

LATE ERVAD NADARSHA NAVROJI AIBARA

BLESSED BY

SANT DASTURJI KUKADARU SAHEB

By

Dr. (Mrs.) Hilla Minoo Wadia

Translated

By

Mr. Marzban Jamshedji Giara

Picture of Sant Dasturji Jamshedji Sorabji Kukadaru who gave Ervad Nadarsha Navroji Aibara divine inspiration

The Late Ervad Nadarsha Navroji Aibara

Born

Roz Amardad, Mah Adar,

Y.Z. 1303

Date: 11th May 1933

Departed

Roz Govad, Mah Amardad

Y.Z. 1358

Date: 12th January 1989

The Rose Beyond the Wall

A rose once grew where all could see

Sheltered beside a garden wall;

*And as the days passed swiftly by
it spread its branches, Straight and tall.*

*One day a beam of light shone through
a crevice that had opened wide-
The rose bent gently towards its warmth
then passed beyond to the other side....*

*Now you, who deeply feel its loss,
be comforted - the rose blooms there-
Its beauty even greater now,
nurtured by God's own loving care.*

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Dedication

I dedicate this book to our beloved
Nergesbanoo
Whose face is shining with a glorious light,
Whose lips utter words full of love,
Whose eyes shower blessings to others,
Whose prayers give Courage and
Strength to everyone

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PREFACE TO GUJARATI EDITION

The late Ervad Nadarsha Navroji Aibara passed away 15 years ago. This book is being published after 15 years. It is said that for everything to be created, there is a time fixed by destiny. For quite some time I thought of writing about him. But always I felt that what is my competence to write about such a great soul. I had some doubts whether I would be able to do full justice to the life and deeds of such a spiritual soul.

But one day, I made up my mind to start writing. I met several persons to collect more information about Ervad Aibara. Those who were in close contact with him, such as his friends, his admirers, who had benefited from the prayers prescribed by him and his disciples who followed his example. I met them and collected the information about him. I experienced fulfillment from the information and the fragrance of his services.

Finally, today with the blessings of Dadaar Ahuramazda, my revered leaders and my late husband, Dr. Minoo Faramroze Wadia, I have been able to produce this book.

I kept on writing as if someone was dictating to me. Sometimes a thought arose, sometimes my heart was filled with enthusiasm. I experienced hesitation at times as to how much to write, how detailed to write. Sometimes my heart was filled with contentment. Sometimes despair touched me. Sometimes reminiscing about him brought tears to my eyes and the salty taste to my tongue. Those brothers and sisters who played an important part in providing me information desired that their names should not appear in this book. Respecting their wishes, I thanked them heartily. If I do not offer thanks to them, I would prove myself ungrateful.

I am extremely grateful to my friend Dr. Jayaben Mehta for her encouragement and guidance, right from the start to the end of this book. Besides, the immense enthusiasm of my daughter Havovi and my son Adil have been the source of encouragement for me.

I thank our family friend, the late Mr. Rusi Shavakshah Mulla, the most. He had tape recorded lectures by Ervad Aibara. Listening to these tapes provided detailed information about the vast religious knowledge and religious disciplines of Ervad Aibara. I am grateful to his brother Mr. Adi Shavakshah Mulla for giving these tapes to me to listen.

I am most grateful to the trustees of Dasturji Kukadaru Trust for publishing and distributing this book, free of cost.

I am grateful to Mr. Pervez Bhada for his interest in printing this book and completing the work on time.

Some may feel that by writing two chapters on “disciplines suggested by Ervad Aibara” and “Ervad Aibara Saheb’s imparting spiritual knowledge to the Parsi Zoroastrian Community – splendour of Zoroastrianism and its tenets”, I have strayed from my subject. I have written these two chapters as desired by people to know Ervad Aibara’s views on these two subjects.

Ervad Aibara practiced the principles of “*Manashi Gavashni, Kunashni*” in his life. I dedicate this book to my revered giver of knowledge who was a true lover of humanity, a scholar of Avesta, and one who was an embodiment of love.

Dr. (Mrs.) Hilla Minoo Wadia

PREFACE TO ENGLISH EDITION

This is the first edition of the English translation of the book 'Late Ervad Nadarsha Navroji Aibara blessed by Sant Dasturji Kukadaru Saheb' which was published in Gujarati on 15th April, 2003. Following a second edition of the book, many felt that a translation of the book into English would meet the desire of many devotees who could not read Gujarati. Ervad Yazdi Aibara requested Mr. Marzban Jamshedji Giara to translate into English. This task has been very ably done by Mr. Marzban Jamshedji Giara who is an expert in writing religious books. He has managed to bring out every nuance of the original text in Gujarati into English language. The process of translation has not affected the flavour of the original book.

I take this opportunity to thank him for his excellent work and pray to the Dadar Ahura Mazda to shower his infinite grace on him.

Dr. (Mrs.) Hilla Minoo Wadia

Ervad Nadarsha Navroji Aibara's Childhood

Lakhs of people are born and die in this world. But, as is said in the Sanskrit shloka, that man is born in this world to work for the progress of society and country. Many people leave their footprints on the sands of time and are erased, but the footprints of famous and the service-oriented persons are not erased by circumstances or the sands of time. Such a service-oriented man was Ervad Nadarsha Navroji Aibara.

Ervad Aibara was born at Machhlipith, Surat, on 11th May 1933, Roz Amardad, Mah Ader, 1303 Y.Z. in a middle-class athornan family. Surat city has produced unique gems in social, educational, literary and religious fields. Those who contributed in the field of religion – Sant Dastriji Jamshedji Sorabji Kukadaru, Ustad Saheb Behramshah Navroji Shroff, Dasturji Dhalla and my revered teacher, Ervad Nadarsha Navroji Aibara – all of them were born at Surat.

Just as the lotus blooms in dirt, gold is obtained from dust, nectar is obtained from the sea, so also, who knew about the future that Nadarsha born in an ordinary middle-class family, would, in future, make his name in the Parsi community in India and abroad. His father's name was Navroji and mother's name was Aimai. His father was a priest. The home environment was sacred and religious. Nadarsha had three elder brothers, Savak, Homi and Fali, and two elder sisters, Katy and Homai. The family of eight members lived in contentment and happiness out of the meager income father Navroji earned as a priest. Recalling those days of the past Ervad Aibara, several times, used to tell his sons, Yazdi and Homyar, that his family in those days sustained themselves for several days on one anna (an anna was the currency at that time).

His mother Aimai and elder brother Savak were 20 years elder to Nadarsha. The soul of both these also used to speak, i.e. was divinely inspired, which guided them in their activities and in matters of others. Other members of the family also knew about this, but they both were forbidden to tell others that they were gifted with God's blessings. They accepted this divine gift quietly and humbly. That shows the ideal quality of both these high souls. Thus, Nadarsha was born to parents possessing high spiritual status. For seven years, he too was a playful child like other children. Yet it is worth noting that he was very particular about one thing, along with such childish playful nature and that was to constantly pray to God. He took great interest in topics linked with prayer, religion, and religious ceremonies.

At the tender age of seven, when other children do not understand the importance of what is religion, prayer or rituals, at such an age of seven, the inner voice of the soul, "*Ya Ahu*" started ringing in his heart. After his navjote was performed at the age of seven, this sound further developed, it became clearer. When a child of seven years constantly hears this inner voice, it is but natural that he will be puzzled and with child-like curiosity, seek explanation from other members of the family, but unfortunately, Nadarsha, at the age of seven, lost his father. So, he talked to his brother Savak who was 20 years elder to him and who considered Nadarsha as a son, about this spiritual world.

Savak understood how high this child's soul was, but how to explain this high spiritual knowledge to such a small child? So he told Nadarsha, "Presently, you concentrate on your studies", but that did not stop the spiritual voice. So, the confused child sought explanation from his mother Aimai about it. The mother who possessed a high soul, immediately understood and explained to Nadarsha in a manner which a seven year old child could understand, how high was his soul and how divinely gifted it is, and to accept this gift with peace and humility.

Nadarsha's three elder brothers were not initiated as '*navars*', but his father desired that the youngest son Nader must be made a '*navar*'. Nadarsha became a '*navar*' at the age of nine and passed through the lofty '*martab*' ceremony at the age of eleven. He became aware of the splendour of the religion. In 1944, Nadarsha came to Bombay and started practicing as a priest. He was not merely interested in performing rituals or in becoming a panthaki, but he was interested in praying with singular devotion as a servant of God and to get engrossed in prayer. His love for prayer and devotion was immeasurable. For hours he would get engrossed in prayer. Yet according to his colleagues, he was never fatigued by praying. Though his colleagues finished their prayers long ago, yet his prayers would continue. God had blessed him with unlimited and undiminishing power to pray with real faith. He recited Avesta prayers and performed rituals with tremendous faith and deep commitment. His every thought, word and action were linked to the remembrance and devotion to Almighty God. Despite a full day's work and engagement, the voice of God was always heard within. In every breadth of his, God was palpable. His inner glow sparkled on his face. Though he was busy in other activities, yet in a corner of his mind and soul, prayer to God continued. That shows his undiminished love for prayer and unlimited faith in God who blessed him with diivine power. Ervad Aibara always said, "In times of difficulties, one who prays with a true heart and faith certainly gets divine help."

Ervad Aibara served as a priest in various agiaries of Bombay city such as, Mithaiwala Agiary, Kapawala Agiary, Banaji Agiary, Aslaji Agiary and Rustom Faramna Agiary at Dadar. In those days there was no scarcity of mobeds as it is today. As there were more mobeds than required, to obtain work, one had to plead with the panthakis. For several days, one had to sit idle without work. In those days, for reciting prayers, one would get one anna and one paisa (1/4 anna) as ashodad (tip). Hearing this, we may feel surprised and amused, but in those days the value of an anna or a paisa is not equivalent today to Re.1/- or even Rs.10/-. Despite meagre income, he led a simple and contented life. Till the very end of his life he never sought riches, wealth or status but was always eager to pray and perform religious ceremonies. Due to his indefatigable enthusiasm and faith, he got the opportunity to perform the lofty *nirangdin* ceremony at Mithaiwala Agiary.

Since ancient times, this *nirangdin* ceremony is the longest and most demanding ritual of our religion. For 17 days, prayers are to be recited, day and night, for this ritual. A mobed's true test of his physical and mental purity takes place during this ritual. A

mobed possessing a high degree of physical and mental purity can successfully perform this ritual. It is necessary to have vast and deep knowledge of this ritual, so that all ceremonies required to be performed are done in a particular manner. Thus, four years after becoming a *navar* and two years after becoming a *martab*, Nadarsha successfully completed this difficult ceremony and demonstrated his inner strength. Nadarsha Navroji Aibara recited the *nirangdin* ceremony prayers by heart. Seeing his faith and skill in prayers, the Parsi community's enthusiasm in religion increased.

Ervad Aibara performed totally eight *nirangdin* ceremonies during his lifetime. The first one was at Mithaiwala Agiary, five *nirangdins* at Sodawaterwalla Agiary and two *nirangdins* at Karani Agiary, of which one *nirangdin* ceremony was in memory of Sant Dasturji Jamshedji Sorabji Kukadaru. At the time of performing his *nirangdin*, a miracle occurred. At the place where the other mobed was sitting and praying, Nadarsha saw Dasturji Kukadaru and found Dasturji Kukadaru praying the *nirangdin* prayer along with him. Such miracles are visible only to those possessing spiritual strength.

Once while performing *nirangdin* ceremony at Sodawaterwalla Agiary, Ervad Aibara slipped whilst going to collect the *taro* (urine) of 'varasyaji' and fell down between the legs of 'varasyaji' in a prostrating posture, but God always saves His true devotee. He narrated this story during his lecture in a humorous manner, how he was saved by God's grace. Only then lay people like us realize what difficulties the mobeds pass through while performing religious ceremonies. In later years he delivered lectures explaining this sacred *nirangdin* ceremony. He used to explain in plain simple language which an ordinary man can understand. By his lecture he gave a detailed description of the ceremonies performed during every minute of this *nirangdin* ceremony. His fluent delivery was like a steady flow of water which an ordinary man could easily understand its substance and meaning. Thus he was a true Rathestar of the Zoroastrian religion.

Services Rendered at M.F. Cama Athornan Institute

God always helps such a person who without the slightest selfish thought carries out his duties with self-confidence and the noble quality of service to humanity. But, before helping such a person God tests his true disciple. The stone lying on the ground takes the shape of an idol only when a sculptor uses chisel and hammer to chisel out a form. The taste of coconut water is obtained only after the husk is peeled off and the coconut is banged against the ground. So also Ervad Aibara roamed from one agiary to another for ten years as a mobed experiencing financial hardships. Finally in 1954, at the age of 21, he was appointed as a mobed and religious teacher where he served selflessly for nearly fifteen years till 16th October 1969. Hundreds of children studied under him and were initiated as *navar*, *martab* and gained deep religious knowledge. They heartily revere his memory even today. He imparted knowledge to students about prayers and religion as a religious teacher in this Madressa. He always used to say, "A true Zarathusti is always unselfish. There is no selfish motive behind his actions."

Ervad Aibara took personal interest in his students. He gave them detailed knowledge about Avesta and Yasna prayers so that these students when serving as a mobed in future possess necessary knowledge about all ceremonies and perform them with faith and self-confidence. He was a stickler for discipline. When necessary, he would be strict with students but his heart was soft and full of love. A coconut may appear hard from outside because of its shell, but inside the kernel and water are sweet. Though outwardly appearing strict, Ervad Aibara had a heart filled with spiritual education. It was because of this spiritual education he had to be strict with students. It is said that parents alone give bitter medicine. Those who love us truly, only they will behave strict with us for our welfare.

In order that the students progress in sports, through the grace of a charity minded Zarthosti and close friend, he obtained games equipment, electrical apparatus and other necessary items.

Ervad Aibara served as Joint Principal of this Institute from 23rd December 1987 to July 1988. His love was not for students alone. He had feeling for servants working in the Institute. When he came to know that some of them had incurred debt due to economic hardship, he contributed Rs. 5,000/- despite his meagre income of Rs. 150/- and his savings and cleared the debt to lenders and freed the servants from the burden of debt. His compassion and love touches us.

It was due to unceasing efforts of Ervad Aibara that the students got the opportunity to pursue Academic studies at Seth N. A. High School, Andheri.

Though Aibara was a religious teacher and Joint Principal, his hunger for knowledge was not satisfied. Out of the innumerable books in the library, he read nearly 400 books when he was with the Institute. As he acquired more knowledge about Zoroastrian

religion, his hunger for knowledge increased. To acquire knowledge of the hidden meanings and disciplines of our religion and pass it on to others was a joy of his life.

Even after he was appointed panthaki of Karani Agiary at Cusrow Baug, despite his busy schedule of religious ceremonies at the Agiary and giving efficacious nirang prayers of Kukadaru Saheb to people to mitigate their troubles and that he had a mild heart attack, yet three times a week he would travel to Andheri from Colaba by train to impart religious knowledge to young students of the Madressa. Thus only unselfish men who work for the sake of work and who are righteous for the sake of righteousness and think of their duty every minute, only such persons become immortal.

When Aibara Saheb left this world forever, the appreciation for services rendered by him for many years to the Cama Athornan Institute is expressed in the condolence resolution passed by the Institute. The text of the Resolution is given below:

RESOLUTION

“The members of the Managing Committee of M. F. Cama Athornan Institute and M. M. Cama Education Fund express their deep sorrow on the sad and untimely passing away of Ervad Nadarsha Navroji Aibara on 12th January 1989 and convey their heartfelt condolences to his wife Nergesbanoo and two sons Yazdi and Homiar.

Ervad Aibara served our Institute in various capacities – first as a teacher for 15 years, later for 18 months as a Joint Principal of our Institute, as also as a member of the Managing Committee. Ervad Aibara was a noble soul. He spread the knowledge of Zoroastrianism through his lectures, not only in India but also in other countries. He took keen interest in the activities of our Institute. Our Institute is poorer by his passing away.

The Trustees and Managing Committee members hereby record his valuable services to the Institute.”

Aibara Saheb, the follower of direction by the Atma Saheb – view of bright light

Before we say about Ervad Aibara coming in contact with the aura of Kukadaru Saheb, it is necessary to know about the life and works of his guru Kukadaru Saheb and Kukadaru Saheb's guru, Azar Kaiwan Bin Azar Gushasp.

India is the land of saints and has given birth to saints possessing spiritual faith. These saints prayed to God faithfully and led a life by their spiritual strength for the welfare of the people. In this universe, no individual can become great by wealth or property. Man through righteousness and humility lives an unselfish life for the benefit of the people and make his name immortal. Such a saint was our Dasturji Kukadaru. Such men cannot attain the status of a saint in one lifetime. Kukadaru Saheb must have taken several births in this world and led a life based on righteousness and discipline. Only then his soul must have progressed and ultimately attained the status of a saint. Whenever religion and community face difficulties or when religion is in danger, then, to revitalize the religion and to increase the faith in the religion, such saints take birth.

Kukadaru Saheb was born on 26th May 1831 at Surat. When he came from Surat to Bombay, he was made a panthaki of Kapawala Agiary at Nizam Street, Baharkot. At that time Kukadaru Saheb told the trustees of the Agiary: "Besides the management of the Agiary, I will render selfless service to Atash Padshah. I will myself pray and give prayers to other needy Zarthostis so that through the force of prayers, they could succeed in dispelling their sorrows." Kukadaru Saheb's life means an immortal poem of unlimited, immeasurable service.

Saint Kukadaru Saheb was an *amaldar* master and *elamdar* possessing skill.

By his spiritual vision he could see God's power and divine angels and listen to the voice of Sarosh Yazad. 'Shru' means 'to hear'. Our inner voice – voice of the soul – is called 'the voice of Sarosh Yazad'. The voice emanating from the soul, from the fire, from light, from water, from land or air, is known as 'the voice of Sarosh'. Person possessing high spiritual status can hear through their spiritual ears, the voice of Sarosh. That is called inspiration of Sarosh.

To make anyone a guru in this world is a very difficult task. Dasturji Kukadaru Saheb, through righteousness and observing the discipline of the religion obtained mastery over prayer and his soul has progressed. His soul was brought to light through prayers and he obtained 'Ilm' i.e. knowledge. Kukadaru Saheb's spiritual guru was Dastur Azar Kaiwan Bin Azar Gushasp. He existed 400 years ago. Kukadaru Saheb through the mystic help of his spiritual guru and through the inspiration of Sarosh, obtained certain *nirangs*. Azar Kaiwan Saheb gave these *nirangs* to Kukadaru Saheb and said: "You recite these miraculous *nirangs* and give these *nirangs* to Zarathushtis to pray so that they may be able to dispel their sorrows, illnesses, difficulties and all types of calamities. Kukadaru Saheb through reciting these *nirangs* had performed many miracles.

Due to these miracles, Kukadaru Saheb's name became famous in the Parsi community in India and abroad. Even today, Kukadaru Saheb's portrait is to be seen in Atash Behrams, Agiaries and in several Parsi homes. People bow to him with love and respect and seek his help. Even today, those who revere him with a true heart are showered with his blessings.

The Miracles of Kukadaru Saheb

His great miracles are remembered by people even today. During the life of Dasturji Kukadaru, Anjuman Atash Behram was being constructed at Dhobitalao. The Trustees were short of Rs.10,000/-. In those days it would be equivalent to Rs.10,00,000/- today. All trustees were in a quandary as to where to get such a large sum from? Some Zarathushtis who were true devotees of Kukadaru Saheb thought of approaching him and that he would show some way. There were also some opponents of Kukadaru Saheb. One of them said: "Kukadaru Saheb is a very poor mobed. From where could he give us Rs.10,000/-?" But those who had faith in him went to him one day at 5 p.m. One Zarathushti who was opposed to him also went along with them.

