

From My Little Nook:

(Come al ye from far and near, all ye young and oh not so young, all friends and aye even foes. Gather ye religion rosebuds while ye may! Sit back and inhale the mild whiff of sweet fragrance from these buds of Wisdom of Centuries.)

LOST PEACE.

There is too much sound in our lives and not enough silence.

There is too much noise and not enough quiet.

There is too much disturbance and not enough tranquility.

There is too much activity and not enough prayer.

There is too much of world and not enough of God.

As a result, people have become so much accustomed to sound, noise, disturbance, and distractions that silence, quiet, tranquility, and God have little place in the lives of many, perhaps, of most people.

Silence has become deadly, quiet almost unbearable, tranquility abnormal, and God stranger. People want to go places and do things, they are not content to remain quiet and think or meditate or pray.

*

*

*

MEDITATION

The great psychologist, William James, recommended frequent attendance of chapel to his philosophy students. He says that the practice of going to a quiet place Suggestive of contemplative thought aided in keeping one's point of view right side up Meditation raises us above petty consideration as we distinguish the important from the unimportant

Even if we devote only a few moments a day to reflection and prayer, it is certainly better than nothing at all. This brief raising of our minds and hearts to God may mean the difference between clarity of vision and the beclouding of our outlook on life.

*

*

*

Personal sufferings and divine grace are both required for spiritual attainment.

*

*

It is best always to obey God, rather than man.

An error of knowledge is not a moral flaw, provided you are willing to correct it - that which you do not know, is not a moral charge against you, but that which you refuse to know, is an account of infamy growing in your soul.

God made our bodies temples for our soul, and they should be kept strong and clean to be worthy of the deity that occupies them.

Know that the world of the present is but a house of mortality, while that the future is a house of eternity.

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood.

*

*

*

Sin, by whomsoever committed, is detestable, but most so in a learned man: because learning is the weapon for combating satan; and if the armed man is taken prisoner, the greater will be his shame.

*

*

*

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous. King stand in more need of wise men, then wise men do of appointment at court. O king, "Entrust not your affairs to any but wise men, although public business is not the occupation of the wise."

*

*

*

He who trusteth in God requires no other's help.

Compiler :- Curset M. Patel

FROM MY LITTLE NOOK

Curset M. Patel

Recently, chatting across a dinner table, the topic turned to prayers and religion. A school friend of my 13 year old niece exclaimed, "But, uncle, why should I pray, when I don't understand what I pray?" Well, isn't this a pet excuse one comes across in many a youngster now-a-days? But, pray, who's stopping you from knowing or understanding what you pray? How thoroughly you know who acted in this picture or that, and who is currently going out with whom? Which picture was produced and directed by so and so, and ofcourse, the musical score was by..... All this, and that, too, under your own steam and by your own effort! If you can know so much about screen stars, why not try to know about your own religion also? In fact, you must have a general desire to know your own religion. The religion in which, God in his Wisdom, has put you. The religion in which your forefathers lived and died, according to its tenets and canons.

Remember, if you take one step towards Nature, with a true heart, Nature will take nine steps towards you! But take one step away from it with a swollen head, and Nature will go nine steps backwards!

Besides, there are many things in life you do not understand but still make use of to your advantage. For example, you have a tummy ache, and you visit a doctor, who gives you some medicine. Through faith you take the same and your pain subsides. Haven't you done this act without understanding? Every time you take some medicine, you do not know or do not bother to find out what drugs are in it, how many and in what proportion etc. etc? In spite of your ignorance, you believed and through faith made use of the same for your betterment.

So, what medicine does to your physical improvement, without your even knowing the basic intricacy of it, prayers do to your spiritual development. And what's more they are a thousand times more powerful in helping you to lead a better way of life, than any other materialistic way.

As the body requires food and nourishment, so does the soul — and prayers are the food for the soul. As man cannot live by bread alone, and requires many other things for his sustenance, so does the spirit, and prayer is one of its major requirements.

The five known senses of man are not so exalted as to experience all things. Television and radio waves are present around you but you cannot see them, still you do believe in them. High ultra-violet rays and infra-red rays are not seen by the naked eye but we do believe in them. Over certain decibels the human ear cannot bear the deafening sounds and under certain decibels the sounds are present but we cannot hear them! So it is with Avesta Manthravani. Whatever prayers are given by our Prophet and his disciples — their subtle and sublime vibrations may not be seen or experienced in all their glory and splendour of beautiful colours, but they sure have a tremendous effect and impact on all the atoms of one's being. All the things in the universe are based on and governed by the laws of vibrations — *Stoat* (𐬰𐬀𐬎𐬎) as we say in our Zoroastrian Science, and among all the utterances a human tongue can make, none has got the vibratory effect as superior and sublime as that of our Avesta prayers. In one of our religious scriptures, a question is posed, as to-what is the cardinal use of the human tongue which God in his wisdom has created? The answer is (1) to speak the

truth and (ii) to recite Avesta Manthravani.

There are three Methods as explained in our Zarthushti Din for reciting prayers. (1) Drenjya (ꞑꞑꞑꞑ) (2) Mara (ꞑꞑ) (3) Sravi Gathvya Vacha (ꞑꞑꞑꞑ ꞑꞑꞑꞑꞑꞑ).

The first Drenjya method which we all usually practise is, to go on reciting as it's written in the prayer book like the Khordeh Avesta, which has come down to us through Prophet Zarthusht and his disciples and as renovated by the Rainidars, even though one may not understand what one recites. Drenjya = to drag, to pull — and we have to drag the Avesta words as they are composed and given to us which have their own subtle, ready — made vibrating effect which will work wonders, if recited with faith, (with heart within and God overhead). Of-course, one should stand steady and not move or talk while reciting, and think that "I stand in the service of Ahura Mazda."

When one thinks as above, sits in the Zoroastrian 'Yogic' posture, called Do-Zaanu (if a male, he half-squats in such a way that his knees, joined together point towards the right and his heels towards the left, if a female, she should sit in the opposite way) and constantly keeps in mind the thought of his soul's progress, then this method of praying is called. Mara.

If a person is very benevolent and truthful, if he can concentrate and meditate on every word that he prays and create and raise the exact 'Mithra' (right thought-forces), then that is the ideal method of praying called, Sravi Gathvya Vacha. What is most important, however is that the prayers have got to be recited lawfully, that is, one should wash and cleanse the body, wear a proper Sudreh and Kusti, a headgear (cover the hair and head properly), some footwear (if there is no carpet or cloth under the feet, socks would do), recite the Kusti, Sarosh

Baj and the relevant Gaah and then only recite the Nyaishes and Yashts.

If after observing these initial regulations, you pray by the Drenjya method, then you get say 50% benefit of your prayers. If you pray by the Mara method you can get benefit by 65%. But the Sravi Gathvya Vacha method can get you 100% of the benefits. In modern times, it is extremely difficult for us to pray according to this last method. It is for high advance souls. But Drenjya and Mara methods can be utilized by us. If not more, at least once in a day, Avesta Manthra should be recited, and atleast once in every Gaah, Kusti should be performed even though you do not understand an iota of what you recite. ★

(Continued from page 7)

a bird's eye view the ascent of man from the lowest rung, viz., the mineral.

