

Parzine

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No. 1

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NOVEMBER 1966



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Zoroastrian Religion by Ervad Dr. M. D. Karkhanavala

Basic Concepts in Gathas by Dasturji N. Minocher-Homji

Vienā Humata (Psychological Study) by P. B. Wadia

Pārsiēnd

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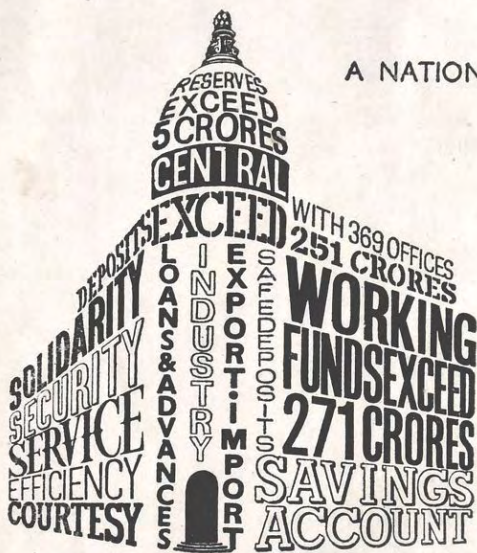
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Single Copy: 75 paise. Yearly subscription for 12 issues Rs. 6.

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

Published and edited by Editor-Proprietor P. B. Warden from 378, Grant Road, Bombay 7
and printed at Kaiser-e-Hind Press, Kaiser Chambers, Sassoon Buildings, Horniman Circle,
Fort, Bombay 1.



A NATION BUILDING INSTITUTION



THE CENTRAL BANK OF INDIA LIMITED, (ESTD.-1911)
 REGD. OFFICE: MAHATMA GANDHI ROAD, BOMBAY-1.
 F. C. COOPER
 General Manager.

EDITORIAL

This magazine is named PARSIANA. It is a compound word consisting of two parts PARSI and ANA. ANA is a recognised suffix in English language and means "pertaining to" the preceding part of the compound word e.g. Shakespeareana, Johnsoniana, Americana etc. Anything and everything pertaining to the main subject matter can be encompassed in this sense and gives scope to include every phase of study of the Parsis—religious, economic, educational, social, serious and lighter sides. It is launched with conviction that it fills a void. Such study may help us to see ourselves as a self-integrated group. If we can achieve this aim in some measures we shall know ourselves better and may enable us to be a suitable medium for the larger problem of National Integration, as a minority and as such above suspicion of power politics.

In the opening session of the Second World Zoroastrian Congress as Guest of Honour, Hon. Chief Minister Shri V. P. Naik said feelingly "The Parsi Community has taken lead in many phases of country's development and your pioneering spirit should not falter or fall back. We have much further to go". Our pioneering activities form our records but sooner or later records become dead load unless re-activated by fresh ones. Awareness of a problem and awareness of a need for change are pre-requisites of any movement. The movement of PARSIANA and the movement of National Integration need instilling the highest common factors, awareness of problem and awareness of a need for change.

There are "ifs" and "buts" and no short cuts. Before embarking on PARSIANA I sought advice of two very experienced gentlemen, very sincere and well-inclined towards me. One of them disposed of the matter promptly; tabulated expenses; rent, editorial staff, paper, printing, blocks, posting, delivering, collection, etc. Rs. xxxx per first 1000 copies. Advice, Don't do it. Parsis are no more interested in . . . The other gentleman advised me "There is no field. Parsis have lost zest in everying Parsi". "You won't get support. Don't do it unless you have money to burn". Launching a magazine in face of this advice would be foolhardiness; not launching it would be backing out from an up-hill task. The magazine is out. The die is cast. Hope is eternal.

12, Ruston Bungalows
Bombay 27
2nd November 1964

The Editor

"Parsiiana"

6/0 Wardens (Majorda) Post Box
378, Grant Road
Bombay 7

Dear Sir,

To use your words in the Announcement
"Our people are awaiting the coming in of a
conscious constructive cultural pattern,"
and here it is.

Enclosed please find a cheque of Rs 10/- accept it
in whatever way you think best, a donation,
Life member (I am 78 and may not live long) a patron etc.

This medium will carry the necessary information
in our homes and will serve the necessary interest.

I wish you the Best of Luck.

Yours faithfully,

Bejon Sorabji Bhappu.

PARSIANA acknowledges with gratitude the generous gesture of appreciation of our efforts by Mr. Bejon Sorabji Bhappu. Reproduced above is the photostat of his letter which speaks for itself. Aforesaid token of good luck and good wishes is accepted as an exception. PARSIANA is a proprietary magazine whose legitimate income sources should be subscriptions and advertisements only.

Those well-inclined towards purpose, policy and contents of PARSIANA will best show their appreciation by promoting wider circulation and securing advertisements, for which management shall be grateful to them.

P. B. WARDEN
Editor-Proprietor.

Basic Concepts In Gathas

By Dastur-Nowroz Minocher-Homji

Zarathustra, as the Messenger of God has given out a Religion of Mankind. His message is not tribal or parochial but universal. The Holy Gathas, the "Songs Celestial" have survived as the ancient wisdom of the Orient by virtue of their internal strength, which is the Perennial Philosophy of Life. By philosophy I do not mean keeping the head in the clouds while feet are dangling in the air but by the philosophy of the Gathas I mean saner and deeper thinking on the problems of life, that enriches the inner living of everyday life imparting durability, serenity and joy to its followers. Gathas embody several ennobling concepts amongst which the following six may be studied as basic to their philosophy.

(1) The Concept of Ahura Mazda. It is the concept of one and only universal, All-Wise Creative Activity. Ahura Mazda is the embodiment of Supreme Intelligence, whose projected conceptual emanation crystallises and forms and becomes Universe. He is the First Principle of everything, a law unto Himself in whom all knowledge and learning abide. He is the Immutable Law, The Principle of Justice. The unfailing working of the Law is the Eternal Cause and the precise dispensation of Justice is the Perennial effect. "Asha"—uprightness, straight-forwardness, Righteousness in the heart of man and the orderliness of the Cosmos have their roots in the Asha—a supreme device that regulates universe to the status of Cosmos, which Tennyson in his "In Memoriam" describes:

"That God which ever lives and loves,
One God, one Law, one Element
And one far off divine Event
To which the whole Creation moves".

He has the Might and the Power to put the Eternal Principles to work in orderliness in and around man and in and around Uni-

verse. This is "KSHATHRA", the Strength of the Almighty. This may be shared in small measure by man to serve, to restrain, to animate and to sublimate his proclivities by Vohu-mana (a good mind). Along with Kshathra or Power Ahura Mazda combines in Himself the delicate loftiness of Armaiti, the steadfast and true, gentle female element. This makes Ahura Mazda strength cum power, law cum justice and wisdom cum love all combined into one Perfection (Hourvatat) which had no beginning and has no end. He is Immortality (Amartat). As man is made after the Image of God the ultimate destiny of mankind is Perfection and Immortality—a state which is enjoyed by man's divine counterpart—the Fravashi. Hormuzd Yasht (Ha 25) mentions this twin condition being reached by those as the "meed" of their righteous life in the Great Beyond.

(2) The second concept of the Gatha is the creation of man endowed with several faculties (Yasna 31.11) — the perceiving soul, mastery of reason over distraction, body with multiple delicate mechanisms and Power of Action with freedom of choice. Zarathustra has given Man the choice of path and weakness that flesh is heir to is subtly presented

"I see the right, I know the right but do the wrong".

(3) Equipped with choice man is in a dilemma between Angre Mainyu (warped mind) and Spenta Mainyu (wholesome mind). Man is endowed by Ahura Mazda with the faculty to understand and strength of mind and character to resist Angre mainyu and promote Asha (Righteousness) that the world may progress on the slow but steady path to Perfection by Constant adherence to Spenta Mainyu. "The soul is the Spirit in the process of redemption" (Ori-

gen). Redemption is to be worked out by man by deeds only (yasna 51.1). Meanwhile all evil is temporary and of nuisance value. Redemption is the final destiny hence "All 'evil' is good in the making."

(4) In life man experiences happiness and bliss, sorrow and suffering but many a time man is puzzled at unmerited suffering. Pleasure is for life a superfluity, sorrow alone is an ennobling influence.

"Your eyes, that looked on glory could discover,

The angry scar to which the world was blind.

It was grief that made Mankind your lover

And it was grief that made you love Mankind."

—Joyce Kilmer.

