Paiam

1—No. 3

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JANUARY 1965



Read Special Matter

Warning to preserve Zoroastrian Scriptures—S. O. S. by Dasturji Khurshed Daboo

The Age of Zoroaster by Dr. M. D. Karkhanawalla

Investiture and Installation of Dasturji Dr. Sohrab H. Kutar (London News)

Origin of London & England by Mr. Sohrab K. H. Katrak (Karachi), etc.

Presentation of Shawl of Investiture to Dasturji Dr. S. H Kutar, at Zoroastrian House—London.



Mr. J. D. Moos, President and Senior Trustee, addressing the Meeting. Dr. (Mrs.) Shirinbanu Kutar (Vice President), Mr. N. M. Dhalla (Trustee). Mr. C. P. Mehta (Hon. Secy.), Dasturji (New Head Priest.), Mr. J. D. Moos (President).

Pāzand

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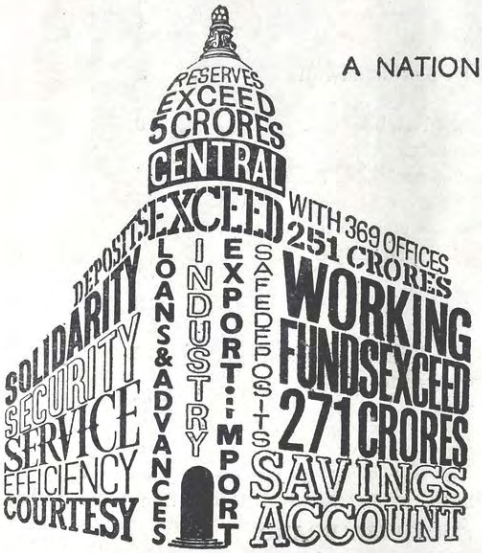
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EDITORIAL

Provisionally to our securing the copies of the January 1965 issue of Parsiana, some day soon, I am writing the editorial with regrets on 15th of February 1965. It is apparent that the printers these days show supreme unconcern of the needs of publishers of magazines. Just as there are buyers' market and sellers' market now prevails printers' market in presses. Since one cannot reach the end of one's journey in time—in public or private vehicle—why worry about time schedule appears to be the unexpressed logic of uncooperative printers. The Editor is respectfully requesting the subscribers to send their reactions and their suggestions on how to correct time anomalies of issues. Patience is a virtue. Let us exercise the virtue yet not lose sight of the need for correction of the anomaly or shall we stay put creatures of circumstances? Our united effort is the only solution. Subscribers, please be liberal. Editor, please be humble. Pressmen, please be alert.

The colour picture on front page is that of Dasturji Khurshed Daboo performing Navjot. The initiate acknowledges a vow on the occasion and that is printed on inside pages in Gujarai and English (pp.

This issue is full of interesting items. Parsiana congratulates Dr. Sohrab H. Kutar on hs Investiture and Installation as Head Priest of the Parsis of Europe. It is fit choice of the right man, whose selfless services to the community—particularly in London—makes him a true "Yojdathregar" (one who helps connect worldly with spiritual essence of a Zoroastrian). We wish him a long life and all the best. By a happy accident in time we got an article from Mr. Sohrab K. H. Katrak of Karachi on the Origin of London, etc. It is so absorbingly interesting and so broadly informative that we could not resist printing it, when a London news looms large in this issue.

Dasturji Khurshed Daboo's warning to the Parsis to preserve their religious literature needs to be paid attention to seriously by the community. This article is a must on our reading material list. Please read it and spread its message.

Silent workers on our religious literature now come to our notice, while celebrating its centenary and its President Prof. Kapadia is treated in his right as Jalal-uddn in a separate article.

Khshnoom outlook on Pre-Cosmogenesis world is so interestingly presented by Mr. Tavaria, the grand old man of Khshnoom School.

All items are selected on their merit.