Dasturji Kukadaru Saheb was engrossed in prayer at Kapawala Agiary. After finishing his prayers, he asked those Zarthostis the reason for their arrival. His devotees stated that Rs.10,000/- is the deficit for building a Hall at Anjuman Atash Behram. So he may suggest a solution. Dasturji Kukadaru Saheb by a signal from his inner world, asked these people to come the next day evening at 5 p.m. with a brick. He told them not to buy a new brick from a shop, but to bring one fallen by the wayside. These people went in search of the brick from the next day morning. From morning to noon and noon to evening, they could not find a brick on the road. By evening the Zarthosti who used to speak against Kukadaru Saheb stumbled and fell down on the road. When he got up with the support of a brick, the other Zarthostis said: "We have found the brick. Now we must go before Dasturji Kukadaru Saheb." They all went again at 5 p.m. to meet Dasturji Kukadaru Saheb at the Kapawala Agiary. Dasturji Kukadaru was then engrossed in prayers. After finishing his prayers, they showed him the brick. Dasturji Kukadaru told those people to place this brick in a bounded square (Pavi) in the next room. Those people who had faith in Kukadaru Saheb said: "Tomorrow evening surely there will be some miracle." But the Zarthosti who used to criticize Kukadaru Saheb said: "Tomorrow Kukadaru Saheb will be put to shame." On the 3rd day at 5 p.m., all the Zarthostis went before Kukadaru Saheb. That day, Kukadaru Saheb spent the entire day in prayer. After finishing his prayers he told them: "Whatever you find in the bounded square in the next room, take that." Then the Zarthosti who was against him said: "We have come to you to collect Rs.10,000/-, not brick and stones." Dasturji Kukadaru replied to that Zarthosti: "If brick and stones are in your destiny, you will get only that." But those people who had respect for Kukadaru Saheb went into the next room and to their great surprise, they found that the brick had transformed into gold. This was a very great miracle of his life. Kukadaru Saheb had not even seen where the Zarthostis had kept the brick in the adjoining room. But, he prayed to Dadaar Ahura Mazda and urged that

some path be opened to build a Hall at Anjuman Atash Behram. All Zarthostis thanked Kukadaru Saheb. Some said: "Kukadaru Saheb must have brought another golden brick and placed it there." But the brick given by the people was an old one from the street which bore the company stamp and that stamp was visible on this golden brick. The Zarthosti who used to speak against Kukadaru Saheb saw this grand miracle and bowed his head in shame. He sought forgiveness from Kukadaru Saheb. Thereafter, all Zarthostis took this golden brick to weigh it. This golden brick fetched exactly Rs.10,000/-, not a rupee more nor a rupee less. Out of Rs.10,000/- the Anjuman Atash Behram Hall was constructed. That Hall was named Dasturji Jamshedji Sorabji Kukadaru Hall. Even today, there is a portrait of Dasturji Kukadaru Saheb in this Hall below which is a large plaque.

One day, when Dasturji Kukadaru was praying, a marriage procession was going along the road. His voice of the soul ordered: "Stop this procession from proceeding further." Then Kukadaru Saheb sent a message to those people: "Halt here for one hour". But they did not listen to him. The procession proceeded further. The bridegroom's horse stumbled and the bridegroom fell on the ground and died. Then those people realized that Dasturji had told him to halt for one hour but they did not listen to him. Those people came before Dasturji and repented. This detail was published in the newspaper of that time.

A famous mathematician of Bombay and a wise teacher of Bharda New High School Mr. Jehangirji Karkaria, himself, narrated an example of the power of our Avesta prayers and the impact of Dasturji Kukadaru, who possessed mastery. When Jehangirji was three years old, he suffered from jaundice. This jaundice had assumed serious proportions. His life was in danger. His old grandmother with tears in her eyes took Jehangirji before Dasturji Kukadaru. She requested Dasturji Kukadaru to treat the child and cure him. Dasturji asked that the child be brought at a particular time in the evening to the Agiary. There was concern whether the child would be alive till the evening. Yet the lady having faith returned home and continued treatment of the child along with God's prayer. At the appointed time she took the child to the Agiary. Kukadaru Saheb took her to the place for sacred rituals and asked her to sit with the child in her lap at a particular place. Dasturji Saheb himself sat a little distance away. Between them was placed a copper vessel filled with clean water. Kukadaru Saheb was engrossed in prayer. After some time, he, by his hand, started giving "passing" with his hand. As he continued to give "passing", to that lady's surprise, the clean water in the bowl turned a yellow colour. Slowly that water became absolutely of yellow colour and the child was observed as waking up from unconsciousness. That elderly lady bowed reverently to Dasturji Kukadaru. Dasturji Saheb suggested some simple remedy and bid farewell to the child with noble blessings.

One amongst the many miracles performed by Dasturji Kukadaru was when, once he was sitting and praying at Kapawala Agiary. A Muslim Pir who knew about his fame came there to test him. That Muslim told Kukadaru Saheb, "If you have any skill, raise

the waters of this well. If not, I by my skill, will reduce the water from its level." Kukadaru Saheb performed *padyab kushti* and started reciting *Avan Ardvisur Niayesh*. In the meantime, that Pir as directed by Dasturji, happily stood a little distance away because he was familiar with the religious discipline of the Parsis to some extent. As the prayer ended, the water of the well started rising. When it rose right to the top, then Kukadaru Saheb, signaled by his hand to that Pir. That Pir again signaled to Dasturji and asked him to stop the water flowing out. (Dasturji had first said that if the water rises and flows out, he would be not responsible for that sin.) Thereafter, the water from the well again subsided. Seeing this, that Pir praised the skill of Dasturji.

Once a Parsi came inquiring at Mazagaon Agiary, "Where is Kuko?" All were stunned. Dasturji saw him and made him sit down. He looked like an angel. At night, he ate up all that was there in the kitchen. Once again all were surprised. In the morning, on waking up, it was seen that all the bars of the doors and windows were shining bright. That one had done this work. He said, "At night, I ate the entire contents of the vessel."

Once a mobed refused to Kukadaru Saheb to pray the *Vendidad*. "I am feeling drowsy." Yet, he was made to sit and recite the *Vendidad*. That mobed started feeling drowsy. He saw a vision and thereafter the ceremony was performed well. Kukadaru had seen Shah Kaikhushru.

A lady had heart trouble. At night, Kukadaru Saheb had said, "Do not call the doctor." The lady had the first attack, a second attack and a third massive attack. So, the family members panicked and called the doctor, but the lady expired before the doctor could come.

Once a corpse of a non-Parsi was stuck to the ceiling due to evil spirits. Someone took Kukadaru Saheb along with two mobeds. He recited some prayers and did *geh sarna* ceremony and the corpse fell to the ground suddenly. He suggested that the corpse be carried away forthwith. Non-Parsis also started praising Kukadaru Saheb.

Dasturji Kukadaru during his lifetime, had also made some accurate predictions. He had predicted the exact date, day and hour of Dasturji Peshotan Sanjana's passing away. Besides, he had accurately predicted the death of Empress Victoria of England and Sir Dinshaw Petit and other innumerable men and women. (A large part of the information regarding Kukadaru Saheb's miracles have been taken from "Ashoina Anupam Avatar Sant Dasturji Kukadaru" by the late Minoo Burjorji Desai's book.)

Kukadaru Saheb's greatness lay in his simplicity and humility. His material needs were very few. He was a staunch vegetarian. He ate only once a day and that too, mostly, *khichdi* and little *ghee*. It is said that he would expose the vessel containing rice in the heat of the sun, recite some prayers, and cook the rice. He led the life of a saint. He possessed strong intellect and will. He was self-confident. He had unlimited compassion and love for mankind. He had spiritual strength. He had unshakeable faith in God. This saint born on 26th May 1831 passed away at the age of 70 on 4th October 1900.

Kukadaru Saheb during his lifetime, was not a Dastur but only an Ervad. That is why in his photograph there is no shawl of a Dastur on his shoulders. But when he passed away, at his uthamna ceremony, Dasturji JamaspAsa declared at Kukadaru Saheb's uthamna that his name should not be recited as 'Ervad Jamshed Ervad Sohrab' but as 'Dastur Jamshed Ervad Sohrab'. Since then, this ideal *avatar* of righteousness was known as Dasturji Kukadaru Saheb. Kukadaru Saheb was fit for this honour but Dasturji JamaspAsa's declaring him as the 'Dastur' showed his greatness and his ability to recognize a true saint.

Ervad Aibara's spiritual guru was Sant Dasturji Kukadaru Saheb and Dasturji Kukadaru Saheb's spiritual guru was Dastur Azar Kaiwan Bin Azar Gushasp. Dastur Azar Kaiwan bin Azar Gushasp was not born on this Earth. He was an Abed Saheb. He came from Demavand Mountain 400 years ago towards India. Demavand Mountain in Iran is considered amongst the holiest of the holy. Thousands and lakhs of Zarthostis staying in their astral bodies reside in this sacred mountain and do prayers, protect the entire Zarthosti community. Such high souls who have realized God are known as Abed Sahebs or Saoshyants. They invisibly protect the community.

Inside the Demavand Mountain are three large, invisible tribes. The three chiefs are: (1) Sraoshavarej Saheb, (2) Rashid Saheb, and (3) Marzbane Marzbanji Saheb. Dastur Azar Kaiwan Bin Azar Gushasp's guru was Sraoshavarej Saheb. Dastur Azar Kaiwan's soul was of a very high status. He was a master of *Amal* and full of knowledge.

One day, Dastur Azar Kaiwan had a thought: "I should go in the world and spread the Zarthosti religion". He asked his guru Sraoshavarej Saheb about it, but Sraoshavarej Saheb said no and said: "You must stay in Demavand Mountain in astral body form and by prayers, care for the welfare of the Zarathushti community and religion". Dastur Azar Kaiwan told Sraoshavarej Saheb, "I, by the strength of my prayer, by spiritual strength, by my mastery and skill, go out of the Demavand Mountain mystically and return." Sraoshavarej Saheb as his spiritual guru, again explained to Dastur Azar Kaiwan, "You may by your mastery and skill be able to go out of Demavand Mountain, but never able to come in again." Yet, Azar Kaiwan Saheb did not listen to his guru and by the strength of his prayers, left Demavand Mountain. There is no gate to enter or go out of Demavand Mountain. These Sahebs are in astral body and they, by their high spiritual strength, recite some prayers and are able to come out of their mountain through a very small opening.

One day, Dastur Azar Kaiwan Bin Azar Gushasp Saheb, by his skill, mystically came out of the Demavand Mountain and assumed his physical form. He came towards India. Dastur Azar Kaiwan Saheb stayed in India for many years and spread the Zoroastrian religion and spiritual divine knowledge amongst the Parsi community. Not only that, this great man imparted his knowledge to Hindus, Muslims and people of other religions as well and helped them to progress.

Dastur Azar Kaiwan Saheb, when the time came for him to depart from this world, then again mystically went towards Demavand Mountain in Iran. This great man

through the power of his prayers and his skill, tried to enter Demavand Mountain in astral body form, but he could not go in. It was his guru, Sraoshavarej Saheb's order, "You will be able to go out of this mountain but you will not be able to come in again". It happened as said. Sraoshavarej Saheb was God's light. Dastur Azar Kaiwan made a million attempts but he could not find the path to enter Demavand Mountain. He once again assumed physical form and came towards India and revered Ava Ardivisur and many times did "Chille Kasi". "Chille Kasi" means to mark the boundaries and for 40 days, he meditated about God and revered Ava Yazad. Dastur Azar Kaiwan Saheb many a times did "Chille Kasi" and tried to enter Demavand Mountain, but he did not succeed.

Finally, when the time came to leave his body, he called Zarthostis and men of other communities at a place in India. Dastur Azar Kaiwan Bin Azar Gushasp said his last prayer and told Zarthostis, "I am going to sleep. Cover my body with a white bedsheet. After two hours, pick up this white bedsheet covering my body." This was his last directive. All Zarthostis understood that some miracle would take place.

As Dastur Azar Kaiwan had said, two hours later, when the white bedsheet was taken off from his body, there were sweet-scented flowers in place of his body. Zarthostis took some flowers and tossed them in the sea. The Hindus took some flowers and as per their custom, burnt them. The Muslims took some flowers and as per their custom, buried them. Even today, there is a dargah of Dastur Azar Kaiwan Bin Azar Gushasp in Patna. In that dargah his body is not placed, but flowers which were left in place of his body.

Thus, Sraoshavarej Saheb was Azar Kaiwan's guru. Azar Kaiwan Saheb was Kukadaru Saheb's guru and Kukadaru Saheb was Ervad Aibara's guru. This lineage/tradition has continued for hundreds of years. The Zoroastrian religion and community are protected by this tradition.

Dastur Azar Kaiwan Bin Azar Gushasp who was Dasturji Kukadaru's spiritual teacher gave to Kukadaru Saheb the following nirang:

*"Namaj-va-darud-vasetayesh-va-afreen
Baroaje-e-Kaiwan-safrehar Fe-naam
Ravan-e-la-Teemar-Teen-e-u
Arman-Saz-Harde Namane-Hom."*

Dasturji Kukadaru Saheb said: "I, by the name and line with Dastur Azar Kaiwan, by his mastery and skill, cure ills/diseases by giving these nirangs to people."

Dasturji Kukadaru Saheb gave a special nirang to Ervad Nadarsha Navroji Aibara which I reproduce below:

*"Ya noore dastageer, Ya dastageere noor
Karam Kar Kareema
Rahem Karo ya parvardegar"*

*Madad Karo Ya nabee
Jarthost Tari Padshahi"*

Ervad Aibara explained the meaning of this nirang as under:

*Oh Sarosh Yazad, the one who gives us the radiant light and who shows us the path
of righteousness, please help our soul in performing good deeds.*

Oh Lord Ahura Mazda, Please forgive us for our sins.

Oh Prophet Zarthustra, Please help us to accept your leadership and religion.

Dasturji Kukadaru Saheb passed away in 1900 A.C. The late Ervad Nadarsha Navroji Aibara was born in 1933. Kukadaru Saheb's soul has nine sparks. One such spark was in Ervad Aibara's soul. Let us see how and when Ervad Aibara received the vision of Kukadaru Saheb's aura and this divine spark.

In September 1969 he accepted the Panthak of Sodawaterwalla Agiary at Marine Lines, Bombay. After accepting this panthak, he spent the initial days carrying out his duties to his family and as a panthaki. He used to help those who came to seek his help. But his greatest sacrifice was to serve Atash Padshah.

The inner spiritual voice "*Ya Ahu*" that reverberated within him since the age of seven was still heard within him and by inspiration from that voice, any Parsi Zoroastrian who came to Aibara Saheb at Sodawaterwalla Agiary with his problem, he would give him a line of prayer. He was forbidden to tell anyone that this line was given by inspiration from his inner voice. But the reciter of that line did unmistakably benefit from it.

On one side of the '*kebla*' in Sodawaterwalla Agiary was a large portrait of Kukadaru Saheb. It is still there in that same place. When Aibara Saheb first bowed before that portrait, he had live audience with Kukadaru Saheb, and Kukadaru Saheb moved his lips and talked to Ervad Aibara. This was Ervad Aibara Saheb's first miracle at Sodawaterwalla Agiary.

It was in 1972 that one day, Aibara Saheb was preparing to give Boi in Ushahin Gah. He saw a very bright light near the *Kebla*. Ervad Aibara's soul was a spiritually advanced soul. His divine eyes and divine ears were developed. Therefore he could see such light and understand the voice of Sarosh Yazad that emanated from inside. Such bright light would charm any ordinary person and he would not be able to see anything. But Aibara Saheb saw the seven colours in that light and asked: "Who are you?" To his question there was a reply: "This bright aura of light is that of Dasturji Kukadaru". As soon as Aibara Saheb heard this voice, he recognized that the inner voice from within which he was hearing from 40 years of "*Ya Aha*" and the voice of Dasturji Kukadaru, both are just one and the same. Then another voice came forth from that light: "Yes, this is true." Thus at the age of 40, Aibara Saheb realized that the inner voice which reverberated within his soul was that of Dasturji Kukadaru. Dasturji Kukadaru had

given a vision in the form of a bright aura of light. Kukadaru Saheb gave several nirangs to Aibara Saheb and directed that these nirangs may be given to those people who are in difficulties to pray for doing away with their difficulties. He was directed to give these nirangs to people saying that these nirangs have been given by Dasturji Kukadaru. Hearing this, Aibara Saheb naturally asked as to who will believe my telling them so? Who will come to take nirangs? At that very moment, that light entered Aibara Saheb's body. He then felt that Kukadaru Saheb had empowered him with his invisible force. Aibara Saheb now experienced double the force in his body. He felt that this force has spread in his body. Thereafter, he went into the adarian and tolled the buoi of Ushahin Gah.

Ervad Aibara was a simple, humble individual. He did not think about this matter any further. The next day, he started his daily activities. After tolling the buoi of Havan Gah, he came out of the *kebla* and saw that at 7 a.m., 7 persons were waiting for him in the front hall of the agiary. He had never seen so many people at one time in this agiary. So he wondered. He had forgotten the incidence of the previous night. Ervad Aibara approached these people and asked them the reason for their coming. The seven persons together replied: "We have come to take the prayers of Kukadaru Saheb from you." At that time his inner voice which he used to call as "*Atma Saheb*" spoke up: "Now are you convinced?", and from that day, Aibara Saheb started his unique and God's chosen work of his life. He carried on that activity till the end of his life.

The first day Ervad Aibara gave prayers to these seven Zarthustis according to Kukadaru Saheb's order and direction. The first Zarthusti had cancer. There was another lady who had no children. The third Zarthusti's business was not doing well. Thus, all these seven had some difficulty or the other. Aibara Saheb gave prayers to all of them individually in writing according to his inner voice and Kukadaru Saheb's guidance. He told them to recite these prayers for 40 days with discipline and to come again on the 41st day. Thus, he gave prayers to the seven persons on the first day, but the strange story was that, although these seven persons had variety of problems, yet Kukadaru Saheb through Aibara Saheb gave to all of them the same prayer.

After reciting this prayer for 40 days, on the 41st day, these seven persons, when they came again before Aibara Saheb, the first who had cancer, told Aibara Saheb: "There has been a big miracle in my life. My cancer has vanished by the nirang of Kukadaru Saheb given by you. The cancer specialist was also astonished and said: "What force is there in your prayers that even a dreaded disease like cancer was cured? As if you never had cancer, the symptoms of cancer are not to be found in your report." That cancer specialist, one day, was passing by Sodawaterwalla Agiary. He personally came to meet Aibara Saheb and bowed to him respectfully and said: "I am a cancer specialist, but you are the biggest doctor made by God." From this incident, we feel that truly many a times what medicine cannot do, that work is done by blessings.

The next lady who had no children came after 41 days and said that by praying Kukadaru Saheb's nirang with true faith, she has been able to conceive.

The third Zarthusti whose business was about to close down, said: "In my business I have found great relief and I have benefited tremendously." Thus, although all seven of them were given the same nirang for a variety of problems, yet they all got the benefit.

The prayer that Dasturji Kukadaru Saheb used to give Ervad Aibara by divine inspiration, was a part of Avesta Mathravani only. A particular line from Yasna, Vendidad or Gatha was given in the form of a nirang. He would explain to them how to recite this prayer with discipline. Thus, Aibara Saheb was Kukadaru Saheb's chosen disciple and was "Amaldar and Elamdar"

Dasturji Kukadaru Saheb, through the inspiration of Sarosh Yazad gave Ervad Aibara many nirangs. In order to obtain mastery over all these nirangs, Kukadaru Saheb directed Aibara Saheb to recite these nirangs in Ushahin Gah for 125,000 times in 40 days and to observe abstinence for 40 days. It was but natural that a question arose in Aibara Saheb's mind: "How to keep account of 125,000? If the prayers are to be recited 125,000 times in 40 days, how many times should they be recited daily?" Then Kukadaru Saheb showed a remedy that each nirang be recited daily in Ushahin Gah for 3,125 times which in 40 days would complete the prayer 125,000 times. When Ervad Aibara recited this nirang in Ushahin Gah on many occasions he was not able to keep a count of how many times he recited the prayer. While reciting the prayers the count kept on appearing before his eyes and when the nirang would be completed 3,125 times in Ushahin Gah, then Ervad Aibara would get a signal "now stop". Thus, Ervad Aibara recited each nirang of Kukadaru Saheb one by one, 125,000 times in Ushahin Gah for 40 days. Thus, Ervad Aibara obtained mastery over all nirangs of Kukadaru Saheb by the inspiration of Sarosh Yazad. Thereafter, by Kukadaru Saheb's spiritual guidance, he gave these nirangs to people and worked for the welfare of the entire Parsi Zarthusti community.

Aibara Saheb helped over 45,000 Zarthustis from India and abroad by giving them these nirangs. When some individual of another religion came to him for help, he would meet them on the rear verandah of the Agiary and listen to them peacefully and suggest to them to recite certain paragraphs from their own scriptures. Ervad Aibara believed that each individual should be loyal to his own religion and to his own prayers.

In the beginning Aibara Saheb would give nirangs to those Zarthustis who came to him with their problems. These nirangs he would write in his own handwriting on a separate page according to his inner voice of the soul because at that time, his income was very meagre and there were no savings after expenditure of wife and two children, from which he could cyclostyle these nirangs. But, as more and more people came to him he started experiencing fatigue in writing out individual prayers. Kukadaru Saheb directed that these nirangs be cyclostyled.

A third miracle took place. One day, Aibara Saheb was praying in Ushahin Gah when he found three new crisp notes of Rs.100/- each on the white marble slab below the 'afarganyu'. His inner voice said: "This amount should be used to cyclostyle the

pages of nirangs so that more people can be given these prayers." When the cyclostyled pages were about to be over, he would again find that much amount. Later, many Zarthusti lay persons came to Aibara Saheb expressing their desire to give financial help for this activity. In the subsequent chapters, we shall see how the financial contribution of all the Zarthustis was used for the benefit of the Parsi Zarathusti community.

Aibara Saheb had different files to give prayers. He was directed by Kukadaru Saheb which prayer to give from which file. Ervad Aibara would write the name of the person who came to him to take prayers on a piece of paper and circle it. In that boundary (*kash*) or circle, Kukadaru Saheb himself would recite prayer through the soul of Aibara Saheb and people benefited by that. Not only that, Aibara Saheb after tolling the buoi of Ushahin Gah, would seek the blessings for all these people. When the entire world was asleep, he would unite his physical and mental feelings with God and recite prayers with peace of the soul, joy of the mind and divine satisfaction. Thus, despite experiencing so much hardship for others, he never claimed that he was helping Zarthustis. He would merely say: "Seek blessings". If some Zarthusti's problem was solved and if he would thank Aibara Saheb, he would say: "Do not thank me. Thank the Saheb."