Through sorrow man learns the mysteries of the inscrutable by patient suffering to recognise the merit and value of "Vohu Mana", the limitations of his finite mind in midst of the vast Infinite and its unfathomable and inscrutable patterns. Man's knowledge that man sows the seed and reaps, the harvest under the Immutable Law slowly leads to the recognition of Faith as man's final repository of Trust. To such sadder and wiser man is entrusted the guardian-

ship of the Earth, to alleviate her sufferings and implement Ahura's wise plan.

(5) The design of this plan is the Fatherhood of Ahura Mazda and the Brotherhood of Man. The care and concern of an individual is securing power from Ahura Mazda through Faith to enable him to do good to his brethren. The care and concern of the brethren is deeds—implementation of active virtues of sympathy, charity and social service for and within the Brotherhood.

(6) Man gains Perfection and Immortality through awakening of mind, awakening of soul and retaining physical fitness—fit to fight the battle of life to do the deeds under direction of Vohu-mana. This twin state is achieved by prayers and deeds in accordance with prayers. The Gathas advocate a life of deeds and action coupled with contemplation and meditation for uplift of one's soul and alertness of one's mind to line up with Vohu-mana to the extent of securing proper directive from it for good deeds. By this measure a life of Individual Salvation is good but collective welfare and progress is better, "And may we be Thine O Mazda Ahura, by an active life of deeds—like those who render this World Re-New-Ed. (Yasna 30.9.)

Superstition is a good confidence-trickster. It may cure palpitation by giving an ague-fit. Its every "touch-wood" is truly loss of contact with reality. It feeds gratis on rumour; though often pays a price as when a big boy in feverish heat tries to outrun a crossing pussycat and drops his hat in mud. It hurts nobody's pride and satisfies everybody's prejudice. It is most employed when unemployed. With its followers it stands no non-sense, however, it sees no obligation to be rational, for between horse-sense and nonsense it the happy mean.

Parsi History and Heritage

By

P. P. BALSARA

"Over a course infinitely hard, with little experience to guide her, Persia ran her mighty race of old, pausing at times to fight for her life in the pitiless arena. Of those who came before, none ran so far; of those who came after, none ran more nobly." So says Sir Arnold T. Wilson in his "Persia", p. 379, about the ancient Persians, the ancestors of modern Parsis, and statements like this naturally rouse one's curiosity to know the history of the Parsis who left their original country after the Arab invasion in the seventh century and, although today only about 1 lac in India, 5,000 in Pakistan and an equal number scattered throughout the other parts of the world, have been able to survive and, together with the present 20,000 Zoroastrians of Persia, are able to keep alive their 3,000 year old Zoroastrian religion.

Being members of the Aryan stock, the Parsis lived at one time with the Indian Aryans in the north of Iran, both being connected by ties of language and religion. But a schism separated the two, and the latter came down to the Indo-Gangetic plain and the former settled down in Iran. The Aryans who settled in Iran again split themselves into two, one branch staying in Media, north-west of Iran, and the other one occupying Fars in south-west and calling themselves Farsis—Parsis—Persians. The recorded history of Persia begins with Cyrus the Great of Fars who conquered Media in 549 B.C. and united all modern Iran under him. The history of Persia we have before his time is mostly legendary, as is the case with all countries, and Firdausi's Shah-Nameh gives that story in full.

Cyrus was noted for his religious tolerance and wise administration. On conquering Babylon he liberated the Jews

who were put into captivity there by Nebuchadnezzar for seventy long years, and this liberal policy of his won him and Iran the testimonial in the Bible where he is spoken of highly as "the Anointed of the Lord" and "the Shepherd." There are many who see in the empire of Cyrus something of the spirit of the United Nations of nearly 2,500 years later.

Then came Darius the Great and Xerxes, and at its height (about 500 B.C.) the Achaemenian empire founded by Cyrus extended from Sindh to the Danube, and from Central Asia to the north-eastern portion of Africa, the vastest empire of the old days. This big empire was administered so well that Mohammed Reza Shah Pahlavi, the present Shah of Iran, in his book "Mission for My Country", p. 19, a book that is translated in no less than nine languages, says, "It was in fact we (Persians) who showed that it was possible to govern and administer on such an extensive scale." Darius had under him the north-west of India, and Iranian architecture profoundly influenced the Maurya court. Ashok's bell-shaped capital with lions surmounted on it, found at Sarnath as well as at Sanchi, and which is the emblem of free India today, is of Persepolitan type. Taxila, north-west of India, was an Iranian province for nearly two centuries after the conquest of that part of India by Darius, and the people of Taxila in those days followed the Iranian mode of disposal of their dead by leaving them to be devoured by vultures, instead of burning them according to the Hindu custom (Strabo, XV-62). The Zoroastrian fire-temple of Jandial at Taxila, near Rawalpindi, testifies to the long stay of the Persians in that region.

The Achaemenians ruled over Egypt for about a century, and of all the works

of the Persians there, the construction of the first Suez Canal by Darius was the greatest, and he is regarded as the sixth of the law-givers of Egypt. On his march towards the west, Darius was turned back at Marathon in 490 B.C. and the attempt of his successor Xerxes ten years later to avenge his father's defeat was foiled at Salamis. What would have happened if Iran had been victorious at these battles is well expressed by Prof. Max-Mullar who says, "There were periods in the history of the world when the worship of Ahura Mazda threatened the rise triumphant on the ruins of the temples of all other Gods. If the battles of Marathon and Salamis had been lost and Greece succumbed to Persia, the State religion of the empire of Cyrus, which was the worship of Ahura Mazda, might have become the religion of the whole civilized world." ("Chips from a German Workshop", Vol. I, p. 162). Although Iran did not succeed against Greece, and although the Greeks ruled over Iran for about a hundred years after Alexander, Iran's culture and philosophy profoundly influenced Greek ideas and thoughts, a situation similar to the one that happened when the Arabs conquered Iran. As Clement Huart says, "It is, above all, in the domain of ideas that the Iranians have left their mark in history", ("Ancient Persia and Iranian Civilization", p. XV) The Greek rule over Iran was ousted by another tribe of Iran from north-east, the Parthians, who ruled the country for nearly four centuries. But in 220 A.D. the Sassanians from Fars again, became masters of the country and under them Iran regained her past glory and strength, and, with the Roman empire, was one of the two big powers of the time. As Rome was expanding eastwards, it came in conflict with the Parthians as well as the Sassanians, and one major result of this contact between them was the rise and spread of Mithraism in the Roman world for five centuries (200 B.C. to 300 A.D.), a pagan religion triged with the ideas of Zoroastrianism which was a serious revival of Christianity and very nearly succeeded

in making Europe accept a religion of Persian origin.

The Sassanian empire reached its height under Khushru Noshirwan, but internal rivalries thereafter weakened it and constant clashes with Rome sapped its energy greatly, and the Arabs, taking advantage of it, conquered the country in 641. History shows that all nations, like all individuals, die sooner or later, but they do not die of the same cause. Egypt died of in-breeding, Babylon of malaria, and Rome of vice; Carthage perished through war, and both Greece and Persia through internal quarrels.

To save themselves from religious persecution the Parsis left Iran and came to the west coast of India with which they had trade and other connections in the Sassanian days as is proved by the frescoes at Ajanta Cave No. 1, and their first permanent settlement was at Sanjan, some 80 miles north of Bombay, in 716. Many clans of Rajput tribes are descended from Iranians who entered India by sea during the fifth and the sixth centuries after Christ (Vincent Smith's "The Oxford History of India," p. 172)

The Parsis have seen many ups and downs during their stay of more than 1,200 years in India, but they have managed to survive not without distinction and also to keep alive their ancient religion. They got on well with their neighbours, and their qualities of adaptability, enterprise, industry and charity gave them good return. Once they were practically wiped out in Cambay in the eleventh century, and their very existence was at stake towards the close of the fifteenth century when in trying to help the Hindu Rana of Sanjan they incurred the wrath of the Muslim invaders from Ahmedabad.

With the coming of the British in India, the Parsis played a big role in the national life of the country. Sir Jamsetjee Jeejeebhoy's name became famous on ac-

count of his catholic charities and liberal views for the progress of the country: Sir Dinshaw Petit was the pioneer in the cotton spinning and weaving industry in Bombay which turned that city into the Manchester of the East; the master-builder Lavji Wadia and his family distinguished themselves as ship-builders to the East India Company for a century and a half; Jamshedji Tata was the father of modern Indian industries, and as every school-boy knows, Dr. Dadabhai Naoroji, Sir Pherozeshah Mehta and Sir Dinshaw Wacha rendered yeoman service to the cause of India's freedom. This does not imply that the Parsis came up in India only during the British days. Their good qualities brought them rewards even prior to the British rule, as can be seen from the facts that "they were a power in Sanjan" during the days of the Silaharas, they were "one of the chief classes of traders" at Cambay towards the beginning of the twelfth century and at Surat "the Parsi merchants lived in great style" after it became a great port in the Moghal days.