It is unfortunate that the height of Mr. Behramshah's teachings has not been realised by the greater number of those who have heard him; there is always a certain fraction in every community, and much more amongst Parsis, which ridicules such high teachings, but even by the rest it has not been appreciated, and yet the irony of it is that in some quarters he has been blamed for not having taught us more, to which his reply always was a well-known Persian formula, with which sensible people will agree:

"Bishyar makhur, bish makhur, pish makhur, faesh masaz, geh geh khur, pinch khur, andak khur, chananke cheh khuri: Jam-i-Ilm-i-Kshnoom."

i. e. "Don't drink it (i.e. the wine of knowledge) much, don't drink it more than necessary, don't drink it before your time, don't give publicity, quaff it on proper occasions, quaff it in silence, quaff it little by little. What is it that you will drink?—the Bowl of Ilm-e-Khshnoom." ★

FROM MY LITTLE NOOK

Curset M. Patel

(In the article entitled "The Master's Master" which appeared in March - April 1980 (Vol. 5. No. 2) issue of 'Dini Avaz', I had made a reference to Mr. Manchershah Master of Surat in whose debating class Ustad Sahib Behramshajee spoke for the first time on 'Khshnoom.' It is a known fact in Khshnoomic Circle that the very same Manchershah Master was responsible in convincing Ustad Sahib Behramshajee to visit Bombay and impart the knowledge of 'Khshnoom'. Hence it was not surprising, when some of the readers showed their desire to know more about this great man. Whatever I could gather from reliable sources, has been incorporated here, as a mark of tribute to this great man. May the soul of the deceased advance further and further from whatever stage it is in Nature. — Amen.)

Khan sahib Manchershah Pallonji Kaikobad-popularly known as Manchershah Master was born in Jacobabad (the hottest place in India before partition) near Quetta in 1856, where his father was a post-master.

After having his primary education at Jacobabad, Manchershah was sent to Surat for further studies. He travelled alone in the accompaniment of two bull-dogs, which were to be handed over in Bombay to some friend of his father.

The genius in the making showed in him from early childhood, when at the tender age of 15, he began to earn and learn as a teacher, before he passed his matriculation examination in 1873, from the Irish Presbyterian Mission, Boys' High School, Surat, where he was at once appointed as an Assistant Master by the School-board.

Within six years (i.e. 1879), Manchershah was appointed as a Head-Master from the rank of Assistant Master, under the late Mr. Jervis-who had succeeded Rev. D. R. Taylor as Principal. Manchershah was then only 23 years old.

He soon became famous as a scholar in the English language, and as a highly efficient teacher. He was sought after by many princely and native states of Western India on

handsome salary for principalship in their state schools, but he declined all such requests for reasons best known to him.

His translation of Gujarati 'Pathmala' into English was very famous, and his 'Gujarati Language Grammar', together with his 'Histories of England and India' were popular in the student world for over two decades.

His house remained open to all castes and creeds at all times, as rich and poor alike sought his valuable advice. He used to give a patient hearing to all young as well as old, and many a times gave them monetary help without expecting any return. The student world was always grateful to him for his immense help which he willingly gave to them. The late Khan Bahadur Antia, when he was a student, once came crying and complaining to him that his father wanted him to follow the priestly profession, and would not pay his fees for the Matric Examination. Manchershah willingly paid all his fees, and advised him to continue his studies.

During the time of the great plague, the collector of Surat District issued an order that all persons should be inoculated compulsarily with Plague Serum; and whosoever resisted, will be put into jail. This raised a great resentment in the whole

populace, and some incitement even led to the collector, an English man, being murdered! In all the hue and cry which followed, finally Manchershah Master was unanimously chosen by the whole populace to plead against the order with the British Government. Manchershah had to make many a trip to Bombay in this connection, but he finally succeeded in making the Government remove the word "compulsory" from the order of inoculation.

He was most sought after as a public speaker at various functions, and all public functions in honour of any visiting dignitaries was never without Manchershah Master being there as its main speaker. His command over the English language was superb and he was one of those honoured representatives of Surat at the first meeting of the Indian National Congress at Calcutta in 1884, when he was only a young man of 28 years.

Once it so happened, that Rabindranath Tagore was to come to Surat, but Manchershah had gone to Bombay, and the Reception Committee, and the organisers were at their wits' end as to who would be the main speaker in the absence of Manchershah, when such a dignitary like Tagore was in their midst.

The organisers had collected at the Surat Railway Station to receive Rabindranath Tagore. Luckily, Manchershah was travelling by the same train without knowing of the presence of Tagore. At Surat, whilst getting off, Manchershah was surprised to see the huge crowd at the Railway Platform. When somebody also spotted him, a huge cheer went up. It seemed that the organisers were more overjoyed to receive Manchershah Master than Gurudev Tagore! The organisers heaved a sigh of relief, and truly so, for within an hour or so, Manchershah Master was there on the platform with Gurudev Tagore welcoming

him and delivering his speech. Such was the high esteem in which Manchershah was held by all the communities, that there always used to be a respectful silence during his speeches and when he took his classes. He was greatly respected by his students. This gave him much satisfaction in life. Once an English Inspector of Schools found fault with Manchershah over some finer point of English. The Principal of the Mission School had to intervene finally, and diplomatically informed the English Inspector, that he should not pursue the point, as he was wrong, and Manchershah Master was right. Such was his grip and command over the English language.

Practically, all the schools run by the Missionaries in India, were having considerable amount of Parsee students at that time, and this was one of the reasons why, some of the Parsees got converted to Christianity. The Irish Missionaries of the Irish Mission Schools, tried to convert Manchershah also, and once during a party, he was (he was at that time about 23 years old), introduced to an Irish girl, with a view to get him attracted to Christianity through her. But during the conversation Manchershah took everybody by surprise, when he said that he was already married. It seems that he had a child marriage with Goolbai when he was about 12 or 13, though the consummation of the marriage took place after Goolbai's puberty, when she could come to his house.

Gradually, he started getting attracted to Christianity, although he gave himself a thorough chance to know Zoroastrianism, but in the absence of proper guidance, and by depending on mere translations, he found the Zoroastrian religion more complicated in comparison to Christianity which was simple. He was mentally ready and prepared to turn from Zoroastrian religion to

Christianity when one night he saw a dream. Someone told him, you have only read the New testament! Why not read the Old Testament? The very next morning Manchershah went to the priest and told him to give him the Old Testament from the top of the shelves. The priest hesitated, and made all sorts of excuses, as he was not willing to see Manchershah read the Old Testament. But Manchershah persisted; whilst reading the Old Testament, Manchershah found that the same kind of complications arose, as when he had read while studying the Zoroastrian Religion. So he dropped the idea of converting himself to Christianity, and he stuck to his own Zoroastrian Religion. Thus some Divine help protected Manchershah from taking this wrong step of converting himself, as his was an advanced soul, which came to be known after his encounter with Ustad Sahib Behramshajee.