Aibara Saheb would call his inner voice as the 'Atma Saheb', because he believed that no one individual can have two souls. So, his inner voice, which was that of Kukadaru Saheb, he would call it respectfully as 'Atma Saheb'. He would say that the nirang he gives to Zarthustis by the direction of 'Atma Saheb' is for the benefit of their souls. Not only were physical ailments got rid of by this nirang, they also benefited in solving problems of life, such as marriage, infertility, house, business, jobs etc.

Ervad Aibara used to give Zoroastrian religious prayers to Zarthustis to solve their problems. But, sometimes, God tests his devotee and such a situation arose for Aibara Saheb. The Trustees of Sodawaterwalla Agiary told him to stop giving prayers to Zarthustis. But in times of crisis, God's devotee sticks to God, so Aibara Saheb stuck to his duty towards Zarthustis as directed by Dadar Ahura Mazda and Dasturji Kukadaru and left the Sodawaterwalla Agiary panthak in 1979.

God always stands by his devotee in times of crisis. So, Aibara Saheb was requested to accept the panthak of Seth N. H. Karani Agiary at Cusrow Baug. The Trustees of that Agiary and especially Mrs. Roda Karani encouraged Aibara Saheb in the noble activities of giving prayers to people at Karani Agiary and other trustees also extended their cooperation. Thus started the most splendid but difficult phase of this sacred and successful life at Karani Agiary.

Ervad Aibara Saheb's appointment at N. H. Karani Agiary and Foundation of Kukadaru Trust

Ervad Aibara was appointed as a panthaki at Karani Agiary located amidst the greenery at Cusrow Baug, Colaba, in 1979. The time was such when it was necessary to increase the confidence and faith in Zoroastrian religion, amongst the Parsi community in Bombay. Parsi community, and that too especially Parsi youth, was attracted towards other religions without proper religious guidance, like a boat without oars.

Ervad Nadarsha first of all focused his attention on the re-establishing of the importance of Atash Padshah and cleanliness and maintenance of the Agiary. He explained to the laity (*behdins*) the importance of '*tarikats*' laying emphasis on righteousness and purity. (Practices to adopt while praying.) In his opinion, the greater part of present-day problems is due to not observing the rules of purity and not praying with spiritual disciplines. Due to untiring efforts, one could see a clean Agiary with bright, glowing Atash Padshah. He transformed the Agiary into a peaceful, joyous and a sacred place where people would pray and remember God with a true heart and for those moments, forget their difficulties and obtain divine inspiration.

Slowly, a large part of the Parsi community in Bombay became aware of the wonderful benefit of nirangs given by Aibara Saheb to solve people's problems. As a result every day, large number of people came to present their problems before Aibara Saheb and take nirangs. He would give them a talisman (*tavij*) along with the nirang, a photo of Dasturji Kukadaru and a photo of Shah Jamsheed. Besides, he got prepared a picture of six great souls, including Zarathushtra, Shah Lohrasp, Shah Jamsheed, Shah Faridoon, Shah Kaikhushru and Dasturji Kukadaru. This photo he would give to every Zarthusti along with the nirang. It was Kukadaru Saheb's directive that men should keep this photo in their shirt's top pocket and ladies should pin the photograph on their sadra. Aibara Saheb used to sit from 10 a.m. to 2.30 or 3 p.m. to give prayers. As a large number of people were coming to Aibara Saheb at Karani Agiary, it was Kukadaru Saheb's order not to allot more than 3 minutes per person. The rich and poor people from all classes of the Parsi community from far off places, used to come to take nirangs. Many people who had come from abroad to Bombay also used to come to Karani Agiary and take nirang and talisman from Aibara Saheb, without fail. He continued this work of giving Kukadaru Saheb's prayers every day for ten years at the Karani Agiary without missing a single day. Aibara Saheb was always eager to help people at all times wholeheartedly, day or night. Thus, he served others and sacrificed his life to serve humanity without expecting any reward. Throughout the day, he would carry out his daily duties but the silent prayer would go on in his soul. He would maintain equanimity and peace unless he was asked to give his opinion. Ervad Aibara was a fearless orator and would not be frightened to raise his voice whenever he would see anything wrong being done. He would put forth his views without being intimidated.

Persons who came to Aibara Saheb for collecting nirangs, respected and honoured him as a religious teacher and revered him and understood that giving him any gifts or

financial assistance, is tantamount to hurting his feelings and insulting him. This high spiritual soul did not like anyone thanking him for help. Even one word of thanks was not acceptable to him. One day, the voice of 'Atma Saheb' told him that people are disappointed by his constant refusal. So, a suggestion was made to build a hall in memory of Dasturji Jamshedji Sohrabji Kukadaru, out of the money offered by people. Because of this, people would experience a feeling of having expressed their gratitude to Dasturji Kukadaru Saheb. Thus, Dasturji Jamshedji Sohrabji Kukadaru Trust was founded to build a hall in memory of a great saint like the late Dasturji Kukadaru Saheb. This was not an easy task, but one that demanded a great effort.

The question arose of finding a suitable place for Kukadaru Hall. At first, Aibara Saheb as per Kukadaru Saheb's directive, selected a place at Marine Drive near the Taraporewala Aquarium. Ervad Aibara used influence with the then Prime Minister Mrs. Indira Gandhi and met her personally. Indira Gandhi had agreed. But the then President wrote a letter to Aibara Saheb stating that this place was earmarked for Nehru Bhavan. Reading this, Aibara Saheb was very sad.

Aibara Saheb made the next effort for Kukadaru Hall at Bandra. Once a Zarthosti came to him and said: "A Zarthusti lady in Bandra possessed a huge piece of land. As that lady was alone, I used to take care of her. That lady passed away and has made a Will under which, after her demise, that land would belong to me. A part of this land is to construct a widow's chawl and some part of the land is to construct a building. The rest of the land I wish to give to you for constructing a Kukadaru Hall." Hearing this, Ervad Nadarsha was really happy and personally went and saw that piece of land. But, it may not have been destined to build Kukadaru Hall on this land. So, after some time, that Zarthusti gentleman came and said: "The builder is demanding Rs. 10,00,000/- more and this place which I have offered to you for Kukadaru Hall, I will have to sell to obtain the extra amount. So, I am sorry that I am not in a position to give you this land for building the hall." Thus, Ervad Aibara was disappointed a second time.

When Kukadaru Agiary and Kukadaru Hall were built at Sanjan, Ervad Aibara had given a cheque for Rs.3.5 lakhs out of Kukadaru Trust. Two days before Ervad Aibara passed away, he said that Kukadaru Hall and the Dadgah be built in Mumbai. It was the wish of Atash Padshah and Kukadaru Saheb that Kukadaru Hall should be in Karani Agiary and so it happened.

This hall could not be constructed during Aibara Saheb's lifetime. Ervad Aibara passed away on 12th January 1989. The Trustees of the Karani Agiary and Seth Jamshedji Gazdar, appointed in place of Ervad Nadirshaw his elder son, Yezdi, as panthaki of Karani Agiary.

In 1991 once again the move for constructing Kukadaru Hall in Karani Agiary started. In 1992, Mr. Hyderabadwalla, architect and Mr. Dadi Mistry, engineer, started construction of Kukadaru Hall, and in 1993, the Hall was finally ready. Thus, the voice of Aibara Saheb's soul proved right and the dream of Kukadaru Saheb and Aibara Saheb was realized. Man proposes and God disposes. Aibara Saheb used to say: "The inner voice, the soul's voice is the inner voice of God. This voice cannot be false."

Kukadaru Hall was inaugurated at the auspicious hands of Seth Jamshed N. Guzder. A large gathering was held at that time in which all the three Vada Dasturjis of Mumbai and Vada Dasturji of Pune, as also eminent people from Mumbai were present. Miss Behroze J. Daroga, an admirer of Aibara Saheb who considered him as a guru, specially came from America to be present on the occasion. Besides this she collected Rs.5 lakhs from Parsis in Canada and U.S.A. and donated the sum for constructing this Hall. This is proof of the popularity of Kukadaru Saheb and Aibara Saheb. Aibara Saheb never publicized his actions or efforts. When the seed covered in the soil matures into a tree, it does not broadcast its success. It is the birds sitting on the branches of the tree that sing of its success. So do the thousands of lovers and admirers of Aibara Saheb sing of his success.

Aibara Saheb's Divine Miracles

Today, scientific development and scientific knowledge progresses by leaps and bounds. Unique discoveries of science make men bewildered. Man has advanced tremendously in the field of science. Not only that, but test tube baby, clone baby in 2003, remote control to switch TV channels and viewing closely world culture. With a flick of the mouse and by surfing the internet, one can have access to world news. Men who live in such a world of scientific miracles may perhaps not have any idea of the power of divine miracles. Science may have, if not completely at least partly, gained control over childbirth. But even today, complete control over man's death rests with God. Natural storms, floods, famine, earthquakes, render lakhs of people helpless. Proof of this is before us. The earthquake in Gujarat of 26th January 2001 which rendered so many hopeful, enthusiastic men to lie under a pile of bricks and lime, science was helpless against it.

Seeing the scientific development one thought always arises in my mind that no technology has been developed to get rid of evils such as anger, revenge, bad thoughts, envy, jealousy, from the mind of man. A feeling of love for one another, idea of forgiveness, eagerness to help, how much better if any technology is developed, to produce all these good qualities.

Science has not developed such technology but religious preachers who mention often about humanity or religion of man, if man starts living according to that religion, the love or good relations between man and man would fill our hearts with joy and happiness. This world and universe will become heaven.

My respected guru Ervad Aibara demonstrated the power of divine force through several such miracles. All matters relating to religion cannot be examined on the altar of science. Faith and belief have an important place in religion.

If the subject is of faith
then what is the need for proof?
If there is no faith
Where is the need for proof?

Aibara Saheb was a true devotee of God and humanity. With high spiritual ideals he recognized God's plans and got rid of problems of many. Where doctors with high degrees were unsuccessful, he, with the power of devotion, gifted new life to many. He demonstrated by clear experiment how God's bounty can be obtained through love and power of devotion. I give hereunder some examples.

When Aibara Saheb was the panthaki at Sodawaterwalla Agiary, a Zarthushti came and said: "My child is in serious condition in the hospital. Doctor has given up hope of his survival. So you please come to the hospital for my child." But the inner voice of Atma Saheb forbade Aibara Saheb from going to the hospital. Instead he gave that Zarthushti a nirang as instructed by Kukadaru Saheb and a rose out of a few roses kept

before Kukadaru Saheb's portrait and told him to give the child rose petals to eat. The child was not even opening its eyes to see. Even in such condition that Zarthushti on the first day fed the child only a few rose petals. Next day, the child's condition improved slightly and all petals were fed to the child. As a result, the child's health improved noticeably. Seeing this, even the doctors were amazed. Eight days later, the doctor gave permission to take the child home. Before coming home from the hospital, that child told his father: "The first day when you fed me rose petals that night, a Dasturji appeared before me and recited a prayer. The next day my health started improving. So I want to see this Saheb." After that child came home that Zarthushti took that child to Aibara Saheb and asked the child: "Did you see this Saheb praying before you on that day?" The child said: "No, that Saheb had a beard." Hearing this, Aibara Saheb took the child near Saint Kukadaru Saheb's portrait placed on the table, seeing which the child immediately spoke up: "Yes, it was this very Dasturji Saheb who stood before me in the hospital and prayed."

Once a lady came to Sodawaterwalla Agiary without wearing *sudreh* and *kusti*. To test Aibara Saheb, in the guise of taking prayers from him, she informed other people who had come there to take prayers that she had come without wearing *sudreh* and *kusti* herself. When that lady's turn came to take prayers, she told Aibara Saheb her very tragic story and asked for prayers. But through the voice of 'Atma Saheb' Kukadaru Saheb directed not to give prayers to that lady. When Aibara Saheb refused to give her prayers, she started crying. Then Aibara Saheb's inner voice said: "Ask this lady whether she is wearing the *sudreh/kusti*?" When Aibara Saheb questioned that lady, she was surprised and asked: "How do you know that I am not wearing *sudreh/kusti*?" Aibara Saheb said: "I was directed by the soul of my Saheb to ask you this question." Hearing this, that lady felt very ashamed and sought forgiveness from Aibara Saheb and said: "Your soul is truly elevated. You are not an ordinary man."

Once Aibara Saheb had been to Nagpur to perform nirangdin ceremony. One Trustee there asked Aibara Saheb to give Kukadaru Saheb's prayer and narrated some five of his activities: "Will I be successful in all these activities?" Aibara said, "the third activity you said, will not be successful". Hearing this, that Trustee said: "Your saying is incorrect. My third activity is 99% completed." Aibara Saheb replied: "Whatever my Saheb told me I have narrated to you." The Trustee left feeling unhappy and said: "You have failed in my test. Hereafter, I will never come to ask you." But this poor Trustee did not know that the voice of Aibara Saheb's inner soul was the voice of Kukadaru Saheb and in that was Sarosh Yazd's direction and the desire of Ahura Mazda. The next day, that Trustee came to Aibara Saheb and said: "You are right. Some difficulty has come up in my third activity and that activity will not be done."

Another event took place at the same time at Nagpur. That Trustee's mother expired. At that time, Kukadaru Saheb directed that Aibara Saheb should pray in the uthamna and perform ceremony. Aibara Saheb, hearing this directive, was surprised. Aibara Saheb accepted the Saheb's order and prayed at the uthamna and performed rituals.

Then on 'chaharum' day, Kukadaru Saheb explained the hidden meaning of this to Aibara Saheb: "This lady who expired was in the previous birth your mother. In the previous life, you were born in her womb but, at the tender age of seven years, you passed away. Then in a short time you were born again but your mother of the previous birth was still living and expired now. Thus, as that lady was your mother in the previous birth, I directed you to perform her uthamna and dhoop saran ceremony." Then Aibara Saheb thanked God and Kukadaru Saheb saying: "Oh Saheb, you got me to carry out a very benevolent action. Had I not carried out the Saheb's directive, I would have repented throughout my life." When Aibara Saheb narrated this true fact to that Trustee, then he said: "You are right. One of my brothers had passed away at the age of seven. Now I have developed full faith in your voice of the soul and in Kukadaru Saheb."

Once a Zarthosti came to Aibara Saheb. He owned an old building which he wanted to sell off for Rs.3.5 lakhs. He told the Zarthosti with the purpose of selling that building at the expected price: "You recite this prayer, which I will give you, faithfully for 40 days. Then for this building, you will get not Rs.3.5 lakhs, but Rs.6.5 lakhs." That Zarthosti could not believe this story and he started making fun: "Who is going to pay so much for an old building?" But Aibara Saheb relying on the voice of Atma Saheb said: "Some very ordinary man wearing a pyjama will come. You sell this building to him." That Zarthosti with true faith, prayed. On the 41st day, a man dressed in coloured pyjama, looking like a fakir, came. He asked that Zarthosti: "Is this building for sale?" That Zarthosti said: "Yes, it is for sale. What price will you give for it?" That man said: "I will give Rs.6.5 lakhs and no more." That Zarthosti immediately finalized the deal. Then he came to Sodawaterwalla Agiary and told Ervad Aibara Saheb feeling surprised: "The building for which no one was prepared to pay Rs.3.5 lakhs has been sold for Rs.6.5 lakhs. Truly I bow before the voice of your soul and to your Kukadaru Saheb's order."

Once a Mobed Saheb came before Aibara Saheb and said: "For several years, I have been doing the rounds at the Parsi Panchayet office but I am not getting a house. I am greatly in need of a house." Aibara Saheb gave that Mobed a nirang as directed by Kukadaru Saheb and told him to pray this nirang for 40 days. "After praying for 40 days, come to me." That Mobed prayed this nirang for 40 days. On the 41st day, he received a letter from the Parsi Panchayet saying, come and meet us at the Panchayet office in connection with a house and he was allotted a house. Then that Mobed came to Aibara Saheb and said: "I bow before your miracle."

A Zarthosti had narrated to me his experience of the help received from Ervad Aibara Saheb through the voice of Atma of Kukadaru Saheb which I give below.

In 1979, this gentleman came to Sodawaterwalla Agiary at 7 a.m. to get prayers. So many people had come to take prayers that his turn came at 7 p.m. That man said: "I went to Sassanian Hotel for tea and snacks at noon." That man was working in a multinational firm. He was on a high post but a new young boss came from abroad. His

youthful enthusiasm clashed with this man's competence. Aibara Saheb gave this man a prayer but said: "You will have to leave this job." That man was not willing to leave this high post. But Aibara Saheb proved right. That man left his job as he was unable to tolerate the new boss' authoritative stunts. Aibara Saheb said: "You will be again called to your old job, but do not go. Do not worry, another arrangement for your employment has been done." That man left his job at 4 p.m., and at 4.15 p.m., he went to the office of one of his friends. That friend offered him a partnership in business. Here the income and other facilities were better than the first job. When he narrated this to Aibara Saheb he said: "This work in your fortune is only for 3 to 3½ years." His words came true. After 3 years and 4 months, there was some quarrel with his friend and he left that job. Then a client of his offered to start a business in partnership. That man accepted. There was a grand office, very good income, car, and good perquisites. But Aibara Saheb said: "This work too is only for 3 to 3½ years. After that you will start your own business." That also proved to be true. That man started his own business after 3 years. In that, he progressed due to his competence, hard work and blessings of the Sahebs. But he used to ask Aibara Saheb often one thing: "You used to say that that first multinational firm will call me back for a job, that has not happened." Aibara Saheb would say: "That I do not know. Whatever my Atma Saheb informed me, I told you." In the meantime, Aibara Saheb passed away in 1989 and in 1990 or 1991, that man was offered a job by his old firm because that new boss had gone back abroad. But remembering Aibara Saheb's words and respecting them, that man refused the offer. Here too, Aibara Saheb was proved right.

That man was at first staying with his in-laws. He had no house of his own. Aibara Saheb had said: "You will find such a good house that people will watch in surprise." That too proved to be true. That man told me: "Despite Aibara Saheb's many favours done to me, I could not give him anything because he was a selfless worker." Once on Aibara Saheb's birthday, that man took a cake, but Aibara Saheb in his presence, gave the cake away to another man and told him: "Son, don't take it ill, but my Saheb has ordered not to accept anything."

Once someone out of enmity had framed false charges against this same man and dragged him to court. In the evening, he came to Aibara Saheb and said: "I am absolutely innocent. But please see that even by chance I am not kept in custody for a short time, otherwise my enemies will gain an upper hand." Aibara Saheb said: "Go, I am sitting to pray for you. Let us see who is going to put you in custody. When you come home, please phone me." That man, after clearing everything reached home happily at 2.30 a.m. at night and was narrating all that had happened to his wife. His wife remembered and said: "First ring up Aibara Saheb. He must be sitting in prayer for you." That was true. As soon as that man telephoned, Aibara Saheb picked up the phone immediately. That man in a fit of joy started narrating all that had happened when Aibara Saheb interrupted him and said: "I am feeling sleepy. Come in the morning and tell your story." Thus, how many people would be in this world who would sacrifice their happiness and comfort for the sake of others!

After being appointed as the panthaki of Karani Agiary in 1979, he continued God's chosen work of giving Kukadaru Saheb's nirangs to people in difficulty. When in July 1979 he was appointed a panthaki and presented a shawl as a panthaki, Aibara Saheb had told the people: "I have accepted the post of panthaki of Karani Agiary to serve Atash Padshah, to guide the Parsi Zoroastrian community, to perform religious ceremonies with discipline for the prosperity of the religion and to give prayers of Saint Kukadaru Saheb with the consent of the Trustees of Karani Agiary. I, in the presence of God, promise that I will perform all these actions in righteousness, purity, piety, according to the laws of God." That promise he fulfilled till the end of his life.

On the day Aibara Saheb became the panthaki of Karani Agiary, after offering the buoi of Ushahin Gah at about 4 a.m., he was seated on the bench on the porch of the Agiary when he saw a vision. There is a huge tree on the lawns of Cusrow Baug from where he saw Shah Lohrasp walking above the ground and come towards Karani Agiary. Despite the door of the Agiary being closed, Shah Lohrasp entered the Agiary. Seeing this, Aibara Saheb was surprised. Then Kukadaru, through the voice of Atma Saheb, informed: "Shah Lohrasp is the protector and overseer of this Karani Agiary and the Atash Padshah, and daily at 4 a.m., Shah Lohrasp is present in this manner in Karani Agiary." Thus Kukadaru Saheb made Aibara Saheb aware of how such sacred buildings are protected in this world.