Acknowledge of Navjot Vow by the Intiate

Oh God! You come to my aid. I will worship Thee, The All-Knowing Almighty and follow Prophet Zarathushtra. I agree to praise God and put my full faith in Him. I shall praise all good thoughts, good words and good deeds. I shall praise the good Mazdayasni faith. My religion teaches me to live in aimity with all, to maintain peace, to give liberally in charity and to adhere to purity. Amongt all the religions which came in the world before now and any which will come hereafter to me My Own Religion (Dharma) is the very best for me, it is the loftiest, the noblest and the most glorious one for me—so will I look upon it. This religion is sent by God and taught by Prophet Zarathustra. I acknowledge that all good things come to us as gifts from God. May Mazdayasni Daen (Religion) be for ever praised.

Ashem:—Good purity is the noblest gift. That is real happiness. He alone gets real happiness who follows purity for its own sake.

Atha:—Just as a King rules as it pleases him (by virtue of his powers), in the same way the head of the religion (Paighambar-Prophet) sways authority by reason of his sublime purity. Whosoever doth good in this life for the sake of God only receives by way of reward a good Mind. He who protects the poor and the needy gets power in the Kingdom of God.

Kalmo:—My religion is a true religion, it is full of wisdom, it is sent by God. It teaches purity, it is excellent and it induces (the follower) towards worship of the All-Knowing God. Zarathushtra Saheb brought this on earth as one sent by God. From today I accept this as my own Religion.

નવજોતનું એકરારનામું

ઓ ખુદા! તું મારી મદદે આવ. હું મહાજ્ઞાની ખુદાની બંદગી કરીશ અને જરથુસ્ત્ર સાહેબની પુઠે ચાલીશ. ખુદાની વખાણ કરવા, અને તેમના ઉપર ભરૂસો રાખવા કબુલ કરૂં છું. સર્વે ભલા વીચાર અને ભલાં વચન અને ભલાં કામોને હું વખાણીશ. ભલી મઝદયસ્ની દીનને હું વખાણીશ. મારો ધર્મ સાંપ રાખવા, શાંતી જાળવવા, સખાવત કરવા અને પવીત્રાઈ પાળવા શીખવે છે. અત્યારસુધીમાં જે ધર્મો થયા છે અને હવે પછી જે થશે, તે સર્વમાં મારો ધર્મ મારે માટે સર્વથી મોટો, સર્વથી ભલો અને સર્વથી સુંદર છે એમ હું ગણીશ—એ ધર્મ ખુદાએ મોકલેલો અને જરથુસ્ત્ર સાહેબે શીખવેલો છે. સઘળી ભલી બક્ષીશો ખુદા તરફથી આવે છે એમ હું કબુલ કરૂં છું. મઝદયસ્ની દીનની એવીજ રીતે વખાણ થજો.

અશેમ:—ભલી પવીત્રાઈ સૌથી ઉત્તમ બક્ષીશ છે. તેજ ખરૂં સુખ છે. ખરૂં સુખ તેનેજ મળે છે, કે જે સચ્ચાઈની ખાતરજ પવીત્રાઈ પાળતો હોય.

યથા:—જેમ આ જગતના માલેક પોતાની મરજી પ્રમાણે રાજ કરે છે તેમ ધર્મના વડા (પેગાંબર) પોતાની પવીત્રાઈને લીધે સત્તા ભોગવે છે. જે કોઈ ખુદાને માટે દુન્યામાં ભલાં કામ કરે છે તેને ભલાં મનનો બદલો મળે છે. જે કોઈ ગરીબ લાચારને આશ્રો આપે છે તેને ખુદાના રાજમાં સત્તા મળે છે.

કલમો:—મારો ધર્મ સાચો, ડાહપણભર્યો, ખુદાએ મોકલેલો, પવીત્રાઈ શીખવનારો, ભલો, અને મહાજ્ઞાની ખુદાની બંદગી કરાવનાર છે. તે જરથુસ્ત્ર સાહેબ આ દુન્યા ઉપર ખુદા તરફથી લાવ્યા હતા, એ ધર્મ આજથી હું સ્વીકારૂં છું.

Navjot coloured picture on front page.

The Religion Of Zarathushtra

By

ERVAD DR. M. D. KARKHANAVALA, B.A., M.S., M.Sc., Ph.D.

