

Parzine

VOL. I—No. II

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new medium for old wisdom

DECEMBER 1964



Read Special Articles

First Word by Dr. S. H. Batliwala

Parsis and Their Religion by Dr. F. D. Bharucha

Vispa Humata (Applied Study) by P. B. Warden

Pārsiānā

VOL. I, No. 2

DECEMBER 1964

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Managing Editor: P. B. WARDEN, M.S. (Bom.), D.P.M. (Bom.)

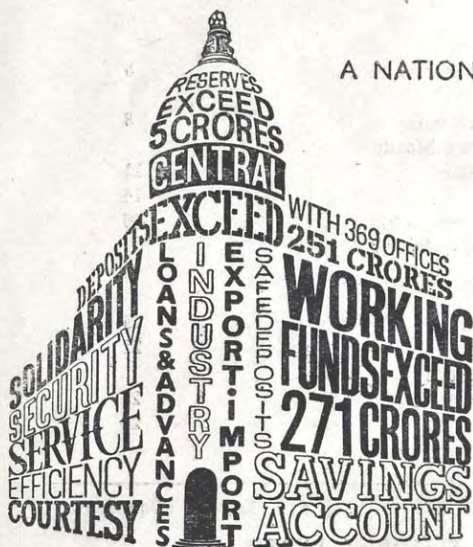
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EDITORIAL

Parsiana has come to stay. It is received well and our subscribers are indulgent and graceful in minimizing our defect viz., delay in printing and delivering to them a paper after their heart. All printing presses of repute are working under high pressure and take total load and strain on their machinery—human and metallic. They are helpful but helpless. This explains one part of our delay. Our organisation is not yet set up. New and unexpected problems and events deflect the time graph of our schedule. Soon we shall be making a bee-line for our time target; meanwhile an alopogy is due.

We are glad that all the criticisms on Parsiana received by us are constructive and sensible. We shall do our best to make the magazine every time better by incorporating some of the suggestions as far as we can cope with them:

- a. Include a Gujarati article
- b. Omit old cartoons
- c. Write for juniors
- d. Have a Gujarati edition
- e. Write explanatory note on front page picture

are some of the several suggestions received.

Several subscribers have taken the trouble to congratulate us and wished Parsiana all the success—some others besides expressing good wishes have gone out of the way to recommend/canvass subscribers. Some parents send copies to their children abroad.

Several subscribers have made a year's gift of it and paid amounts in full and more to cover additional expenses of postage to Africa, Pakistan, Lebanon, Vancouver and Hongkong. Mr. Bejon Bhappu of Rustom Baug has bagged 75 copies and sent a parcel of Parsiana to London for distribution through Mr. Moos of London. Mrs. Amy Master of 1, Alexander Road, Poona, whose wide contacts in the Middle East and Africa are liberally made use of by her to promote our welfare by making gifts of Parsiana there. From its inception Parsiana has become intercontinental.

The reason explaining the **popularity** and the "**spreadoutness**" of Parsiana is well expressed by a subscriber through a quotation "The greatest of all things is an idea whose time has arrived". A modern magazine for Parsis was needed. Parsiana steps in.

NOTES ON PICTURES ON THE FRONT PAGE OF PARSIANA

November 1964 Vol. I No. I had front page picture of our revered **Prophet Zarathushtra**. It was specially made for Exhibition held by us in March 1962 at Jehangir Art Gallery (Bombay). New features are introduced—background of a scene is provided. On a hill there is a beacon. Just as that beacon shows the way to Navigators Lord Zoroaster is our beacon light to our life in its tortuous path. Following His beacon light there will always be victory of our life and soul and a flying flag is the symbol of that victory of our soul. Further a new form of gown is worn to break the monotony of same old picture style. It is a life size picture 6½' x 3½' and was an imposing attraction in the large Exhibition Hall. Artist: Naval J. Jeejeena.

Picture of Lord Zoroaster in life size is in oil paint on foreign canvas fixed to a frame 6½" x 3½". Suitable for a hall in Agiari or institutions.

Picture on front page of December 1964 number is that of a **miracle performed by Lord Zoroaster**. He took his followers across Daiti River, which was in a stormy spate.

Picture of the miracle of crossing Daiti River is on Winsor & Newton Canvas Board 24" x 40". It is a truly decorative item for any sitting room.

Artist: Naval J. Jeejeena.

Both pictures are for sale.

Offers are invited.

The Blocks for the picture on the front page of December 1964 issues were made and supplied free of all cost by Mr. Framroze Poonawalla of Commercial Art Engravers Prv. Ltd.



"Parsis And Their Religion"

LECTURE BY DR. F. D. BHARUCHA, D.S.C. (PARIS)

October 15, 1962 Harrisonburg Lutheran Church Society, U.S.A.

The following questions were asked and answered.

1. WHO ARE PARSIS? WHERE TO THEY COME FROM?

The word "Parsi" in India signifies that he is one of the Persians who came down to India some 1300 years ago as refugees and ever since then, has lived peacefully and virtuously with his environment. Parsis are a community that migrated from the Province of Pars (Fars). Persia in those days was a great contemporary civilization with Assyria, Babylonia, Greece and Rome. The history of the Persian monarchs is depicted by the Persian poet Firdousi in verse of about 40,000 couplets, known as "Shah-Name".

Persia (like) Rome got intoxicated with pride, power and wealth and people began to lose faith in their religion, to a state approaching Atheism, when the decline and downfall of Persia began. YAZDEGARD SEHRIAR the last of the Sassanian Emperors, was overtaken and murdered by the Arabs, resulting in the end of the Zoroastrian rule in Iran.

A group of Zoroastrian priests (Dastoor) accompanied by a handful of men, women and children, set sail in small boats carrying with them the 'sacred fire' from Iran as the visible emblem of their religion, and migrated to India, and managed to set foot on the shore of Gujarat—somewhere and named it Sanjan. Sanjan is a Persian word and is the name of a town in ancient Iran.

2. WHAT IS THEIR RELIGION? WHAT ARE THE PRINCIPLES ON WHICH THIS RELIGION IS BASED? DOES IT BELIEVE IN RE-INCARNATION, HEAVEN OR HELL?

Their religion is known as Zoroastrianism. The chief tenets of the religion are based on

'Manasni' 'Gavasni', 'Kunasni' which mean good thoughts, good words, good deeds. This religion is based on purity of body and soul and the holy fire is their emblem of purification. It believes in the "Law of Karma", i.e. if your actions are good, you will be rewarded in your next life; if your actions are bad, you shall have to make good your next life, till you attain perfection (i.e. becoming angelic). In front of a big fire-temple, you see the statue of a Lion, with the head of a Man and wings of an Eagle. This is a symbolical representation of the evolution of a man's life. The lion signifies that man is brave and war-like, born of the animal kingdom. The head of the man signifies that man is endowed by his Creator with the faculty of thinking, understanding and judging what is right from wrong in order to overcome his beastly nature and lead a peaceful or human life, making use of the gifts of nature.

Lastly, the wings of an eagle, signify a 'provocation to fly', i.e. a desire for the man to soar above his worldly affairs and live to develop spiritual wings and fly into the categories of angels.

According to this religion, Heaven or Hell are not geographical locations as imagined by the Italian poet Dante, but are states or feelings of consciousness here on this planet. When a Zoroastrian dies he leaves behind him his outer mortal carcass to be eaten up by vultures and his astral body escapes from his worldly body of flesh, blood and bones.

3. WHO WAS ZOROASTER? WHAT WERE HIS PREACHINGS?

Zoroaster in English and 'Zar-thus-tra' in Avesta-Pehlevi, was one of the earliest prophets of mankind. When Man was in a

barbaric stage. Our religion is over 7000 years old.