Once a Zarthosti came before Aibara Saheb and said: "My mind is very agitated. Please give me some prayers to calm my mind." Aibara Saheb through the direction of the voice of his inner soul asked him: "Who else do you worship?" That Zarthosti said: "I worship all religions and keep photos of all religions." Then Aibara Saheb told him: "We must respect all religions but follow only one religion in which we are born and in our home, keep photos of only our religion and pray Avesta prayers from our religious books. Only then will you benefit. The pictures of other religions which you have in your house, give them away to places of worship of their religion. Follow the law of righteousness of our Zarthosti religion. Pray our mathravani with a true heart. Only then will your mind be at peace." But that Zarthosti refused: "I have been doing all this for a long time and I cannot leave it." After some time, that Zarthosti passed away. Aibara Saheb would daily sit on the bench on the porch of the Karani Agiary after offering the Ushahin Gah buoi. At that time, suddenly, the soul of that Zarthosti who expired, appeared before Ervad Aibara Saheb which he could see through his divine eye. His soul was trembling and fearful. He told Ervad Saheb: "All my life I worshipped all religions, but all doors are closed to me." He showed to Ervad Saheb pointing skywards: "See, Dadar Ahura Mazda is my God. His door is also closed for me. Please help me. I do not know where to go now." He asked for forgiveness from Aibara Saheb: "You have, by the direction of Kukadaru Saheb, given me the right advice to follow my own religion. But I did not follow it for which I repent a lot. Please do something for me. I am very miserable." Saying this that soul vanished. Dasturji Kukadaru Saheb gave Aibara Saheb some nirangs to enable the soul to open the path of that soul. Those nirangs Aibara Saheb used to recite daily and wish that the path for that Zarthosti's soul

be opened. After 15 days, when Aibara Saheb was similarly seated on the bench of the Agiary, after Ushahin Gah boi, that Zarthosti's soul again came before him. At that time, his soul was very happy. That soul thanked Aibara Saheb profusely and said that Dadar Ahura Mazda's door had opened for him. Then that soul happily entered through the door. Many such unbelievable miracles Dasturji Kukadaru Saheb got performed by Aibara Saheb.

Aibara Saheb always used to offer buoi for Ushahin Gah himself, and many a times sleep on the bench on the porch of the Agiary under the sky. One day, he was sleeping in the same manner when a taxi came near the Agiary and a stout Zarthosti alighted. Kukadaru Saheb then woke up Aibara Saheb and made him alert saying: "Awake". In the meantime, that stout Parsi climbed up the steps of the Agiary, came to Aibara Saheb and said: "Dasturji, do you want to be alive?" Saying this, he pulled out a sword-like weapon out of his bag and was about to pierce Ervad Nadarsha. The voice of Atma Saheb instructed Ervad Nadarsha to pray '*Ahunavar*' or '*Yatha Ahu Vairyo*'. Aibara Saheb started praying the '*Yatha Ahu Vairyo*' loudly and by the time he prayed upto '*shyothenanam*' that stout Parsi's hand started trembling and he became frightened. He quickly put that sharp weapon in his bag and fled in the taxi. Thus, no one can do any harm to one who has God's protection. So, Kukadaru Saheb by his mysterious help saved his best devotee.

Once a Parsi lady came to Aibara Saheb to take prayers. Ervad Saheb refused to give her prayers saying: "Saheb has forbidden". Many of God's mysterious ways Aibara Saheb could not tell others. Ervad Saheb told that lady: "You right now catch a taxi and go straight home. Do not go for any other work. Quickly go home." That lady was very sad and respecting Ervad Saheb's directive, went home in a taxi. After reaching home that lady expired within a short time. Her death was imminent and had she passed away in the Agiary or on the road, post-mortem would have had to be done. Instead by sending her home quickly, she passed away in her own home. Thus, the voice of the soul of Aibara Saheb made him do a benevolent act.

Once a Zarthosti came to Aibara Saheb at Karani Agiary and burst into tears saying: "My daughter is in serious condition in the hospital. Doctor has given up hope of her life." That Zarthosti took prayers from Aibara Saheb. He prayed that day, and the next day when he went to see his daughter at 10 a.m. at the hospital, there was some improvement in his daughter's condition. That Zarthosti told his daughter: "I have taken prayers for you from Ervad Aibara." His daughter said: "Oh! Today morning at 7 a.m., Nadarsha Saheb appeared before me at a distance and went away. Since then, I noticed some improvement in my health." Some days later, that Zarthosti's daughter recovered. The doctors were surprised by improvement in her health. After coming home from the hospital, both daughter and her father came to Aibara Saheb to thank him. Ervad Saheb said: "Do not thank me but bow before Kukadaru Saheb's portrait and thank him." Thus Aibara Saheb's humility touches us. Today, some people do a small act for others and behave as if they have done a great favour. Whereas, Aibara Saheb,

despite doing humanitarian work such as saving a life, used to say "I have done nothing." How many such unselfish persons would be there in this world?

Once at midnight, Ervad Nadarsha's wife Nergesbanoo had a severe headache. She tried to wake up Ervad Nadarsha who was sleeping next to her. But Ervad Saheb did not wake up. In the morning, when Ervad Saheb opened his eyes, Nergesbanoo's headache had subsided. Nergesbanoo told him: "I had a severe headache at midnight. I tried to wake you up but you did not wake up." Hearing this, Ervad Saheb was surprised, saying: "I know nothing about what happened to you." The next day, Kukadaru Saheb informed: "God saved you from death, that night you were about to die, so I put your soul in your wife Nergesbanoo. So, even though she woke you up, you could not get up. Your pulse was simply beating." Thus, by Kukadaru Saheb's mysterious help, Ervad Aibara Saheb's life was saved at that time.

One day at 11 a.m., Aibara Saheb had chest pain and a doctor was called to Karani Agiary. The doctor examined him and said that it would be necessary to take a cardiogram. Aibara Saheb's inner voice of the soul said: "No. Do not take a cardiogram now." So Aibara said 'no' to the doctor. "If you take my cardiogram now you will find something strange." But the doctor did not listen to him and took the cardiogram and said: "There is a crack in your heart." Hearing this, Aibara Saheb laughed. But the doctor was so scared after seeing the cardiogram that he immediately called an ambulance and admitted him to the I.C.U. Ward in the hospital. There, that doctor asked his assistant to take another cardiogram and start treatment. The second cardiogram was absolutely normal. Then a third cardiogram was taken which was also normal. Then the hospital doctor told Aibara Saheb's doctor, "This case is absolutely normal. How do you say there is a crack in the heart?" Aibara Saheb's doctor was surprised. Then he came to Aibara Saheb and said: "Such an instance has never happened. There is some tremendous divine power in you." Thus, Kukadaru Saheb's voice was proved right.

Once again, one day, at 10 p.m., Aibara Saheb had chest pain in Karani Agiary. He was admitted to I.C.U. Ward in Parsi General Hospital. After 3 days, he was brought out of the I.C.U. and kept in room no. 5. Two days later, Aibara Saheb told the then R.M.O. Dr. Nalladaru: "Please admit me to room no. 8 because that is Kukadaru Saheb's order." Dr. Nalladaru had great faith in Kukadaru Saheb. So he admitted him in room no. 8. After staying there for five days, again Aibara Saheb informed Dr. Nalladaru to admit him in room no. 11. That too was Kukadaru Saheb's directive. After another five days, Aibara Saheb informed Dr. Nalladaru to admit him in room no. 15. Each time, Dr. Nalladaru did as Aibara Saheb said without raising any questions. Aibara Saheb told Dr. Nalladaru: "Please forgive me. It is because of Kukadaru Saheb's directive that I am giving you trouble." Then Dr. Nalladaru said: "I respect Kukadaru Saheb's directive and the voice of your soul. Whenever you want to change the room, please let me know without any hesitation." Aibara Saheb stayed in room no. 15 for four days. On the 4th day, he told the people who were coming to meet him at the hospital: "It is Dasturji Kukadaru Saheb's directive that tomorrow morning at 9 a.m. a jashan of Dasturji

Kukadaru Saheb be performed at the Kukadaru Hall in Anjuman Atash Behram at Dhobitalao." Every day, nearly 50 to 100 persons used to come to the hospital to meet Aibara Saheb. Aibara Saheb told them all to follow this directive of Kukadaru Saheb. That day, when his wife Nergesbanoo and two sons, Ervad Yazdi and Ervad Homyar, came to meet him, he informed them also about Kukadaru Saheb's directive. Before Nergesbanoo could think about it, all the Zarthustis had made arrangements for the jashan. He had informed all as to what was the motive of Kukadaru Saheb in performing this jashan. "There is a black cloud in the sky above the bed on which he sleeps in room no. 15 of the hospital". That cloud only Aibara Saheb could see through his divine eyes. Kukadaru Saheb informed: "This black cloud will tomorrow night burst on you and because of which you will die. But, before that, if next day morning all the Zarthustis and his wife and two sons go to Anjuman Atash Behram and have a jashan ceremony performed at the Kukadaru Hall, and after the jashan, all together recite Hum Bundagi and pray for Ervad Aibara Saheb's life, only then this black cloud will be destroyed and Aibara Saheb's life would be saved."

The next day, the jashan started at 9 a.m. and so many people turned up that there was not enough place to stand. After Kukadaru Saheb's jashan was over, all stood up and recited Hum Bundagi for Aibara Saheb's long life. Thus, people expressed their feelings for one who had served them silently. After the Hum Bundagi, people went to the hospital to meet Ervad Aibara Saheb and said: "You will have to live for the good of the Parsi Zarthosti community." That night, Aibara Saheb saw that the black cloud above his head shrank and vanished. Thus, Kukadaru Saheb saved his disciple's life with the help of the Zarthosti community. The next day, Aibara Saheb informed Dr. Nalladaru to admit him to room no. 21 depending on the voice of Atma Saheb. He stayed for seven days in room no. 21. During these seven days, he healed many patients in the hospital through the power of prayer and sent them home.

One day in August 1986, Ervad Nadarsha Navroji Aibara had chest pain and was admitted to I.C.U. in Parsi General Hospital. After a few days, some improvement was noticed in his health and he was shifted to a room. His condition was improving and the doctor had said that he would permit him to go home in a few days. One day, his condition suddenly worsened. His eyeballs were raised. Ervad Saheb was alone in the room. During the *muktad* days there was more work in the Agiary, and as his condition was improving, his wife Nergesbanoo and his two sons Yazdi and Homyar were coming in turns to meet him. Fortunately, his bed was near a window and one lady noticed that his condition had worsened and called for the doctor. A phone call was made from the hospital to his house, "Aibara Saheb's condition was very serious. He may not last for even a few hours. So, come to the hospital immediately." His wife Nergesbanoo and younger son Homyar rushed to the hospital. Yazdi was asked to stay in the Agiary as it was the days of the *gathas*. As soon as Nergesbanoo reached the hospital, Dr. Nalladaru was standing near the lift. He took Nergesbanoo and Homyar to Aibara Saheb. Aibara Saheb at that time was in a semi-conscious state and was refusing to be moved to I.C.U. Dr. Nalladaru requested Nergesbanoo: "Kindly give us permission to take Aibara Saheb

to I.C.U.” But just as Aibara Saheb had faith in the voice of the soul of Kukadaru Saheb, so did Nergesbanoo have faith in Kukadaru Saheb and her husband. So this wife, faithful to her husband refused, saying: “When Nadarsha himself listening to the voice of his Atma Saheb says no, how can I give you permission?” Hearing this, the doctors were disappointed. Yet they carried on the treatment as best as they could. Nergesbanoo placed Ervad Aibara Saheb’s talisman on his *sudreh* and kept praying. After a few hours, her prayers were answered. Aibara Saheb opened his eyes and became conscious. Nergesbanoo too had full confidence in Kukadaru Saheb that he would only do good. Thus, by having faith in God the Great One fills your heart with strength and power. One who healed thousands of people by giving them Kukadaru Saheb’s prayers without caring for his health and obtained their blessings, how can God forget such an individual in his hour of difficulty? With God’s protection and blessings of Kukadaru Saheb, Aibara Saheb once again got well and returned to Karani Agiary to serve the people.

Thus, one month after getting well and returning from the Parsi General Hospital, Ervad Aibara Saheb informed his wife and two sons: “I have got a new life from Dadar Ahura Mazda. When my health deteriorated suddenly in hospital, my breath was choked. My tongue had gone in. My eyeballs were raised. Then Kukadaru Saheb’s inner voice came from my soul. ‘Pray one last Ashem Vohu.’” When Aibara Saheb was reciting Ashem Vohu prayer, the presence of a radiant angel in the room was noticed. Aibara Saheb could see that divine power through his divine eye and hear by divine ears. This angel requested Dadar Ahura Mazda to save Aibara Saheb’s life saying: “Ervad Aibara Saheb is very much needed by the Parsi Zarthosti community. His death is not now.” It seems the presence of this angel and his praying to God gave me a new life. Thus, men who revere God repose their confidence and faith in Him, cross the ocean of troubles.

Once a Zarthosti lady came with her five-year-old son to Ervad Aibara Saheb to take prayers at Karani Agiary. This child’s both legs were very thin and weak. That child could not even stand because of that. Ervad Aibara Saheb gave prayers to that baby as per Kukadaru Saheb’s directive and he prayed passing his hand over the child’s legs. He told her to pray Kukadaru Saheb’s nirang before a glass of water, wish and make the child drink the water. After 41 days the child had some benefits. Thereafter, Aibara Saheb informed her to continue the prayer and to bring the child only to him. Ervad Aibara Saheb daily prayed for two years certain nirangs and passed his hands over that child’s legs as directed by Dasturji Kukadaru Saheb. Slowly, that child benefited greatly and when that child could stand properly and walk, that Zarthosti lady’s eyes were overflowing with tears of joy. She said gratefully: “No doctor in the world could cure my child but Dasturji Kukadaru Saheb’s miraculous nirangs and Ervad Aibara Saheb’s continuous efforts enabled my son to be able to walk. Thus, only those who do something for others became immortal.

Once when Ervad Aibara Saheb was in hospital, Dasturji Kukadaru Saheb ordered at 10 p.m.: "Get up right now and go to Intensive Care Unit of the Hospital". Ervad Aibara Saheb was very surprised. He thought: "I am a patient in this Hospital. Who will allow me to go to Intensive Care Unit at 10 p.m.?" But Aibara Saheb could never disobey his spiritual guru, Kukadaru Saheb's directive. So he washed his hands and face and put on his shirt and went near the Intensive Care Unit. There the security stopped him from going inside. So he stood outside the Intensive Care Unit and prayed. After some time, a Parsi nurse was going to this Intensive Care Unit and she noticed Ervad Aibara Saheb. That nurse came to Aibara Saheb and said: "If you are not getting sleep, come into the I.C.U. and talk to me about some religious subject." Aibara Saheb went inside with the nurse and was talking to her about some religious topic when a trainee nurse came and said to that Parsi nurse: "It is time to give injection to a patient and I will give the same." When that trainee nurse prepared the injection and was going near the patient, then Ervad Aibara Saheb was directed by Kukadaru Saheb: "Stop this nurse from giving the injection or else something inappropriate will happen." Ervad Aibara Saheb informed the Parsi nurse about this. That Parsi nurse immediately took away the injection from the trainee nurse's hand. On investigation, it was found that that trainee nurse had prepared the wrong injection and had that injection been administered, the patient would have died. That Parsi nurse told Aibara Saheb, "It seems you have come at this time to the I.C.U. to save the life of a Zarthosti." Thus, such miracles are performed in this world by those who have reached God and by God's orders.

Once a mobed who was initiated as a '*navar*' and '*martab*' under Ervad Aibara Saheb at Sodawaterwalla Agiary was performing rituals in that Agiary. That mobed thought of going to Iran and serving there. He used influence to go to Iran and made all preparations. That mobed asked Aibara Saheb at that time: "Will I be able to do my job properly in Iran or not?" Then Aibara Saheb relying on his voice of the inner soul said: "It is not in your destiny to go to Iran." Hearing this, the mobed was very sad, and said: "Everything has been fixed about my going to Iran." In a few days that mobed had some difficulty in the matter of going to Iran and despite several attempts, he could not go to Iran. He then told Aibara Saheb: "Your reply has come true. I bow before you." Aibara Saheb said: "The voice of the soul is the voice of God and that voice can never be false."

Once a Zarthosti came with his wife to Aibara Saheb. His wife's vision was very much reduced. He asked Aibara Saheb for prayers. Aibara Saheb through Kukadaru Saheb's inspiration of Sarosh gave them prayers and asked them to come again after 40 days. On the 41st day, when that Zarthosti came to Aibara Saheb with his wife, there was some improvement in his wife's vision. That Zarthosti asked Aibara Saheb: "Will my wife's eyesight be restored?" Aibara Saheb replied via his inner voice: "The improvement in her vision would remain the same and there would be no further improvement." Hearing this, that Zarthosti was very disappointed. He took his wife to London and America to get her vision improved. They consulted big doctors but nothing could be done. They returned to India and again came to Dasturji Aibara Saheb

and said: "I will continue the prayers of Dasturji Kukadaru Saheb which you gave so that by its mystic help, my wife's vision would remain constant."

Once a Zarthosti lady came to Aibara Saheb at Karani Agiary at 8 p.m. because her sister who was only 30 years of age was suffering from cancer and was very serious at the Breach Candy Hospital. Doctors had given up hope of her living. Aibara Saheb relying on Kukadaru Saheb's order went to Breach Candy Hospital with that lady and stood opposite the patient and recited certain nirangs. Thereafter, Aibara Saheb used to pray nirangs in his prayers and wish for that cancer patient every day. Slowly, she was healing and after two months came home. Cancer specialists were very surprised by this incident because, before sending her home, they took some tests and no trace of cancer germs was found. Twenty years later that lady, one day, suddenly came across that cancer specialist. Seeing her the doctor was surprised that she was alive. Such a case seldom occurs once in a lakh. Even today that lady is in America and gratefully remembers Dasturji Aibara Saheb. Thus a great man lived in their actions and in our memories.

Before I write, about the miracle that Aibara Saheb demonstrated in the life of the late Mr. Rusi Savaksha Mulla, I am unable to resist writing a few words about Brother Rusi. Mr. Rusi Mulla was a resident of Cusrow Baug and a simple human being. Ervad Aibara Saheb considered Rusi as his younger brother and Rusi too would consider Aibara Saheb as his guru. Rusi had immense respect and immeasurable love for Aibara Saheb. When at night Aibara Saheb used to sit on the bench on the verandah of the Agiary, Rusibhai would sit cross-legged next to him and listen very attentively to what Aibara Saheb would explain about the religion. Not only that, he would personally follow it to the letter and inform us about all these religious topics and disciplines. (Because Rusibhai was like a family friend). Rusibhai was the one who introduced us to Aibara Saheb and he was the one who took us to him for getting prayers during our time of suffering. Rusibhai had imbibed Aibara Saheb's religious knowledge and so Rusibhai used to write in his own words regularly on the blackboard at the Karani Agiary on some religious topics so that Zarthostis coming there would gain some knowledge about religion. Aibara Saheb used to give religious discourse every Saturday which Rusibhai used to tape record. In the last stage of his life, he was suffering from cancer and could not even walk properly. Yet, in such condition, he would come daily to Karani Agiary to bow before the Atash Padshah. When I heard about his illness and went to meet him at his house, he was listening to a lecture of Aibara Saheb on tape. During the last days of his life, these lectures of his guru were for him a moral support and a soothing balm. If anyone would speak against Aibara Saheb, Rusibhai would suddenly get excited. Then Aibara Saheb would calm him saying, "Son, why are you so upset? God has given people a tongue, so ignorant people sometimes say anything they like. We must not take it to heart. Listen from one ear and take it out from the other ear." Even after Aibara Saheb's passing away, Rusibhai would revere him with respect and devotion. He would remember him always emotionally with tears in his eyes and a choked voice. After Aibara Saheb's passing away, Rusibhai bought a bungalow at Sanjan

and named it BANASHA. BA meaning Banubai (his mother's name), NA meaning Nadarsha (his guru's name) and SHA meaning Shavaksha (his father's name).

Thus, Aibara Saheb had performed a miracle in the life of Rusibhai who had unlimited faith in God and who revered Aibara Saheb as a guru. One day, it was the day of Aibara Saheb's lecture at Karani Agiary on Hormuz Roz, but that day, Aibara Saheb's health was not good. So he asked Mr. Rusi Shavaksha Mulla to deliver the lecture. During this, Rusibhai was suddenly frightened and said no to Aibara Saheb. Aibara Saheb said: "No. It is Kukadaru Saheb's order. Today, you have to deliver the lecture." Hearing this, Rusibhai was further puzzled. Then Aibara Saheb led Rusibhai by the hand before Atash Padshah and recited a certain nirang. By reciting this nirang, Rusibhai mysteriously developed courage. Then he agreed to deliver the lecture. By the power of his nirang of Aibara Saheb, Rusi Mulla delivered the first lecture of his life very effectively. This story Rusi Mulla himself had narrated: "What I spoke, how I spoke, I have no idea. This was a miracle of the mystic help of Dasturji Kukadaru Saheb." Thereafter, Rusibhai, on several occasions, boldly delivered lectures on certain occasions at Karani Agiary. People even today remember them.