Part II. THE ERA OF ZARATHUSHTRA

In the preceding part we have examined a few of the laudatory remarks of some of the foremost Western scholars about the excellence of our religion. In the subsequent parts we will see the greatness and excellence of our religion from a critical evaluation of its teachings and finding how remarkably modern and scientifically accurate they are. All these will no doubt give the most supreme faith in, and admiration and love for our beloved prophet Zarathushtra. However, in order **to have a true appreciation** of the greatness and genius of our revered prophet, **we must know the era** in which the prophet lived and taught.

We Parsis could feel genuinely proud to be the followers of that great prophet Zarathushtra whose deep spiritual insight and vast moral and physical knowledge are continued in our most sublime religion, even if these were to be propounded very recently in the light of best available modern body of human knowledge. Even then it would have to be admitted that only an outstanding genius could have pronounced these teachings, which show such a universal mastery of knowledge; such perfection, such insight and such charity of philosophical thought; and such comprehensive conception of the supreme Godhead.

But when we establish that the era of this our most beloved prophet Zarathushtra, is the very dawn of human civilization—nay—he is the veritable cause of human civilization, then our veneration, our admiration, our love and affection know no bounds. Then we have to accord him that place in human history which is his alone —for as Rabindranath Tagore has said— Zarathushtra is THE PROPHET. Further, we have to admit that there is the man of true divine inspiration and revelation— for his knowledge was not and could not be culled from books, but it must have come to him, as he himself stated in the Gathas —as revelation and divine illumination from Ahura Mazda Himself. Here is the true Yazda—a perfect Ahu and Ratu (Lord Spiritual and temporal).

Some Prevalent Dates

Probably because of the very great antiquity in which Zarathushtra actually lived, and because of the fact that present extent of Avesta texts are but a remnant of their original, no specific date is available from these texts themselves. Coupled with this antiquity is the confusion with names, and other errors and misinterpretations. Net outcome is a wide variety of dates prevalent for the time that Zarathushtra lived and taught. These range from about 7,000 B.C. to 600 B.C.

There is never any doubt that Zarathushtra actually lived and taught, the puzzle has always been his era. The most comprehensive essay on this subject is still that of the revered scholar **the late K. R. Cama** in his **monumental work "Zarthosht Namu"** (જરથોસ્ત નામુ) The other significant work is that of the late **Mr. Mehrjibhai Kuka** who has shed excellent light on this

subject from Babylonian researches. In this article, it is not my intention to go into all the details, but I will summarize the main points only. We will nevertheless consider in greater details, and show that the date of 600 B.C. which we find in most of the encylopedias and dictionaries is completely in error and utterly untenable from all points of view; and furthermore the latest scientific discoveries tend to confirm the era of Zarathushtra as about 6,300 to 7,000 B.C.

600 BC.—an impossible date

As stated earlier, the dates given for the era of Zarathushtra range from 7,000 to 600 B.C. Most of the early Greek historians have given the very early dates. The prime sources for the erroneously late date of 600 B.C. are some of the Pahlavi writings. This date has been accepted by some of the Western scholars without any question, probably because they found it convenient to give this very much later date. A good number of the western scholars who have genuine scholarly interest have showed that this is an impossible date. Amongst our own scholars also, this mistake is recognized. The late K. R. Cama was the first to point this out, yet we as a community have done little to get this erroneous date of 600 B.C. corrected by the Westerners, particularly the publishers of encyclopedias and dictionaries. It is atleast gratifying to note that the **Encyclopedia America gives the date as earlier than 2000 B.C. The Encyclopedia Britanica persists in the error.**

This date of Zarathushtra is arrived at from the chronological list of kings and the duration of their reigns given as under:

Name	Ruled for years
Alexander	14 years
Darai Dara	14 years
Darai	12 years
Humai	30 years
Vohuman	112 years
Kai Vishtasp	120 years

It is a fact of history that Alexander conquered Iran in 330 B.C., calculating back one gets that Kai Vishtasp ruled from 618 to 498 B.C. All know that Zarathustra flourished in the reign of king Vishtasp so Zarathushtra must have lived somewhere in the period 618 to 498 B.C.

A similar statement that Kai Vishtasp ruled about 300 years before Alexander is found in yet another Pahalavi text.