By 'Prophet' we mean 'the Messenger of God', who is sent on the surface of this world with a human body (and hence subject to mortality also) in order to spread the "Mission of God", about his creation. To us, it would be a sacrilege to call our prophet 'the Son of God', as a prophet is human, whereas the Creator is Invisible, Immortal and Infinite.

When the world was drifting towards Atheism, Zarathustra preached his gospel in ancient Iran. In sorrows and sufferings, the life of Jesus resembles that of our prophet Zoroaster. Zoroaster was born of the priestly class. His father was POWRUSH-ASPA and his mother was DOKDO. In the beginning he was not believed in his own country (Iran) but later he received royal patronage from King VISTHASP and his sons. In those days all religions were based on "Polytheism," i.e. the worship of many gods, but Zarathustra's message of Mazda-yasni was belief in one and only one God, opposed to the 'Devayasni' or the cult of Demons and devils (dark powers).

4. DO PARSIS EXIST IN IRAN TO-DAY AND HOW DO THEY WORSHIP? DO THEY GO TO FIRE TEMPLE?

There are about 15,000 Zoroastrians still in Iran, but they do not call themselves Parsis. They live in various towns of Iran like Yazd, Kerman and Tehran and call themselves "IRANIS" i.e. the residents of Iran. Even now some Irani Zoroastrians continue to come to India for trade and business.

There are fire-temples still in Iran, though hundreds were demolished by Muslim fanatics.

The Iranis use Avesta (original prayers) but their script is Persian. The Parsis also offer their prayers in Avesta Pehlevi, but their script is Gujarati. Their book of prayers (Bible) is known as "Khurde-Avesta"

which means selected broken prayers and contain parts of some longer prayers.

5. WHY DO PARSIS WORSHIP FIRE?

AND WHY ARE THEY NOT ALLOWED TO MARRY OTHER COMMUNITIES?

We are the descendants of the ancient Aryans and therefore we are admirers of nature but not "nature worshippers." We recognize nature's creations, the sun, the moon, the stars, the heavenly planets, the ocean (water), the mountains, the forests and the elements fire, air, earth and water. Actually we adore Ahura Mazda (the Creator) looking at His handiwork.

For us FIRE signifies 'purity' and is also an emblem revealing "divine energy."

FIRE (as stated in our prayer books) is inherent in a seed, in every cell, in every atom (as energy) and even within us in the 'gene' as institution (vairyo-Sangh). Thus, a fire-temple represents a 'place of contemplation' of God's innumerable aspects, within and without, material and spiritual. The consecrated fire is to us the seat of many invisible agents showering God's blessing on His creation and those who offer homage to Him through them. Parsis wish to preserve their hereditary racial characteristics, inherent in genetics (chromosomes and genes). Usually there are very few inter-marriages, otherwise they would remove the distinctive qualities of Purity, Hope, Faith and Charity and specific physical traits and lead to the annihilation of the Parsi entity amongst the vast majority of other communities. THIS IS A MEASURE OF SELF PRESERVATION.

However, the Law allows children of Parsi fathers by alien mothers to be admitted to the Parsi-Zoroastrian fold.

Civil marriage law permits each of the mixed marriage couple to retain his or her religion.

6. IN WHAT LANGUAGE WAS KHORDE AVASTHA ORIGINALLY WRITTEN?

The original language was "Gathic Avesta" (philologically akin to Vedic Sanskrit). Some scriptural portions are in later (simpler) Avesta. In course of time, during Sasanian dynasty, additional compositions were added in Pazend (ancient Persian). Thus "Khorde Avesta" is a compilation of selections, ancient as well as additional.

7. HOW DO WE REMEMBER OUR DEAD AND WHAT ARE THE DAYS OF THE GATHAS?

"Gathas" are the last five days out of the year of 365 days. 'Gatha' means 'psalm' or 'hymn'. There are five such collections of divine songs, and the last five days of every year are named after them. But the "remembrance" of the dear departed ones is not restricted to these days only. "MUKTAD" ('Mukta Atma') are days for collective commemoration of "All Souls" offering ceremony for the departed souls of the whole community. All throughout the year rituals are carried out on anniversaries of individual departed souls. The offerings are for the dead (fruits, clothes, utensils, etc. which are supposed to be given away to the poor). Thus the ideal of Charity is incorporated in the "Remembrance."

The belief is that we contact the departed souls through our loving memory and in return, they leave us their blessings.

8. WHO WERE THE 'MAGIS'?

Magis (Majys) were priests of the ancient Medes and Persians. After the rise of Zoroaster, the Magis became the priests of the Zoroastrian religion. The ancient Greeks and Hebrews knew them well as astrologers, interpreters of dreams, and givers of omens. The Greek word "magic" originally meant 'the mysterious work of the magi'. The Wise Men from the East who brought gifts to the baby Jesus are supposed to have been Magis. According to one tradition, they were MELCHIOR, BALTHASAR, and GASPAR.

9. WHAT IS KOSTI?

"The Kosti", which must be worn by every Parsi, man or woman, from the day of the

Navjot (Initiation ceremony) is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow-believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it, becomes a participator in the merit of all the good deeds performed all over the Zarthustrian world.

"The Kosti consists of seventy-two interwoven woollen filaments, and should three times circumvent the waist. Each of the threads is equal in value to one of the 72 Hahs of Yezashne; each of the 12 threads in the 6 lesser cords is equal in value to one of the six Gahambars; each of the three circumventions of the loins is equal in value to HUMAT-good thought, HUKAT-good speech, HAURESTA-good work, the binding of four knots represent each of the four elements fire, air, water and the earth."

(Edal Daru, apud Wilson, 'The Parsi Religion Unfolded').

10. WHAT IS SADRA?

Sadra—A piece of clothing which every Parsee is enjoined to wear is the 'Sadra,' or sacred shirt with short sleeves, with a small pocket with an opening in front of the shirt, the so-called Giriban or Kissai Karfa, "the pocket for goods deeds."

The faithful while putting on his Sadara, should look at the giriban and ask himself whether it is full of good deeds.

11. ETHICAL PRINCIPLES OF THE RELIGION.

These 4 habits are the principles of the religion of Zarathust:

1. To exercise liberality in connection with the worthy
2. To do justice
3. To be friendly unto everyone
4. To be sincere and true and to keep falsehood far from themselves. Sar. Dar 65, 7.

12. WHY PARSIS DO NOT SMOKE?

Smoking is forbidden to a devout Parsee, as Fire is considered to be very sacred (described as the son of God), and it would be a sacrilege to pollute the Holy fire by blowing the impure human breath over it.

The First Word To Permeate Through The World

By: Dr. Sohrab H. Batlivala, Ph.D.

What is the origin of speech? No one knows the answer for certain, although several intelligent guesses and pure myths have been devised or invented to account for the origin of speech. This has been done right from the ancient ages down to the present times. Treating this topic primarily from the philological point of view and only secondarily from the mythical, I find that traditional or legendary narratives regarding the first pronounced word could be divided conveniently into three distinct categories as follows:

1. The first sound generated by the Creator and through which the Universe was supposed to have been created;
2. The first speech assumed to have come out of the world;
3. The first word (or words) thought to have been uttered by man.