I have narrated all these miracles that took place in others' lives, as also in the life of Aibara Saheb himself. But, the miracle that the voice of Kukadaru Saheb's soul and Ervad Aibara Saheb's prayer achieved in the matter of my own daughter, I narrate here. When my daughter was in the final year B.Com., despite the preparation she made for the exam, she developed a false fear that this time she will not secure first class and she would fail. I tried to persuade her a lot but there was no effect. Then I took her to Aibara Saheb, narrated this story, and asked for prayers. Hearing this, he became sad just as a father would feel sad for his own daughter and said three to four times: "Oh! This has happened in the final year." He twice looked at Kukadaru Saheb's photo and told me: "No, she will not be able to sit for this exam and even in the preliminary exam, she will write answers to 60-70% of the questions. She will not finish the full paper." I pleaded with him a lot to give me some prayer, but he refused. Kukadaru Saheb had informed him about the mystery behind this but he was forbidden to inform me. But two days later, Aibara Saheb through his special friend and our family well-wisher, sent a xeroxed copy of a nirang through the late Mr. Rusi Mulla and conveyed: "Tell the mother of this daughter to recite this nirang in all the five gahs and I (Aibara Saheb) myself will pray for this girl." As conveyed by him, I recited this nirang in all five gahs with tears in my eyes and wished my daughter would give the exam and would be successful. Gradually, my daughter's mind calmed, her self-confidence started increasing and finally she secured first class in the examination. When I went with my daughter to thank Aibara Saheb, he told us: "I have done nothing. It is the grace of the Saheb. Thank the Saheb." Thus, whatever work he did for others and whatever success and attainment was achieved laid at the feet of God and Kukadaru Saheb. I have experienced the warmth of this great and noble soul.

Visit to North America

Ervad Aibara Saheb and his wife Nergesbanoo went on a trip to America for three months in 1984. Both were invited by the people there at their expense to give spiritual knowledge. During those three months, they toured 19 cities in Canada and the USA. After returning from North America, Ervad Aibara Saheb, one Saturday at Karani Agiry, said about his visit to North America: "I was able to go to America by the blessings of Zarathushtra Saheb, Kukadaru Saheb and the Atash Padshah of Karani Agiary. I was able to go on a foreign tour because of what I prayed to God and the blessings I received from people to whom I gave prayers." Thus in these words, he demonstrated his humility. People called him to foreign countries because of his ability, because of his spiritual knowledge, because of his immeasurable faith and love of God. But he gave credit to God, Mantharavani and Kukadaru Saheb and Atash Padshah.

Whichever city of North America Aibara Saheb visited, he gave nirangs to people to alleviate their sufferings. He delivered lectures to provide religious knowledge to people. He held discussions with people to clear misunderstandings regarding religion. The impact of his thoughts and work has been experienced by innumerable people abroad.

While abroad, he would get up at 6 a.m., then from 9-11 a.m. give nirangs to people, thereafter give discourses as scheduled and come home at 3 p.m. In the evening from 7.30 p.m. to 11.30 p.m., again there would be discourses. Thus, half to three-quarters of the day would be devoted to such religious activities.

When Aibara Saheb was in Calgary, one day, Mr. Jal Panthaki telephoned from Vancouver-Toronto saying that his son had met with a serious accident. He requested prayers from Aibara Saheb. Doctors had given up hope of the child surviving because the child had a severe injury to his head, in the accident. Aibara Saheb, at first, gave one of the 101 names on phone to pray, and within three hours, there was slight improvement noticed in the child's condition. Thereafter, every eight hours they asked for prayers on the phone, though Kukadaru Saheb suggested reciting a humbundagi. A hundred to one hundred twenty five Parsis gathered at the Toronto Darb-e-Mehr and recited humbundagi and slowly the child's condition improved and he recovered. Even the doctors said: "Your prayers have been helpful." That child's father thanked Aibara Saheb profusely.

Besides this, there was one more miracle. When Aibara Saheb went to Chicago, there he met a Hindu gentleman Mr. Jaywant Kothari. His wife was a Parsi. They were residents of Karachi but had come to Chicago and learning that Aibara Saheb is coming to Chicago, they stayed on. This Mr. Kothari, though being a Hindu, could recite Parsi prayers. In the morning, he would get up, bow to mother earth and recite an Ashem Vohu. He went to the Chicago Darb-e-Mehr (which is not consecrated) and recited from memory, the entire Atash Niyaaesh. He had three problems. First, his money was blocked in Karachi, second was relating to some matter in the house, and third, there was some

difficulty in his job. Aibara Saheb told him: "My voice of the soul says you should recite prayers of Hindu religion. Recite the 'gayatri mantra' of your religion, recite the 'durga mata' prayer and remove this locket of Zarathushtra that you are wearing. Your God is Shri Krishna, be devoted to Him." Then Mr. Kothari said: "I do not know the 'gayatri mantra'". Aibara Saheb recited the 'gayatri mantra' and that day evening, Mr. Kothari went to someone's place where katha was being recited. There, a Brahmin started the mantra with the name of 'durga mata'. Mr. Kothari told him: "Give me the 'durga mata' mantra." He gave him four lines of prayer. Aibara Saheb, as per Kukadaru Saheb's directions, had given Mr. Kothari a mantra of 'Om' to be recited 41 times in 3 days. After reciting it for 3 days he came to Aibara Saheb and said: "I have experienced relief in my difficulties". Thus, under the guidance of Kukadaru Saheb, Aibara Saheb turned him to the path of his religion.

While in America, Aibara Saheb came in contact with a very noble Zarthusti lady. Ervad Aibara Saheb was walking along with this lady towards her office. At that time, when they passed by a church, Aibara Saheb listened to the voice of his soul and told that lady: "How is it that today you are not going to church? Is it because I am with you?" Hearing this, that lady was very surprised. "How did you come to know that I go to church daily and then go to office?" Aibara Saheb told her: "Your going to church daily and praying is wrong. If that was right, would Dadar Ahura Mazda not have given you birth in the Christian religion? Why did God give birth to you in Zarthosti religion?" Hearing this, that lady realized the truth. Aibara Saheb, through his inner voice, corrected her big mistake.

A beggar wearing a cap was seated near the church. As Aibara Saheb told that Zarthosti lady: "Before going to office daily, give this beggar from your purse whatever comes in your hand, be it one dollar or 100 dollars. Give it to him." As told by Aibara Saheb, that lady used to give that beggar. One day, that lady had to go to Italy for some work. There, she was concerned that she could not give that beggar anything today. At noon, she was about to go to a hotel for a meal in Italy when she saw that same beggar who used to sit wearing a cap near the church in America. She was very surprised as to how that man came from America to Italy. When that lady, as usual, gave him a dollar, he said: "Today, I do not want a dollar, but give me bread to eat." That lady went to the hotel and bought a big loaf. But to her surprise, that beggar had disappeared. She searched for the beggar but he was not to be found. That lady was very sad because of this and immediately phoned Ervad Aibara Saheb at Karani Agiary from Italy. Aibara Saheb then said: "You have passed the examination." That lady could not understand. Aibara Saheb then explained: "That man was not a beggar. Nature tested you and in that you have been successful. It was a divine form that was testing you."

Besides the 19 cities in Canada and America, Aibara Saheb toured Karachi, Lahore, Islamabad and other cities and explained the message of the Zarthusti Religion and its loftiness. In November 1985, he went on a tour of Iran. There, he had been to visit the

sacred Mount Demavand. There were three other mobeds with him. Together, they even performed a jashan.

After Ervad Aibara Saheb and his noble wife Nergesbanoo returned from the visit to North America, Dr. Kersi Doodha wrote a letter to the late Mr. Naval Tata (Chairman, Board of Trustees of Karani Ajiary), in which he narrated clearly the great works what Ervad Aibara Saheb did in North America. I give below the text of his letter.

Aideck Investments Inc.
45, Francine Drive, Willowdale, Ontario
Canada M2H205 (416) 491 6421

Registered as Investment Counsel and Portfolio Manager
With the Ontario Securities Commission

August 7, 1984

Mr. Naval Tata
Chairman
Board of Trustees
Karani Agiary
Cusrow Baug
Mumbai, INDIA.

Dear Naval,

On behalf of the Parsi Zoroastrians of North America, I heartily thank the Managing Trustee of Karani Agiary Mrs. Roda Karani and Jt. Managing Trustee Mr. Jehangir Shroff, for accepting our invitation and sending Ervad Nadarsha Aibara and his noble wife Nergesbanoo, for religious activities for three months.

Ervad Aibara visited 19 cities in Canada and United States including New York, Hartford, Boston, Washington, Miami, Montreal, Ottawa, Toronto, London (Ontario), Sarnia, Edmonton, Calgary, Vancouver, San Francisco, Los Angeles, San Diego and Chicago. He gave several public lectures under the auspices of the various Zoroastrian societies, participated in numerous group discussions and bestowed private audiences. He distributed prayers printed in English containing the "nirangs" and the "monajats" from the Avesta. He also gave away photographs of key leaders of the Zoroastrian religion, such as Zarathushtra, Shah Faredoon, Shah Jamsheed, Shah Lohrasp and Dasturji Kookadar Saheb, the last being his renowned Guru. Over 2000 Zoroastrian families benefited from his mission causing a revival in the intricacies of the religion and the proper methods of practicing it. Moreover due to his singular effort photos of leading Zoroastrian lights today adorn the mantelpieces in quite a few Zoroastrian homes.

A very eloquent and a power speaker, Ervad Aibara captivated his audience with his simplicity, purity, soft-spokenness and the sheer depth of his knowledge of his favourite subject, embellishing his ideas with numerous true to life experience and clinching issues on vexing religious topics by substantiating with chapter and verse the appropriate quotes from the Gathas and other religious works. He amazed his audience with the lucidity of the exposition and the rationale of his conclusions. His ability to enthrall audiences left an enduring stamp on his listeners, who remained glued to their seats for upto five to six hours at a stretch. Those who came with a questioning attitude, a suspicious mind and/or sheer outright hostility went home convinced that his Message was the true one; that the road to salvation lay in his unquestioned leadership.

What was Ervad Aibara's message? In an extremely naive form it can be summed up as the dichotomy of man's existence between the physical and the spiritual side. He emphasized that in our strive for material achievements we should not neglect the spiritual advancement of the soul. He stressed time and time again that a true Zoroastrian must through the power of prayer struggle continuously to attain his oneness with God, Lord Ahuramazda. Doubtless this goal cannot be attained in a single lifetime; it takes successive births to record progress towards that end. In order that the soul may attain unrivalled spiritual heights, it is necessary to seek out a spiritual guide, who will in his own small way preach the true message of Zarathushtra. For Ervad Aibara such an eternal guide is available to him and to all in the guise of Dasturji Kookdaru Saheb. Besides, an individual born in a given religion must adhere to the recitation of his own prayers and must at all times avoid the fruitless pursuit of other religious beliefs and tenets. An individual born as a valid Zoroastrian, who seeks advancement of his soul through means other than the Zoroastrian religion will miserably fail in his ultimate goal.

Equally, important is the need to practice religion in a prescribed form and manner. The rituals and the rites of worship must be accorded the highest attention to detail. For instance, Ervad Aibara expressed in no uncertain terms the need to wear sudreh and kusti 24 hours a day. He also taught that prayers must be recited with the head covered; that it is necessary in the interest of purity to designate a single room as a prayer room. He was in particular adamant regarding the manner in which the Kusti should be performed when you first arise in the morning and after bath; and the need to chant prayers in the morning during the Haven Geh, but before 11 a.m. for maximum spiritual upliftment.

What listeners enjoyed most was his sparkling narrative on the life and the times of Dasturji Kookdaru Saheb. They all wanted to know: Who was he? What miracles did he perform? What were the prayers he prescribed to overcome difficulties? How did people benefit from his prayers? etc. As a result of this massive interest in religion inspired by Ervad Aibara, we have video taped and recorded on cassettes for posterity most of his lectures and demonstrations. These will be made available to all Zoroastrians on request, so that they may learn the right way of pronouncing the Avesta and Pahlavi words of our unique prayers. By watching the videotapes, I hope that they will be able to perform the religious rites in the correct format, as a true Mazdayasni should.

I may add that the timing of Ervad Aibara's North American trip could not have been better. Economic circumstances in this part of the world are extremely harsh and job stress a major problem. In that hostile environment many who sought Ervad Aibara's assistance were able to place themselves in good jobs in a short time, whereas those suffering health problems found an enormous solace in bearing the natural burden through prayers. Many families, experiencing internal squabbles are now leading a serene life thanks to Ervad Aibara's prayers. In two instances I am familiar, miraculous recoveries occurred when medical practitioners had given up all hope and the patients

were near death traumas. I could go on and on about Ervad Aibara's achievements. But suffice to say that he rejuvenated the message of Zarathushtra in the hearts and minds of his listeners and left behind many a born-again Zoroastrian. Those who had given up the wearing of sudreh and kusti, started to put on both once again for 24 hours a day and promised to do so for all times in no unconditional terms.

The religious flame reignited by Ervad Aibara will surely burn in North America so long as Zoroastrians live. For this we are forever grateful to him; we all thank him and Nergish from the bottom of our hearts for having accepted our invitation to visit this continent and enlighten us on the intricacies of our beloved religion. We wish him and his wife well and sincerely hope that he will return to us soon for another spiritual adventure. May God bless Ervad and Mrs. Nadarsha Aibara for all they have done for us and may the divine words of Zoroaster resound again on this earth as it did in all its glory 3000 years ago. Amen.

Dear Naval, from the benefit we derived from Ervad Aibara's trip, I and other sponsors highly recommend that you take the initiative to provide him with an opportunity to visit other parts of the world, such as Singapore, Hong Kong, Tokyo in the East; Zanzibar, Mombasa, Jibouti and other places in Africa; and Dubai, Bahrain, Kuwait in the Mid East and most of all London, England.

I also have another request to make to you. I am wonder struck that such a great soul as Ervad Aibara has not been duly acknowledged in his own country. He does not deserve to remain an Ervad in title, but by all rights should have been ordained a Dasturji by acclamation of Zoroastrian community.

Thank you,

Sincerely yours,
Dr. Kersi Doodha

Cc: Ms. Roda Karani

Managing Trustee, Cusrow Baug Karani Agiari
Marine Chambers, 1st Marine St., Dhobi Talao,
Bombay 2, India.

Mr. Jehangir Shroff
Jt. Managing Trustee, Cusrow Baug Karani Agiari
T/7 Cusrow Baug, Fort, Bombay 2, India.

Mr. Aspi Golvalla
Chairman, The Parsi Panchayat Board of Trustees
D. Navroji Road, Fort, Bombay, India.

Mr. Rusi Dhondi,
Chief Editor, the Jame Jamshed
Ballard Estate, Bombay, India.

The above letter of the late Dr. Kersi Doodha is proof of the fragrance spread by Ervad Aibara Saheb's activities during his visit to North America. The glow of righteous

fame comes to true servants only. But, it is important to note that these great souls who, like pure gold, do not care for glory.

Ervad Aibara Saheb passed away on 12th January 1989. Mr. Dinshaw Merchant wrote an article paying tribute to Aibara Saheb in Jame-Jamshed Weekly of 22nd January 1989 which is reproduced below.

Ervad Nadarsha Aibara of noble memory
His many services to the community

If the late Dasturji Kukadaru's illustrious name has come to light in our Parsi community today, the entire credit for it goes to the late Ervad Nadarsha Aibara. The untimely passing away of this noble athravan saheb at the age of 56 years, would be a great loss which the Parsi community would bear for years. The symbol of his popularity is the huge congregation of Parsi Zarthostis at his 'paidast'. Many people, men and women, were seen grieving and weeping, in his memory. That was his popularity.

Today, when our community is without a leader, suffering co-religionists were lured by customs of other religions and so-called saints, the late Aibara Saheb advised such persons who had gone astray, to have faith in their own religion and brought them back to the path of Zarthosti traditions. To each one in difficulty he would give selected passages from sacred Avesta prayers to recite. Many a times, he would take the trouble to write in his own hand the prayer prescribed. In addition he would give a small photograph of Kukadaru Saheb and thus he helped innumerable Zarthostis to get over their difficulties. All this he would do with his own funds and not take a penny. It is indeed sad that there is no one left for counseling that is our community's misfortune.

The greatest service he rendered to our community despite his ill-health was his willingness to do his duty as Jt. Principal of M. F. Cama Oriental Institute, and thus he saved that institution from closing down. On hearing an announcement that this madressa would run under his leadership, there was a noticeable increase in the number of athornan children studying there. Despite his heart ailment he would travel from Colaba to Andheri. He took keen interest in reviving this madressa once again to its former glory. Even though he was offered a princely salary, he accepted an honorarium of a mere Rs. 500/- and that too he spent on the servants and children there. Such was his humanity and greatness.

I have a humble suggestion that just as Kukadaru Saheb was conferred a posthumous honorific status of Dasturji, similarly Ervad Nadarshaw may be hereafter known as Dasturji Aibara, and the name of this rare athravan saheb may be recited in our prayers along with the names of our ancestors. By doing so, the memory of this noble and good athravan saheb will be preserved and other athravan sahibs will be inspired to follow in his footsteps.

Nemascha armaitish ijacha

- Dinshaw Merchant
(Jame-Jamshed Weekly dated 22nd January 1989)

The wish that Dr. Kersi Doodha and Mr. Dinshaw Merchant expressed at the end of their letters to confer 'Dasturji' status on Ervad Aibara was heartily endorsed by many of his admirers after Ervad Aibara Saheb's passing away, but that wish was not fulfilled. But in the court of God he must certainly have obtained the status of 'Dasturan Dastur'. Such service minded man worked only for the sake of work. Such humble men lead the life of an agarbatti (incense stick). Just as the incense stick itself burns and gives fragrance to others, so also these saintly men immersed themselves in service and become pure. God blesses these true servants who abstain from public acclaim. The measure of a man's life or his strength is known by the amount of fragrance spread after his death. Yes, there are also people in this world whose noble deeds are not known to anyone even after they pass away. Such spiritual souls when they discard their body, God comes to receive them because these people led their lives in the service of God.

"It is good to think well,
It is divine to act well."

Religious Disciplines Suggested by Ervad Aibara

It is said that Zarthusti Religion is finer than hair. So, if its disciplines are observed properly, its miraculous effect can be experienced. Prayers recited with correct pronunciation and proper following of discipline, enhances the spiritual force. May our younger generation turn more and more towards religion, understand the fineness of the religion and preserve the heritage of Parsi traditions, which our ancestors gave us. It is very necessary that they get good knowledge of religion and are well informed about spiritual disciplines. Ervad Aibara believed so and every Saturday, gave religious discourses at Karani Agiary and also narrated the religious disciplines because that was the need of the people, as to what to pray, by which method to pray, how/when to pray, what type of purity needs to be maintained. It is very necessary that our religious prayers be recited with the correct pronunciations. If the pronunciation is wrong, then the meaning changes and the desired effect is not observed.

Once Ervad Aibara Saheb gave a lady prayers at Sodawaterwalla Agiary and asked her to come after 40 days. That lady recited the prayer given by Aibara Saheb with faith and discipline. Yet, she did not get any benefit. Then the voice of Aibara Saheb's soul said: "This lady pronounced one word from this nirang wrongly, and hence, she did not benefit." When Aibara Saheb told this to that lady, she admitted that she was not pronouncing that word correctly as Aibara Saheb had shown her. So, she did not benefit. When she recited the nirang for 40 days with correct pronunciation, as shown by Aibara Saheb then she benefited. Thus, reciting prayers with the correct pronunciation and discipline, both have great significance in the Zarthusti religion.

Ervad Saheb had explained in detail: "Disciplines to be observed in the house", "disciplines to be observed at the Atash Behrams and Agiaries", "disciplines when reciting Avesta Mathravani". First, let us see disciplines required to be observed at home.

Disciplines to be observed while praying at home

1. As soon as you get out of bed in the morning, cover your head with a white 'mathubanu' or a cap. Bow to the ground or mother earth.
2. Thereafter, open the palms of both hands and join them together on one side. Gaze continuously at the lines of the palms recite an 'Ashem Vohu' and wish. Then, pass the palms over the face. The reciter begins the morning with 'ashoi' and through good thoughts, good words and good deeds, may the whole day pass auspiciously. That is his wish.
3. Without reciting the '*Kemna Mazda*', untie the 'kusti' and start '*Ahura Mazda Khodai*' prayer and tie the 'kusti'. After that, hold with both hands the front knot of the

'kusti' and gaze at the knot and say three times '*Jasme Avanghe Mazda*'. Thereafter, move your hand away from the 'kusti' and pray the entire '*Jasme Avanghe Mazda*'.