The survival of the small Parsi community in spite of various vicissitudes and its peculiar position in the history of the world is due in no small measure to the teachings of its religion, a religion that influenced the early development of both Judaism and its off-shoot Christianity, and also had a powerful influence on Islam. Zoroaster who founded its religion some 6,000 years before Christ, as is established on grounds of philology, the authority of Greek writers of old and for other reasons, lays emphasis on Righteousness, i.e., Good Thought,

Good Words and Good Deeds. He brought the first message of God to mankind, embodied in his Gathas, that man can approach his Creator and get happiness only through Righteousness, and never through ritual or sacrifice, penance or self-mortification. Both good as well as evil are made for the motive of Mazda of creating and carrying on universe (Gatha 30-1). To test man, he is surrounded by evil, and it is by coming out victorious from this struggle between good and evil by being Righteous that he comes near God and attains happiness. Gatha 31-4 emphasises the practice of self-control as the only way of becoming Righteous, and Tennyson supports this idea when he says:—

Self-reverence, self-knowledge, self-control,

these three alone lead life to sovereign power. The Zoroastrian concept of Righteousness, explained to him by Dastur Meherji Rana, made such a powerful effect on Akbar that on one of his coins he had these words stamped:— "I never saw anyone lost who walked in the straight path."

The famous historian James Froude has said that "one lesson, and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations—that in the long run it is well with the good; in the long run it is ill with the wicked." This lesson is the main theme of the religion of Zoroaster, and it is for this reason chiefly that its followers have survived till today in spite of several vicissitudes and have been able to keep alive their religion, the oldest in the world.

There are people who do things in an unkind way, people whose touch hurts, whose voices jar, whose tempers play them false, who wound and worry the people they love in the very act of trying to conciliate them, and yet who need affection as much as the rest of us.

Bernard Shaw

Rahe-Mazdayasni Greetings

By Dasturji Khurshed Dabu

A festive occasion calls for greetings. Never has it been given a serious thought. It is not such an easy subject. The deeper one delves into it, the more one understands its intricacies.

(i) A greeting may be merely uttered without any feeling—a card may be sent just as a matter of courtesy or because it happens to be a social custom.

(ii) A greeting expressed with true feeling must needs produce some effect. But would the mere expression of feelings be enough?

(iii) It is often forgotten that the fulfilment of greetings (wishes) needs the Projecting Will and wants the help of Guardian Angels. It is not good to lose faith in God or to doubt His powers to bless us or to get disappointed if our wishes are not granted or desires remain unfulfilled. It is, therefore, necessary to understand the various aspects of this subject. We show our good feelings by uttering "Mubarak Baad" (May God Bless (YOU!)), "Furrokh Baad" (May all your wishes come true)' 'We also partake of your happiness' or 'Congratulations', etc. The word 'gratus' means 'the acquirer of happiness'. The true meaning of the word 'Greeting' is bowing or respecting. So long as there is divine love and friendship behind it, there is element of understanding, reverence and courtesy, which are the forms of 'Humata' (good thoughts) and 'Hukhata' (good words). But the form changes when in such prayer appeal is made to God or the help of Yezds (Angels) and Ameshaspands (Archangels) is sought.

At times, due to our lack of knowledge there is impudence in our appeals, e.g. 'Give long life to so and so', or 'Cure such and such a disease'; or 'May so and so get a

good job, high salary, children, success in examinations' etc. Often there is great entreaty behind such a wish and a greater desire that the same may be fulfilled and it is argued that GOD kind-hearted as HE is should grant an innocent child's wish. It is often forgotten that God may not fulfil the child's desire probably for its own good. Again, if the child disobeys the father or displeases Him, how can he expect joy in return? It is the duty of every child to consider God to be the greatest power in universe and to obey Him and His orders and to follow the faith in which he is born. If we do not fulfil our duties and obligations, we have no justification to expect any reward from God. Rights and duties always go hand in hand. If we pray 'May God be pleased' and at the same time act in a manner which displeases Him, then our prayer is useless.

We say: 'Oh Lord help me'. But do we deserve such help? What service have we rendered to God that He need take any pains to help us?

Similarly, if we merely utter the words 'May the devil perish' the devil will not perish. Again, have we performed any good deeds to drive away devil and evil from us? If not the GHANAMINO will not be low.

Many of our greetings are extended to the dear departed souls who have made their homes in Heaven. We show love and respect towards the dead; not only that, we wish them well; and we expect them to bless us in return. Do we deserve to be blessed by them?

The language in which the greeting is extended is immaterial. What is material is our stock of virtues, benevolence shown in the prayer, our will-power for trans-

mitting the wishes and whether these can be accepted or given without breaking the Law of Karma! We are primarily responsible and obligated to spread good thoughts and good wishes without waiting for the result and desiring reward. It is not proper to use business tactics here. In the prayer 'Tandoorasti' there is an unusual wish: "May you be worthy or deserving. (**Arjanidar**)". There is a hint for the receiver of the blessing if he is unfit, he can neither receive nor retain those blessings.

WISH—A TECHNIQUE OF BLESSING

(i) Here man is not the only one required for the feat. He has to have the help of divine helpers. In Hinduism such helpers are known as '**Nirman Kaya**'. The arrangement is that they receive a stream of unselfish blessings emanating from the places of worship and then distribute the same amongst the poor helpless creatures on earth. Amongst Christians, the Angel of **Eucharist** is believed to perform similar function. In our religion we also say: May my offerings of 'darun' 'Myazd', etc. reach **GANJ-E-DADAR**. Another such phrase '**Ganje Mathran**' (Vibrations of prayers) is understood to be the Bank of Mathravani. The devout and benevolent feelings that emanate from here are collected in the Bank and from there distributed to the poor and helpless.

(ii) At one stage, our feelings gain colour and form and these, mingled with our thought-forms start shining in our invisible '**Khoreh**' (Halo). This halo takes the form of our own deeds. The petitioner, wherever he goes, transfers light in the halo of others, e.g. a healthy person by petting a sick person lovingly, transforms his magnetic strength in the 'halo of the other. To do this, the transformer has to be strong himself or else he might himself feel strain. This form of Passes is well-known in mesmerism. Sometimes, the mesmeriser's halo is transferred to water and that water is given to the ailing person

to drink. It can even be passed on in the form of a charm or a talisman though such effect does not last long. The 'Hoam water of Yajeshne' (water that has been used during the ceremony of 'Yajeshne') is similarly the "Nirang" or downpour of God's current or stream which is made great with purity.—'**Ashya Uzdat**' (made strong by purity). Even if a pious man sends his good thoughts to his disciple who is miles away, the latter, through the inspiration and advice is able to do some good deed.

(iii) When a blessing is not directed to a particular person, it keeps spreading its beautiful form amidst the pleasant atmosphere. If the blessing is sent by a saint, it remains in the atmosphere of his purity for a long time. These thoughts succeed in dissipating and breaking evils like anger, jealousy and hatred. Dr. Hartman, in his book on 'Magic' suggests that the Angel of Nature utilises these forms as models for making flowers. The Model is that of our imagination; but the making is that of nature-spirit.

(iv) If we become well-wishing petitioners of the earth and keep on spreading blessings, black magic becomes ineffective on us. Love is considered to be the most powerful shield. A person who shows love and kindness towards his enemy is always protected by divine spirits. That is why (in '**Vandidad**' paragraph 19,) the devils and demons who tried to find a loophole to harm Lord Zoroaster, failed in their evil attempts as they were unable to find any such through which they could injure the Prophet and therefore, returned dejected back to hell. Here the true value of '**Humata**' (good thought) is realised. It has the power to drive away evil. Such a weapon helps us to gain courage. Those who render selfless service—even at the risk of courting danger—are protected by the invisible helpers!

(v) Those who earnestly take part in the happiness of others strengthen the

bonds of friendship. Jealous persons seethe with envy when they see others happy. In adversity one has the opportunity to sympathise with the unfortunate and unhappy souls. At such times the whole community gets together to form an unbreakable chain; and the ties of mutual friendship are strengthened. That is why on festive occasions we get together and take part in a mass prayer meeting, so that with good feelings, we can build up a strong fortress against all evils. There is great strength in mass prayers said in churches and mosques. Unfortunately, our community is wanting in this very good system, however, it is good to meet and exchange good wishes.