Attempts have been made by some to explain away this error by postulating that the year referred to is not normal solar year but a special one which is equal to 27 normal years. Thus the 300 years really meant 8100 years. Assuming even this, we cannot overlook that the list of kings between Kai Vishtasp and Alexander is completely in error. That there has been a **genuine error** is clear from the most elementary fact that the **kings of the Achemanian dynasty—Darai-Darai and Darai have been linked up with Vishtasp of the Kyanian Dynasty.** The Achemanian kings in their Cuneiform inscriptions have given their complete genealogy. This genealogy finds independent support from the names given in the sacred books of the Jews, who having been freed from captivity by Cyrus the Great and the Achemanian kings, were given royal patronage to rebuild their places of worship and to rehabilitate their own religion. **The Torat therefore has a revered place for these Persian kings,** who living as true Zarathushtrians showed the virtues of charity and tolerance which have always been the halmark of Zoroastrianism. This list of kings with their dates from history is compared with the Pahalavi list in the accompanying table. The error is obvious.

The error is obvious in yet another way. Because Firdoshi relied heavily on the chronology of the Bundahesh, therefore he too has mixed up the Achiminians with the Kianians and as a result Cyrus the Great, one of the greatest Persian kings, finds no place in the Shah-Nameh.

Also this great king Cyrus who has chronicled some of the major events of his time in the inscriptions makes no mention of Zarathushtra. If the propagation of the Zarathushtrian religion was so close Cyrus would have mentioned this important event.

Besides these aspects, the **language of the Cuneiform inscriptions is so different from that of Avesta,** let alone that of the Gathas. From philological considerations, the **scholars are unanimous that changes of such magnitude cannot take place in a language within 300 years,** but that atleast a couple of thousand years must have elapsed before the language of the Avesta could have transformed into the Old Persian of the Cuneiform.

This is particularly important because **the language of the Gathas**—the hymns of the prophet Zarathushtra himself—**is considered by the philosophical scholars as being the very old Avest, whereas—the Avesta language of the Yashts etc. is considered to be the later Avesta.** Hence on this basis a still greater time difference would exist between the language of the Gathas, that is the language of the time of Zarathushtra and the language of Cuneiform as used by Cyrus in 536—529 B.C. and his descendants upto about 350 B.C.

Another aspect which has added some confusion is the reading of the names in the Cuneiform inscription His—tasp and Vishtasp. The former having been read wrongly for the latter, the mistake is made of identifying Achaeminian Vishtasp with the Kianian Vistasp in whose reign Zarathushtra flourished. These two Vishtasps are very different persons is obvious from the following facts:

(i) The language of the Avesta and Cuneiform are different.

(ii) The Vishtaspa of Avesta ruled in Balkh—eastern part of Persia, the Vishtaspa of Cueiform ruled in Pars—the Western part of Persia.

(iii) The kings of the Cuniform have themselves stated that they are of the Achiminian dynasty. The Vishtasp of Avesta was of the Kianian dynasty.

(iv) Their genealogy does not tally with the Kianian genealogy.

(v) There is a great difference in the names of the countries mentioned in the Avesta and in the Cuniform inscriptions

We therefore conclude that King Vishtasp, the Kianian, did not rule in the period 617-498 B.C. and hence Zarathushtra who lived and taught during the reign of the Kianian King Vishtasp could not live in the period of 600 B.C. The date of 600 B.C. is impossible and untenable on all these considerations.

Yet another and in my opinion the most significant evidence for rejecting the date 600 B.C. as completely false, is the writings of the Greek historians. The evidences we have so far examined, though completely sound, are yet circumstantial, because nowhere is Zarathushtra mentioned by name and some specific date assigned to him. The early Greek historians on the other hand, who had extensive personal knowledge of Iran from travels, while chronicling the history of Persia **mention Zarathushtra as the prophet of ancient Iran** and give us his date. These early historians lived in the period 400 B.C. to 200 B. C. and hence came very close in the time scale, if the era of Zarathushtra is taken as 600 B.C. They therefore could be expected to give us a correct rendering of events—particularly important events in Iranian history like the advent and spread of Zarathustrianism—which is supposed to have taken place only about 200 years before their time. Yet consistently the Greek historians nearest to this alleged period of 600 B.C., give us a date of 6200 to 6,400 B.C. **Aristotle** for example gives us a **precise date of 6,348 B.C.** These great historians all could not be that confused and that wrong to say that an event which is supposed to have taken place only 200 years before their time, as having happened 6000 years ago. A similar reference places the era of Zara-

thushtra as 6000 years before the Trojan war, which took place as is well known in about 400 B.C. In my opinion the dates given by these early Greek historians should be given a greater weightage, for as we shall see later the recent scientific findings fully substantiate them.

