. When Kai Kaus ascended the throne he decided to conquer the country of Mazandaran, which had remained independent from Iran since the time of King Faridun. Mazandaran was the home of a number of leading practitioners of Daevayasni and was headed by the most powerful Sapeed Dev. Sapeed Dev had given an undertaking to Faridun not to step out of Mazandaran. When Kai Kaus decided to invade Mazandaran, his courtiers and nobles got nervous and called Zaal from Zabulistan to persuade the king not to undertake such a difficult and impossible mission which even Jamshyd and Faridun could not do. Despite Zaal's advice, Kai Kaus decided to go to Mazandaran with a large army,

pointing out to Zaal that he had more valour, glory and resources than Jamshyd and Faridun.

Soon Kai Kaus reached the gates of Mazandaran and started his invasion. The King of Mazandaran sent this news to Sapeed Dev who got angry that a descendant of Faridun had broken the agreement between them. Hence he approached the Iranian army in the night and with his power of Daevayasni released certain noxious gases and poisonous arrows and stones in the area of the Iranian army whereby a large number of them perished. Kai Kaus and his chosen guards were captured by Sapeed Dev and imprisoned in a deep dungeon where they lost their eyesight. Sapeed Dev would give them only very little food so that they barely managed to survive. Soon a soldier from this group escaped and reached Iran and gave the news of the King's capture. word was sent to Zabulistan for Zaal and Rūstam to attempt to free the King.

Zaal advised Rustam that the road to Mazandaran was very long and would take six months by which time the King would die. Hence he suggested a shorter route which would take only 15 days. However, this route had seven major obstacles and was therefore called HAFTKHAN (the seven obstacles). On this road seven major practitioners of Daevayasni had laid various traps and would not let any person pass. However, Rustam who had the protection of Dami Upamañā Yazata undertook the challenge and after a lot of exploits defeated all seven of the obstacles and rescued Kai Kaus after killing the Sapped Dev. the Haft Khan of Rustam have a special place in the shah Nameh and are in fact his Nirangi-Var or his Proof of Greatness. Ervad Hathiram explained that it is not that Kai Kaus was hungry for Mazandaran. In fact Kai Kaus made a great sacrifice. In the Pazend Ashirwad ceremony, Kai Kaus is called Agahomand - one who is far sighted. Kai Kaus knew that before the advent of Zarathushtra, certain big Daevayasni chieftains had to be killed. In this

task he was helped by Rustam. If Kai Kaus had not gone to Mazandaran and got imprisoned, Rustam would not have taken the Haft khan and killed Sapeed Dev. Hence the role of Kai Kaus is very great in our history and we should have great respect for his sacrifices.

After this episode, Kai Kaus had 7 major palaces constructed with the help of the Daevas. Firdausi has written a magnificent description of these palaces. Ilm-e-Khshnoom explains that these were attempts by Kai Kaus to put the Daevas and their knowledge to good use for the betterment of his subjects. The description of these palaces are full of Takseerat and Ervad Hathiram explained some of their significance. Because of these activities, the Daevas became very resentful of Kai Kaus. They realised that he was successfully reforming them. This was not to their liking. Hence they called a secret meeting and decided to destabilise the King.

Accordingly, one of the Daevas took on the role of a normal person and approached the King and after praising him reminded him that although the whole earth was under his command, the Sun and Stars were not under him. If Kai Kaus would fly high into the sky he would be able to get the Sun and the Stars in his control. Kai Kaus was tempted by this idea and accordingly constructed a throne from sandalwood and raised four large eagles who were fed a rich diet. On the four arms of the throne four legs of mutton were hung and the birds tied to the throne. As they flapped their wings to reach for the mutton, they flew and raised the throne with Kai Kaus sitting on it high into the sky. However, after some time, the birds got tired and could not fly any more. Thus the throne collapsed and Kai Kaus fell on to the earth in a place called Amul near China from where he was discovered and rescued by Rustam and a few other warriors.

Ervad Hathiram explained that this story has been more properly explained in the Dinkard. The Sudkar Nask of the Dinkard while

explaining the Gatha Vahishtoisht has given a deep understanding of this story. Khshnoom explains that Kai Kaus had built certain observatories on the Earth in order to monitor the planets and the skies. However, at some point he was tempted to go even closer to the planets to observe them more carefully. Hence he used the knowledge of the Daevas to fly high in the atmosphere. However, this is not allowed and as the King rose higher, his Kyani Khoreh left him and hence he began to fall. As the King was hurtling to his death, the Holy Fravashi of Kai Khushroo, who was destined to be the grand son of Kai Kaus appeared and appealed to the Yazata Nairyosangh and the Kyani Khoreh of Kai Kaus to not kill Kai Kaus, because if Kai Kaus were killed then Kai Syavaksh would not be born and if Kai Syavaksh were not born then Kai Khushroo would not be born and if Kai Khushroo were not born then Afrasiab would not be caught and given his justice. Hence because of these mystical reasons, the Kyani Khoreh of Kai Kaus stepped in and saved the King from certain death. After

his fall the King was very repentant and did not sit on the throne for forty days but stood and recited the Patet for this period until Ahura Mazda gave him the permission to sit on the throne again.

Thus Ervad Marzban Hathiram explained that it was not that Kai Kaus was not a good king. He was in fact a great and highly evolved soul who made great personal sacrifices in order to work for the betterment of his people and to prepare the earth for the advent of Prophet Zarathushtra. Ervad Hathiram ended his talk by reminding the audience that when Kai Kaus could not escape the effect of the planets, who were we mere mortals? he exhorted the audience not to point fingers at anyone but to live a life of Tarikats and be silent. It is easy to point fingers at anyone, but most difficult to realise that we are as bad or even worse than the person we are pointing fingers at. Hence the true Khshnoomist would always pray to his Khuda to guide all those who were on the wrong path and not point fingers at them.