4. Hold the '*gireban*' of the '*sudreh*' with the index finger of the right hand and recite '*Shekaste shekaste shaitan*'.
5. After that, pray five *Yatha Ahu Vairyo* and three *Ashem Vohu*. While reciting *Yatha Ahu Vairyo*, use one of the following three items which you may have in your home: '*Taro*' (bull's urine) or '*Rakhiya*' (ash) or Lemon Juice. While reciting the first *Yatha Ahu Vairyo*, apply '*taro*' with the left hand on the right hand, from top to bottom. While reciting the second *Yatha Ahu Vairyo* apply '*taro*' with the right hand on the left hand, from top to bottom. While reciting the third *Yatha Ahu Vairyo* apply '*taro*' with the right hand on the face, clockwise. While reciting the fourth *Yatha Ahu Vairyo* apply '*taro*' with the right hand from the neck to the navel. By reciting the fifth *Yatha Ahu Vairyo* apply '*taro*' with the right hand on the waist and the back. Thereafter, recite the three *Ashem Vohus* and go to the bathroom.
6. After drinking tea and before entering the bathroom, recite one *Ashem Vohu* and untie the 'kusti'. Enter the bathroom with the untied 'kusti' on your neck. After bath, first wash the 'kusti' and immediately wipe and dry it.
7. Daily after bath, wear washed, clean clothes. On coming out of the bathroom, without reciting '*Kemna Mazda*' prayer, again wash hands, face and feet. Recite '*Ahura Mazda Khodai*' and tie the 'kusti' on the waist and recite '*Jasme Avanghe Mazda*' prayer. This is said to be your incomplete 'kusti'. After this, one cannot immediately pray the '*farajyat*' prayers. Before touching any item, clean your place of prayer and make it pure. Thereafter prepare the '*divo*', garland of flowers, glass of water and create a pure environment for prayer.
8. After doing this, wash with clean water the right hand three times, then the left hand three times, then face and both the ears, three times. After this, wash both feet three times. First the right foot and then the left foot, starting with the top part of the feet, go round the toes towards the heel. Then wipe the face and hands with a clean towel and recite the entire 'kusti' from '*Kemna Mazda*' to '*Jasme Avanghe Mazda*'.

Disciplines for performing 'Kusti'

1. Recite '*Kshnothra Ahurahe Mazda*', one *Ashem Vohu*, then '*Kemna Mazda*' prayer, then untie the 'kusti'. Now gazing constantly at the 'lar' of the 'kusti', recite '*Ahura Mazda Khodai*'. After tying the 'kusti' round the waist, keep your hand on the front-knot of the 'kusti', say '*Jasme Avanghe Mazda*' three times, lift the hands from the knot and complete the '*Jasme Avanghe Mazda*' prayer.
2. Always do the 'kusti' five feet away from the place of prayer. The reason for doing so is, when we snap our fingers, the evil vibrations may not affect the photographs.

3. Our religion is considered ideal from the scientific point of view. That is why, if the 'lar' of the 'kusti' touches the ground, the benefit that one gets from prayer, is not obtained and the 'kusti' is said to be broken (the prayer recited is considered void).
4. 'Kusti' must be performed in the proper direction. In 'Havan Gah', face east, in the second 'Havan Gah' and 'Rapithvan Gah' face south, in 'Uziran Gah' face west, in 'Aivisruthrem Gah' face the light, in 'Ushahin Gah' face south or 'divo'. It is forbidden to pray facing north. While performing the 'kusti', the 'kusti' is shaken towards the north. It is considered better to shake the 'kusti' towards the north direction.

Disciplines to be observed in Atash Behrams and Agiaries

1. Visit the agiary after taking a bath.
2. After entering the agiary, display the 'sudreh'.
3. Wash the hands and face, perform 'kusti' and keep the 'sudreh' out. Do not tuck it back in the pant/skirt.
4. Do not buy sandalwood immediately on entering the agiary. Buy sandalwood after performing 'kusti' with purity.
5. Untie the shoelaces or take off the shoes, wash the hands and only then enter the kebla room. When performing the 'kusti' stand in such a place that nobody passes in front of you because that breaks the 'kusti' prayer and you do not get the benefit of the prayer. 'Kusti' must be untied only after reciting the complete Kemna Mazda prayer. Never recite Avesta prayers bare headed or with bare feet.
6. Before entering the Kebla room, do not remove the shoes and touch your feet on the floor. Keep your feet immediately on the carpet so that the link of the 'kusti' is not broken and whatever you pray, you can obtain the benefit. If the feet touch the floor, the power of prayer obtained by performing 'kusti' is lost due to law of gravitation and one does not obtain the benefit of prayer.
7. Pray wearing a cap. Do not pray using a handkerchief. Ladies should use a white 'mathubanu' and not a scarf. Just as 'sudreh' is made of mulmul, so also, wearing a white 'mathubanu' made of mulmul and praying, is very beneficial. It is the directive of Saheb that, while praying, wear a red velvet cap with a white lining inside. A red coloured cap is used because, at the time of a child's navjote, we make him wear a red coloured auspicious cap. While praying the ears should be kept open so that whatever we pray, that sound falls on our ears. Even for the deceased, the ears are kept open so that the mathravani prayers recited by the mobed have effect.
8. While going before the Atash Padshah, wear decent befitting clothes. The more we respect the Atash Padshah, the more respect we will receive. There is no compulsion in our religion. There is free will. Dadar Ahura Mazda and Bahman Ameshaspand have given us intellect, knowledge and wisdom. With that, a Parsi Zarthosti can

think correctly through the gifts obtained from God, what is good and what is evil. Every individual who comes to pray is the same for Padshah Saheb. There is no distinction of high-low or rich-poor in His court. Depending on the respect that you give to Padshah Saheb, depending on the love and faith with which you pray, you will reap the good results. We cannot expect to sow thorns and reap roses.

9. After performing the 'kusti', apply 'rakhia' to the forehead with clean hands. 'Rakhia' is Padshah's 'alat' or apparatus. Just as a warrior uses his weapon against the enemy, so by applying the 'rakhia' to the forehead, it means we can fight off evil qualities such as, passion, greed, jealousy, envy. The 'rakhia' is an alat which one applies to the forehead between the two eyebrows, helps to flower the atash-e-dara chakra. The 'rakhia' should not be applied on any other part of the body. This 'rakhia' cannot be taken out. Before going out of your Atash Behram or Agiary, wipe the 'rakhia' by pressing a handkerchief over it.
10. While bowing before the Padshah Saheb, do not place your purse or any other item brought with you on the kebla step because this item of daily use may not be clean. While bowing before the Padshah Saheb, keep these items away.
11. Do not kiss the kebla step or the portraits. Doing so will cause your spit to touch another's forehead. For expressing love, prayer from the heart is necessary. Unshakeable faith and confidence in the great ones and feeling and affection towards other human beings created by God, true love resides in service and self-sacrifice.
12. The 'lars' of the 'kusti' should not be broken. If the 'kusti' is long, people tie knots and wear it. Do not tie knots for that makes the prayer void. The 'sudreh' should be worn next to the skin and other clothes can be worn over it.
13. When the boi is offered in an Agiary or Atash Behram, every Parsi Zarthosti should stand up and bow with both hands folded because the angel of that gah is present. Whatever evil thought, word or deed is present in the invisible environment in nature is dispelled by the presence of this angel. There are 5 angels for 5 gahs:
 - i) The angel of Havan Gah is '*Savanghen Visim*'. His protection is from sunrise to 12.40 p.m.
 - ii) The angel of Rapithvan Gah is '*Fradat Kashaum*'. His protection on the Zarthosti community is from 12.40 noon to 3.40 p.m.
 - iii) The angel for Uziran Gah is '*Fradat Viren*'. His protection is from 3.40 p.m. to sunset.
 - iv) The angel of Aivisuthrem Gah is '*Fradat Vispam*'. His protection is from sunset to 12.40 midnight.
 - v) The angel of Ushahin Gah is '*Barejin Namani*'. His protection on the entire Zarthosti community is from 12 midnight to sunrise.

Disciplines to recite Avesta Mathravani

1. One can pray aloud but that does not mean one should pray loudly in an Agiary or an Atash Behram and disturb others in their prayers. Your voice should be audible enough to reach your ears. Our voice falling on our ears has a miraculous effect on us and by reciting it aloud we can focus our attention on our prayers and prevent other thoughts from arising in the mind.
2. Recite prayers in a sweet tone with proper intonation.
3. Pray with the correct pronunciation as far as possible as that would produce the desired effect.
4. Do not stand with your back to the Padshah Saheb. Do not pray '*diva no namaskar*' which we recite at night before the Padshah. Recite it only before Atash Dadgah. As far as possible, do not recite '*char-disha-no-namaskar*' before the kebla as showing your back to the kebla, tantamounts to irreverence of the Padshah.
5. More benefits can be obtained by approaching the Atash Padshah in a white dress because white is the symbol of purity.
6. While reciting the prayers at home, keep water in a small glass. A devotee who prays gazing at the water has better effect of the prayers and obtains benefits.
7. While praying it is essential to wear leather chappals. Sandals should not be of rubber. After performing '*kusti*' and before reciting mathravani or Avesta prayers, do not converse with anyone as that would amount to breaking the '*kusti*'. Prayer with devotion, true feeling and with concentration, gives benefit. While wearing the sudreh be careful, lest you wear the sudreh inside out.
8. Ervad Aibara Saheb used to say that our place of prayer should be clean and made sacred. It would be more beneficial to pray standing or sitting on the floor. If seated on a chair, both your feet should touch the ground. Chappals or shoes should be worn. Feet should not be bare. Do not cross your legs whilst praying. If seated on the floor while praying, sit crossed legged as the mobeds do. Do not sit in any other position or else the prayer would be void. While praying, keep both palms joined. But when we wish, keep both palms open, joined at one edge, gaze at the lines of the palm and wish.
9. Every Parsi Zarthosti should pray in a selfless manner according to God's laws of righteousness. "I recite this prayer in reverence of God and all angels." Where there is a place of prayer in your home, spread a small ground sheet over which place a white bedsheet. Standing over this and praying would give more benefit.
10. Start Avesta prayers after performing '*kusti*' with 101 names, Sarosh Baj, prayer of whichever gah prevails. Before reciting 101 names, pray Kshnaothra Ahure Mazda, one Ashem Vohu. Thereafter, begin with the first name: '*Ya Yazad*' and light a divo or agarbatti, while pronouncing this word. Once the 101 names are over, it is

necessary to pray one Ashem Vohu. The 101 names of God are to be recited before we start our farajyat prayers and not at the end because the 101 names of God are not mere names, but are 101 angels created by God through whom we remember Dadar Ahura Mazda. These 101 names of God have a connection with a soul of every Zarthosti.

11. After reciting the 101 names of Dadar Ahura Mazda, pray Sarosh Baj. Ervad Aibara Saheb has said that we recite Sarosh Baj to express the voice of our soul and to obtain the power of Sarosh. In the Havan Gah farajyat pray Khorshed Meher Niyais, Mah Bokhtar, Avan, Atash Niyais, Hormazd Yasht, followed by any Yasht, Satum-no-Kardo. Finally, if possible, pray '*Chithrem Buyat*' prayer from the large Avesta book, which for today's youths is very essential for preserving their tokhm (seed). After praying all this, pray '*Dua Nam Setayeshne*' and '*Tandarosti*', '*Deen no Kalmo*' and '*Char Dishano Namaskar*' and end the prayer.

12. In the prayers at night, it is essential to pray 'kusti', 101 names, Sarosh Baj, Aivisuthrem Gah, Sarosh Yasht Vadi, Atashni Niyais and Mah Bokhtar Niyais.

In earlier times and still in Mumbai, loban (incense) is taken around in some houses at sunset, around 6.30 p.m., because at that time, there is a clash of good and evil forces. If at such a time loban is not taken around the house, a short mass prayer (humbandgi) by the entire family, at 6.30 p.m., would have a miraculous effect and an environment of happiness, peace and wealth is obtained.

13. Before retiring to bed at night, perform the 'kusti', recite 5 Yathas and 3 Ashem Vohus and nirang of Sarosh Yasht Vadi. One would get peaceful sleep and joy of the soul in the protection of Sarosh Yazad.

Religious Directives of Dasturji Kukadaru Saheb given by Aibara Saheb:

1. It is Kukadaru Saheb's directive that we must respect all religions but follow our own religion. Do not keep photos of other religions at the place of prayer. We should not recite prayers of other religion because our tongue has the imprint of Sarosh Yazd.
2. It is the Saheb's directive that we, Mazdayasni Zarthostis, are said to be of Kyani ancestry in the footsteps of Prophet Asho Zarthusht. Hence, marriage must always be in the Zarthosti religion. By marrying in other communities, our ancestry is lost. Such a person creates disturbance in Zarthosti tokhm, Zarthosti khoreh (aura), Zarthosti light of the mind, divine forces according to Zarthosti religion.

Kukadaru Saheb through Aibara Saheb taught that if we are born in the Zarthosti religion, then our each birth will be in the Zarthosti religion. If one is born a male in Zarthosti religion, one would be born each time as a male and if born as a lady, will be born each time as a female. During Asho Zarthusht's time 8000 years ago, he never converted anyone. At that time, there were lakhs of Mazdayasnis in Iran. Prior to Zarthosti religion, there was Mazdayasni religion. 'Mazda' means God and

'Yasna' means prayer. It was the rule of Peshdadian dynasty. Peshdad meaning of the first rank, believer in one God Ahura Mazda and acting according to the laws of God are known as Mazdayasnis. To those lakhs of Mazdayasnis, Asho Zarathushtra 8000 years ago, gave the Gathas, which were sung by Amesha Spentas. He gave spiritual knowledge to people and established the Zarathosti religion. Hence, our religion is known not just as Zarthushti religion, but as 'Mazdayasni Zarathushti Religion'. Therefore, we always recite in *Jasme Avenghe Mazda* prayer, "*Mazdayasno Ahmi Mazdayasno Zarathushtish*", i.e., "I am a Mazdayasni and a Mazdayasni Zarthosti." Ervad Aibara Saheb always used to say through his inner voice that every Mazdayasni Zarthosti should have full faith in his Zarthosti religion. Your soul should pray towards Dadar Ahura Mazda through righteousness, discipline, purity and piety, praying according to the God's law of that Yasna.

3. Ervad Aibara Saheb always used to say that if you do not get sleep at night, cover your head with a cap or scarf and pray one Ashem Vohu and you will get sleep. He also used to say that while turning to one side at night, if we cover our head and pray one Ashem Vohu, its effect in nature will be equivalent of 100 Ashem Vohus. Similarly, if we hear about the death of someone, cover the head and recite one Ashem Vohu. If a Zarathosti is about to die and recites one Ashem Vohu and dies, its effect in nature would be equivalent to 1000 Ashem Vohus. On hearing any good news, recite immediately two Yatha Ahu Vairyos.
4. A Zarthosti who dies should be disposed off by dokhmenashini ceremony only. When a Zarathosti expires, the corpse is taken to doongerwadi, and according to our religious customs, 'sachkar' is done and four-day dokhmenashini ceremonies are performed. Dokhma is a great spiritual institution, a splendid ceremony. Dokhma has links with Chinvat bridge and prayer of the soul. Dasturji Kukadaru's advice is never to bury or cremate the body. Burial causes suffering to mother earth and burning the corpse makes the invisible environment of nature, impure.
5. When a Zarathosti dies, pray Ashem Vohu loudly in his ear. Keep a divo near his head and circulate loban. Avesta, Mathravani prayers and Sachkar ceremonies are very necessary for protection of the soul.
6. In our house, on auspicious days or auspicious occasions, we do 'sagan' as per our tradition. While decorating anyone, first we apply *tikka* ('*tili*') on the feet and then on the forehead. Dasturji Kukadaru Saheb said that we should not apply *tikka* on the feet because shoes are worn on the feet. Shoes are soiled. It is not appropriate to apply *tikka* to the forehead after applying it on the shoes. Our aura is on our forehead and we apply *tikka* to enhance its splendour. So in future, when you decorate someone, apply *tikka* only on the forehead.
7. Every Zarathusti has to get ready to go to work from home. Before leaving the home, pray 5 Yathas and 3 Ashems. 5 Yatha and 3 Ashems are Sarosh Yazad's utterances. Its protection is always on us. Those who have taken Kukadaru Saheb's prayers from

Aibara Saheb for them it is Kukadaru Saheb's directive that, wherever they go, they must carry their own talisman. But it should be taken with purity. Never keep the talisman with purse or money or in the rear pocket of the pant. When we return home from outside, first wash hands, face, wipe, wear a cap, pray 2 Yatha Ahu Vairyo and 1 Ashem and place the talisman again in its place. We returned home safely due to protection of Sarosh Yazad. Then pray these Yatha/ Ashem utterances.

8. Kukadaru Saheb has directed that if there is no cap or scarf over the head, do not recite our prayers. Even Ashem Vohu or Yatha Ahu Vairyo should not be recited bare headed. Kukadaru Saheb gave a nirang "*Ya noore dastagir*". This nirang is a monajat. Hence it can be recited bare headed.

All these disciplines were presented by my guru Ervad Aibara Saheb, a karma yogi and gyan yogi, under the guidance of Dasturji Kukadaru Saheb. Ervad Aibara Saheb was no ordinary person. His soul was scintillating with divine knowledge and had the inspiration of Sarosh Yazad. His loving heart was saturated with spiritual qualities. In his opinion every man has an element of God in him. Man's soul is a ray of force created from God's light. If we recognize this ray, it is equivalent to recognizing God.

Ervad Aibara Saheb had, by his divine power, his mastery and his skill and the inspiration of Sarosh of his guru Kukadaru Saheb, acquired 72 types of divine knowledge and he used this gift of divine knowledge for the prosperity and welfare of the religion and community. Just as Dasturji Kukadaru Saheb would give nirangs to people for relieving those sufferings, Kukadaru Saheb gave that spiritual knowledge to his disciple Ervad Aibara Saheb. Aibara Saheb gave it to people in the form of prayers and spread it. Kukadaru Saheb and Aibara Saheb both believed that people should try to relieve their sufferings themselves through the power of prayer. One cannot go to heaven sitting on another's shoulders.

Aibara Saheb was the first propagator of Kukadaru Saheb's spiritual knowledge and teachings. For 16 years, Aibara Saheb by his mystic religious education and inspiration gave suitable nirangs to each one to relieve them of their sufferings and problems. Many miracles took place by these nirangs. Day by day, faith in religion increased amongst the Parsi Zarthosti community. After coming in contact with Aibara Saheb, those who were not praying started praying. Those who were not going to the Agiary, started going to the Agiary. The faith of youth in the religion also increased. Thus, his contribution as a religious leader is spectacular. His thoughts and activities have made an impact on innumerable people. He spread new light into the lives of many and guided their lives in a new direction. Today, there is need for people like Aibara Saheb, not those who dazzle the people, but those saints who cleanse the people. Aibara Saheb said, "Discipline without simplicity, good qualities and noble deeds, is akin to a flower without any fragrance."

Spiritual knowledge given by Ervad Nadarsha Navroji Aibara to the Parsi Zoroastrian community – Splendour of the Zarthusti Religion and its principles

Our Zarthustrian religion is based on planet Jupiter and is of Berjisi jhirum. Prophet Asho Zarthusra gave us Zarthushti religion 8000 years ago. Prior to that, our religion was Mazdayasni.

‘Mazda’ means God and ‘Yasna’ means worship. 2500 years before Prophet Asho Zarthusra was the Peshadadian dynasty. Its first king was Gayomard. Peshadadian means ‘of the first rank’. A believer in one God and follower of God’s laws is called Mazdayasni. After that was the Kayanian dynasty. Its first King was Kaikobad. Kayani, means possessor of Kayanian Khoreh or aura. Mazdayasnis, who have reached God. Prophet Asho Zarthusra was born during the reign of Kai Lohrasp Arvand and Zarthushti religion was founded during the reign of Kai Gushtasp. Prophet Asho Zarthusra was born on Roz Khordad Mah Farvardin. We know that day as Khordad Saal. The Prophet founded Zarthushti religion on Roz Marespand Mah Asfandarmad. Hence, on that day, we pray in our prayer, *“Din Beh Mino Marespand”* while we recite Roz Nek Nam prayer.

Prophet Asho Zarthusra was born out of light to bring forth the message of Dadar Ahura Mazda and establish Zarthushti religion. The Prophet never converted anyone. At that time, there were lakhs of Mazdayasnis in Iran. Zarthusra gave Zarthushti religion to those Mazdayasnis.

Ameshaspentas first sang the Gathas. Thereafter 8000 years ago, Zarthusra sang the gathas and gave spiritual knowledge to people. You may wonder what the Mazdayasnis prayed before the advent of the Prophet. During the time of King Jamsheed’s father, there was a Dasturan Dastur who had reached God. His name was *“Im Yazad Hom Erasmi”*. This Saheb had, by the inspiration of Sarosh, obtained Avesta Mathravani prayer and thereafter, started the practice of Hom ceremony. Vivanghan performed the Hom ceremony and Shah Jamsheed was born out of light to him. Athavian performed the Hom ceremony and Shah Faridoon was born out of light to him. Aurvand performed the Hom ceremony and Shah Lohrasp was created out of light. Pourushasp performed Hom ceremony and Vakhshure Vakhshuran Ramzgo Asho Zarthusra Spitman was born out of light.