From his own experience, and seeing some Parsees taking up Christianity, Manchershah started a study group of Zoroastrianism at Baug-e-Parsa in Surat. Here he was destined to meet Ustadsahib Behramshajee Navroji Shroff. For it was during one of those discussions at Baug-e-Parsa, that Behramshajee being there, casually peeped into the room, when he was invited inside by Manchershah Master to have a seat. After the debate which was on 'Atash', Behramshajee posed a question to them, and explained the function of Atash in Nature. Manchershah was the first one to realise that Behramshajee had some knowledge of Zoroastrian religion which was of the greatest importance. Manchershah introduced Behramshajee to Kaikhushroo Choksy, and gradually to other scholars and savants. They all were of the opinion that Behramshajee should visit Bombay and spread the knowledge of "Khshnoom"; but

Behramshajee himself was reluctant to do so. Finally, Manchershah Master used his oratory, and almost convinced Behramshajee, that it was the step in the right direction. Behramshajee meditated and asked the Magav Mandal, whether he should do what Manchershah was suggesting (that of going to Bombay). The answer from Sahib-dilansahibs was in the affirmative. **Do as Manchershah suggests : his soul/ravan has jumped a 'Jiram', and has become a Barjishi soul".** (અમ કુદાવેલું રવાન છે) Behramshajee came to Bombay the rest is History.

Ustadsahib Behramshajee once advised Manchershah to leave the Principalship of the Girl's School, because the aura of Manchershah was being spoilt by the critical eyes of the school girls. Manchershah got very much upset, because he was not able to put this into practice, as it was difficult to make both ends meet without this job.

His wife Goolbai encouraged him always in his multifarious activities, and carried on the household activities within the available means. It was a sad day for Manchershah, when she met with a car accident due to which she sustained brain damage. Manchershah had to look after her in this state for nearly twenty-two years. She passed away three months after the demise of Manchershah.

Manchershah was a very methodical person. Watches and clocks were set by people at various junctions by his morning walk! He never used his influence to procure for his sons a better job in Government than what they could achieve by their own merit, as he wanted his sons to be self-made as himself.

Although a little late, still the British Government appreciated and applauded his upright character, his popularity, his works,

(Continued on page 16)

Daruwalla will not be able to answer any one single question. Such is his profound ignorance. (But no advance fabrications please).

16. I am forwarding copies of this letter to the concerned authorities of the Central and State Governments. I am also sending it to the editors of 'Jame Jamshed' and another two-monthly Zoroastrian Magazine, 'Dini Avaz,' for such use as they may think fit.

Your sincerely,
K. N. DASTOOR



Peace At Death

Charles Carol, One of the original signers of the Declaration of Independence, all his life was a good religious Christian.

He lived many years, and on his death-bed he made the following striking statement:

"I have lived to my ninety-sixth year; I have enjoyed fine health; I have been blessed with great wealth-property, and most of the good things which the world can bestow: Public approbation, applause, and general esteem. But there is something I now look back upon with far greater satisfaction than that with which I regard these things."

While those gathered around the bed waited expectantly, the dying man paused, and with misty eyes said softly:

"The thing I now look back upon with greatest satisfaction is that I have always practised the duties of my religion."

Ask for it and you shall have it

During the bombing of London in the last War, a bomb had made a direct hit upon a hospital, and the horror of destruction, fire, and screams of the dying were almost indescribable. A passing priest had stopped to help a bomb rescue squad, which was frantically trying to clear away the wreckage so that the wounded might be removed.

One of the rescue workers, overcome by the horror of the scene, turned to the priest and said:

"Why don't your God put a stop to this?"

The priest without looking up from his work, answered quietly:

"Have you asked Him to?"

(Continued from page 12)

and his exemplary services in the education field for 57 years, and awarded him the title of Khansahib in 1930.

Manchershah Master died in 1935, on Roj Aspandarmad, Mah Aspandarmad in his beloved School, whilst teaching his beloved pupils at the ripe age of 79. Mourned and remembered by the people of Surat by his circle of Ilm-e-Khshnoom devotees, and by his colleagues in the education field, in which he gave his dedicated services for not less than 62 years.



FROM MY LITTLE NOOK

Curset M. Patel

The British Raj left as a legacy to the Parsee community the famous maxim, "Parsee thy name is charity". And truly so! For the Parsees have shown a philanthropic trait in all spheres without distinction of cast or creed, Cow-worship is predominantly done by Hindus, but it was a Parsee who built the "Panjrapol" (Institute for keeping and maintaining sick and stray cows) and another Bust-e-Kustian who set up the Sakarbai Petit Hospital, Bombay for animals. The J. J. Hospital one of the biggest in Asia is in the service of poor of all communities. Built by whom? A Parsee. Similar numerous acts have made the Parsee synonymous with Charity.

But what is Charity? If one has ten loaves of bread and he gives away one is this Charity? Or if one has only one bread and he gives away half, that is? If one gives to one's family or friends, or the other who gives to a total stranger? If one gives away for the sake of fame or name, or the other who helps silently without anybody knowing it? (Now-a-days to escape the clutches of the Income-tax Officer some people give away silently, or give to get exemption and presume that they have done Charity!) Over and above all these questions, Zoroastrian Religion teaches that ones Charity should be righteous!

Now, what is righteous Charity? (સદી સખાવત) Righteous Charity (સદી સખાવત) and Unrighteous Charity (અસદી સખાવત) both are differentiated clearly in the Zarthusti Din. All those charities which help to maintain the Law of 'Asha' — Order, Law, Divine are righteous charities. Also the charities which help in turning evil into Good. i.e. to say turning અસરે તારીફી into અસરે રેશની is righteous charity. The quantum of money you give is

not the criterion but by what thoughts and for what purpose, and the amount of goodness your Charity will raise in Nature, that is Righteous Charity.

Let us consider an example: say an Institute, Orphanage, Mandal or an Organisation is working for the Zoroastrian women but which preaches against, or discourages, or does not allow the facility to observe the monthly periods of females, when separation is to be maintained as enjoined in the Zarthusti Din, then donating to such an institution will not fall under the requirements which is termed as Righteous Charity. Another delicate example will be to say that a Zoroastrian should not give money towards funeral expenses of other community brothers who burn or bury (according to their custom) their dead. (Remember we are trying to discuss here only the Zoroastrian point of view of righteous charity). The elements of Nature get violated and polluted by burning or burying the corpse which is against the basic law of Zoroastrian Religion. But by all means one should give away his share for the religious ceremonies which is performed for dead afterwards, as done in our religion. One can donate for building temples, churches, mosques etc of other community also. There are instances where Parsee Zarthusti with their charitable disposition, have not only given away their land but have built the temples at their own expenses, for the use of members of other communities.

It would be amiss if we do not consider here the so-called Charity in vogue of donating one's eyes after death. (અજીવન). As far as the Zoroastrian is concerned this is taboo. First of all it is not even Charity as you give it away when you no longer require

it. If you give your eye away while you are young and living then its a different thing, but still it would not be a righteous Charity for a Zarthushti because, who will be responsible for the sins a donee commits through the eye of the donor—to whom God in his mercy has given no sight. Also a Zarthushti Eye donor will have to wait on the "Chinvat", as he will not be in a position to proceed forward, till the time the person using his eye also dies, and even after that till the 'Anasar' — the atoms of his eye come up and meet him. The Bible also says "Your body and soul are the vessels of the Lord given unto your keeping" meaning our body and soul are not ours but the Lord's, we are only for the time-being their trustees, and cannot do whatever we please to do with them.