The First Generated Word

As for the first sound generating itself from the Creator, the ancient Iranian belief is that the sacred Avestan formula **Ahuna-vairya** was pronounced by the All-wise Lord Ahura Mazda, even before the creation of the Heaven and the Earth (**Yasna xix**). The corresponding belief of the Hindus is that **Om** or **A-U-M**, the **Brahma-naada** is the first sound which generated itself from Brahma the Creator and embodied in itself the essence of the universe (**Khabardar, New Light on the Gathas of Holy Zarathushtra**, Bombay 1951, pp. 135-137). This Indian doctrine of **Om** or **A-U-M** corresponds to the Greek doctrine of the **Logos**, which postulates manifestation of the godhead in word or speech. Some primitive Christians like the Apostles Peter, Paul and John were influenced by this Greek doctrine and identified the **Logos** or the

Word with 2nd Person of the Trinity of God the Father, God the Son and God the Holy Ghost (**II Peter iii.5**; **Hebrews xi.3**; **Revelation xix.13**). In fact, the opening verse of the Fourth Gospel recites, "In the beginning was the Word and the Word was with God and the Word was God." Thus, **Ahuna-vairya** of the Iranians, **Om** of the Indians and **Logos** of the Ionians merely echo the belief in some sort of a primordial resounding thunder preceding the creation.

The First Speech Coming Out of the Creation

As for the first speech assumed to have come out of the created world, the ancient Iranians had a legend recorded in **Pahalvi Bundahishn** that when Ahura Mazda (the All-wise Lord) brought forth the benevolent creation, Ahriman (Satan) offered opposition to it through his malevolent demons. These latter oppressed the Earth, so the Spirit of the Earth (figuratively likened to a bemoaning cow bound for slaughter) complained to its Maker Ahura Mazda that she was being tormented by the hoards of Ahriman. She inquired further about the advent and help from the promised Pastor and thereupon Ahura Mazda consoled the Spirit of the Earth with the divine assurance that Zarathushtra (Zoroaster) was the man who would redeem and save her. Being thus assured, she became satisfied and assented to nourish the creatures. This ancient Iranian Legend is reflected in the Indian Puranas also. We read therein about Mother-earth in the shape of a cow going up to Brahma the Creator to seek protection when oppressed by the arrogant demons (**Shrimad Bhagawata Purana**, x.17-18). As a result, Shri Krishna manifested himself upon the Earth. (Tara-porewala, **The Divine Songs of Zarathushtra**, Bombay 1951, p. 34).

The First Word of Man

As for the first word (or words) spoken by man, there is an Iranian tradition that **Gayo-mard** the first man (corresponding to Adam of **Genesis** i-iii) just before descending upon the earth, uttered these words: "We heavenly souls of cheerful mind are going (to the corporeal world). We therefore shall endure its annoyances and miseries." (Vide the foot-note of Dasturji Peshotan Sanjana in his translation of Pahlavi **Andaz-e-Atrepat**). The Jews and following them the Christians have the tradition recorded at **Genesis** ii. 19:—

"And out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them and whatsoever Adam called every living creature, that was the name thereof."

This belief of the Jews and the Christians is substantially the Islamic version of the birth of human speech too, but it is embellished in the **Qur'an** with characteristic elaborations. It is revealed therein (Surah ii. 31-33) to the effect that Allah first taught Adam the names of all the things, then showed all those things to the angels and thereafter called upon those angels, if they be true, to disclose their names. As the angels pleaded ignorance, Allah told Adam to declare the names to the assembled angels. Hence, Adam spoke out the individual names of all those things and thus gave rise to human speech.

Some Jocular and Profane Tales

People have not failed even to joke about the first introductory words of Adam to Eve and have invented the well known palindrome "**MADAM I'M ADAM**" as the fountain-head of human speech! Even as late as the seventeenth century, a Swedish philologist seriously maintained that in the Garden of Eden **God spoke Swedish**, Adam Danish and the serpent French. (Mario Pei, **The Story of Language**, Part I, chapter 2). Similarly, Abu Horaireh, who is considered to have been a forger of several sayings attri-

buted to the prophet of Arabia, has this one also: "Said the prophet of Allah (may peace be on him and his descendents) 'The most detestable language to Allah is the speech of Persia; the language of Satan is the speech of Khuzestan; the language of the people of Hell-fire is the speech of Bokhara and the language of the people of Paradise is the speech of Arabia.'" Of course, this **hadith** or the saying of the prophet is an **outright fabrication** but it indicates the hatred of the Arabs towards the Iranians (Vide the Persian translation of **Khordeh Avesta** by Poure Davoud, p. 175 foot-note).

Other Conjectures on the Origin of Human Speech

It was believed by many primitive groups that language was a gift from the gods. Greek philosophers, who paid some attention to the problem of the origin of language, allowed themselves to be led away by their speculative leanings. Pythagoras, Plato and the Stoics held that language had come into being out of "inherent necessity" or "nature." Democritus, Aristotle and the Epicureans believed it had arisen by "convention" or "agreement." Leibnitz, at the dawn of the eighteenth century, first advanced the hypothesis that all languages come not from a historically recorded source, but from a **proto-speech**. Proto-speech is the babbling speech that precedes formed language as vehicle of thought. Several theories were current among linguists of the nineteenth century with quaint names. Most of these are mentioned in the discussion which took place between Max Muller and Whitney. They are as follows:—

1. The **bow-wow** theory, according to which the original roots were imitative sounds, so that **bow-wow** signified to bark or a dog.
2. The **ding-dong** theory assumes a sort of harmony between sound and sense. Once championed by Max Muller, it was later abandoned by him as untenable.
3. The **pooh-pooh** theory derives all words from interjections and ejaculations

called forth by sensations due to thirst, illness, fright etc.

4. The **sing-song** theory is traced by some to primitive rhythmic chants.

5. The **yo-he-ho** theory explains vocal words as sounds associated with actions performed in common.

8. The **ta-ta** theory is based on sounds produced by vocal organs when imitating the bodily movements.

Recently, the American anthropologist Ashley Montagu advanced the view that speech began with hunting cries of groups of the primitive men as they rounded up their game. Thus, the language grew because of its survival value, from the first wild yells of the chase to the greater factor in human affairs.

Philosophic and Mystic Views on Language Beginning

All the preceding various sacred and profane views on origin of the human tongue go to show that the problem of determining it is well nigh impossible. In fact, Louis Gray candidly confesses, "At a very early period man began to interest himself in problems of language and in the riddle of its origin, a

question which modern linguistic science considers so hopeless of solution that it refuses even to discuss it." Otto Jespersen lifts up this issue of the origin of language to a higher plane and remarks, "The genesis of language is **not to be sought in the prosaic but in the poetic side of life**; the source of speech is not gloomy seriousness but merry play and youthful hilarity. Language was born in the courting days of mankind; the first utterances of speech, I fancy to myself like something between the nightly love-lyrics of the puss upon the tiles and the melodious afternoon love-songs of the nightingale under the rose-bush.'

If language were to be the product formed out of "Strong son of God immortal Love," then Khajeh Hafez the nightingale of Shiraz sings quite truly,

"About the dawn of time, Thy beauty
glowed with fire,

When love was born of Thee and
warmed this world entire."

This inspired lyric on human and divine love conveys the first of thoughts and feelings between man and God, supposed to have reigned supreme in the earthly paradise of Eden. Was it this reverential regard for God or Love at the source of human speech?

HONOUR POLICY

"I will carry high ideals of my school in thought and in deed, I will strive to quicken my sense of duty to my school, community in which I live. I will express in daily life the American ideals of Justice and Freedom to all."

Bronxville High School, the School
Pledge:—

Why Do I Offer Prayers To "Ahuramazda"

A Prize Winning Essay

By: Soli Jal Mullan

Every human being prince or pauper, big or small, good or bad is born into this world with the legacy of the Trinity. He knocks on the portals of this world endowned with a body, his mind and the immortal soul. He is made up of three components-physical, mental and spiritual.