Prophet Asho Zarthusra created Atash at the court of King Gushtasp through the power of prayer. Its name was Adar Burzin Meher. Thereafter, he held a huge jashan and demonstrated several miracles and gave us Mazdayasnis, the Zarthustrian religion. That is why, even today in *Jasme Avanghe Mazda*, we pray *“Mazdayasno Ahmi Mazdayasno Zarthushtis*, i.e., I am a Mazdayasni and a Mazdayasni Zarthushti. Today’s youth have a false impression that Zarthusra converted everyone. But, that is totally wrong. We, Mazdayasni Zarthushtis possess Kayani aura. In the footsteps of Prophet

Zarthushtira, we are said to be of Kayani tokhm (seed), which in nature is said to be of best quality tokhm (seed). It is because of this reason of preserving our Kayani tokhm that we Zarthushtis do not intermarry with people of other religions, whether it be a boy or a girl. By intermarrying with other communities, we endanger our Kayani tokhm and Kayani aura and our life as that of our children is ruined.

Why is man born in this world and why does man have to pass through the cycle of birth and death? Explaining this, Aibara Saheb had said that man is born in this world for spiritual progress. To pay for the debts of previous births, man has to take birth on this earth several times. God has given religion for spiritual progress. What is religion? Religion is a link between man and God. Through it man can reach God. Religion means "to tie again". Religion is given for scattered separated children to make friends once again with the famed Father. Duty is the main purpose of religion. Without duty, man cannot follow the religion. The sun, the moon, the stars, too are present in the service of God and perform their duty of rising and setting. So also it is our duty that according to our Zarthushti religion, we pray to God with righteousness and discipline and revere the heavenly angels, so that the blessings of Dadar Ahura Mazda and those angels descend on us and our soul becomes enlightened due to our unselfish prayer. The soul is a ray of light from God's radiance. When we recognize that one ray of light it is like recognizing God. In Hindu religion, it is said, "*Eko Hum Bahu Shyam*" i.e. God out of his light produced several souls. When we meet someone or depart we say, "Sahebji", Hindus say "Namaste". It means that there is an element of God in everyone. I bow to that element. Every Zarthushti must recognize God through atash i.e. through the light of one's soul.

Dadar Ahura Mazda himself is a stream of dense light. When His mind was awakened by the word '*Ahun*' then thousands and lakhs of rays radiated from his stream of light. These rays are known as fravashi. It is also known as "*Rouchebeesh*". Dadar Ahura Mazda created a world for these fravashis and for the protection of all creations in the universe, engaged 33 heavenly angels, which are known as the association of yazatas, ameshaspands and 33 angels. Our Parsi calendar is not merely the names of days and months. It is the names of heavenly angels. Its relationship is with this world and the spiritual world. So also, the gathas are not names of our prayers, but of angels. In Roz Nek Naam, the name of a yazad i.e. the name of an angel, is recited. Yazad means light and Yazdan means light of lights that is called God. It is called Dadar Ahura Mazda.

What is life, soul and fravashi? Fravashi means protector. Our fravashi is distinct from our body. It protects our soul. Our soul protects our body. Our fravashi has passed through all stages of creations in nature. First, it has passed through all light i.e. sun, moon, stars, planets. Our fravashi has passed through every form of nature's waters, e.g., seawater, river water, well water, etc. It has passed through all forms of minerals e.g. gold, silver, diamond, all metals. It is called *Ayokshakti*. Next, fravashi has passed through all forms of plants. Through all forms of animals and finally it is considered as

fravashi of man. Plants and animals have life but no soul. That is why even if our very dear pet animal dies, we cannot perform any ceremony for it. In the spiritual world when the mass of life goes, there the life of the dead animal mingles and is born in the form of a new animal. First, another spark came out of these fravashis, which is called life. That is only in plants and animals. Thereafter, another spark arose from this life. It is called soul, ravan or urvan. From inside the soul, arose another half a spark according to God's orders that is called soul of a woman. That is why a woman is known as '*ardhangani*', meaning husband's half-life. Half a soul is a woman's soul. All plants and animals have only one life. There is no suffering of its life. But man has both life and soul in him. Hence, it is called '*jivatma*', life-soul. The soul suffers for several births. According to one, Zarthushti religion, the first man and woman were created and are called *Mashya* and *Mashyai*.

The light emanating from God's radiance is our soul and that merges in the light of God. Keeping this in mind, we should pay homage to all divine angels. According to the laws of Ahura Mazda, the first men who were born in this world were to lead a life of righteousness, attune with nature and creations, and re-merge in God in one birth. But men could not do so. Man's soul is righteous. But, adopting the physical form in this world, his soul is surrounded by attraction, passion, revenge, jealousy, greed, anger, pride, etc. during his life, and man begins to sin. Man who sins in one life, his soul has to be reborn in this world to repay its debts. Thus, in this God created world, each man starts passing through the life-death cycle. That is called reincarnation. When a man is born, his destiny is determined in nature. Whatever sins we may have committed in previous births, we have to repay those debts in this birth. That is called destiny.

According to the laws of Dadar Ahura Mazda, the first seven births of man are in a wild state. After passing through this cycle of birth and death seven times, man's inner world tendencies disappear and that man is again born where religion is followed. Each man's soul's debt and passing through the cycle of life and death begins from then on, because the soul has to be reborn to repent for sins. In this manner, each man has to purify his soul and to merge again in God's light, pass through thousands and lakhs of birth-death cycles in this world. Each man does not pay for his debts in the previous birth in this birth, but what a man's soul pay for debts in this birth is relating to his past three cycles or three births. That is why we do not remember anything of the past cycle.

Through the splendid Zarthushti religion given to us by Dadar Ahura Mazda, we can experience God's ways by progress of our soul. Man is born with his destiny on the lines of his palm. Man has to lead his life accordingly. When a child is five months old in a mother's womb, '*panchmasiyu*' ceremony is performed because at that time, a child's five fingers of both hands are formed and the lines of destiny show up on the palms of the hands. When a child is seven months old in the mother's womb, '*agharni*' ceremony is held because the child's body constitution is complete. That child is without a house. Hence, it is called '*agharni*'. After a child is born on the sixth day, its '*chhathi na lekh*' are written. A child's destiny is predetermined by nature. That is why it is said that '*chhathi*

na lekh' can never be erased. When a child is seven years old, it's navjote ceremony is performed and it is initiated into the religion. Why seven years? Because the figure 7 is considered auspicious. At the age of seven, a child's wisdom chakra develops which is called "*Atashe Dara'*". After a child's navjote is performed, it is entrusted with a directive to perform kusti several times in a day. Daily duties are assigned to pray 101 names of God, Sarosh Baj, Patet Pashemani, etc. so that that child, during his lifetime, obtains more divine knowledge and wisdom. Its intellect develops over which Mino Ashishvangh Yazad is the master. Further, his marriage is performed to pass through the second give and take phase. He passes his family life happily and when the time of death arrives, he has to be ready to take birth again.

A child born to mother and father inherits the tokhm (seed/gene) of the mother and father. Competent parents beget a competent child. Parents must teach the child to pray for progress of the child's soul. By praying and being attuned to God, every man's soul comes to light after 40 years. Because of this, the spiritual powers of that man's soul develop. Which spiritual forces are there in a man's body?

1. '*Atashe Dara'*', whose chakra is between our two eyebrows.
2. '*Atashe Neriosang'*', whose chakra is in our conscience.
3. '*Atashe Khoreh'*', whose chakra is on our forehead, and
4. '*Atashe Frah'*', whose chakra is in the middle of our scalp.

How can man's soul attain the status of a saint?

Every man has to pass through this cycle of birth-death. In the uthamna ceremony, mobed sahibs pray "*Be ayad agar na ayad'*" i.e. if this soul is not perfect, it will have to take birth again in this world, and if perfect, will not come in this world again. In the gathas, we pray, "*Paiti uroano, paiti henti'*" i.e., those souls come again and again in this world. In the 12th karda of Patet Pashemani, we pray "*Se shab panjab haft saal, padash khorsand hamdastam hom'*" i.e., one night of a deceased man is considered equivalent of 57 years of a living man. When three such nights pass, then that soul's judgement on chahrum is done. Hence, our elders did have rituals performed through their life. A deceased soul's judgement is given in Meher Davar's court after 171 years. Thereafter, after a gap of 250 to 700 years, one is born again. A man may live for a maximum of 100 years and after a gap of 700 years, i.e., after 800 years, one is born again. That is called one cycle. When 72 such birth-death cycles are completed, then that man climbs the first step of his soul, i.e. his soul crosses its first stage. After passing through these 72 cycles that man acquires 72 types of divine knowledge and his soul progresses towards God. After passing that soul's first stage, that man's spiritual eye develops, at that time that man can see not trees, birds, animals or other men's bodies, but sees 'astral body'. Through his spiritual eye he can see that other man's astral body, his aura, currents emanating from it, and spiritual forces, but he is forbidden to tell this to others. After a man's soul passes through 72 cycles, it enters the next stage. When that soul completes 40 cycles of birth-

death in the second stage, that man's conscience achieves greater progress and there are questions/answers with the soul. "Aagaai Aastavani nekee rasaanad aidun baad" i.e. he gets inspiration from within his soul. Thereafter that man has to pass through the cycle of birth-death. When that man's soul passes 72 cycles of the second stage, then his tongue bears the stamp of Sarosh Yazad and by inspiration of Sarosh can converse with God. His is known as "Khuresh Paashosh". "Yeste Vispem Majishtem Kshothrem Jabya Avanghaane". Thus we pray in the Gathas, i.e. O Dadar Ahura Mazda, my tongue bears the stamp of Sarosh Yazad." Subsequently we pray, "Taa toi izyaa Ahura Mazda dastoishcha em prashtoishcha", i.e. I see you i.e. God and converse with you. When a man crosses 72 cycles of the second stage, then he sees God, i.e. his own soul, and he converses with God i.e. with his own soul.

After the second stage when that man enters the third stage of his soul, then he enters the status of a saint. When that man completes 40 cycles in the third stage, then that man's soul reaches the level of a saint. Such saintly men quietly work for the prosperity of the religion and community. They do not tell anyone that they have reached the status of a saint nor do they let anyone know. When such saintly men bless someone that is fulfilled. Such saintly men according to the voice of their soul, give prayers to someone that one benefits. After reaching the level of a saint, also that man has to pass through the cycle of birth-death. But that time period is 7 to 70 years or 70 to 200 years. Whenever there is a need in the world for saintly men, then they are born. They as guardians of their religion, give divine guidance to the Parsi Zarthushti community for the prosperity of the religion.

After completing two stages of 72 cycles of the soul, when 40 cycles of the third stage are completed, then man's soul reaches the status of a saint. Even such men who have reached the status of a saint undergo various tests. Such test was done even for Dasturji Kukadaru Saheb and Ervad Aibara Saheb. There is no such thing that after reaching the status of a saint, a man is not born again. Even after that, till the 72 cycles of third stage at the level of a saint, that man is born. When these saints pass away even after that, they mystically help people and bring them out of their suffering and difficulties. And people repose their faith in them.

When that man, at the level of a saint completes 72 cycles of the third stage, he is not born in the fourth stage. In the fourth and fifth stages, they reside in Demavand mountain in their astral body and progress in prayer of God and protect the entire Parsi Zarthosti community. In the Demavand mountain, even in the ninth stage, men are in their astral body. Those men who have reached the status of a saint who have completed 72 cycles of birth-death in the third stage of the soul, and who have gained control over the five senses, that man has no connection with this world. Thereafter, in the fourth stage, there is no constitution of the physical body; hence, he is not born. Thus, the souls of each man and woman have to pass through hundreds of birth-death cycles in this world and reach God through righteousness. In the Demavand mountain there are thousands of souls of men and women who have reached God in astral body who

protect the entire Zarthusti community through prayer. They are known as 'Soshyants' or Abed Sahebs.

High souls of every man and woman who have reached God finally leave this passionate, affectionate world and reside in astral body in Demavand mountain, and by the power of their prayer and spiritual strength, reach the fourth, fifth and in the end, the ninth stage. When man was born then a spark emanated from the soul of a man and that is called the soul of a woman. It is the half life of a man. This soul of both man and woman passes through hundreds of birth-death cycles and completes all stages of the soul. Thereafter, both these souls reside in astral body in Demavand mountain and progress upto ninth stage. Thereafter, the half spark of the woman again merges with the soul of the male. It gets attuned and becomes one. That is called "Khaitvadath". "Khaitvadath" means not the union of a man and woman, but the union of their souls. Thereafter, both these souls unite and become one soul. That sacred soul which itself is Dadar Ahura Mazda's devine light, merges again in God's light. That is known as "Moxh". Every Zarthushti has to lead his life righteously and purely and one day merge with God.

Tenets of Zarthushti Religion

Our splendid Zarthushti religion is based on the tenets of "Humata, Hukhta, Hvarashta". In 'Jasme Avanghe Mazda' prayer, we pray "Aastuye Humtem Mano, Aastuye Hukhtem Vacho, Aastuye Daenam Vanghuhim Mazdayasnin" i.e., I according to the Zarthosti religion, praise God's good noble thoughts, good noble words, good noble deeds and the good Mazdayasni religion. Our religion is Mazdayasni Zarthushti religion. Our God is Dadar Ahura Mazda and our great prophet is Vakshure Vakshuran Ramzgo Asho Zarthushtra Spitman. We pray "Zarathushtrahe Spitamahe Ashono Fravashe Okhto Namno Yazateh" i.e., Asho Zarthoshtra Spitaman's fravashi is known as a 'yazad'. The tenets or laws of the Zarthoshti religion apply to every Zarthoshti. Whether he is rich or poor. Every Zarathoshti has to pray to God for the progress of his soul, according to the laws of Zarthoshti religion, with righteousness, with discipline, purity and piety. For the progress of the soul, the tenets of Dadar Ahura Mazda's Zarthoshti religion are as under:

1. Loftiness of Atash (fire)
2. Avesta Mathravani prayers
3. Sudreh, kusti and navjote ceremony
4. Following in the footsteps of a prophet saheb Asho Zarthushtra.
5. Lead life righteously.
6. Live by boonak pasbaani i.e. preserving the gene (seed)
7. Dokhmenashin

1. Loftiness of Atash

“Atash Spenta” i.e. atash that gives prosperity. ‘Adar Yazad’ are ‘Ardibehest Ameshaspand’ are angels presiding over and protecting Atash. Ten thousand years ago, Hushang, the second King of Peshdadian dynasty discovered atash. First of all he offered homage to Atash prayer i.e., performed a jashan. That jashan is known as ‘Jashme Sadeh’. Importance is given to atash in every ceremony of the Zarthosti religion.

Atash is of several types. Atash Dadgah, Atash Adaran and Atash Behram. Those Atash which we see glowing for 24 hours in an agiary or daremeher and Atash Behram, are known as consecrated Atash. Yazeshne and Vendidad ceremonies are performed over them. A kind of live force is created in this consecrated Atash. It is known as “Adar Frah”. These consecrated Atash have their aura. That is why we always go before the kebla after performing the kusti and apply ash to our forehead so that our aura becomes sacred.

Atash Dadgah, Atash Adaran and Atash Behram, all three consecrated Atash, have a relationship with spiritual Atash. The prayers we Zarthostis recite reach God through these consecrated Atash. Similarly, the blessings of Dadar Ahura Mazda descend on us through these Atash. The names of God’s spiritual Atash are as follows:

1. “Atare Bergi Savangha” i.e., God’s endless light which is of Dadar Ahura Mazda. The place of “Dadare Gehan” which is known as “Atare Bergi Savangha” is protected by “Mino Aneran” Saheb.
2. “Atare Vohu Friyan” i.e., the soul residing in our body. The sacred sun, moon, stars, planets, etc. in the sky are endless light which is good for us. We remember that sacred light and remember the light within us that is “Atashe Vohu Friyan” so that we feel that “I am not the body but I am also a light.”
3. “Atare Urvajisht” i.e., soul residing in plants.
4. “Atare Vajisht” i.e., atash of lightning.
5. “Atare Spenisht” i.e., harbinger of prosperity, atash of spiritual world.
6. “Atare Neriyouang” i.e., spiritual force which brings message (forecast).

In our body from the scalp to the navel, there are 16 chakras, of which 4 are main charkas, which have relation with the soul.

1. Atashe Dara – This soul chakra is between our two eyebrows. The moon presides over it. Dara means King. Atashe Dara is the chakra of wisdom. “Mino Ashishvangh Yazad” presides over spiritual wisdom.
2. Atashe Neriyouang – This soul chakra is in our conscience. It is known as Sarosh Yazad or Neriyouang Yazad.
3. Atashe Khoreh – This soul chakra is on our forehead. Aura is of three types: 1. Kyani aura; 2. Prophetic aura; 3. Radiant sacred, undiminishing aura. “Zamyad Yasht” is very beneficial in keeping our aura sacred.

4. Atash Fraha – This soul chakra is in the middle of our scalp. It is the chakra of blessings. When this chakra develops, we obtain sacred blessings of God and angels.

Through Atash i.e. our soul, every Zarthoshti has to recognize God. By standing before Atash Padshah and praying “Atash Niyash” daily, our soul comes into light.

2. Avesta Mathravani Prayers

Zarthoshti religious book is known as Avesta or Zend Avesta. Avesta means ‘original sacred text’ and Zend means its commentary. In our religion, every Zarthoshti is directed to pray only Avesta mathravani. The reason is that our tongue bears the stamp of Sarosh Yazad. Therefore, we should not recite prayer of any other religion. Similarly, every Zarthoshti should keep in his house pictures only of prophet Asho Zarathoshtira and great souls of Zarthoshti religion such as, Shah Jamshid, Shah Faridoon, Shah Kaikhushru, Shah Lohrasp and Dasturji Kukadaru. Mino Marespand i.e., Manthra Spenta is the angel presiding over Avesta mathravani. Our prayer is the sky language, mathravani which when prayed according to the laws of the religion, with righteousness, pure mind, with discipline, with one pointedness and full faith, gives benefit or a miracle takes place. By praying to God our mind, aura, body and soul become pure because our mathravani is the sky language. That is from God for the progress of our soul.

3. Sudreh, Kusti and Navjote Ceremony

Sudreh, i.e. the right path, the path of religion, of Atash, of prayer, of nobility, is said to be the path of God. Sudreh is made up of mull. It has nine parts. These nine parts show God’s path. Kusti or waistband is made of sheep’s wool. The kusti has 72 strands. These 72 strands have a connection with God’s 72 forms of light. The mathravani prayers that we Zarthoshtis recite are to be absorbed in our body through the sudreh and kusti through which, we obtain righteousness or purity.

Navjote means new light. Just as we light another oil lamp from one oil lamp (divo), so also a Dasturji or mobed performs the navjote of a Parsi Zarthoshti child and initiates him into the religion. A true Zarthoshti wears the sudreh and kusti from the time of his navjote till the end of his life. Not only that but after death also, sudreh and kusti is worn and only then the sachkar ceremony is performed. At the time of the navjote ceremony, the child is made to recite Din-no-Kalmo, which is a religious oath. It is a promise given to God. That child has to act only according to the promise given to God. Without the sudreh and kusti, we cannot even drink a drop of water.

4. Following in the Footsteps of Prophet Asho

Zarthoshtira

A prophet means a messenger of God. What is this message? The prophet has said, “Man does not live in this world to merely eat, drink, do navjote, marry and in the end, die. We are born on this earth for the progress of our soul. Each man has to attain God

by recognizing his soul through the prayers of his religion. To know the soul, each man has to pass through several cycles of birth-death and obtain four things:

- 1) **Tarikat (Discipline)** – Observe discipline righteously according to one’s own religion. Obtain mastery over prayer with discipline. Such a man is known as master (amaldar = one possessing amal or power on his own prayers).
- 2) **Marefat** – Marefat means obtaining a spiritual Guru. The man who has through the power of prayer and inspiration of Sarosh obtained a Guru for his soul, that man is said to have obtained marefat. Such a man is known as ‘elamdaar’ (possessing ilm = Spiritual Guru)
- 3) **Hakikat (Fact)** – It is very necessary for the progress of our soul what are the facts or charm in our religion. We must obtain religious knowledge and follow on that path. It is essential for every Zarthoshti to know the facts of the religion.
- 4) **Veh Danyat** – Veh danyat i.e. what is God’s aim? God’s aim is that every man should attain his soul. Dadar Ahura Mazda is a huge stream of light and a ray of that light is our soul. If we recognize this one ray, we recognize God. If we advance one step towards Dadar Ahura Mazda, that great father moves ten steps towards us and blesses us with mystic help.

5. Lead a Life of Righteousness

The Mazdayasni religion taught by Zarathushtra is known emphatically as “*vanguhi daena*” i.e. the good religion. In our religious books, it is said, “*Aaevo panta yo ashahe*”, i.e. there is only one path of God and that is of righteousness. The Ashem Vohu prayer which we recite while waking up in the morning and before retiring at night, and at all times, gives man true happiness. This prayer teaches us that each man in this world passes through the cycle of birth-death and attains God through righteousness. “*Turya Asha Vasisht*” i.e. God’s fourth name is Asha (righteousness). God’s inviolate law is known as the law of ‘Asha’. Ardibehest Ameshaspand is the leader of righteousness. He has the key to heaven.