(vi) Sun is considered to be the glorious body of Ahuramazda. Its rays spread over the earth just as they spread over the other planets. The vital essence emanating from these rays keeps plant, animal and human life alive. How about trying to convey our greetings through these rays by linking them on together? This is not a new idea? Today, sound waves are carried over beams of light so as to reach different parts of the world at great speed, and we have our radio programmes and news. Through rays of the Sun our good wishes may spread throughout the world. It is possible that the blessings and good wishes conveyed with the sun's rays will be more effective. One person had the habit of saying the following words each time the mill siren sounded: "May peace happiness and purity spread all round through this whistle." People may consider this to be a mere fancy or imagination; but the rays of the sun are truly life-giving as they give light, heat, and life. This technique is worth using. 'Khorshed-ni-Nyaesh' and 'Meher-ni-Nyaesh' are our fundamental introductory prayers—to put us in tune with rays of the Sun (Khorshed) riding over Meher,—the universal Ether in which Nature transmits all forms of vibrations—light, sound, heat, etc.

Various other matters—

(i) When there is an unselfish desire to cure a disease—of course the patient's deeds in the last birth cannot be ignored—by ardently praying for peace and courage, the patient can at least have the power to bear and endure the illness. If one leads a philanthropic life, one will succeed in getting help from the Angel of Health. Wishes with selfish motives cannot reach far. Yet, the desire to relieve a person of pain must needs have some effect.

(ii) Like good wishes, evil wishes also have the power to spread. But just as light overcomes darkness, purity overshadows evil. (ASHAV VANATA DHRUJEM) Still we must keep alert and send good wishes even to wicked people. 'Hatred ceaseth with love'.

(iii) The custom of saying grace before starting meals is followed throughout the world. Some people set aside a part of their meals for animals, some feed others before eating. These are good habits—like TOASTS and drinking to someone's health. Purity nurtures the soul is Nature's miraculous device.

(iv) Some of the words in the marriage ceremony tell us to be cautious and give us good advice: The Prayers also give indications to lead a happy married life by the words: 'May the Zoroastrian Faith bring you happiness. May the Angels & Archangels bless you. May you be self-sacrificing and generous', etc. These are keys to married bliss.

(v) When one's own soul is at unrest, one cannot console another in grief. That is why the blessings and wishes of saints are considered to be very powerful. They do not consist of mere words, but have true feelings behind them to render them effective.

(Courtesy Jame-Jamshed)

Translated by Miss Hutokshi Parakh,
B.Com., L.L.B.

The Three Faces Of Communalism

By

RASHEED AL-TALIB (Bar-at-Law)

This is defining communalism as acceptable definition for National Integration.

National Integration needs the definition of **communalism**. Word **communalism** does not, in the rest of the English-speaking world, bear the meaning which it has acquired by a process of extension in the Indo-Pakistan sub-continent. We find that the Concise Oxford Dictionary puts it down as: "Theory of government by local autonomy." This meaning is derived from the word **commune**, which was the name given to each of the smallest territorial units into which France was divided for purposes of administration. Since this authoritative English dictionary does not list any other meanings for the word **communalism**, it is obvious that apart from existing in its remote European historical meaning, the word is not known outside India in the sense in which we have been using it for some time.

New Meaning

How then did we come to dress the word in its modern Indian sense? Fortunately, we do not have to go far to work out the answer. According to the dictionary, the word **communal** is, among other things, an adjective of the word **community**, and means "of and for the community". Since in India Hindus and Muslims were always described as communities, anything that was exclusively for one or other of the communities was denoted by the term **communal**, e.g. the Communal Award. From this, it was but a short step to describing a cult that preached exclusiveness and separatism for the members of any one community as communalism. It was in this manner, by extension of meaning, that we in India evolved a convenient shorthand

description for a comparatively recent phenomenon in history, recent at least in the sense and size in which it prevails in this part of the world today.

Having allowed ourselves this digression into the dictionary and historical meanings of communalism, which however take us no further in our search for a definition enabling us to recognize this social phenomenon, we must put ourselves back on the rails and endeavour to make a scientific enquiry, leading to the definition of the concept of communalism as operating in India. This can best be done with the aid of certain recent theories current in the field of descriptive linguistics and semantics, which have been adapted and simplified for our purposes.

Meaning as Function

It is now commonly accepted in these disciplines that meaning is best regarded as the function of a word in its social environment. If this is clearly understood, then there remains only one other element of this theoretical construction that we need to remember. That is this. The meaning of a word or a concept is best stated or defined according to its function in the social situation but meaning, because of its complexities, is best stated in terms of its functions at several layers, or as the linguists prefer to put it, at several levels.

In the light of this theory, the proper approach to arriving at a definition of communalism would be, first of all, to enumerate in our minds the several situations in which this concept enters. Grouping together many such situations and reducing them to a small number of categories in terms of situation-types—in the scientist's language, 'abstracted' from the plethora

of everyday human events and emotions certain types of situation in which communal considerations enter—all we have to do in order to achieve a suitable definition is to describe the features present in each such situation-type. The statement emerging at the end would nevertheless, it is submitted, go further towards our understanding of the concept of communalism than any other type of statement.

To recapitulate the steps in our methodology: We shall, first of all, take a look at the fascinating mosaic of life around us and select for attention situations which are readily and instinctively identifiable by most of us as communal. Next, in the sense explained above, we shall reduce these live factual situations by grouping them into a small number of abstract categories to be referred to as situation-types. And finally we shall describe the features of these situation-types, which statements taken together will give us a definition of communalism as it prevails in our society today.

It would be a workable generalisation to say that basically there are three types of situations in our daily lives, in which communalism in one sense or other operates. Communalism in one of these senses has a positive aspect; in the other two, a negative aspect differing only in degree one from the other. We may designate these three faces of communalism with the following convenient, self-explanatory labels: communalism of fellow-feeling, of discrimination, and of violence.

Fellow Feeling

At the lowest level (lowest because this is the least harmful situation) communalism has meaning in a positive sense, but is nonetheless communalism for all that. This is the situation in which a person, who comes into any kind of contact with another belonging to his community, experiences a particularly warm sense of fellow-feeling merely from the knowledge—and for no other reason than—that the two be-

long to the same community, i.e. sectarian, or religious, or racial group. In this particular sense, communalism is practised by large numbers of people throughout the world; it is not confined to this country. However, this phenomenon is more particularly to be found when the community happens also to be a minority in its immediate environment. Thus, it is very common for a Jewish person, whenever he comes across another, especially in a country in which the Jews are in a minority, to feel a special camaraderie towards the other. As examples from nearer home, take the case of two Bengalis, or for that matter, Gujaratis, Maharashtrians, or any two persons belonging to the same linguistic group. In each case, two such persons meeting in any part of India other than what they fondly consider to be their own will instantly react with greater fellow-feeling towards each other than when encountering a stranger from another linguistic community.

This form of communalism may be innocent, but from the point of view of national integration, we in India have yet to learn to relegate this type of feeling to the secondary position it deserves.

Next comes situation of **discrimination**. This type covers all those situations in which a person is discriminated against, whether in regard to selection for a job, promotion, or offer of other opportunities, merely on the ground that the person in whose power the decision lies happens to belong to the same community as the beneficiary of the decision. This is the most insidious form in which communalism is practised.

Communalism in this sense, is practised more among the lower middle and middle classes, who have no moral qualms about practising on a large scale the communalism of discrimination.

And it is not as though only members of the majority community indulge in the practice of this communalism. Even Muslim

middle classes are known to use the communal yardstick in the selection of domestic employees, or when making appointments to jobs in business undertakings run exclusively by Muslims. The chances, however, of Muslims doing this in public are small, if not altogether non-existent. This is not because Muslim government servants are more enlightened, but because in such open situations it is impossible for a minority community to be communal-minded.

Violence

Finally, we come to a yet higher level of meaning at which the concept of communalism needs to be examined and described. This is the situation in which communalism is frankly violent. Whenever there are communal killings, it will be found that the people who indulge in it are for the most part the mass of humanity whether the Muslims of East Pakistan, the Assamese people, or the Buddhists of Ceylon. This mass of people—unemployed, hungry, desperately poor, living cheerless, distressful lives at standards in many cases well below the threshold of subsistence—is made up of highly emotional and excitable indi-

viduals ready to throw their wretched, miserable lives away at the slightest provocation. Communalism in this violent sense is, in fact, very largely a problem of law and order.

This, however, does not answer the question why violent disturbances so often take the shape of communal riots. For this, we have to fall back on the statement alluded to earlier that the people in many parts of India still tend to think of themselves first and foremost as Hindus, Muslims, Assamese, Bengalis, Buddhists, Tamils, and so on. This divisive consciousness of belonging primarily to narrow, sectarian, religious and linguistic groups and only secondarily, if at all, to the larger units of humanity, is at the very heart of the problem of communalism.

While the Asoka Mehta Committee on Communalism and National Integration may arrive at a more impressive definition, it is not easy to see how it can travel beyond the ground covered by our practical, basic three-fold approach.