As per the dictum of our religion a Zoroastrian has to give away 1/9th portion of his income in righteous Charity. Another thing

to be noted as per our religion is that if a person gives away in Charity personally during his life-time it gives full beneficial blessings as compared to the person who bequeth in his estate to be given after his death brings about only 1/17th portion of the full beneficial blessing.

Nawab Abdur Rahim Khankhanan, one of the greatest (humblest) Philanthropists during Emperor Akbar's reign was asked by poet Gunj in a couplet as to why he always lowered his eyes when giving Charity. Abdur Rahim replied in another poetic couplet: "It is only Allah who gives, and people by mistake call me the giver. That is why my eyes are downcast in shame". Let us hope, that with this in view, Parsees of to-day will keep up the tradition of being Charitable in tune with Nature and for righteous cause, as done hitherto by their forefathers.



FROM MY LITTLE NOOK

Curset M. Patel

Ustad Sahib Behramshah N. Shroff was born on 3rd August 1858 (at 7-34 p.m.) and had the good fortune to live with the Magav Mandal of Demavand Koh for 3½ years from 1875. He maintained almost complete silence on the Spritual knowledge he possessed for about 30 years, and came into public life very reluctantly somewhere around 1905, in Surat, and then in 1908, in Bombay. He passed away on 7th July 1927. During the span of two decades, this doyen of "Khshnoom" established and spread the esoteric knowledge of Zarthushti Din, obtained from Abed Sahebs of Demavand Koh (mountain), in India.

Although, Ustad Sahib always used to say "Mataa Nathi (માતા નાથી) that the time was not ripe for acquiring the full

knowledge of "Khshnoom", still during his discourses, he pronounced a whole lot of predictions concerning our times. He used to stress time and again that a small but rich and influential section of the community will completely ignore the tenets of the religion, owing to which it will aid and abet the ultimate closure of some of the Agiaries and Atash Behrams. He also stated that beggars and prostitutes will increase in the Parsee community and the real Orthodox Section will have to elevate itself and protect the religion. On account of some "Din Dushmans", the community will have to bear the ultimate consequences at the political level also. There will be increase in Inter-caste marriages and Navjotes of children from mixed marriages. Parsees will convert

themselves in groups (of even 500), of these some will genuinely repent and will wish to return back to the Zoroastrian fold.

In spite of all this, the Community is destined to survive. About a third of the Community may get destroyed but the remainder will through faith be steadfast to the religion, of these, 11000 will indeed be of extremely high calibre who with their children will have the ultimate fortune of participating in the great Zoroastrian-Iranian Renaissance. Some of Behramshajee's important predictions are listed below, of which some have already come true and others will come to pass before the regime of Raienidar Shah Behram Varzavand.

1) During the early twenties when Swaraj movement started in India people used to enquire from Ustad Sahib about India gaining its Independence from the British, to which he used to say "Swaraj, Swaraj Shoon Karoch? Swaraj Tau Malshay". What are you so worried about independence, you will get it between 1942 to 1952, but India will be divided into two, and the relation between India and British Parliament will be as thin as a thread. Remember in Independent India a bottle of water and a loaf of bread will not escape taxation. (Batli Pani anay Peti Paoo uper Kar Padshay.)

2) "Like the other community beggars which you see to-day, during the course of time, you will see Parsee beggars on streets and corners.

(Note:— It was British rule then, during which Parsees were well off and prosperous and there was not a single beggar to be seen in the Community, due to which people use to frown at Ustad Sahib for this prophecy. But to-day we do see a string of Parsees outside wedding Baugs and Atash Behrams and Agiaries asking for alms.)

3) In future, people will use utensils made of Iron. (Note: During those days, stainless steel was not discovered, and no one knew about it.)

4) When Ustad Sahib predicted that before Shah Behram Varzavand will seat on the throne of Iran, Parsees of Hindustan will get settled down in Iran, some one got surprised and asked as to how the Gujarati speaking Parsees will be able to communicate and conduct their daily affairs in Iran. Ustad Sahib replied, "Just as to-day English is prevalent, at that time it will be Hindi."

(Note: To-day Hindi is not only prevalent in Iran, but also beyond in the far away Arab lands and the unusual popularity of Hindi films bears testimony to this state of affairs.)

5) When the IIIrd World War is in progress, the Pathans will descend in hordes upon North India, and will unleash a reign of terror, for 6 to 8 years, when theft, riots, and rapes will be rampant. Thereafter, the Rajput prince by the name of Bharthari will defeat the Pathans and drive them out. He will rule from Delhi as a monarch, and his reign will be that of a religious king — like "Rama-Rajya" (रामराज्य) (Within a quarter century — if we live we will witness it.)

6) Ustad Sahib also stated that before the advent of the real Behram Varzavand Sahib, some people will declare themselves as Shah Varzavand, and cheat the people. Similarly, some would even venture to proclaim that they have been among the abode of the great Abed Sahebs (of Demavand). Ustad used to describe these people as "Ham Bhi Nawab Bharuch Ke".

7) "Do not worry, even after me, the flow of 'Khshnoom' will continue".

(Contd. on page 12)

peat parrot-like that the Paoiryotkaesh souls, who knew about the secrets of Nature and the secret of our globe and who were the soldiers of Spenta Mairiyu, were mere primitive tribal people believing in many gods and worshipping idols. The real primitive men were the Mashya (men) who had deviated from the path of the White Side of Nature.

Prophet Zarathushtra's advent changed all this. After making certain emendations in the Mazdayasni Daena, he built the foremost supreme structure of the Zarthoshti Daena on the foundation of the Mazdayasni Daena, retaining most of the Mazdayasni doctrines and traditions and improving upon the rest of them. As regards the Daevas and the misguided men who followed them, he changed and altered the Chakhras (psychic centres) of the subtle bodies of many of them, so that they came back on the right path and started working parallel with the White Forces of Nature. The rest of the Daeva followers and the Daevas themselves, he destroyed by means of the extremely powerful Fshusho Manthra Nirangs (Incantations), which he had.

Thus, Prophet Zarathushtra never converted anyone from one established religion to another, because there was no religion at that time except the Mazdayasni religion. In the Rg. Veda, there is an allusion to the same Mazdayasni Deen which prevailed before the birth of Zarathushtra. There it is referred to as Aadi Dharma (ancient religion) and called Brahma-yagna Dharma = Mazda-yasna Daena!

— Adi Doctor

FROM MY LITTLE NOOK

(Contd. from page 6)

(Note: This answer Ustad Sahib used to give when many Khshnoom lovers, showed their anxiety as to what would happen after Ustad Sahib. Subsequent events bear testi-

mony to the fact that even after Ustad's death Dr. Framroze Chiniwala kept up the flow of the esoteric knowledge of 'Khshnoom'.)

8) "In future, all Parsee newspapers will go astray from the path of religion, and will turn their back on orthodoxy; Only a journal devoted to 'Khshnoom' will be born which will be able to stand up for orthodoxy.

(Note: PARSIAVAZ under the editorship of Mr. Jehangir Chiniwala gave yeoman service to the community for 27 years.)

9) The trustees of the community will turn away from the right path of Religion.

10) Many Agiaries will have to close down, some may even have to be sold off.

11) In future, there will be acute shortage of priests in the community.

12) Due to the use of Atomic weapons in the 3rd. World War, immense heat will be produced in the atmosphere, and thousands of people will die of heat-wave. Ustad Sahib used to call this the disease of heat "Vaba-i-Aatashak".