6. Live with Bunak Pasbani

Bunak Pasbani i.e. protecting our gene. We Zarthostis are known as belonging to Kayani ancestry. For protecting/preserving our ancestry and that of our children, it is most beneficent to recite “*Chithrem Buyat*” prayer. Khordad Ameshaspand watches over water or semen. Semen is the king of the body. The body is the dwelling place of the soul and the soul is God’s light. Living by preserving our genes leads to success for the precious lives of us and our children according to the laws of God.

7. Dokhmenashini

Every Zarthosti on dying must undergo dokhmenashini, according to the religious law because the dokhma is a grand institution “*Talesam*”. It is a splendid ceremony. The dokhma has connection with Chinvat Bridge and Ravan ni Bungli. That is why, most

Zarthostis have the four day ceremonies performed at doongerwadi. The soul of the deceased Zarthosti after the sachkar ceremony, resides there for three days and three nights and on the dawn of chahrum (the fourth day), it passes on.

The dokhma is not merely a wall of bricks and stone. Inside it, 301 iron nails, four nails of half a maund, one nail of one maund and twisted cotton thread of 101 strands is used. To consecrate the dokhma, three types of ceremonies are performed:

1. Ground breaking ceremony.
2. Tana ceremony
3. Ceremony to consecrate the dokhma.

As these dokhmas are consecrated, a kind of circuit is created inside. Dokhmenashini is also known as 'Khurshed Nigarashni", i.e. Khurshed Yazad (Sun) by its gaze that is its rays, reduces the body to ash. No evil forces can come near the dokhma or around it. It is because of the circuit in the dokhma that Sarosh Yazad takes the souls towards Chinvat Bridge. Hence, every Zarthoshti must, after dying, pass through four days of dokhmenashini rituals.

(The information in this chapter is taken from the discourses given by Ervad Aibara).

Some Reminiscences of Aibara Saheb

We saw in earlier chapters about the life and work of Aibara Saheb. But to find the true worth of his life, it is necessary to recollect some events from which a true value of his life can be had. These memories are like flowers scattered in a basket, which I have strung together in this writing and tried to make a beautiful garland.

We have seen Aibara Saheb's devotion to religious eagerness to help others. But the spiritual knowledge that was in him, he was always enthusiastic to share that wealth of knowledge with others. Hence, every Saturday, Ervad Aibara used to take up any religious topic after humbundgi and give a talk on that. Several such discourses of his I have heard and a large number of discourses which his friend the late Mr. Rusi Mulla had taped. Those tapes also I heard. While giving discourses, his face glowed with spiritual radiance as if God had sculpted a complete form in the shape of humanity stood before my eyes.

In his discourses, there was no load of lecture. Words, sentences, events fitted easily. The evidence falls in place. The whole lecture developed like an artistic design. His entire personality was in his voice. Just as the effect of sunlight filters through branches of trees, similarly, his reading, thinking, meditation, study, all were revealed. For this reason, his discourse was informative, but never became uninteresting. In his discourses, in his words, immeasurable love for God, and undiminishing faith, were displayed. Even today, his words are for us a guideline for living. These words, even today, live in the hearts of the listeners as a shining torch showing the path of life.

He never believed that all should accept whatever he spoke in his lecture. He believed that each one should examine with their intellect matters he spoke and only accept what they feel like accepting. He humbly accepted that everyone has a right to make their own decision. That is why he often said in his discourse: "I merely tell, to accept or not to accept is your wish."

During his lectures, I observed one more point that he was very practical minded. He used to say, "It does not matter if you have any unexpected work and you are not able to pray." He also used to say: "If it is not possible to pray Sarosh Baj, Gah, five niyaishes, yashts, then pray the kusti, 101 names, Sarosh Baj, Gah and nirang." He used to say: "I do not want to make you an atheist, but if children are loaded with school lessons and cannot pray more, it's okay. They could pray more during vacation. If elders cannot pray in five gahs, it is okay. In two, three gahs, they would pray the kusti, 101 names, Sarosh Baj. By praying Sarosh Baj, mastery of Sarosh gives sustenance to our soul. Life is a mirror. Just as we can see our face in the mirror, only when we wipe the stains on the mirror, similarly we should pray to remove stains on our life. His abounding faith in God flooded the listeners with faith. The warmth and sympathy of his heart gives divine assistance. His voice enlightened the hearts of the listeners and spread a soft carpet of appreciation in the heart.

He had immense love for children. Whenever I went to him to obtain prayers, I saw that if any schoolgoing child came to seek prayers, he would talk to him very lovingly. I present here an example. When my son was in school, he would not pay proper attention to his studies. So I took prayers for him from Aibara Saheb but there was no substantial improvement in him. Then, one day, I took my son along to meet Aibara Saheb. Before seeking prayers, I complained to him about him that he does not pay proper attention to his studies. I thought that he would get angry and scold him so that will have some effect on him. Instead, Aibara Saheb caressed his head and back, looked into his eyes lovingly and said: "No, he is a good son. Will you study, son?" The son nodded his head and said: "Yes". After taking prayers from him, as I was coming home in the taxi with my son, my son said: "Did you learn what Aibara Saheb taught you today?" Hearing this, I was surprised. I said: "He asked you to study, not me." Then my son said to me, "Oh, he gave you such a good lesson of life which you did not understand." I was surprised for he never said anything like that. Then my son told me, "See I can explain to you. You took me to Aibara Saheb with the idea that he would scold me for not studying. Instead, he lovingly caressed my head and back and persuaded me to study. So, if you explain to the child with love, he should be ready to do any work. Instead, you only know to get work done by shouting and threatening. Understand that a child who is persuaded would walk the village." Then I realized my mistake.

Once a lady came to Aibara Saheb to take prayers for her son. Aibara Saheb gave prayer and said: "Tell your son to pray this." That lady said: "My son has to go to work. He would not find time to pray so will it do if I pray instead of him?" Aibara Saheb then replied which is worth understanding. He said: "If your son falls sick and in his place you take the medicine, would he get well?" What a direct reply.

I had another similar experience. Once he gave me prayer and wrote on the first page of the book, "Pray in all five gahs." Seeing this, I said: "Sir, will it do if I pray in two or three gahs instead of five?" He said, "If the doctor prescribes us medicine to get well and if we take only half the dose, can we get well soon? Only if we take the full dose would we get the desired effect. So, when the difficulty we face is great, then praying in all five gahs remembering God would give us the benefit."

Once I told him: "I feel that if we were to recite our religious prayers in a language we can understand, then we could pray understanding the meaning, one prayer would be more effective." He said: "There are translations of our prayers also. Kawasji Kanga's translation is very good but sometimes one word has several meanings. At such a time which meaning to take causes a difference of opinion among scholars. It is more essential to know the deeper meaning than mere translation of the prayer, So, even if we do not understand the meaning of our prayers, yet pray with full trust and faith in God. The doctor gives you a pill when you have a headache. What ingredients go as a mixture of medicines in the pill. You do not know its composition. Yet you take the pill trusting that it would alleviate the headache. So also this prayer should be recited with such

faith, that by doing so, one would receive God's blessings and suffering and pain will vanish." Thus he would explain so well that the opposite man would immediately accept.

Another event comes to mind. Once I was going from my house to Karani Agiary in a taxi. As the taxi was passing the bus stop near Roopkala at Marine Lines, I saw a poor Parsi lady standing alone near the bus stop. I halted the taxi and on enquiring, learnt that she was also going to Colaba. So I asked her to get into the taxi. While talking on the way, she told me that she too was going to Karani Agiary itself because every month, Aibara Saheb gives her financial aid. On going to the Agiary, I saw that lady enter the Agiary and go where Aibara Saheb was seated. Aibara Saheb opened the drawer of the table, took out some money and gave to that lady. Later on, I learnt that Aibara Saheb helped financially several poor people and about this matter, except for the grateful hearts of those who receive aid, none else knew. A paisa spent for the benefit of others is more than lakhs of rupees spent for personal gain and luxury, the account of which is deposited in God's books. Aibara Saheb had told his sons that 10 to 20% of their earnings should be set aside to give to the poor which is akin to cooperating in God's work.

As I write this, a story I read some time ago comes to mind. Once a court was held in heaven. Two men came and stood near the gate. As the guard allowed one man to enter, the other objected. He said: "This man is a beggar. He was begging in our world." The guard asked: "What were you doing then?" The reply was, "I am a big corporate." The guard replied, "Forgive me, Sir, there is not a penny credited against your name in the books here. This beggar, despite his poverty, helped another beggar with two annas. His two annas are credited here. Forgive me, I cannot give you entry in the court."

Aibara Saheb believed that the giver's treasury never diminishes. One who gives with a clean disposition without expecting any reward, nature gives him several times more. The moment you decide to donate it should be given away immediately because morally your right over that wealth is no more. Donation given immediately after decision gives great salvation. Anything given without enthusiasm and earnestness, its fruit never fructifies. Donation given wholeheartedly always turns out to be the giver of welfare for both the giver and the receiver. It is written in the Bible: "Whatever I gave I have, whatever I saved I lost." Thus, he was a devotee of God who did charity quietly in the name of God.

I have mentioned this before that Aibara Saheb, according to the direction of Atma Saheb never accepted anything from anyone because he believed that one of the signs of Parsi blood is that a true Parsi can never be selfish. He forgets himself and serves others. His mind-brain is occupied in the good of others. Bahman Ameshaspand leads towards righteousness. Shehrevan Ameshaspand gives spiritual authority. That is why in Vancouver, he was presented a silver tray and in Toronto, a gold bar which he refused to accept. He clearly said, "No, I cannot take it."

As I write this, I recollect an incident from the life of Sant Tukaram. Seeing Tukaram's devotion evoked great feeling of respect in Shivaji Maharaj. So he sent a palanquin and started honouring him. Tukaram was very pained to see pomp in his welcome. He thought mentally: "Is this the fruit of my devotion? Do I pray to God for this?" He felt that by showing respect and honour God wants to be aloof from him. Devotion is its own religion and devotion should not have sprouts of fruits that is its art of living.

Similarly, Aibara Saheb too never accepted anything from anyone. To such an extent that whatever cash and gifts people presented on the occasion of his elder son Yazdi's wedding, he gave away everything to others. Out of the cash gifts he sent Rs.40,000/- to Mr. Kersi Doodha in Canada to start a trust with this amount. People there could donate what they wished and do charitable activities there. Zarthostis used to assemble in Mr. Kersi Doodha's house for reciting humbundgi whatever prayers, photos were required, would be obtained from Aibara Saheb and given to people. In 1984, Aibara Saheb had been to Canada when he told Mr. Doodha: "You will be able to do this work for ten years only, after that, it would stop." That came to be true. It was two months short of ten years and Mr. Doodha passed away.

As stated earlier, daily the Boi of Ushahin Gah was offered by Aibara Saheb. Every morning from 10 am. to 2.30 p.m. he would sit to give prayers. After that too if someone would enquire on the phone he would reply. Many a times he would not go home till 10 p.m. even for meals so that if any Zarthosti in need phones, it would be better if he were in the Agiary. Thus his day began with devotion to God and end in the service of man. To serve others, he did not even care for himself. He served people without even earning a penny. He had not the slightest pride about his service. Today service, social service, social worker, these words appear to have become cheap. These words are associated with any name and any activity which have deprived it of its worth. But, this word when associated with Aibara Saheb's name, his life and his activities, its truth glows. He never sought fame or reputation. Never sought acclaim of clapping hands. Never dreamt of sitting on a high pedestal. His activities had the fragrance of service and the moisture of divine love.

Sufferers came to him to relieve their suffering, the ignorant to seek knowledge, the knowledgeable to learn more, the service oriented to seek blessings and the blessed always eager to see his peaceful face. Many a times, Zarthostis from abroad who came just to meet him would wait for two hours, along with other people who had come to take prayers. When their turn came, they would meet Aibara Saheb with a true heart. Aibara Saheb used to then tell them: "If you have come just to meet me, why wait in the queue for two hours?" They would say, "By sitting here and watching your quiet personality we get joy and the few minutes spent with you give us divine inspiration.

One who walks the path of truth does not enjoy just the fragrance of the rose, but also experience the sharp prick of the thorn. Those who spoke ill behind his back, and those who insulted him to his face, came to him for help when the time came to take

prayers. He was always eager to help them without any bitterness in his heart for them and would welcome them with love.

His personality was the idol of humility. His entire behaviour reflected frankness. His loving friendship was the symbol of selfishness, his clean heart like a mirror and loving feeling we cannot forget.

Several times this question arises in my mind, O God, why do you recall able-bodied, benevolent persons who serve others towards you instead of recalling those suffering and bedridden for years, who with both hands folded often desire death from you? But those who are needed here may also be needed there. How can we humble mortals realize God's incomprehensible delay?

Thus, this devotee of mankind served humanity, donated wealth and just devotion in faith, glowed the lamp of love in the temple of his heart, I bow to thy saint!

Homage to your charity
Homage to your thoughts
Homage to the spring of your love Nadarsha
Look at the world though far from it
Take care of the man immersed in suffering!

Aibara Saheb's Final Life Journey

"You live in the hearts of everyone, you have touched and nurtured while you were here."

Death ends life not relationship.

One whose life is now an open book which anyone can read, from which the other person would be able to know something, get to learn. Such a person at the end of his life has no worry, no fear of cheating anyone. That man whose life is of a high order and heart pure, such a person has prediction of his death and he accepts even death peacefully. Two days before Ervad Aibara Saheb passed away on 12th January 1989, his high spiritual strength and inner voice had a prediction of his death. So on 10th January 1989, he told his wife Nergesbanoo and his two sons, Yazdi and Homyar: "Two days later if anything were to happen to me, then as per Dasturji Kukadaru's directive, these three activities must be done:

1. If anything happens to me, my wife Nergesbanoo should continue the work of giving nirangs.
2. Kukadaru Trust must continue and never to close it.
3. A hall should be built in the name of Dasturji Jamshedji Sorabji Kukadaru and as far as possible, that Hall be constructed in N. H. Karani Agiary."

Hearing his first wish, his wife Nergesbanoo said: "How am I competent to give prayers to people?" Aibara Saheb then said: "Your soul is also elevated. Kukadaru Saheb will give you mystic help."

Just as Aibara Saheb had predicted, on 12th January 1989, (Roz Govad Mah Amardad Y.Z. 1358) at 6 a.m. while drinking tea, he said: "Now I want a change of atmosphere, I do not want to stay here." But his family members could not understand its meaning. Ervad Aibara Saheb, as per his daily routine, prayed, went to the Kebla room of Atash Padshah, recited 'Atash Niyaish' and sat outside. Then at 11 a.m. he received Kukadaru Saheb's directive to go to the sea right now and bow before it. Ervad Saheb immediately sat in the car with his son Yazdi and went to the sea and paid homage to Avan Ardivisurbanu and came home. At 12.15 noon, on that day, he refused to have lunch and told the family members: "You eat in front of my eyes and I will be very happy." All did likewise. Aibara Saheb then himself got up to wash hands and feet but did not feel okay, so he called his wife Nergesbanoo. Nergesbanoo went near the basin and held him. In the meanwhile, Ervad Nadarsha Navroji Aibara dropped his head in Nergesbanoo's lap. Thus, God took away his devotee like a flower. This religious leader who served the Atash padshah, son of Ahunvairya had an untimely death at age 56 on 12th January 1989.

When a bright future stood smilingly before him, the suddenly death sprang on him! He left his house, family, friends, his land of action and went away to the spiritual world.

When Aibara Saheb quit this mortal world, his virtuous face glowed with a radiant aura and peace. On hearing of his passing away, people from far and wide came to have a last glimpse of him. It was his desire also that his funeral (paidast) should not be taken out immediately, so that those wanting to have a last glimpse may not be disappointed. A large congregation gathered to pay their last respects. His admirers in the community and outside the community were present with tears in their eyes. Some men and women were seen weeping copiously. Such was his popularity. Condolence messages from foreign countries where he had been came to his wife Nergesbanoo expressing their feelings. His untimely death caused so much grief to his lovers and admirers. It is difficult even to imagine what must have had been the condition of his family members then. His death even today is like an unhealing wound for his family members. When Aibara Saheb expired a divine miracle took place. When he expired, his eyes were more than half open. His wife Nergesbanoo tried several times to close them. Yet the eyes would automatically open. Aibara Saheb expired on Roz Govad and the Gah Sarna ceremony was held on Daepdin Roz at 3.45 p.m. Aibara Saheb's eyes which were open from the afternoon of Govad Roz remained open till 12 noon on Daepdin Roz and thereafter shut by themselves.

Out of Aibara Saheb's last three wishes, the first wish was that his wife Nergesbanoo should continue the work of giving prayers of Kukadaru Saheb. Initially, Nergesbanoo did not start giving prayers. People then came to her and asked for Dasturji Kukadaru's prayers. She then honoured her late husband's word and started that work from 1989 to 2004 i.e. for 15 years Nergesbanoo has continued the work of giving Kukadaru Saheb's prayers. Yet, Nergesbanoo still says devotionally, "Oh, what is my competence. I do this work with the help of the sahibs. But she must be possessing such competence. Her spiritual status must be so high, only then the sahibs would have selected her and no one else. But she has no pride about this. Just as Aibara Saheb used to say, similarly, if we thank Nergesbanoo, she would immediately say, "What have I done? Think of those sahibs."

An author has written that man is like a tree and woman is like the roots of that tree. The growth of the tree depends on these roots. Man may be the support in these happy times, but in sorrow, man's support is woman. A woman's love is a man's strength. When Aibara Saheb was alive, then Nergesbanoo performed all her duties towards him and the family. Aibara Saheb would sit from 10 a.m. to give prayers to people, so during that time he could not pray. So he would ask Nergesbanoo to pray the niyaishes and yashts and Nergesbanoo would finish the prayers in the afternoon by 2 or 3 p.m. Daily Aibara Saheb himself would offer buoi in Ushahin gah. At that time, Nergesbanoo also would come with him to the agiary and pray. She must have been selected as a reward for praying with a true heart.

Nergesbanoo would sit on Sunday from 10 a.m. to 5 p.m. to give Kukadaru Saheb's prayers. The first person she would listen to peacefully and pray for him, with the same patience and quietude, she would listen to all persons till the end and pray for each of them.

The senior citizens would come to Nergesbanoo with their problems, the youths with their difficulties and children with their confusion. They would confide in her the private stories of their lives and seek from her prayers, suggestions and guidance. Nergesbanoo with her devotion, makes all efforts to dispel the darkness of suffering hearts' disappointments, to give a helping hand to the fallen, and to wipe the tears of the suffering. Truly whatever breaths are spent in benevolent activities, that is life's earnings!

Aibara Saheb's second wish was that Kukadaru Trust should continue, never to close it. It is still functioning. A peacock's eggs need not be drawn. So Aibara Saheb's elder son Ervad Yazdi, has continued this trust. Not only that, but the Kukadaru Trust Anaj Fund, Medical Fund, Education Fund, Kukadaru Trust Kathi Fund, etc. have been started. Out of the money from Kathi Fund every year, Kathi worth Rs. 25,000/- is sent to various agiaries. A certain amount is utilized for publication of religious books. Thus, after Aibara Saheb's passing away, his elder son Ervad Yazdi very ably runs the panthak of Karani Agiary. Following in his father's ideals, he does charity to the poor and to impart religious knowledge to people he has continued giving religious discourses, serious and scholarly, like his late father. Ervad Yazdi giving lecture, resembles his father. With the laity Ervad Yazdi interacts patiently and peacefully and because of this trait, has become popular with the laity. His complete personality is peaceful, calm like the moon. Whenever required, Aibara Saheb's second son Ervad Homyar helps his brother at Karani Agiary. During muktad days, he takes leave and helps Yazdi. Ervad Homyar cheerfully, quickly and ably, directs the prayers for the laity, at which time he resembles the enthusiastic waves of the sea.

Aibara Saheb's third wish was to build a Hall in the name of Dasturji Jamshedji Sorabji Kukadaru, and as far as possible, construct it in Karani Agiary. This dream of his was fulfilled after his death.

Aibara Saheb gave the benefit of Kukadaru Saheb's prayers and nirangs for a total of 16 years to the Parsi Zarthosti community (6 years at Sodawaterwalla Agiary and 10 years at the Karani Agiary). Even after his passing away, with a view that people may get the benefit of nirangs and relieve their sufferings, he entrusted that work to his wife.

In whose company sorrows were divided and joy doubled. Before whom one could pour out one's heart dispassionately. Meeting whom the heart lightened like a flower, such was Aibara Saheb you left from amongst us. Your peaceful face, benevolent nature during your brief life span, was an inspiration and will remain imprinted in our memories.

You shone like the radiant lamp,
you spread fragrance like sandalwood,
your courageous ideals and
determination to work
will be inspirational on our life path.
Our heartfelt tribute to you.

Ya Dadar Ahura Mazda

In times of difficult circumstances
Teach me how to live well.

When all matters are reverse
Teach me how not to lose smile and joy.

When the situation causes anger
Teach me how to remain at peace.

When the work seems to be difficult
Teach me how to remain engrossed with perseverance.

When harsh criticism rains
Teach me how to absorb what suits me.

In the midst of passions, praise, flattery
Teach me how to remain unfazed.

When difficulties encircle on all four sides,
When faith is shaken,
The mind is immersed in despair,
Teach me how to wait patiently for your blessings.