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The Religion of Zarathushtra

By

ERVAD DR. M. D. KARKHANAVALA

Part I

This new magazine—PARSIANA aims to provide an objective outlook on the Parsis both to themselves and to non-Parsis. Any attempt to study the Parsis would be incomplete if it did not consider their religion which has moulded, shaped and given substance to their character and characteristics.

The Religious Influence on the Parsis

It is this great religion of Zarathushtra (Zoroaster) which has given the Parsis an uniqueness unequalled in the annals of history, and in turn their zeal, devotion and singular dedication to this excellent religion has been responsible for their existence for nearly 1300 years as a separate microcosm amidst the ocean of humanity in this vast and great country—India. The very purpose of their migration was to preserve their great religion and this they have tried to do. Today it is equally the responsibility of the present generation to see that the precious heritage is preserved and passed on unchanged to future generations.

Unfortunately because of several reasons, foremost amongst which is a lack of understanding and proper knowledge of the religion, there is an increasing tendency amongst the present day Parsis to be apologetic about their religion and to try to appear by dress and mannerisms as anybody else but a Parsi. Conformity in dress would be pardonable were it undertaken with the noble aim of national integration. But when the very apparels of the religion—the sudreh and the kusti are—mutilated and abandoned to satisfy the insatiable whims and dictates of fashion—a time comes to cry “halt”. Then comes the time to warn my co-religionists that in their

attempts to sacrifice the rich heritage of our excellent religion at the alters of unreason and fashion, they have inculcated a mentality of deception which is as futile in its fulfilment as it is pathetic in its perverseness.

It is my intention therefore to discuss from time to time in this series of articles the various aspects of this comprehensive yet compact, sublime yet simple religion which dates back to more than 8000 years from now. To many of the present day this great antiquity instead of being a matter of rare privilege and proud prerogative has unnecessarily become a matter of apology, if not outright rejection as a heritage of barbarism. But a Parsi has not the slightest reason to be apologetic, because his is NOT the heritage of barbarism, but that of the dispeller of barbarism. His is the heritage of a mind so profound and perfect that the world has yet to have its equal, of so elegant and excellent teachings that these have endured through all the ravages of time, of so complete and comprehensive a body of knowledge—physical, moral and spiritual, that the “advances” in human knowledge since then have not been able to change it or to antiquate it. On the contrary as the great Western scholar Dr. Samuel Lang has said “the best modern thought is fast approximating” it. His is the heritage of which he can be genuinely proud, for it is the heritage of culture, of truth and righteousness, of spiritual and moral progress and proficiency. So Parsis, be proud of this heritage, be proud of being the followers of Zarathushtra, be proud to live and die as true Zarathushtrians.

Need of Religion

Lest anyone accuse me of fostering communalism and religious intolerance, let me

state clearly that my aim is just the contrary. It is to arouse understanding of a religion which since the early dawn of human history (approximately 6500—7000 B.C.) was the first to teach that one's joy and happiness was to be gained by making others happy and that one's salvation was to be achieved only by following the path of truth and rightenousness. Adhering to such profound teachings of their exalted religion, the Parsis have never been communalistic and can never be as long as they rigidly follow and practise the lofty teachings of their faith.

The Parsis have always lived upto the cryptic message and promise given by them to Jadav Rana at the time of the first landing in India, when they added a bit of sugar and returned the brimful bowl of milk sent by him; thus signifying that even though Jadav Rana's land was populous and brimful of people, yet this new band of migrants will live in harmony spreading sweetness throughout.

Our erstwhile forefathers never let it be forgotten they were Mazdayasni Zarathushtrians who had a rich and invaluable heritage which they had to preserve and protect, which they could not surrender or squander, and of which they were intensely and justifiably proud. Yet, while living with the rugged individuality of their community, and while ever wearing their traditional dress and adhering to their own religious practices and customs, they lived as true citizens of India. No one can accuse Dr. Dadabhai Naoroji, Shri Jamsetjee N. Tata, Sir Jamshedji Jeejeebhoy or Madame Bhikhaiji Cama—to name just a few—that they were not loyal to their country. Each one of them was very proud of their great religion, each one was proud to show by all acts and appearances that he or she was the follower of the world's first prophet—Zarathushtra, each one was proud of being called a Parsi, yet, each one was every inch an Indian. Thus only through living as staunch Parsi Zarathusti, each died a great India. The Parsis have always claimed to be Indians first and

Parsi afterwards. That was why even after Independence, they have never claimed any special rights though they constitute the smallest minority community. They have been able to be true and loyal to their motherland, only by being true and loyal to their religion. The same has been the case of other great Indian patriots like Lokmanya Tilak.

Today with our increasing emphasis on secularism, which has resulted in a systematic rejection of religion as a guiding principle of daily life, we have been slackening in our adherence to and fidelity for virtues that have given Man's life dignity and decency. With that increasing loss of loyalty to virtues and principles which religion alone can imbibe and sustain, our loyalty towards country is decreasing. Thus while trying to conform and mimic each other, we have learnt to pay lip-service to such lofty ideals as patriotism and national integration.

When religion was allowed to occupy its rightful place in the guidance and conduct of daily life of individuals, the Indian scene with each community lending its distinctive traits and colours was like a well laid out garden with myriads of flower beds, each lending its characteristic trait, yet blending into the grand unity of a beautiful panorama. Through a proper understanding and respect for one's own religion and those of other's, we could achieve a unity in diversity, now we have disunity in conformity.

It is essential therefore that one must first understand and appreciate one's own religion. Also our youths must bear in mind that it is as much necessary to follow one's religion in this modern age as it was at any other time in the past. Rabindranath Tagore has aptly expressed "Science may include in its field of knowledge the starry world and the world beyond it, philosophy may try to find some universal principle which is at the root of all things, but religion inevitably concentrates on humanity, which illumines our reason, inspires our wisdom, stimulates our love, claims our intelligent service."

Parsis, Be Proud

Since today many of our co-religionists look upon the West for all illumination and have great faith in the uttering of Western scholar, I have in this first article tried to give some of the many opinions of the Western scholars about the greatness, and perfection of the Zarathoshti religion. I hope this will enthuse them to undertake a deeper and profitable study of their own religion and thereby help them live as true Parsi Zarathoshti.

At the outset I should state very emphatically that there is no conflict and there can be no conflict between the Zarathushtrian religion and science, because it is the most scientific religion based upon a deep and accurate study of Nature and Nature's Laws. Dr. Samuel Lang has rightly stated "The doctrines of this simple and sublime (Zarathoshti) religion are extremely simple". It is "a religion whose original impress given in the form of laws of nature was so perfect as to require no secondary interference. The Parsi has no reason to tremble for his faith, if a Galileo invents the telescope or a Newton discovers the law of gravity. He has no reason to argue for Noah's deluge or for the order of creation described in the Genesis".

This should be a matter of great pride and I will show later on in greater details the deep scientific and factual knowledge contained in the religion. Parsis be proud that your religion has for milleniums recognized the existence of viruses and germs and has laid down in the Vendidad stringent, though sometimes irksome, codes of conduct for our protection and well-being; that for thousands of years sterilization of vessels etc. has been known and practised in the religion, while the science of the West woke up to it only about a century ago. Small wonder therefore that the Rev. Dr. Mills has rightly admonished "Some of the later passages in the Zend-Avesta regarding Putrefication, and which might seem to some of us grotesque, were hardly superfluities for they showed a sanitation which it would be better for us to follow rather

than condemn. They anticipated much modern theory on the subject and led the way in the most practical of all science-disinfection."

Let us now briefly review a few opinions about the prophet himself, his monotheistic theology, his philosophy and his ethics.

Zarathushtra, the prophet

"For the characteristic of this great teacher, I refer to the hymns themselves which stand alone of their kind in the literature. Nowhere at their period had there been a human voice, so far as we have any evidence, which uttered thoughts like these. They are now, some of them, the greatest commonplaces of philosophical religion."

Rev. Dr. Mills—The Zend Avesta.

* * * *

"To whose lessons we have owed such a portion of our intellectual inheritance, that we might hardly conceive what human belief would be now, had Zarathushtra never existed."

Dr. Frances Power Cobbe "Studies of Ethical & Social Subjects".

* * * *

"From the whole tenor of these songs (chiefly of the second collection, called Gatha Ushtavaiti) we are led to the opinion that a man of quite an extraordinary stamp stands before us acting a grand part, not only on the stage of his country's history but on that of the Universal history of the human race. The scanty fragments of his own speeches and sayings left to us, suffice to show that he really lived, that his aims and pursuits were the highest to which a mortal can aspire, viz. the temporal as well as spiritual welfare of mankind, his motives the purest and loftiest, love of truth and virtue. So we must class Zoroaster amongst the greatest men who ever lived, and as one of the real benefactors of the human race".