(Note: Due to the intense generation of heat, the waters of the world — rivers, lakes, wells, will go dry. Heat waves will surround the earth. Mankind will prefer death to life.)

The present Parsees and their next generation will have to face this difficult period of "Kyamat". May the blessings of Almighty Ahura Mazda descend on us. The head of the Demavand Koh Abed Sahib Sraoshavarez has given us a ray of hope in his message which goes to say that those who will strictly continue to abide by the tenets of the Zoroastrian Religion ("Din-Chashidars") will be able to swim against the current.



FROM MY LITTLE NOOK

Curset M. Patel

[Over 1,300 years before we, who are known as Mazdayasni Zarthusti, left Iran, our Motherland, and came down to the shores of Hindustan with a premeditated plan in order to protect and preserve our Race and Religion. We came right towards Southern India, although History proves that during that time in Northern Indian cities of Punjab, Taxila, Sind etc. thousands of Zarthusti were existing, we came as per the instruction of Saaheb-dilaan-Saaheb, in response to the guidance sought by our fore-fathers as to what procedure they should follow to maintain and protect our race and religion, against the Zoolam (harassment) of the Mohamedan Conquerors. This guidance was sought for when it became increasingly difficult for Zarthusti's to perform "Betî-Vehivar" Marriages of daughters only among themselves in their own group or circles. For we knew that any mixing of the blood will slowly but surely wipe away the whole race, and all that a Zarthusti stood for.]

To Know Biological Facts Is The Need of The Day

It is regrettable that humanity goes to the grave unknowing of self. That is why we hear the oft repeated maxim, "Know thy Self", but believe it or not its a tall order. Present day span of life is not enough to know Man — an epitome of the Universe. For in him lies the Science of Sciences. Recalling the poet Pope who said "One Science to One Man Fit, so vast is science so narrow human wit", we will take here one science only the Science of Biology — which seems to be the need of the day for understanding the various problems of Zoroastrian Community like conversion, Inter-marriages, and

the problem of children of such marriages etc.

Abbe Mendel, the great biologist asserts "that inheritable characteristics are transmitted by discrete units. These units from two parents may exist side by side in the offspring, but they do not blend." His experiment with the varieties of peas Tall and Dwarf is an interesting one. He crossed the two in order to produce Tall peas, but when bred together it produced Dwarfs as well as Talls. And of the Talls produced, some turned out to be true Talls and the other hybrid Talls.

To-day Science knows that every living thing is built up out of cells and each cell contains a number of microscopic bodies called Chromosomes. The human ovum and spermatozoon each contains twentythree chromosomes. To the fertilized ovum the spermatozoon adds to it, its own stock of chromosomes, and thus the fertilized cell contains its proper outfit of fortysix chromosomes, half being derived from the female and half from the male. This is the mechanism of heredity. But chromosomes are not simple bodies, they contain a chain of still smaller bodies called Genes and each gene is responsible for a definite characteristic. Thus we see that both the Genes of the Father and Mother is responsible for the child, colour, height, physiognomy, blood, etc. **Therefore, the constitution of the offspring depends on both parents.**

Modern science has even noted some cases where the memory of Grandfather and Father is transmuted to the offspring through Gene. This goes to show the genes of the human being also contain some mechanism for storage of memory.

Now let us just touch on Racial Genetic and proceed forward. A group of people or a Race have some distinct characteristics for centuries. Take for example Negro-Race they all usually have curly hair, dark-skin, thick-lips, etc. So also distinct characteristics of Chinese, Mongolian, Pygmies, etc.

Religion knowing all these things goes some steps further. It says that one must strictly follow the Religion in which one is born. As per the Zoroastrian Religion apart from parented hereditary it teaches that the constitution of the **people of different Religions contains different Atash (Fire-Heat)** in them and that is why it forbids, like all other religions inter-marriages. Hindu Religion has a strict code even for its own different castes, it forbids any mixture whatsoever. It would not be amiss to give here the classical example of Vishwamitra — a well known figure in Hindu scriptures. Vishwamitra was born a Kshatriya but had acquired all the excellent attributes of a Brahmin (Priestly class) but Vashistha refused to recognise him as one stating that he Vishwamitra may have studied all the religious text and smritis with excellence and devotion of a Brahmin yet he was not a Brahmin by birth and does not have the inherent attributes of a Brahmin it is doubtful if he would be able to transmit his acquired attributes to his children. This is what Science and even Zoology proclaims today that Inherent and Racial attributes are inherited from generation to generation but acquired attributes are non-hereditary.

The ignorant ones do not really know that **offsprings of inter-racial marriages lose the essential biological and racial characteristics.** The blending of the races is regarded as the most destructive agency in the downfall of Rome. Nelson sounds a Word of Warning — “The history of Rome and Greece and other decayed nation shows that once a particular

stock bearing exceptional qualities are lost, they are lost forever”. Some self-styled reformer may draw great applause from the common people when he remarks that man is free to do whatever he wants, he may convert himself, or marry whom he pleases, religious laws should change this way and that way, **all this and sundry shouting is no substitute for an objective and dispassionate analysis based on scientific evidence or Religious facts. Nature little caring for one's feelings or comfort, takes its own course.**