The date of 600 B.C. is therefore absolutely wrong and must be discarded.

(To be continued)

Comparative list of Iranian Kings in the period 600 B.C. to 330 B.C. according to following sources:

Firdoshi	Bundahesh	Greek Historians		Cuneiform inscriptions	Jewish Torat
		Achieminis		Hakhamanishya	
		Tispis		Chispaish	
Gustasp	Kai Vishtasp 618-498	Eraremanis		Ariaraman	
		Arsemis		Arsham	
		Cyrus	536	Kurush	
		Cambyses	529	Kabyjea	Cyrus 536 *
		Samerthis	522	Bardiya	Ahasurus 523
		Histaspis		**Vishtasp (Hishtasp)**	Artaxerxes (Samardis)
		Daraius Histaspis	521	Darayavush	Daraius 520
		Xerxes	485	Khashathraya	Ahasuras 485
Ardeshir darazdast	Vohuman 498-386	Artexerxes longimanus	465	Artakhshathra	Artraxerxes 465
		(Xerxes and Sogdians)	421		
Humai	Humai 386-356				
Darab	Darai 356-344	Daraius Nothus II	423	Darayevush (II)	
		Artexerxes Mnemon II	405	Artakhshathra (II)	
		Artexerxes Ochus III	353	Artakhshathra (III)	
		Arses 337			
Darai	Darai-Darai 344-330	Darius III Codomanus	331		
	Alexander 330-316	Alexander 331-323			

* The important relevant dates are the return under Cyrus in 536 B.C. and the return of Ezra in 458 B.C.

Rahe — Mazdyasni

Our Lost Scriptures S.O.S.

By DASTURJI KHURSHED DABU

It is so true that we realise the true value of a thing after we lose it. It is a sad tale of woes that a large part of the Nasks (Religious Scriptures of Zoroastrianism) is lost and today we do not possess more than the equivalent of about two and a half Nasks out of a total of twenty one; and not withstanding such loss of treasure the community is least bothered saving the remnant. Lost wealth may be recouped but lost message of a lofty Prophet can not be re-anacted from imagination. It is for this reason that we are unaware of the total basic philosophy of our religion. We are therefore unable to decide for ourselves on authentic grounds whether or not such and such tenet or belief is basic to our faith. No seriatim thought contents of our religion are traceable as the faith is much too old; 8000 years at that lost in most part and preserved only in remnants. Later commentaries on orginal Avasta in later Pahelvi language have discrepancies. Non-Zoroastrian beliefs and practices have got mixed up with pristine purity of original teachings.

My object in writing this article is to beseech my community that it should try to preserve what little is left of the original as our treasure. Only then will it be possible for us to give our succeeding generations some composite picture of our religion.

There is no room for further loss in our religious literature—no room for doubting Thomases to waver on the authenticity of this writing and that writing and that this belongs to prior period and that belongs to later one—that this is original part and that is a later addition. If we shall go into that mood we shall probably lose something further. Quite frequently our worshippers ask us to instruct them as to what can be omitted from the Khorde-Avasta so that they can leave off that section of it. True enough if you look at a Khorde-Avesta in actual use for some time on inspection you will see major part of the latter half of the book unopened, intact. This trend is dangerous because such carelessness is likely to result in further loss of parts of already very small surviving literature.

Original Extent Of Our Religious Literature

We shall enumerate it shortly.