Dr. M. Haug—The Origin of the Parsi Religion.

* * * *

His Religion

"Upon the bases of the Gatha texts, Zoroastrianism can be represented as one

of the purest and most sublime religions which have ever existed".

—Dr. Geiger & Windishmann—Zarathushtra in the Gathas and in Greek and Roman Classics.

* * * *

"A religion, which certainly taught the immortality of the soul and a future state of reward and punishment for centuries before those doctrines were prevalent among the Jews—a religion which for ages prior to Christianity announced that man must be pure in thoughts as well as words and deeds, and that sins must be repented of before they could be atoned for—a religion whose followers were forbidden to kill even animals wantonly, at a time when the ancestors of the English and French nations were accustomed to sacrifice human victims to their sanguinary Dieties—such a pure and venerable religion is one which must command the respect of the civilized world and of which a Parsee may well be proud".

—Dr. Arthur Bleak—Spiegel's Avesta.

* * * *

His Theology

"In the Gathas we have a kind of Theology which was altogether unique in their age. Not even in the Old Testament and hardly in the New, have we such a delineation of God".

—Rev. Dr. L. H. Mills D.D.—Zoroaster And The Bible.

* * * *

While the masses of mankind were worshipping imaginary beings like the wife beating Jove for instance, Zoroaster worshipped the purest and the most philosophical conception of the Diety the world has ever seen. His name was the Wise One or the Great Creator".

—Rev. Dr. L. H. Mills—Zoroastrianism.

* * * *

"There can be hardly any question that he (Zarathushtra) was the first man we know

who gave a moral character and direction to religion and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection".

—Dr. Rabindranath Tagore—The Religion of Man.

* * * *

Ahura Mazda is the God of purity and truth. No Psalmist can detest evil more than Zoroaster and his successors, and the threefold division of sin into those of thought, word and deed in Psalm XVII—3 to 5 is thoroughly Zoroastrian."

—Dr. T. K. Cheyne—The Origin of the Psalter.

These are but a few extracts from the myriads of praises showered upon our beloved prophet Zarathushtra and his excellent religion. I sincerely appeal to my co-religionist to take to heart the advice of Rev. Dr. Mills: "As to the general benefit which has resulted from Zarathushtrianism in the past, few reflections need be added. If the mental illumination and spiritual elevation of many millions of mankind throughout long periods of time are of any importance it would require strong proof to deny that Zarathushtrianism has had an influence and been a very positive power in determining the gravest results . . . That man should be taught to look within rather than without, to believe that suffering and sin do not originate from the capricious power of a Diety still called "good", that the "good thought, word and deed" should be recognized as essential to all sanctity, that a judgement should have been expected according to deeds done in the body, and the soul consigned to a Heaven of Virtue or to a Hell of Vice, its recompence being pronounced by the happy or stricken conscience—these can never be regarded by serious historians as matters of little moment and if on the contrary these are allowed to be matters of great moment, the Zend Avesta should be revered and studied by all who value the records of the human race."

Birthday of Prophet Zoroaster

By

M. NASRULLA—Chief Presidency Magistrate, Bombay

We small men cannot praise the great but we can remember them and their teachings, on occasions like today; the birthday of Prophet Zoroaster. Zoroaster was the earliest and the first known Prophet, who delivered his message for the good and happiness of all mankind. He appeared on the soil of Iran when Iran most needed a messenger of God and a Law-giver, for its then decadent society had degenerated into ancestral and animal worship. The minds of men were then too warped for the realisation of noble ideas and sentiments. Zoroaster preached to them the Doctrine of ONE GOD, and the only One worthy of worship and devotion, and the Unity of Mankind. He explained the concept of the incessant struggle between evil and good and the choice man has in his agony of decision. This choice is to be made by every one in his or her own life and the Prophet offered the reward of happiness to the good, the pious and the pure and punishment to the wicked. For once man was elevated to the status of being able to decide his own pattern of life. Religion, State and Law awaken in man the true comprehension of ethical norms and of standards of morality in man's action, habits and patterns of life. This call to moral standards is as necessary today, as it was in the days of the Prophet. Old evils are repeating themselves today. Vice, suspicion, greed, wanton selfishness with complete unconcern about the rights and needs of others harass mankind in the modern world.

The world is at cross-roads. Set as we are in a world torn by strife, greed, aggrandizement and fight for power by evil means, we must turn to the message of Zoroaster. That message was meant to meet the active problems of life. It is a live message and not mere preaching. It called upon

mankind to choose the right path, adopt ethical norms and moral values instead of merely chanting hymns and psalms. In essence, Zoroaster's message was a practical message; in that it called upon man to live well and actively fight evil and not merely surrender to drift. The method by which he asked men to live a life of goodness and nobility was by Action which is the sublime expression of man's powers, by enlightening those who are ignorant and doing service to the needy, by striving for moral values by fighting evil and restoring the supremacy of goodness and by searching for happiness which in reality is the search for God. The search for God is attained by discovering the will of God and striving to give effect to it.

In this essentially Parsi gathering, I may say that Prophet Zoroaster's followers seem to keep Zoroaster too much to themselves. A non-Parsi hardly seems to know anything about the virtues of the great message Zoroaster delivered to mankind. I venture to suggest that Zoroaster does not belong to the Parsis alone but he belongs to the entire mankind. Those who know the message of Zoroaster, should enlighten others, because the duty of enlightening others is part of the message itself. The message of Zoroaster is simple, pure, powerful and practical. As the first such powerful message the teachings of Zoroaster have an equal applicability to the problems of the modern world. It is, therefore, up to you to make that message more widely known, and acted upon. The best manner of celebrating the Birthday of Prophet Zoroaster is to resolve to do so.

Above lecture was delivered under auspices of Bombay Parsi Association; September 3, 1964. Major S. R. Bamji was in the Chair,

FIRDAUSI

a poem

O bard sublime! Our own great Firdausi!

O master-mind who Iran did adorn!

A thousand years have died since thou wert born

To sing of heroes brave and wise and free,

Who did obey Oblivion's dark decree.

For thirty years thou work'dst from night to morn,

Who grovelled in obscurity forlorn!

To 'luminate their names in History!

Age followed age but has thy Epic stood

The test of Time and Criticism both:

With new spirit is Iran now imbued

To 'mortalize thy name she won't be loth!

And we in Ind thy Yeoman service know,

Thy name but makes all hearts with zeal aglow!

JEHANGIR M. DESAI, M.A.

Navsari.

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Vispa Humata

(A Psychological Interpretation)

By P. B. Warden

A short prayer named *Vispa Humata* means complete good thought. It is a pivotal thought on the basis of which several factors in life are assessable and determinable—commonly, character and behaviour of man in society and under studied observation differences in abilities and their manifestations. Under its influence some persons show aptitude for life in all its phases and others under conditions of laxity or lack of it reveal incompetence in major fields of life—with the result that taken by and large—exceptions accepted—the former group has a comparatively easy, efficient, socially respected way of life and the latter consistently or intermittently revealing evidences of labour and exhaustion proportionately to the laxity of *Vispa Humata* at the given period of one's life.

The underlying factor that brings out these contrasts of life in high relief is the factor of good or high Inherent Intelligence, of which *Vispa Humata* is an integral part. This prayer states that point clearly and modern Psychology endorses it emphatically.

The prayer says

"*Vispa Humata, Vispa Hukta, Vispa Huvarashta Baodho Varashta.*" All good thoughts, all good words and all good deeds arise from good intelligence.

Any person consistently practising good does so through his proper understanding, noticing and knowing the difference between right and wrong and consistently selecting the right. It is his active mental process whereby that person tends to lean towards good and equally actively to hold himself back from wrong and evil. This ability for selecting the right lies in his

Vispa Humata. Sun-flower during day hours tends to face the Sun because of its inherent Heliotropism (attraction towards the Sun). A man of good mind likewise feels the urge to remain on the side of good and actively achieves that purpose by voluntary selection every time. This active process differs significantly from passive submission to pre-selected good as adherence to things taught to persons of lower inherent Intelligence by those of the higher. Those of the lower inherent Intelligence do not exercise their choice but just follow some good example taught to them and to their credit manage to live a good life by acknowledging the superiority of the other group. If we too could acknowledge our Prophet's superiority over us of insight into life and universe we also can manage a life of straight path and see more clearly the meaning in ASHA or Righteousness, Uprightness and all that ASHA represents.