We are all children of Ahuramazda. There is no objection to our gathering together for upliftment of our community or in pursuit of some common good, but **if we close our eyes to the vital aspect like our Religious laws and tradition given by our Prophet, ancient Saints and Sages then the degeneration which has started in the community will touch the deepest depth of degradation.** ★

~~~~~  
(Continued from page 7)

what the Law of Asha in a nutshell implies, viz, the recognition of what is Right in Nature through the higher wisdom of the Good Mind, and then the sentence “Yatha-i Sra-vayaema tam deaenam Ya Khshnavato ahura” which literally implies “thus we can remain ourselves of viz., that law of thine, O Ahura.”

In Gatha 53; 1, when the whole piece is translated literally, it is seen that no meaning of proselytism can be deduced from this paragraph — It can be seen that the eternal beatitude is bestowed upon the prophet himself, and not to any underlying or has even remote idea of proselytism.

Zoroastrianism is a universal religion in as much as if it is the complete Law of Nature taught by Zoroaster and possesses universal Superiority or transcendence and efficiency of universal application is properly followed by its adherents. ★

# FROM MY LITTLE NOOK

By Curset. M. Patel

["Ours is the most Scientific religion" so proclaim many a Parsee, but how that is so, what is the background behind its tenets, its rituals, its laws that makes it so, hardly anybody cares to know. On the contrary there are some who want to elbow out many of its tenets, and practices handed down from father to son. These few radicals presume themselves to be highly advanced and under the guise of Scientific age (although the last time they read science books was in their Sixth Standard) want to bring about changes of their convenience in the pristine pure age old laws of our Religion. These Pseudo-scientists are blissfully unaware that modern — Science to-day is knocking at the door of Mysticism. The Science of to-day is still in its infancy as compared to Spiritual Sciences but as time goes by it will advance, albeit to a certain limit, and prove in its own inimitable way the correctness and importance of all the age old tradition and knowledge of the Zarathusti Din.]

"Faranghan Farangh Manthra Spenta" — Science of all Sciences is Manthra Spenta — we pray in our "Doa Nam Satayash". Hence let us take from this vast science, one small topic which we know to-day as Electricity.

Electricity as we all know is one of the greatest discoveries of modern science which revolutionised the 20th Century. Zarthushti Din teaches us that there are 81 different types of Electricity of which the present day Electricity is one branch. From the 81 main kinds of Electricity — 45 have their connection with "Hasti" — Planes of lights, and other 36 with "Nisti" — Planes of Matter, — which include ultra-physical as well as physical worlds having its connection with

Human, Animal, Vegetation and Mineral Kingdom of the Earth. Our Electricity falls in the category of the Mineral Kingdom, hence it is very base, as compared to other "Electricities" in Nature. It is a known fact that the rays of the sun and its light is far more powerful and superior than that of modern Electricity.

*has bad effect*

Now let us try to see how Electricity is detrimental and harmful to our recital of Avesta prayers, and how its presence is not permissible in our Atash — Behrams and Agiaries, where it can nullify our "Kiryas", and how its connection makes impure our Sanctum — Sanctorum places of 'Kebla' and 'Pavi-Kats'.

**In Nature everything is in Motion.**

The whole universe right from a single atom to huge heavenly bodies are in continuous motion, hence in continuous Vibration. **This Vibration is of utmost importance for it is the foundation of all the things in the Universe.** "He who understands the Principle of Vibrations has grasped the Sceptre of Power."

*support*

Our body which is made up of lakhs of atoms also undergoes change every minute but the same is not perceived by our naked eye. **All our Avesta prayers are completely based on laws of Vibrations**, and our Prophet of Prophets Zarthusht Sahib has arranged such Vibrations in Avesta Manthra that they can produce the Vibration of the divine 'Atash-Froba' (The biggest and most powerful undivided Atash in Nature). The Vibratory frequency of Avesta Manthra is superior to any other spoken language or 'Mantra' in the universe.

A man who is trying to be on the Path of Ashoi, or practises 'Tariqats' to be on it, recites these Avesta Prayers with proper intonations in front of well preserved Atash Behram or Adaran then the Vibrating effect of the recited Avesta is sure to reach upwards to highest heaven. These subtle and pure vibrations of the Avesta are curtailed, and made ineffective if they are recited in gross and base vibrations of Electricity. In order to know how this comes about let us first consider the law of Vibrations.

#### Wheel in Motion

A wheel when moved slowly round and round produces hardly any sound, but as it gains speed it produces a certain tone, a little faster like wheels of train, produces a sort of rhythm. As the motion goes on increasing, the notes of the musical scale goes higher and higher, till the revolving object reaches a speed when no sound is heard, (as human ear is not able to register the vibrations over certain decible) but one can feel the rising degrees of heat from the circle of the wheel and perceive a dull dark red patch of a ring but not the moving wheel.

#### The Production of Colours

As the revolution of the wheel goes on increasing, stage by stage different colours could be seen. From the dull dark red, it would turn to bright red, from this to orange and then yellow colour could be seen. With the further increase in speed the same circle will turn from yellow to green, and then to blue, indigo, and finally violet. This violet also goes on diminishing and finally we are not able to perceive any colour, but some rays start emitting from the same, after which what we term to-day as X-Ray emerge, and finally Electricity (and Power of magnetism) comes into being.

It will be apparent, from the above, that it requires very high revolutions to produce

Electricity. A human ear can hear only from 4 octaves to maximum 12 octaves. The production of 12 octave sound over which human ear is not capable of hearing comprises about 33,768 Vibrations per second. All our five senses have their limitation and we are neither able to see nor hear the production of Electricity — whose Vibrations fall between 25 to 35 octaves. In one second, the Electricity Vibratory motion is upto and between about 333554432 to 34359738368 vibrations. This tremendous motion and friction of Electricity curtails the vibrating effect of Avesta Manthravani produced by man through his power of speech. A man cannot produce over 5 to 6 octaves from his sound-box, nor, as seen previously he can hear over 12 octaves. This shows that man's larynx cannot produce even 32768 vibrations in one second.

From the above it is quite apparent that the Avesta Manthra-Vani, which creates Vibration and beautiful colours is completely cut off by the gross high vibrations present in Electricity, and that is why we should not recite Avesta prayers in the presence of electric light.

Similarly, the electric wires which are taken in the Atash-Behram and Agiaries are most undesirable, as they create a "Paivand" with the outside world which is not free from "Druj" and pollution. Atash-Behrams are those places where the Divine Light of Ahuramazda, "Asare Roshni", falls first and through them is passed on to Atash-Adaran, and Atashe-Dadgaha. It has connection with the Yazatic Divine Power and 1001 Spritual Vibrations, currents and colour channels, through "Sarosh-yazad". When such a holy institution is connected with the polluted outside world, its powers get damaged and diminished, and all the Prayers and various ceremonies and 'Kirya-Kam' performed in it, which produces tender beautiful colours



and vibrations are made ineffective by the presence of high frequency vibratic electric currents.

From the above, it is obvious how injurious and damaging is the presence of electric light or any electric appliances where Avesta Manthra are recited. It is imperative to atleast switch off all Electric lights etc., during the time of one's "Bandagi" and when 'Kirya-Kam' and other Religious Ceremonies are performed, so that the Vibrations and its Colours created by the Avesta-Manthra reach their right destination and do not go waste.

[Reference "The Question of Electric light in Atash-Behram "Kabla" Hall-(Gujarati) By 'Cinzac'.]

# FROM MY LITTLE NOOK

Curset M. Patel