With the gradual passage of time and the dawn of wisdom, man realises that the physical and mental aspects are transitory illusions and it is the spirit alone that survives, age and time will conquer his body and weary his mind but the eternal spirit withstands the fury of time and the havoc of age—the mind and body are temporary and fleeting, but the soul endures forever.

In the vast expanse of limitless space, year in and year out, day and night, every hour, every minute, every moment, there are soft strains in the air and melodious music pervading the four corners of the universe, there is harmony and perfection amidst diversity and variety, when all and sundry of nature's bounty and beauty, the entire creation takes part to pay homage to

"AHURA MAZDA".

When I hear the soft rustling of leaves, the gentle murmur of rivers, the melodies of the birds, the whistling of the wind, the hills and dales ringing with mirth, the hustle-bustle of human activity and behold the majesty of the mountains, the twinkling of the stars, the wonders of the heavens, the multi-coloured carpet of flora and fauna, I am drowned in the musical waves of nature's orchestra and dazzled by the fascinating fiesta staged on the temporal horizon.

It is no small wonder that I bow my head in homage, fall on bended knees in silent respect and yearn to add my voice along

with myriads of others in humble obedience to Lord Almighty. The reasons behind my prayer are as numerous as the heavenly stars, its aims are as varied as the emotions, its words as countless as pebbles on the shore, but its purpose is solitary and steadfast, like the rock of faith and its goal only one, the attainment of Nirvana.

Prayer is my unalienable birthright, it is the sacred medium through which I offer my homage to my Creator and my prophet Zarthustra. Prayer is the fuel which kindles the fire in my spirit and helps it glow brighter for the cause of my fellow-humans. Prayer enlightens my soul to enable it to withstand countless odds in the hour of utmost darkness.

Though entangled in the lures of the world and enmeshed in the varied pattern of Society, I seek moments of solitude to forget the world without and search the inner light within. During the fun and frolic of childhood and the fiery passion of youth, man seeks manifestation in the outside world, but sees not the gold-mine within him. Prayer reveals that the search for salvation, the ultimate end of life is to be made within the sanctuary of the soul. The world outside, the body and mind are passing phases tied down by the limits of time and space, but the soul is everlasting and knows no bounds either ethereal or corporeal.

When I mingle with man, community, society and the state my body craves for the passion of the flesh and my mind with its lustful wanderings revels in the debauchery of my soul. Pleasing and fanciful this alluring fantasy, yet it takes a heavy toll my body loses strength, my mind its concentration and my spirit its lustre, only a fervent prayer on my sinful lips makes me forget

this wicked world and helps me to enter into the Lord's domain. Yet human nature is such that it always clings to bodily pleasures at the expense of spiritual purity. I revert to my wordly ways of fun and frolic to fall into the well of wickedness. Yet the faint glimmer of the soul fed once again by the nectar of divine devotion comes to my aid and makes me rise a better man, purified in thought, tranquil in mind, clear in heart and buoyant in Spirit.

Prayer makes me realize that it is the mind that makes or breaks a man. My mind is like a spirited stallion fiery and untamed, yet with the saddle of faith and the reins of worshipful words I can control this steed to lead him headlong into the path of righteousness. Prayer is the breath of my soul, it is part of me, innate, inborn and instinctive. It makes me seek, search and strive for something beyond my weak and yielding body and my roving and wavering mind. It makes me realize a higher ideal and loftier purpose, seemingly within reach, yet always beyond grasp.

When the whip of sickness and disease lashes across my body leaving it weak and helpless, when the whip of sin and vice stings my mind and conscience, pricking it with its own pangs and when the whip of death and sorrow lacerates my heart and soul leaving deep scars of sad memories, I seek shelter only in the sanctuary of my prayer. In such moments of darkness and desolation, my mind communes with all my heart and soul with God. Though no words pass from my lips, my Saviour hears my prayer even in my thoughts, He measures my feelings and knows my aspiration. Though forgotten and neglected by this world, I am under the eternal vigil and constant protection of "AHURA MAZDA." Now, I rise from my prayer refreshed and strong in body, agile of mind, enlivened of heart and radiant in spirit. Such is the power of Prayer.

When I meditate in the Fire-Temple, I realise that in every heart the Master

dwells, that the gaiety and passion of the world is a Palace of Nothingness but when I light the lamp of prayer and lay the bricks of hope, I create a festive Hall, where bliss is attained, where incessant is the sound of the eternal drum—my soul. When I am surrounded by society and whirled in the vortex of pride, my world and my being exists only in "I", my eyes see not my Teacher and my ears are closed to the preachings of Lord Zarthusstra. But when I am drowned in the waves of worship all things vanish. My eyes discern only the light of truth and feast in the rays of righteousness. So narrow is the lane of salvation that it cannot contain both, the ego of the world and the Lord of Heaven.

In three words lies Salvation, "Man know Thyself", yet men seek manifestation in the outside world neglecting to search for the light within their own self. Like deer, we wander madly about in the worldly wickedness to seek the source of perfume, ignorant that the "Musk", is within our own frame. The teachings of the "Khordeh Avesta" reveal that the greatest victory on earth lies in the conquest of self, yet my mind takes no heed, though time and again I try to teach it the vanity of worldly existence and the futility of bodily pride, it wallows in the quagmire of sensual pleasures and barters away the jewel of my soul for the tinsel of my body.

Onward by day and onward by night moves the human caravan without rest or respite. When I pause in the oasis of worship, I lose track of time and shake off the mantle of my wandering mind from my earthly clay, my heart and soul unite to offer silent homage on bended knees and then though earth-bound, I am at heaven's door, for like the rays of the sun my thoughts become pure and golden, like the sprinkling fount my words are clear and refreshing, like the glorious setting sun my deeds blaze a trail of glory across life's panoramic screen, like the mighty oak my character becomes upright and unbending and like Juno the moon my kindness brings light amidst darkness.

Prayer is the elixir that nourishes my spirit, that fans the fiery furnace of fidelity and faith to feed fervently the flickering flame of religion, that strengthens the bonds of devotion and spiritual understanding, that clears the weeds of doubt and transforms this jungle of dark despair into an illuminated pathway, smooth and clear. Prayer is my only passport to the domain of spiritual enlightenment, where there is light amidst darkness, comfort in sorrow, strength in sickness, good from evil, creation despite destruction and supreme faith in the Infinite One. Not self-abstinence in a World of void but self-control amidst the hustle and bustle of life is the quintessence of the human soul.

In Gods' school, there is only one lesson to be learnt, the lesson of life and the best teacher so far as this lesson is concerned is Prayer. In my ramblings through the "Khordeh Avesta" I am taught that life is a lesson forever to be studied, life is a flower pretty yet fragile, life like thought is momentary yet perpetual, life is a battle-ground where men undergo their baptism of fire. Life is a wave, that rises and falls yet moves ever onwards, it is a checker-board where men are pieces and fortune and destiny are players, it is a fantastic dream in reality, it is the attainment of spiritual upliftment amidst temporal degradation.

As minutes crowd into hours and hours accumulate into days and days pass on into years, my prayer grows in depth, in fervour,

in selflessness and in spirituality. Prayer becomes my friend, philosopher and guide. It impresses upon me the fact that **life is nought but giving and receiving**—the giving of strength to the fallen, of love to the unwanted, of sympathy to the suffering, of virtue to the sinner, of advice to the amateur, of alms to the poor, of justice to the down-trodden, of relief to the oppressed and **of religion to the non-believer**. Life is the receiving of existence from the Almighty, of entity and heritage from the family, of childhood with its innocence and inquisitiveness, of youth with its fun and frolic, of education through the medium of experience, of sustenance through the channel of faith, of incredulity due to the burdensome yoke of superstitious beliefs, of strength and virility from its fortress of courage, of sublimation in the divine playground of love and of "Nirvana" as its ultimate end.