The crux of this dilemma rests in our interpretation of Intelligence and what it is supposed to contribute to life. The issue centres around determining what Intelligence itself is. Commonly it is understood as achievement in academic field and all the many good things of life are made looking dependent therein as if it were a corollary. Education, like a diamond is precious but it is just one facet of a good diamond—a good man. There are many and varied other precious items of life which claim inclusion for a well-rounded, efficient, robust, bright and happy life which *Vispa Humata* designs for life. The teleological function of Intelligence is advancement and betterment of life by a harmonious blend of Education, Efficiency, Awareness of duty and Devotion to the task in life. Any sample of Intelligence faltering or failing in any one of the above demands on it is rated lower in this Avast-

tan prayer—because even though it may have Humata it does not have Vispa Humata and therefore cannot overcome its own deficiency or defect whichever has distorted its completeness. This Avastan interpretation of Intelligence is fully in accord with present day psychological findings—namely:

Vispa dushmata, Vispa dujukta, Vispa Dujyavareshta noit Baodho Varashta. All bad thoughts, bad words and bad deeds do not arise from good intelligence.

Clever, unscrupulous antisocial persons are often rated high in Intelligence. Some rate them even higher than the Judges before whom they stand accused and perhaps condemned. Clever trickery and cheating devices wrongly spread an aura of high intelligence around them but this is something quite different from the feeling of confidence that men of real sound superior Intelligence inspire around them.

Increasing variety of groups in human society make it difficult to assess one group in terms of another because, for example, agricultural Intelligence group, other specific professional groups, education group, groups devoted to humanistic and devotional urges are all so differently situated and are so dissimilar and unequal in demand on inherent Intelligence. But the universal order of human dignity declare all men equal. This dilemma is explained by this Avestan prayer. It declares that Intelligence only in terms of academic attainments is incomplete unless Intelligence—which Avesta calls "Kherad"—makes good use of itself, makes another do it likewise and gives others freedom of choice of good. In this version evil is altogether kept out. The moment evil creeps into this Intelligence it is vitiated. It becomes some new item in life which for reasons of convenience we may name NOT-Intelligence. This is not ignorance. Ignorance is absence of knowledge, NOT-INTELLIGENCE is defective selection from knowledge. Studies

in sociology, psychology and other humanistic sciences do confirms that Delinquency, Inefficiency, diminished awareness, negligence to task of life and a host of other psychopathic manifestations are of the order of NOT-INTELLIGENCE, but Ineducability is a borderline trait in all except those of very low innate intelligence, which cannot absorb anything.

As any or all of these lapses are of decisive significance jeopardising survival and effective resistance of a nation at war Psychology Unit of the Army of the U.S.A. carried out an extensive research on the army drafted in the First World War.

As the army was drafted from American people from all walks of life and all stations in life, it was a fair and reasonably reliable group sample of American population. It is taken as such and its findings are applied in several other similar researches. The result of such studies indicate that there is a correlation of distribution of Innate Intelligence in all groups of mankind all over the world. That is, all groups of mankind have within each of them persons of very superior, high, fairly high, average, low and very low intelligence and that the percentage of them in each group is very nearly the same as in all other groups. This is a finding of great importance because it would be true of us—Parsis; and similarly true of Christians, Mohamedans and Hindus and also true of subgroups of any of them. Its impact on minorities is a fruitful field for study and research. Army tests were given to 17,26,966 men drafted—that is about fourteen times the total population of Zoroastrians here, there and everywhere assuming our number to be 125,000 in all. These tests were divided into Army Alpha Tests, which were given to literate persons and Army Beta Tests given to those who could not read or write. This confirms that all people in a group could be studied under media suitable to each one of them. As "proper study" of

mankind is man". This has brought man under direct study and classified him into groups—

Group A: Constituting 4.5 per cent were of very superior Intelligence, trustworthy and efficient who could be relied upon to complete an assignment on their own.

Group B: Constituting 8.5 per cent were intelligent enough but could not rank with Group A.

Group C: Constituting 62 per cent i.e. about two-thirds of the population sample could do work demanding just average ability. They make the bulk of the common people.

Group D: Constituting 15 per cent are slightly backward persons, slow in learning, poor in comprehension, incapable of taking decisions and always needing supervision. They are good for routine work.

Group E: Consists of two levels—Higher E could understand and follow orders—they were just good enough to be soldiers. Lower E were so low that they were not acceptable for draft.

There is a wide disparity between A and E from brilliant, intelligent to dull and hopeless.

These findings appear on first sight to be so self-evident that testing looks superfluous. However these tests have brought out some useful underlying factor, namely, that coupled with Intelligence, as is commonly assessed by academic career, there is an inseparable adjunct—moral qualities of established ethical values in which superior men are superior. Real superior men were superior all round. Inferior men could not comprehend or attain moral values. Several superior men of academic attainments failed to reach expectations if their moral fibre was weak, and some others with lower academic attainments experienced life in

all its beauty and totality. In the above panorama of Intelligence, the Avastan Concept of Intelligence (Kherad) is an unassailable stand. It puts down clearly that true Intelligence has many components, each of which though distinct cannot be isolated. Intelligence is an action pattern of life as one whole in which ethical concept is closely interwoven in man's moral fibre and for each one of us it is a "man-made fibre".

As Avasta has no other literature extant save religious literature, "BAODH" may mean advanced divine intuition and similar head-heart traits. Likewise Intelligence in psychological sense includes perception or power of reception through human senses and apperception power of reception with its inward experiences and their interpretations, which are more than the sum total of impressions received through senses. To this may belong meditation—the Inward Art that can link up connections never openly visible. No one has seen God but many a man experienced divinity, the essence of God, in greater or lesser measure for longer or shorter duration as continuous serenity in service of his soul or by fits and starts for solace.

Wherever there is dysfunction there is deterioration. Classical examples of dysfunction of intelligence are delinquency, inefficiency, lower or inconstant threshold of awareness and aberrations of devotion. Psychologists and sociologists agree that the psyche—the Soul or the Mind—of these persons is somewhere dented. Dysfunction is manifest in the Head that conceives, in the Heart that feels or in the Hand that achieves.

From this it is easy to infer the second part of the prayer Vispa Humata, Vispa Hukta, Vispa Huvaresha Vahishtam angheheim ashat. All good thoughts, good words, good deeds leads life towards excellent existence. Vispa dushmata, Vispa duzukta, Vispa duzuvaresha achistan anghehuim ashet. All evil thoughts, evil words, evil deeds lead life to a poor and unworthy existence.

Products of Intuition and products of Apperception are similar and limited by the limitations of a person's Intelligence whether it has a bias for the divine and the other-worldliness or a trend towards things of this world, such as inventions, discoveries, flare for creative imagination for arts or letters. No one ever rises above his Intelligence in this comprehensive sense of Avāstan word Baodh or Khratu. It is a gift of the God to those whom He wants to make good in life—either in matters pertaining to the other worldly side or pertaining to this worldly achievement of some higher order.

This short prayer ends with the conclusion "Ay-at hach chithrem" that the above-said arrangement is known to all righteous, divine souls (Asho).

What about the non-Asho (the not righteous)? Are they or are they not aware of this dispensation? Life of an Asho (righteous) man is a conscious constructive self-culture, and in the process the Asho man weaves in the past, the present and the future and remains aware of what have happened, what is happening and has an expectant attitude for what may come—come what may.

The non-Asho commonly remain not unaware but unmindful of this universal dispensation because of their short-sightedness about universal cause and effect phenomena. They are wont to expect immediate reward and immediate punishment. Man is but Nature never is in hurry. Man forgets if the interval is too long between cause and effect. Nature never forgets. There is the "gunj-e-Dadar"—a collection in the custody of the Giver. Ten years may mean much in the life of an individual, fifty years may just be a split-second in relation to Eternity. In everyday life possibility of later visitations cannot be discounted. There is truth in the saying that the sins of the father visit the child. Nature is just and extraordinarily resourceful in sifting evidence and will not take into account stray accidental occurrences good or evil.

Some form of constancy is necessary for it to be transmissible. Isolated incident is ignored. "Wooden heads are inherited, wooden legs are not". A man's own "man-made fibre" of moral values is such wood pulp.

Above ideas find support in another short prayer—Duva nam setayeshn. It states that Nature has bestowed on every soul its share of Kherad—specifically Asne-Kherad (Innate Intelligence) in the hope that by its proper apportioning to every essential department of life man will grow into an all-round personality, which would evolve his material and spiritual being. For such optimum growth man will supplement his Asne-Kherad (Innate Intelligence) with Gosho-Sarute-Kherad, i.e. Knowledge collected by hearing with his own ears (Acquired Knowledge). Thereafter with the combined operations of Asne-Kherad and Gosho-sarute-Kherad man will acquire.