## The Crowning Glory

We Zoroastrians have been enjoined by our Prophet Zarthushttra to cover our heads at all times, in the same way as we should have on us our Sudreh and Kusti. Even after settling in India from Iran, this 'Tarikat' was strictly adhered to by our forefathers, upto almost the last century. One could see a sort of uniformity in the whole community right from the affluent to the poorest of the poor — a 'Babarchee' (cook), all used to don Sudreh/Kusti, cover their heads and feet and attire themselves in trousers, coat, dagli etc., according to their means. Similarly, our women kept their heads covered. The point is that covering of head and feet and Sudreh and Kusti are a **Must** for every Zoroastrian. The winds from the West, and our aping mentality have blown away not only the dignified dress of the Parsees, and the Sudreh/Kusti, but also the head gear of the Parsees. For the Parsees, their crown, like the Paghdi, Pheta, Topi, Mathabana, etc., have become a rarity. **Over 90% of the Parse community to-day is regrettably minus their headgear,** (ભોલું માથું) including the present writer, to an extent. The pattern which has set in for Bare headedness since the beginning of this century, makes (at present) it a difficult task to don a cap by the young and not so old. The average Parsee ridicules the other who tries to follow this tarikat outside the boundary of his home, — in society. Some Parsee-owned companies, business houses, leave aside the others, have viewed with disfavour their Parsee employees wearing a "Topi"! In these circumstances, it is difficult, no doubt, but where there is a will, there is a way. A little stronger spirit and will-power can, have and will overcome this non-favourable attitude. Secondly, the implication and importance of covering the head which is quite forgotten, needs to be revived, in the community. Owing to gross ignorance, not only the laity but even Athornans and Priestly

class are blissfully unaware of this very important "Tarikat".

Let us peep into the importance of this simple religious enjoiment.

Many of us cover our heads when we go to Atashbehram and Agiaries or when we recite our prayers, although it is found many a time that the head is covered very inadequately (some only keep their hand on the head, whereas it should be covered with two layers of cloth from forehead, in such a fashion, that the hair upto the upper nape of the neck is covered) and there are some who have even put up an argument that it is not necessary to cover one's head whilst praying!

"Panje-e-Zarvi-Kash-e-Batene" — (પન્જ-ઈ-ઝરવીકશ-ઈ-બાતેની) meaning, "Keherp" — that ultra physical body in which the soul travels towards **Chinvat** after death, contains five hidden senses which have connection with Brain. Out of this five forces, one of them namely "**Mut-e-Sharayfa**" (મુત્ત અરરેફા) Pineal gland situated in the middle of the brain functions as "**Power of Creative thought**" — some writers have termed this as the Third eye also. This Mut-e-Sharayfa needs to be developed as much as possible, for which all Ashoi Tarikats are given to Mazdiyasni Zarthostis. Once this force gets charged and functions properly, the **Urvan** (soul) is placed in a position to acquire spiritual knowledge. Hence, our Prophet Zarthusht Sahib has told us to keep our head covered at all times. Doing thus by Topi or Mathabana etc at all times the warmth created by the cover near our 1st Chakhra "Talak" helps principally the **Mut-e-Sharayfa** in its spiritual advancement. Again by keeping the head uncovered, the "Taffon" — (putrid radiation) emitting out of the hair comes into friction with air and badly reduces our "Khorey". For this reason, if our head is covered, this bad unseen "Taffon" coming out of ones head is nullified by the warmth of the headgear.

This "Mut-e-Sharayfa" is dormant in many persons, but its functioning is wonderful and strange. The brain energy has (1) Power of conception, (2) Power of Thought, (3) Power of Comparison, and (4) Power of Memory or Retention. All these four if properly Channalised will get developed and advance, but however they may advance it has no effect on "Mut-e-Sharayfa."

But opposite to this, is that if "Mut-e-sharayfa" gets developed, then automatically the above other four powers develop. Even a man without "Ashoi" can develop the four powers by means of inferior knowledge meaning materialistic, worldly knowledge. But in order to gain **Superior knowledge** (અ ક્ષે સ્વીય) Pure sublime knowledge, the above four powers are of no avail, and Mut-e-Sharayfa particularly is required to be developed.

By following the "Tarikats" of Ashoi together will the connected 'Tarikat' of covering one's head, at all times, slowly but surely develops the power of 'Mut-e-Sharayfa', and also one's "Khorsh" remains in tact and does not get re-

duced. This will surely make one understand as to why our Great Prophet has wisely enjoined us to follow the "Sar-Bandi" (સર બંદી/માથુ ઢકેણ) Tarikat.

By keeping the head uncovered and thereby not allowing to develop the power of Mut-e-Sharayfa energy, the thoughts and actions of individuals always remain of a materialistic nature and away from high and sublime religious thoughts and action. All priestly classes are, therefore, strictly enjoined to keep their head covered from forehead, properly by white "Paghdi" in order to protect their 'Khoreh' and give force to all the 'Kirya-Kam', ceremonies they perform. [If the Paghdi of a priest who has taken a 'Barashnum' (spiritual Nahan/Bath which lasts for six months) falls down, and the head becomes uncovered, the effect of "Barashnum" gets nullified, so minute is the discipline of covering head.]

We implore our brothers/sisters to keep their head (and feet) covered, if not at all times, then atleast when they recite the Avesta, eat or drink anything, and go to the toilet.

# FROM MY LITTLE NOOK

CURSET M. PATEL

## A Bikini Sudreh !

We all have our faults, and it is not my intention to point a finger at someone, but as this particular fault is found in a number of our community members, more so in the fairer sex, I have taken up the same here.

The fault is of not wearing a Sudreh, as it should be worn. We are not talking of those who do not wear, the Sudreh at all, but of those who wear it — but in a fashion and cut born out of their imagination, of their so called fertile mind — A Sudreh which is short or mini, sleeveless or of short sleeves, of material other than cotton etc. . . . . A bikini sudreh. **Not the Sudreh as specifically ordained by the Prophet, the Holy**

## Zarathushtra.

Once, being at an acquaintance's place, in order to find a place to sit, I removed a small garment lying on the bed, but could not make head or tail of it, as to what it was. So I casually asked aunty as to what it was, the reply took me by surprise. Why! that's P's sudreh. Now P — is quite religious - minded; has strictly observed the tarikat' of monthly cycle — to sit apart. Believes in prayers, performs Diva, Bati, spends for muktad ceremony of her parents and prays at the fire-temple. With such a background, still she has a bikini sudreh, which she wears religiously believing in it, and very seldom, is she without it. Although nearing 50 and a mother of three grown up children, she is still

straight and tall with a beautiful slim figure, — a fashionable well-to-do woman.

The idea of mentioning the above is to bring home the truth that although a believer and religious minded, many of our brothers and sisters, for the last few decades, have sorely lacked in wearing a proper and reasonable sudreh. Why I am mentioning here “a proper and reasonable sudreh” is, because the right type of sudreh is not even worn by 5% of our community members. To illustrate a point, sudreh should be long, so as to touch ones’ knee — Today one rarely sees such a sudreh on a “Behedin”. But, again this does not give us a licence to wear the sudreh shorter than that which is ordained. Looking to the present conditions, one may tolerate a little shorter than what it should be . . . . but what about this micro-mini or a bikini type sudreh? . . . . It is no sudreh at all, it is a mockery of a sudreh, a farce. A sudreh so small that it can be tucked into a bra, a sudreh which even would not reach the navel of the wearer. How can it be termed ‘Sudreh’?

To be fair, one must say that it is not only women, man are not lagging behind in their innovative fashion of sudreh. Many wear not only sleeveless sudrehs, but some even go further, and have big arm loops, which even cuts away the front portion of sudreh to a great extent, because of this many a time “Gareban” is non-existent etc.

The above unfortunate conditions are due to two factors: (1) Due to passion of fashion, we have discarded and blown away this great “Bakhtar” (Shield) which our prophet endowed on, us and (2) Lack of knowledge as to what the ‘sudreh’ really is.

Is sudreh only an apparel given to us to wear? Is it only symbolic? Or is it a blessed “Instrument” through which we can make our spiritual progress? A protection given to our physical body — a magical talisman?

Sudreh should be of white cotton cloth, made from one piece having nine seams, length-

wise — reaching knees, completely circular and rim-sewn at bottom.