I pray for cleanliness of the body, purity of the mind and sanctity of the soul. Heaven is my birth-place and though steep is the ascent, there will I make my homeward journey when death liberates me from my earthly shackles. On the ocean of life, where the waves of dangers confront the barque of my soul, where the stormy billows of destruction threaten to overturn it and steer it off the course, the lighthouse of Prayer glows radiantly and helps me with the silent strength of the Master Mariner to reach the Haven of Eternal Light!

પારસી પંચ

PARSEE PUNCH
આપજીખતીઆર
APYAKHTIAR



"We are exceedingly glad to see that our excellent Contemporary, The Parsee Punch, is doing its best to bring The Parsees and The Congress together. We have however one complaint to make. It has of late become too local.

(Amrita Bazaar Patrika 1889)

Parsi Punch retorts. A little of self is not wrong. We have at heart good of the entire Country. In name it is "Parsi Punch"; in work it is "Hindi Punch".

આ પારસી પંચ પત્ર બરજો
નવરોજ આપજીખતીઆરે એકદીનસદન
સરકલમાં નાં ૧૨ વાલી બી.ડી.ગમાં
આપજીખતીઆર પરસમાં છાપયું છે.

(નીચલાં ચિત્રો ૧૮૮૫નાં અંકમાંથી
લીધાં છે.)

CHINESE PEACE DANCE



CHIN CHAW

Baw-Waw

(A modern version is Aversion)

ARM CHAIR POLITICIANS.



It is a longway off to see beyond the nose.



Khetwadi Lanes in monsoon.

Now 1964 and Then 1884.



ALL, SAD AND UNDONE

Are The Parsees Facing An Economic Crisis

By JAL COOPER

There can only be one answer to this query, viz., an emphatic YES! In the last four decades, particularly after the First World War, poverty among the Parsis has grown to incredible severity. There are today more Parsees at the receiving end from our communal charity institutions than Parsi donors filling in the depleted coffers of these institutions. Thus we come to the logical query, viz., what has brought about the growing poverty among the Parsees, a well knit small community, which had no public beggars in the past? There is not one answer but many, simply because the entire gamut of our lives and how we live today are both responsible for this dire calamity facing the community.

For all these years, nearly four decades, we have done nothing to eliminate poverty and misery that it brings in its wake, and all the steps so far taken by our various associations in this direction are only half-hearted and very halting. I do not know if this is so because we, Parsis, have entered a very crucial period in our history in March 1962. It is a cyclic period of seven years ending in March 1969, a period which will bring great changes in the lives of hundreds of Parsis.

Thus, it appears to me that the "wall of poverty" is slowly but surely rising in its height with the passing of each month and which may finally turn into a strong fortress closing all doors of escape for many of our poor brothers and sisters. In the past, our illustrious forefathers not only believed in the golden adage, "ONE FOR ALL AND ALL FOR ONE", but they observed this golden advice in all their activities with fellow Parsees. Therefore, it is time we organised our small community on this proved maxim if the poor members of our community are to be saved from complete disintegration, both economically and morally.

Up to date, many of our revered leaders have regularly put before our community their valued views for wiping out poverty from our community; this is very regularly done in the columns of "JAM-E-JAMSHED" on occasions like "Jamshedji Navroze" and "Pateti", but they have always remained on paper and at no time has any action been taken on their very valuable suggestions. In this connection, one cannot blame our communal institutions only. Equal blame can be put on the shoulders of individual members of our once prosperous community because no one has shown any signs of changing one's present mode of artificial living.

It is here that one can quote the famous words spoken by the late lamented President Kennedy uttered by him on a similar occasion. He had said:

"Public welfare must be more than a salvage operation, picking up the debris from the wreckage of human lives. Its emphasis must be directed increasingly towards prevention and rehabilitation."

Let us replace the first two words "Public Welfare" of this memorable utterance by "Parsi Community" and we shall immediately realise for ever that further inroads of dire poverty can only be stopped by taking energetic steps to prevent it by enforcing a well-planned programme of rehabilitation for those who have already foundered on the rock of poverty and are leading a pathetic existence of lifeless creatures with no resources to uplift them again from the economic mire.

I am fully confident that if our community leaders will indulge in a little self-introspection, they will be the first people to admit that for too many years they have only tinkered with our community's grave

problems. Not only they but we all are mute witnesses to too much wreckage of young Parsi lives crying for aid and succour and getting very little or nothing at all in aid or even sympathy. Too many small doles are doled out by different communal institutions but all are given without adequate and necessary steps being taken at the same time to prevent the growing poverty in our community.

The present day Parsees are living in the past glories of their illustrious forefathers. In fact, the present day Parsees are drunk with their past glory of "Progress, Power and Pelf" achieved by their ancestors in the last three centuries; this make-believe drunkenness brought about by these pernicious 'P's has now added one more 'P' to its armoury, viz., "POVERTY"! Therefore, it is time our community as a whole put into practice the golden advice tendered by the famous W.S. Landor on a similar occasion by saying:

"It is kindness to lead the sober;
a duty to lead the drunk."

In the past, our benign rich **sethias** had their hearts filled with kindness towards their unfortunate brethren, with the result that they have left for our use magnificent large hospitals, giant housing colonies and last but not least, the various amenities at doongervadi for the performance of the last rites on an equal footing both for the poor and the rich! They had not only built them from their hard-earned monies but in almost all cases had left large cash funds to maintain these institutions.

However, unfortunately for the present generation, these self-supporting institutions have made our younger generation completely carefree and at times completely irresponsible to their own obligations to their community as all their needs in time of crisis are looked after by these institutions! Such carefree behaviour has brought in its wake an end to one former good trait of the Parsees, viz., **TO WORK HARD TO PROSPER!**

I shall describe in detail this good trait of our ancestors in the next instalment of this article.

(To be continued)

NERO, The Music Man

Napeoleon once said that most of the things historians wrote about Nero were false. Probably he was right. For one thing, Nero didn't feedle while Rome burned, he sang! And according to Robert Graves, who knew his Romans, Nero fancied himself quite a singer, indeed.

What a ham he was! He seized every opportunity to sing before an audience, for, he said, "Unheard melodies are never sweet." Apparently, some of the heard ones weren't, either. It is said that when he sang "nobody was allowed to leave the theatre, however pressing the reason, and the gates were kept tightly shut. We read of women in the audience giving birth, and of men being so bored with the music that they shammed dead and were carried away for burial."

And, as if his singing wasn't cruelty enough for the Romans, he also played the bagpipe! Musical contests were his special delight. Before each competition he used to address the judges, saying that the issue was in Fortune's hands, but that since they were men of judgment and experience, "they would know how to eliminate the factor of chance." He won many prizes.

The Need of Moral Values Today

(A REPORT)

The Indian Institute of World Culture and the P.E.N. All-India Centre arranged a memorial meeting on August 20th, the sixth anniversary of the passing away of Shri B. P. Wadia. **Shri Sohrab Vimadlal addressed the meeting** on "The Need of Moral Values Today" and Dr. J. F. Bulsara presided.

Opening the meeting, Dr. Bulsara paid homage to the memory of the late Shri Wadia and touched on the significance the subject of the evening had for Shri Wadia. Wadia.

Moral values differed with different people and were relative to the growth of society. Man had consistently striven for higher moral values but he was still a long way off from what could be considered universal values.