The message that Prophet Zoroaster gave in the Court of King Gustasp was ordered by the King to be preserved. Accordingly two sets of His message were prepared on several thousand soft leather parchments, in ancient Avastan language. Metal letters were prepared and made red hot and pressed on a parchment and such branded areas were filled in with gold dust. One set was kept in the Royal Palace and another in the Treasury Department. As and when needed by an Aalem (a man well versed in Ilm, that is art or learning) he had access to it. Aalems could note down or copy parts of it, for their edification and use. According to history both the original sets were present till the conquest of Iran by Alexander. In the interval during the reigns of Kyanian, Assyrian, Median, and Hakhamanian dynasties these collections were present. Sikandar (Alexander) in a state of intoxication set

fire to the Royal Palace in which one set was charred and the other set preserved in the Treasury Department was carried away by Greeks as loot. What survived was just that which the Dharmagurus knew by heart or had copied from the original. This was followed soon by the reigns of Askanian and Parthian dynastis. During that period Avasta language ceased to be spoken and the language then current along the frontier (PAHALU) of Iran gradually gained ground and became the language of frontier people (Pahalvi). It is Almighty's unfathomable device that there never was or will be any group of people in which its hundred percent persons are evil or good—no matter whatever the environmental influences prevailing. There were some good and noble minded officers amongs the conquerors who picked out here and there bits of the great literarature and handed them over to the Zoroastrians. Non-Zoroastrian influences may have entered thus.

After a lapse of many years the Parsi King-Ardashar Babekan established the Kingdom which continued as Sassanian dynasty. Dastoor Tonser of that period collected and re-set the scattered fragments of our religious lore and made out of them 21 Nasks (Volumes) of ancient teachings. Of these seven volumes were DAATIC—pertaining to law, legal, regal, social, economic and spiritual.

Second group of seven volumes were GATHIC——Pertaining to divine songs.

The third group of seven volumes are:—HADH-MATHRIC——treating of rituals, ceremonials, and litanies which could be made use of in prayers and offerings.

VANDIDAD is the re-arranged DAATIC part.

YAJESHNE, compiled during this time, contains the existing fragments of the GATHIC parts.

YESHTS were found preserved in Badhan-Nask.

When some members of the community give unique and singular high position to Gathas only they must realise that major part of Gathas are not preserved. Its fragments in existence are available only in parts in Yajeshne, wherein they are preserved because they are constantly in use in this ceremony and Dastoors and Mobeds have them by heart (Haiti). Any complete volume by itself a volume of Gathas has never been found. Gathas known to us are only as part of Yajeshne.

Yajeshne has 72 Haa or paragraphs of which the following make GATHAS:

AHUNAVAITI GATHA = Haa 28 to 34 of Yajeshne.

USHTAVAITI GATHA = Haa 43 to 46 of Yajeshne.

SPENTA MAINYU GATHA = Haa 47 to 50 of Yajeshne.

VOHU-XSHATHRA GATHA = Haa 51 only of Yajeshne.

VAHISHTA-ISHTI GATHA = Haa 51 only of Yajeshne.

Despite separate preparation of 21 Nasks people were not able to make much use of them as their language was obsolete even then. People first lost interest and then lost numbers—but short summary of each of the 21 Nasks is preserved in DINKARD. Date of Dinkard if determined would be proof positive of the fact that at the time of the preparation of Dinkard 21 Nasks must have been in existence.

During the period the Europeans entered Iran, the study, of Nasks was limited only to a small group of scholarly Mobeds. Christian influence began to operate effectively so much so that King Shahpur II was drifting towards conversion. But fortunately for Zoroastrian religion it had stalwart in the person of Dastur Adarbad.

The Christian priests were amazed by his extraordinary mysterious performances almost amounting to magic. Dasturji Adarbad just saw through it, that only if Avastan literature was translated into the then current language, could Zoroastrian faith be stabilised in the heart and mind of people. His translations are also missing but the fragments available have therein defects of new influences. **Old Avastan words have acquired new meanings and dropped original mystic sense.** There are some undetermined Pahalvi writings. It is surmised that they have been compiled from the now lost Nasks. The common elements in Chithra-daat and Bundahesh and some Nasks suggest above guess being probable but in any case the original inner essence is distorted. Gao, the symbolic presentation of the 'living world' has become Gosht and as that creates an impression of Cow Sacrifice. That was the then prevalent practice. Instead of putting Angre-Mainyu as the opposite of Spenta-Mainyu they put Ahura Mazda in opposition. So called Dualism in Zoroastrianism is perhaps of this erroneous origin.