Nine prescribed seams are: (1) Nape piece. (2) Gereban (3-4) front and rear main parts (5-6) Two sleeves (7) Parallel seam (8-9) Two triangular seams.

Here we will briefly see about the importance of only one or two seams, namely of Nape piece and two sleeves which are mostly neglected and then consider some points about the length of the sudreh.

**Nape seam:** A small crescent shaped patch on the nape of the neck, known as “Girdo” also, shows that man comes to this world, with a load which he will have to bear, the obligations of the past life, “Each will have to bear his own cross”, as the Bible says. A Zoroastrian has to fulfill these obligation, which is termed as “Paityoget”.

A Zoroastrian is answerable to his every thought, word and deed, he has to uphold the tenets of the faith, and by doing this, leave this mortal world — attain ‘Mukti’. This first seam of the nape of the sudreh reminds the wearer, a devotee of the above great truth.

The wearer has to first insert the head in the opening at top, and glance at the nape seam or “Girdo” to remind himself of the confession of the faith “Fravarane Mazdayasno Zarathushtrish vi-daevo Ahura tkaesho” meaning “I (who am) Mazdayasni Zoroastrian vow to follow the anti-demoniacal Law of Ahura”. The Holy prophet gave the command for the nape-seam for us, lest we forget.

**Two sleeves:** Sleeves should extend from shoulder to elbow to remind one of the laws of ‘Jooz’ and ‘Jooft’. ‘Jooz’ is the law of polarity, producing effect by opposition, whilst ‘Jooft’, of Duality — producing effect by co-operation. Both give result — one of ‘Asare Roshni’ — Light under Spenamino; and other “Asare-Tariki” Darkness under Ganamino.

A Zoroastrian is enjoined to take the path of light, and shun that of Darkness, and when-

ever the effects of after Darkness arise, as arise they must and will for e.g. attending nature's call — effects of Darkness naturally do arise the same must be transmuted into light by practising the Zoroastrian laws of purity — like Baaj rites|kushti etc as enjoined in the religion.

The right hand must be inserted in its sleeve first and then the left. The sleeves which extend from shoulder to elbow, is under the influence of the sun, and has more forceful effect of sun's rays, on account of which they would penetrate the body more forcefully. But the body emits waste-matter incessantly, so the arm from shoulder to elbow is to be covered with white cotton sleeves, (sudreh sleeves in the same fashion, from shoulder to elbow) so that the sun's rays may enter indirectly, whereby the waste-matter may be drawn out without impairing the aure. (The portion from elbow to fingers is under the mixed influence of all planets, and hence left open).

The two sleeves remind us that we have

to follow the path of light.

**Length of Sudreh :** The length of sudreh should extend from the neck to the knees. The idea is to connect the invisible plexuses operating on the neck with that on the knees. The neck is under the influence of saturn, whose influence extends up to the knees, which also covers the internal organs, whereby the latter perform their function smoothly.

A Zoroastrian at all times has to cooperate with the beneficiary principle of Ahura-Mazda and fight and defeat that of Ahriman, by transmuting the effects of spiritual disorder into that of order. Our internal organs emit waste-matter which come into friction with the rays of the sun. By over-covering the internal organs with cotton sudreh, the sun's rays enter these internal organs in a refracted manner. Hence, the length of the sudreh should extend from neck to knees, so that the waste-matter emitted by the Internal organs may not interfere with the flow of saturnian current from neck to knees.

# FROM MY LITTLE NOOK

CURSET M. PATEL

## ATASH OF ATASH BEHRAM

In one of the recent lectures of Ervad K. N. Dastoor, he explained about the 16 different "Atash", required to make the Atash of Atashbehrum, one of them being the Atash brought from the funeral pyre of a Hindu|etc., which is passed through different stages or 'Pahadiya' (પહાડિયા) and then finally merged in other fifteen "Atash" which also have to go through the same kind of different stages, in different number of times, before the merger etc. etc.

After the lecture, one gentleman started arguing that this was wrong, as this Atash brought from the funeral pyre of the out of cast person was polluted etc., and so how could it be taken for Atashbehrum fire.

Here my idea of putting this before the reader is that for the sake of Knowledge, if you genuinely desire to know and learn something, then the Cardinal Principle is to enquire in a mild pleasant tone, after taking the permission of the chair or lecturer, and ending your query into question mark rather than carrying on long statements which seems a display of ones knowledge rather than an enquiry or solving of difficulty. Many a times it is found as Pope Says "that little knowledge is a dangerous thing..."

There is much difference between a genuine enquiry and a criticism, based on one's limited Knowledge. Nobody is denying you, your right to speak but whatever one challenges should be executed in a better maner and in proper pererspective, rather than muddling up the whole show. Wasting the time of the Speaker, and irritating the knowledgeable people of the audience.

In the above quoted case the insinuation of the questioner would amount to/that the teaching of the ruling Raienidar Adarbad Marespand

Saheb was not correct, and all the eight Atash-behrum, at present in the world, are wrongly constructed.

Secondly how he, the questioner arrived at the conclusion, that the funeral pyre 'Atash' was evil. Yes, one can say that it is polluted, for that matter all the 16 Atash are termed impure or polluted and that is why it passes through so many stages of purification, to emerge in its purified form it is also processed through number of ceremonies, Kiryas of 'vendidad' 'yazasni' etc. Over and above passing the Atash through number of 'Pahadiyas'.

Let us try to understand very briefly as to what do we mean by passing the Atash through 'Pahadiya'? From the 16 different Atash — like fire used by dyers, bakers, brick-makers, iron-smiths, brewers, potters, from the house of king or ruling authority, a fakir or ascetic, soldier, shepherd, the fire used in burning a corpse, etc. We will talk about the fire in which a corpse is burnt. In bringing this fire It is remembered that as far as possible, it is requested of someone other than a Zoroastrian to remove some 'Atash' from the funeral pyre. If this is not possible at all, then only, two Zoroastrians will do their Kusti, take 'pavend' (પવંદ) and while reciting Sarosh Baj, hold a long chamach with holes (કા-પાવણી ચમચ) on which sandalwood, loban is placed, over the fire, taking care that at no time funeral pyre fire touches this 'chamach', but sandalwood etc. kept in it gets ignited by the heat only. When the same starts burning it is taken away to some distance, and kept separately — Now the two Zoroastrians should complete the Sarosh Baj, and take a 'Nahan' — bath of the riman purification.

Then the Atash is kept in one 'Afarganya' (vessel for keeping fire) (formerly a hole was dug in the earth a shallow scoop like) besides

the Afarganiya, one another Afarganiya is kept at a distance of one foot on which sandelwood, Tacho, Loban etc is arranged. Now by the action of air, wind the sandelwood etc kept in the second Afarganiya should ignite/burn after which added sandelwood etc is fed to this. This is called passing the Atash through one Pahadiya. Again keep the next Afarganiya near the second Afarganiya and the repetition of the same process would be on completion — passing the Atash through second 'Pahadiya'. Like this different Atash is passed different number of times through Pahadiyas. For example the Atash brought from the funeral pyre of corpse passes through 91 Pahadiyas, that of dyer 80 times, Atash brought from brick-maker 75 times and so on. It might surprise some to know that 16 different Atash likewise follow through the different number of Pahadiyas whose total comes to 1128 Pahadiyas.

The reader is left to his own imagination to understand this purification process, as after this, a number of ceremonies like Vandidad, Yazasni is performed on it running into hundreds, and then only all 16 Atash gets merged into one, with divine sublimity. Thus rises one Atashbehran in all its glory and splendour, for us to revere and for Padshah to bless us with Divine Light of Ahuramazda.

The questioner also completely lost track of parallel examples of purification like ordinary Nahan which we take, Mobeds/Dastoor taking Nav-ratri Nahan (9 days nahan) Even a Zarthushti corpse to an extent, given a bath with Tara/Gomez, placed in pavi, and Avesta Manthra recited over it etc.

Finally, the important point is to have faith in all our rituals and ceremony, which are based on purity and run parallel with Nature's law,

---