Dr. Bulsara announced the publication of **Shri Wadia's book, The Zoroastrian Philosophy and Way of Life.**

Shri Vimadlal dealt sociologically with his subject. Morality, he said, was "the up-right path of rectitude." Every age raises the cry of falling morals. This was more than true of our age; for historical events had undermined our morals. Two world wars had taken away man's sense of security. They had created situations of **economic and moral strain.** There was a shortage of goods which resulted in the **Black Market.** As an aftermath of War, we have had an expert and studied propagation of lies. This has resulted in a degradation of standards. Besides a whole generation grew up by itself as it were while the wars were being fought. **It grew up insecure without**

much faith in permanent values, out to get what it could while it was still possible.

All this has affected all of us in one way or another. We have learnt to **compromise with deceptions,** small ones perhaps used "to get on in life," but in the larger context detrimental to the total moral character. This is not confined only to individuals but has spread to governments. We have before us what could be called a **"crisis of character."** Yet there is hope, for as Schweitzer said one does not reach quite the end of the road. There is a moral nucleus. In every age where moral standards have been assailed there are born men who lead them back to morality.

Shri Vimadlal described religion as that which leads to the oneness of humanity. Ritual religion often leads the other way. But the quintessence of all religions is that which binds man into one race.

Summing up, Dr. Bulsara stressed the importance of cultivating a milieu in which moral values could be implemented. Until this was done there would always be this disagreement between values as they existed and absolute values.

Shri R. P. Sirkar, moving the vote of thanks, pointed out that Shri B. P. Wadia had spent much of his effective public speaking on stressing that though good and evil are relative they are real. An individual may be neither unduly dogmatic nor self-indulgent. **A value that was perceived had to be lived up to.**

AHU And Ahura Mazda, The Two-fold Concept Of One Divinity

By P. N. TAVARIA

The concept of the divinity in the Avesta is two-fold nature, viz. AHU, literally it means 'it IS' (as in the Yatha AHU Vairyo prayer as taught in Khshnum). HE issued His Will-divine called Ahunavar for the creation of the Universe; and Ahura Mazda, created the Universe. The former (AHU) is impersonal, and inconceivable and is the Supreme Godhead. The latter (Ahura Mazda) is personal and conceivable from his numerous names occurring in Hormazd and Ram Yashts. AHU is the Beginning of all, the Source of all sources, and the Absolute One in oneness without a compeer.

The knowledge of the description of the Pre-Cosmo-Genesis world being unknown to philological scholars they have been misguided into erroneous belief of the Duality of "Ohrmazd and Ahriman as the fundamental theological teaching of the Zoroastrian Faith. It is not known to them that the above stanzas refer to the beginning of the Universe, and not to the Beginning of beginning which is AHU above mentioned, the Supreme Godhead.

We find corroboration of the above in 'Ethical Zervanism' 'current in Iran before philology came into existence. The passage runs as under:

"Ethical Zervanism starts squarely from the unity of the godhead of which nothing positive can be stated except that 'it IS' God, the One, is a pure potentiality." (p. 270 "Zurvan..." by Prof. Zaehner)".

It will be observed from the above quotation that 'it IS' as mentioned above is only the literal meaning of AHU, as it

occurs in the Yatha AHU Vairyo prayer. It appears that in the long stretch of time of some 7000 years between the Revelation to holy Zarathushtra and Zervanite Writings, the genuine knowledge of the description of the Pre-Cosmo-Genesis world was forgotten, and what fragmentary knowledge went down to the posterity was in the form of 'folklore' only. In this folklore the term AHU mentioned above seems to have acquired the meaning of 'Zurvan' i.e. Time, though the literal meaning of AHU (it IS) survived in Ethical Zervanism.

In the Yatha AHU Vairyo prayer the holy Prophet does not say 'As is the Will of Zurvan' or of 'Ahura Mazda', but of 'AHU'. Thus the Supreme Deity over Ohrmazd and the Father of these 'twins' is AHU, and not 'Zurvan'.

It is stated above that according to Khshnum teachings AHU is the Beginning of all beginnings, the Source of all sources and the Absolute One in oneness. This too is borne out in Zervanite writings in which 'Zurvan' stands for AHU. On p. 231 (ibid.) we read:

"In the Zoroastrian books Zurvan ... appears either as infinite or finite As the Infinite the essence of Zurvan is pure Being. He is that which has no origin, yet is the origin of all things.... He is 'abun bun bunomand', without origin, yet himself the origin of all, and the source of all secondary causes He is the Absolute"

Consequently the argument against Zoroastrianism 'postulating two separate principles' (ibid) holds no water. In his innocence of the presence of the term AHU in Avesta

for the Supreme Godhead, the author regards the above quoted Zervanite idea as a 'major heresy' (Intro. p.v) which applies only to the erroneous philological belief in Dualism.

Regarding the 'unity of the godhead' it is amusing to find that the author of "Zurvan ..." in his attempts to "uncover the Zervanite idea from beneath the Mazdean overlay" (p. 265) has unwittingly uncovered the term AHU in the Yatha Ahu Vairyo prayer as representing that unity, that undivided oneness.

The philological school failed to notice the term AHU in the Yatha AHU Vairyo prayer. Then to support that misguided notion of Dualism, they invented that 'Zoroaster was faced with a dilemma' (???), and Prof.

Zaehner published his book of "Zurvan" with the erroneous title—"A Zoroastrian Dilemma" oblivious of the fact that the holy Prophet was 'Mazdo-frasasta', taught by Mazda.

From what is stated above it will be understood that Khshnoom and Ethical Zervanism agree with regard to the 'unity of the godhead', with this distinction that the former furnishes the exact Avestan term 'AHU' and the latter its literal meaning 'it IS', which proves that even in ages prior to the advent of genuine concept of the divinity in Avesta was one impersonal, the other personal, as aspects of one stupendous whole. Time has arrived for our Parsi scholars to now un-learn the century-old heresy of Dualism, which has been bisecting our noble Faith.

The novel is a very popular form of literary writing. In some of the Universities students interested in writing are systematically taught to write. The American novelist does not sit in an ivory tower but faces realities and risks new adventures and even absurdities to give something original in fiction.

Americans are conscious of the weaknesses of their society, the rapid advance of the big-business-management age, the move towards urbanization, the mass market, the mass industry. Sex is one of their obsessions. Their subjects include big crime, the army and the navy, the bureaucracy and also science and academic pursuits. Like other forms of literature, novels too are often subjective in approach and they differ in this respect from totalitarian writing (which is regimented throughout).

Dr. James B. Hall, Professor of English at the University of Oregon—Courtesy P.E.N.

Bejon Comes To Town

Our Mr. Bejon Desai returning home after his visit to America delivered two lectures in Bombay. His genial personality, fluency, wit and wisdom made either lecture a treat to listen to. One lecture was delivered under the auspices of Youths Own Union (Y.O.U.), Miss Aban Kanga presiding; and the second one was under the auspices of Rahnumaye Mazdayasni Sabha, Mr. Homi Banaji presiding. Mr. Desai had first class career in Bombay University and is an M.A., B.Ed of the same. He is the Principal of Boys' Town—Nasik. He went to America as a Fulbright Scholar. Under this scholarship the selected scholar may choose just to visit the States and get contact experience or choose to obtain an assignment for teaching. The latter is the harder part and Mr. Desai decided to play it. His assignment was to teach and train teachers in English and Educational Psychology in Hawthorn, a small town in Nevada State.

He started his lecture with a tale of tail. When introduced as M.A. (First class standing second) and B.Ed. (First class first) he said that we in India have a weakness of overestimating Caudal appendage after a person's name. Degrees have no merit in U.S.A. All the merit is to the quantity and the quality of work done and to the devotion to one's work. Every teacher's merit is re-assessed every second year. Each one has to have his own teacher's certificate renewed by then by showing what new or additional or original work he has put in the interval. Only renewed certificate entitles him to continue as teacher. Education is free and compulsory and everything is supplied by the State—including books, stationery and mid-day lunch and transport. School education is compulsory upto the age of 16 in 44 states, upto 17 in 3 states and upto 18 in 2 states. A specially appointed Marshall for each district or area sees to it that all children of school going age are sent to schools by their parents.