"paak sesh jorane jaan"
pure six powers of life

Namely: Manasni, Gavasni, Kunashni, Veer, Hosh and Kherad for life to blossom in "all its beauty and totality".

Manasni (well conceived thoughts) will expand into Vispa Humata that will accept both lives earthly and the next and live with equal ease for both.

Gavasni (well-said words) which will be respected and listened to by many if not all.

Kunasni (well-done deeds)—such that his actions would be worthy of emulation.

Veer—Vir means man and Virtue, the characteristics of man that make him a dynamic personality who will go in for and achieve good. Man is a generic term and includes woman as in mankind.

Hosh or awareness—by its keenness the man will remain vigilant and augur-eyed against insidious entry of evil.

Kherad in its twin forms stated above by their combined operations will develop, command and use the six powers of life to evolve a complete man of Vispa Humata.

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Estd. 1898

Schools Of Thought Of Zoroastrian Religion

By Kshnoomist

Zarathustra flourished about 3000 years ago—in which period Zoroastrianism has suffered untold hardships and ups and downs. The form of Zoroastrianism practised now through ages has been handed down to us in the form in which it was practised in the days of King Yazdegerd Sheriar. Dastur-e-Dasturan Nairyosang Dhaval was one of the several Zarthustretimos—that is one of the persons in the series ordained by the Prophet Zoroaster to appear from time to time to maintain continuity of teachings and the practices as taught to mankind by Zoroaster himself. Zarthustratemo is in that sense a lesser Zarathustra. Dastur-e-Dasturan Nairyosang Dhaval descended from the same Royal House of Sassanids, to which last Zoroastrian King of Iran, Yazdegerd Sheriar belonged. It was Nairyosang who led a party of Iranian Zoroastrians to India and landed and made their first abode in Sanjan, along the shores of Gujarat. This was somewhere in the eighth century A.D.

Four hundred years after the founding of the first colony on the shores of India the Mohamedans sacked Sanjan in 12th century A.D. In that ravage and pillage all the religious scriptures that Nairyosang Dhaval had brought from Iran and all that he and his colleagues and pupils had written after coming to India were destroyed.

Thereafter an interval of about 600 years elapsed in which our religion in India survived only on Faith. It is a remarkable occurrence in itself. In 17th century A.D., European scholars began to study Avasta and Pahlavi languages and they were surprised to learn from some Parsi priests of Surat that the grammar of both these ancient religious languages was not available.

European Savants thereupon worked out a structure of Philology and from compara-

tive studies of other ancient languages they erected a superstructure of the grammar of Avasta from the grammar of Sanskrit and the grammar of Pahlavi from the grammar of Persian.

During the British rule in India the traditional school of Zoroastrian studies that then existed amongst the Parsi priests of Gujarat was replaced by the new school of study of Zoroastrianism along the lines of Philology and the grammars erected by the European Savants. The founder of the Philology school of Zoroastrian studies in India was the reputed scholar Late Mr. Khurshedji Rustomji Cama. During his life-time most of the Avasta that was handed down to us was translated but the Commandments of the Zoroastrian religion which were observed by the Parsis from day to day in the form of religious practices of Ashoi (Purity), rites and rituals were not explained by such translations.

Today all the students of Zoroastrian religion in the Parsi Community belong to the philology school of studies but such erudite students are divided into two camps. One sect tries to understand all the tenets of the Zoroastrian religion strictly rationally and the other sect founds faith and total faith on the time honoured religious practices, rites and rituals even though they may not be fully understood.

By the philological studies of the extant scriptures these two schools of Zoroastrian studies have given room to two factions in the Community on religious matters and beliefs. One being Orthodox and the other Reformists. The founder of the philological school of Zoroastrian studies, the late Mr. K. R. Cama after a deep study of the extant scriptures pronounced an opinion at the fag end of his life in the

year 1906 that Zoroastrian religion was not understood from the translations of the Avastan and Pahelvi lore. He admitted that the tenets of Zoroastrian religion could not be explained satisfactorily from these sources. He therefore exhorted all students of Zoroastrianism to make a search for some underlying occult philosophy. Unfortunately the records of the ancient occult philosophy of our religion was by then completely lost to the Parsees, partly due to wanton destruction and partly due to apathy in preserving the same.

During the life-time of the late Mr. K. R. Cama, there came on scene in the Parsi Community a remarkable personality in Behramshah Nowroji Shroff, who claimed to have learnt the occult philosophy of Zoroastrian religion from a secluded clan of pious Zoroastrian priests living in Demavant Koh (Demavand Mountains) in the Alburz chain of mountains in Persia.

The late Mr. K. R. Cama had come in contact with the late Mr. Behramshah Shroff and it is said that the founder of the school of philology was considerably impressed by the occult Esoteric philosophy of Zoroastrianism called "Kshnoom" by Mr. Behramshah Shroff. With the aid of this philosophy Mr. Behramshah Shroff explained all the time honoured religious practices, the inner meaning in Avasta prayers and Pazand Mantras, rites and rituals. The founding of this School of Esoteric

philosophy is a land-mark in the religious history of the Parsis in India. The word Kshshnoom is found in the Holy Gathas and philologically it is translated as religious knowledge and philosophy it is interpreted as occultism in religion in search of happiness or Esoterism in Zoroastrianism. This school of specific art of explanation became known as "Ilme Kshshnoom". (The Art of Kshshnum), which gathered a large circle of students and admirers from the learned intelligentsia of the Community, who were not sticklers to mere translations. Avidity with which new knowledge was devoured and digested has established itself to stay a group of staunch Zoroastrians of the Orthodox school.

It is noteworthy that the newspapers that are now read in our Community have been supporting the Reformist School exclusively and ignoring the Kshshnoom School. However a separate weekly has come into existence since about a decade and a half for propagation of Kshshnoom philosophy as its lone but vigorous voice. I hope that Parsiana will place both shades of opinion in an impartial and honest manner before the reading public and remain non-aligned and impartial as declared in its announcement leaflet. May be that some knowledge is unworthy of acquisition in the opinion of one group but suppression of knowledge leading to ignorance is no substitute.

In inspired bursts of sociological observation, uninhibited by considerations of logic, reason or rules of draftsmanship James Thurber, the gifted Sharpshooter once wrote in his characteristic serious humour "Man is slowly going, I am reliably informed, to hell."

Has Religion Outlived Its Utility?

By

BOMI K. F. SHROFF

Today, more than ever before, religion is on trial. And, yet this is one subject which needs to be freely discussed, though "SUB JUDICE" and will remain so for good. By religion we will mean not dogma but its finer sense, and none need be sensitive.

Since times immemorial, what crimes are there not perpetrated in the holy name of religion? We have known of wars and named them "Holy Wars". However, if wars are "emblems of human imperfection" whence does holiness come in?

Probing into the origin of religion one finds that primitive man—not being able to comprehend forces behind floods and other acts of God—instinctively looked upwards; invoked his "gods" and felt satisfied when the turmoil subsided. He was wont to connect the calm after the storm to his supplications and prayers.

Religion as conceived and practised by the Puritans and/or the Pharisees everywhere found its antagonists in some form of Protestants. Moreover, some of the religionists—today, no less than in the past—believe in confounding if not cheating their comrades. Truth and fear can seldom be good fellow-travellers. They are all the time mystifying men into believing that religion demands perfection. It cannot be given for the asking.

Bertand Russell once urged by Tagore to accompany him to church retorted, "let us keep our mental sky clear of mystic clouds."

One reason why religion outwardly seems to have outlived its utility is our fast-changing sense of values of things theological. "More things are wrought by prayer

than this world dreams of "was once gospel truth". To mid-twentieth century society there appears to be little need of a supernatural force to explain a scheme of things as it is. Things relating to our life on this planet apparently move faster through the channels of expediency and old values are thrown overboard.

Let us, in all conscience, listen to the voice of religion. Just as every coinage has its counterfeit and every substance its shadow **true religion** also has its shady side. Despite everything the very fact that it has nevertheless its votaries is testimony of its vitality to survive.

The small voice of wisdom harks "Let us return to sanity". Results anticipated from this re-appraisal are: 1) viewing world in proper perspective 2) looking at ourselves as part of a bigger scheme of things and 3) ennobling our thoughts to the greater glory of God.

Religion opines of the two without direct experience of God he who says: I DO NOT BELIEVE IN HIM is nearer to Him. He is truly confused. The other who says: I BELIEVE, I BELIEVE is mystified.

Says the Testament: 'judge ye not, that ye be not judged'. It is in that spirit I submit that to each shall be credited his own conclusion.

My conclusion, however, is: never can utility of religion be outlived. We will however, have to be eternally vigilant of degenerating into charlatanism. Wouldst that we practised religion rather than profess it. If we be not of the religion let us be not out of it.

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