Keeness for availing themselves of this free education is not universal. Americans of good heredity stock are very keen upto upper middle classes and then keeness tapers down gently—necessitating the appointment of Marshalls to enforce the will of the state. Negroes are much less anxious than the whites—probably because their educated ones are blocked in advancement after reaching certain stage in employment grades. This is a typical picture of the influence of Heredity and Environment on the selection of the way of life. Gujarati proverb ગરીબના નસીબજ ગરીબ (Luck of the poor is poor) indicates that environment of chronic recurring poverty and its attendant frustration supplies no impetus to advance one's own life.

Every state is liberal in its Education budget. On an average there is one teacher per dozen students and under a system of substitute teachers someone is always available. Each student is thus under personal supervision. Each teacher is a specialist in the subject he teaches, but he cannot rest on his own old, once acquired laurels of University degree.

He must continue to work and get his teacher's certificate renewed every second year to hold the job or hope for promotion. Every period is of 55 minutes. No home work is given. Every pupil has his own locker. Every pupils' full educational and conduct record is maintained. With all the good things free and handy American pupils have become carefree about advantages they enjoy and finicky about food they get. After taking one bite on a chicken or mutton piece lots are thrown away by many pupils. Constrasting this finickiness with dire needs and wants of our pupils in India, who feel grateful for a morsel and thankful for a cup of milk as a cup of human kindness Mr. Desai sigred:

ચારો છે પણ ચઢીયા નથી
ચઢીયા છે ત્યાં ચારો નથી

Record of every student is maintained by a Card system and graded, subject wise and behaviour and Conduct Record:

E — Excellent

S — Satisfactory

U — Unfit

Percentage of literates in America is 84 per cent and in India it is 23 per cent generally but the Parsi community has literacy of over 90 per cent. All are literate except a few surviving old persons in far flung villages and a small group of mentally deficient beyond hope.

Following three subjects are compulsory in every teaching institution:

1. State Law
2. Education Law
3. Constitution of U.S.A.

Under universal promotion system all pupils are promoted—conditionally. In the coming year they will fill up by extra efforts their shortcomings in the subject of lower credits. This system prevents accumulation of backward students in lots. The principle herein applied is that backward students may be out of place at present but human beings are adaptable (within limits).

General standard of living is high and all institutions are properly equipped with boards, typewriters, 8 and 16 mm film projectors and all essentials for facilitating studies—in which a library takes a high place. A library is treated with respect it deserves and not more than 1 per cent of books, magazines, pictures etc., are found missing or torn or stolen out of those issued to members. Here in Bombay five books are reported missing every week from a library and there is no end to tearing off of good articles and attractive pictures from magazines. This callousness for the needs of others is a depressing reflection but true—very true.

During assignments of Hall Duty and duty outside in the town Mr. Desai observed

amongst younger generation interest in dances, sly drinks, coffee intervals and love for dramatics and phonetics, gambling craze and speed mania—motor cars bumper to bumper running 70, 80, 90 miles an hour and 60 miles speed driver would be road-hog. It looks queer that premia on life insurance of younger persons is higher than on life of elders. But please do not use the word queer if you by chance go to U.S.A.

Mr. Desai was put in an embarrassing situation by using this word. In America word queer means homosexual. Americans have their own American English i.e. lift is elevator, foot-path is sidewalk, torch is flash light etc.

Whatever be the general impression here about America and American life Mr. Desai pointed out that religious education was imparted with keenness and the bishop was a part and parcel of the school life of his area all over America except perhaps in very big cities where the tempo of life is much too fast. In the place where he was in a population of 4000 there were 16 churches of different denominations—Protestant, Catholic, Calvinist, Methodist etc. Conviction of an average American society is that **life and religion are one and the same** and religion is a part integral of human life. Religion therefore cannot be developed without human beings and therefore human folds must group around them with some convictions and tenets connected with them to derive advantage from religion they believe in and follow. To promote that purpose with the help of social workers they create several nuclei where people gather together to foster the spirit of comradeship under the guidance and supervision of clergy. They arrange get-together meetings on Saturdays in churches and share pot-luck. These meetings are highly successful in their object. Mr. Desai suggested to the Rahnumaye Sabha to organise such pot luck meetings. Such meetings inculcate love and respect for human beings, which in their turn create an atmosphere of love of God around them. Conviction slowly grows

that any heart in which God truly resides finds no work unworthy of him. He is not ashamed of his work or his station. Only the heart devoid of God's attributes is overwhelmed with ignominy. Americans believe that work is worship and hence dignity of labour is their passion. Mr. Desai pointed out several instances in which above attitude was prominent. A minister of a neighbouring church was sweeping a school. Managers and proprietors of stores personally carry parcels and deliver them to customer's house. All teachers do some extra curricular work. Principal of a school was mistaken for a peon by Mr. Desai, who was corrected and informed accordingly by Prof. Wagner—74 year old Head of an Arsenal factory.

Mr. Desai emphasised the following four traits as pillars of American educational system.

- (1) Studies—wide range and choice
- (2) Teaching—Personalised care and attention.
- (3) Methods—to suit the different pupils
- (4) Ethics—Bulwark of discipline.

Each one of the above is pursued to perfection, discarding out-dated and out-moded methods, liberally supplying all essentials

promoting the good of the pupil, at the same time remembering the Ethical and Religious aspects of training without which everything must one day collapse.

Perfection is an evasive item, "which allures from far and as I follow flies". The spirit of rebellion must therefore exist but counter-balancing items render them inert.

Mr. Desai asserted that every civilization has civilizing influence over receptive people. We Parsis have always been favourably inclined towards Western ways and systems—not of late but ever since our contact with Europeans in Surat since the time of the East India Company. We are not time-servers and opportunists but we have genuine and sincere adaptability.

Mr. Desai said India needs 650,000 teachers but their training will be through those who cannot teach.

“હું જંગલો થઈ ગયો નથી. હું સાત વેરનો
નવસારીનો દેશાઈ છું. હું ફક્ત સારી ચીજને વખાણું
છું આપણીને વીખાડતો નથી.”

We are constitutionally made to select and absorb good of others—not to flatter them.

“Democratic Education does not mean the same education for all, but the best education for each.”

KHORDEH AVESTA

(IN ROMAN SCRIPT)

To meet the pressing need of those Zoroastrians, who are unable to read Gujarati, for offering daily prayers, we have transcribed into Roman Script our Khordeh Avesta.

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Vispa-Humata

(An Applied Study) Academic Career

By P. B. WARDEN

In the previous issue of *Parsiana* we have noted connection between Vispa Humata (complete good thought) and Kherad (Intelligence). Kherad is manifest as natural gift from God as His share in advance towards uplift of an individual and may conceivably be a reward of past good and proper life. That part is Innate or inborn Intelligence called Asne-Kherad in Avasta. It is man's capital of riches which by proper distribution and manipulation can increase in usefulness or waste to nothing if man ceases to acquire further knowledge from learning, studies, observation and experience to expand the scope, application and use of God given gift of Asne-Kherad. The effort man puts in to acquire knowledge results in his store of Gosho-Sarute (knowledge gained by hearing). Taking this as basic formula we may apply the Concept of Vispa Humata to study, understand or solve a problem.

Let us here take up the topic of college students because here problem of Asne-Kherad is not puzzling. Entrance of a student into any college establishes Asne-Kherad as fact of his life. What puzzles or baffles us is the present day predominance of women students over boys—more women students passing and passing with credits, surpassing male students in many fields of studies common to both sexes. Has God forsaken our young men? Or have our young men forsaken God to deserve less of His Bounty?

Diligence, alertness, awareness of problems facing life and awareness of a need for change wherever change is due are characteristics of high Asne-Kherad. A quick mind sees and foresees all these things quickly. Why do many of our young men fail to see and foresee these things is

the question. Those who do see are outside the purview of this article. Those who do not see are the subjects of this study. Effort is a form of energy and no energy ever yields 100 per cent result. Some wastage is always there in nature. Nature is only provision and not an artisan to perform any act. Efficacy of an effort can be determined by the value of a thing received in its natural form and the amount of wastage in putting it to some desired shape—i.e. conforming one's Asne-Kherad to the University mould, with less wastage.

Contents and container have close relationship like foot and shoe—too small will squeeze out life from the wearer, too large will make him tumble—the squeezer or the tumbler is never at ease with the work in hand, namely, walking with boots (or shoes) on. Head likewise has to fit into the University mould. A woman can slip into any footwear, howsoever grotesque and uncomfortable; putting up with corns, callosities and crushes—if she decides to wear it. Her endurance is famous. May be that the more kitchen-going women mould themselves better for university for having handled kitchen moulds so long. Handling kitchen moulds are good pointers to the naturalness of a woman, her acceptance of her role of life, her exposure to the refreshing glow of fire and her anticipations of love and protection of man, which a normal woman in all walks of life and all stages of affluence sincerely and silently craves. Her expansion of the vision of life through learning does not contract her shape of life at home, in the office or in society—nor is it vitiated by powder puffs, lip-slicks and hair-do's of various sorts—but on Puffon I am fumbling. It reminds me of an anecdote that the intelligence of a clergy can be raised by lifting the dome of the

church. For a woman to conform to the fashion of the day indicates lively interest in her surroundings. Whether a fashion suits her or not is her business. We have to enjoy the sight of her as admirable or ridiculous. It is fun any way. Let us wish them well and wish them to straighten out any angularities they observe in their boy-friends and not use them as stepping stones for parading a fashion. After all most of the sober and steady young women know that ultimately their life is linked up with the youth of their group. If they discover that our young men are under some handicaps they should sincerely try and lighten the feeling of burden which oppresses our young men and not pay back the age-old score of man dominated social order which had subdued her sex. This could very well be the subconscious motivation to compete with and the spur to oust man. Our women must guard against walking into this parlour. It is dazzlingly enticing yet a trap. In the final analysis woman cherishes not only the love but also the protection of her man, and without his love and protection a woman withers out even in the plenty of pomp. Our grandmothers openly acknowledged this natural relationship. Our present day women must unearth their subconscious if under a new set they feel the urge to repress it. In this expression there is no disparagement of woman nor over-evaluation of man. Mentally woman may successfully compensate but physically she is vulnerable and subject to varied and frequent changes, which do necessitate male protection. It is nature in its candidness. Of this Napoleon rightly said "Anatomy is Destiny".

Man is no less a creature of destiny. But man-woman relationship is competitive and compassionate—not an all out fight that business competition is but a complementary and compensatory symbiosis (living together), where either one is free to stoop to conquer.

With the same common resources at the disposal of male and female students it is difficult to understand why more and

more young women do better than young men in academic careers. How far is such an anomaly normal? How can it be straightened out? Who could do it? Will it correct itself or will gap increase still further? What is the psychological background?

The key to the solution of this problem lies in the word "block". It appears that the young men are feeling "blocked" and young women are feeling "free". It is a credit to our young women that they are using their newly earned freedom to advantage. In proportion to the masterly handling of "freedom" by females males feel themselves blocked if they do not exert themselves sufficiently to nullify the block. Failing to step down from the pedestal of male domination young inexperienced males begin to suffer from fear of uncertainty, anxiety of anticipations, persistent obsession-compulsion of comparing and contrasting one's own share of life with those of others and thus incorporating the feeling of frustration by failing to step down gracefully and accepting the second place gracefully in the world of competition, which is a new phenomenon in the life of young men of our community. Failure to do this results in tension. Acceptance of any situation in life releases an immense amount of energy which could again be used against the same competitive factors which are the cause of the block. The block vanishes. All, young and old, men and women should help remove their block and restore balance.

Competition from females of our group did not exist and did not pester our older men. An office going woman was then a freak whose annihilation was something devoutly to be wished for. Other communities were in the background. Jobs were plenty, competitors were few, life was easy and little went a long way. Our elders did a bit of crooked thinking that ours was God's chosen group. All our young men have not yet been able to shake off this "first place mentality".

These and similar love-hate dilemmas unresolved adversely affect our young men. But the world goes on with its revolutions and every such revolution destroys old values and norms. Every such revolution works out favourably for woman and adversely for man.

What Freud and his school did to free the morbidly inhibited in sex, the West has adopted as "no modesty formula". The Marxist-Socialist schools in emancipating man from capitalistic hold has emancipated woman from financial domination of man. Marxists labelled Religion as Hypocrisy number one and destroyed all healthy inhibitions which went with religious observances and practices.

Existentialism of Sartre-Camus has propagated a "philosophy of the absurd" and reduced old norms and values to absurdities.

Now Western civilization is free but uneasy and so are we, Parsis, for having accepted and adopted it as its enchanted representatives in India. Our sex freedom is both a gain and a loss. Our economics is

convenient. Just as Marxists throw all burden on the State we do on our Panchayat Trusts. "They shall do it" is the slogan. Our Constitution that consisted of faith in our religion, hope in our adaptability and Charity in our compassion we have reduced them to absurdities in company with Existentialists. Arm in arm with Western Civilization we "also ran".

We have done so much to escape inhibition, achieve socio-economic freedom and introduced the charity of unwanted changes—completely unmindful that total freedom is something unknown. Man secures one freedom and surrenders another. Reform zeal could easily be a mania if it is just for sake of change. Evolution is not advancement. Change is not progress if their superstructures are isolated from our roots. Let us all grow from our roots which we have abandoned. Let our young and old accept these facts and translate them in our lives as far as we can and there is much that we can do. There never was a sun-set that was not followed by dawn.

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Editor

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RELIGION

1. The efficacy of religion lies precisely in what is rational, philosophic or eternal; its efficacy lies in the unforeseen, the miraculous, the extraordinary. Thus religion attracts more devotion according as it demands more faith—that is to say, as it becomes more incredible to the profane mind. The philosopher aspires to explain away all mysteries, to dissolve them into light. Mystery on the other hand is demanded and pursued by the religious instinct; mystery constitutes the essence of worship.

AMIEL

* * *

2. **RELIGION**—that voice of the deepest human experience.

MATTHEW ARNOLD

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3. A man's **RELIGION** consists not of the many things he is in doubt of and tries to be-

lieve, but of the few he is assured of, and has no need of effort for believing.

CARLYLE.

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4. **RELIGION**—a daughter of **HOPE** and **FEAR**, explaining to **IGNORANCE** the nature of the Unknowable.

BIRCE

* * *

5. Religion is life, philosophy is thought; religion looks up, philosophy looks in. We need both thought and life, and we need that the two shall be in harmony.

JAMES CLARKE

* * *

6. **RELIGION**—harsh, intolerant austere
Parent of manners like herself severe.

COWPER

* * *

7. Religion is the mother of dreams. Over the gray world, ruined by deluge and death, it has sought ever, and found, the aching rainbow of hope.

HAYDON

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8. **RELIGION**—is not a dogma, nor an emotion, but a service.

HITCHCOCK

* * *

9. **RELIGION**—the friend of him who has has no friend.

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