The conquering hordes of Arabs were nomadic and primitive in their outlook and completely bare of any sound cultural bases and background. The meaning of culture and civilisation was shown to them by Iranians. These Arabs absorbed many Iranian concepts and made several essential changes in their concept of Islam and evolved a new pattern of Iranian Islamism. Some of the converted Zoroastrians and some of the Arabs also made some insignificant contributions to Zoroastrian Literature incorporating Arab influences. Some such literature is extinct.

After coming into India some literature was added to our store—important amongst them are;

KHISHTAAB

DABISTAAN

DASATIR

They are popular amongst our scholars only.

Real solid and useful contribution for use of the community is made by indefatigable efforts of our own Dastoors. It is really they who have by dint of patience, perseverance and persistence despite poor financial and library resources have translated our originals from Avasta, Pahelvi, Arabic and later Persian and kept alive the spirit and understanding of the basic tenets and teachings of our religion. Really they are the scholars who put European scholars on way. European students who later became scholars of our religion learnt their lore at the feet of our Dastoor Gurus.

The Parsi Community must come to a decision and save and rescue what little is still left. Our entire mentality has to change. Our pet fallacy is that our prayers are in a language of the remote past not in current use. That way even Sanskrit is not the language in daily use. Arabic is spoken only in limited areas of Mohamedan world yet all over the Islam world Koran is recited and read in its original Arabic. The Jews have retained their ancient language. Latin and Greek come in the study of the Bible and students in Christian world study them as Humanities. It is not the purpose of Avesta to secure money for its students. If it was so everybody would have run after it. But the beauty of it all is that the Muslims of Iran have now taken to it because they are so keen to know the ancient religion of their Motherland. There its students increase in number everyday whereas here the Parsis, the real torchbearers of this lofty faith are absolutely unconcerned. The Parsis ask what is the good of learning a "dead language"? Little do they realise that by the study of Avasta they will secure the depth of understanding in its ancient pristine purity; and that makes a world of difference in their spiritual development, which is such a satisfying experience. "Awake! Arise! or forever be fallen".—Time may come by our apathy that even Madressas may have to be lock-

ed up and even a good teacher may not be available.

No one bothers to preserve the ancient treasure. No one is concerned. There is not even a single monthly journal of the community. **There is no sale so there is no sense in publishing a journal—so say our scholars and do nothing to promote interest and spread information and basic knowledge.** If this condition persists any longer, little that is left will also be lost. At most we can count on only two libraries which have some respectable collection of our literature. Today when our young girls and boys make eager inquiries of us about our religious literature and learning we can offer nothing to satisfy them. The irony of it all is that people in Europe and America eagerly inquire about our religion and history and traditions from Parsis abroad. Our society takes no interest in our matters. During the time of Camaji much was done in that direction and their published reports are didactic and worth while looking into.

Our people demand that there should be one authentic translation of our scriptures. This task is not possible because it is not possible to arrive at same meaning of words current thousands of years back. In the various manuscripts words used differ. Even up to this day new translations of the Bible are coming out. Our short prayer-Ahunuwar—has seven to eight translations. We must accept them as more the merrier. Gita has hundreds of criticisms and interpretations and yet more are pouring in—and Hindus take them each one in his own light. We have one of the **most learned and authentic translations of the Gathas by Dr. Irach Taraporewalla but with our characteristic apathy and in our stupor we have not received it with as much zeal** as we have the works of foreigners—that is why a half-baked "Savant" like Zehner gets away with his senseless stuff and even gets on. Our stalwart scholars like Bharucha, Anklesaria, Sanjana, Jamaspasana and others have not been appreciated. This is a sorry plight. We have lost the art of concentration and serene attention to literature of the heart, without which one day everything must collapse no matter whichever the community one belongs to by birth.

Our people feel bored by long original works, our inclinations are more for expressions of religious sentiments than towards detailed study of its literature. Under the circumstances it is better to serve them with short excerpts in understandable language. Christians whenever they notice apathy they start Revivalist movements with hymns-lectures-meetings-mass prayers etc. and awaken people to their sense of duty to their religion. I have seen meetings in which people touched by the idea of sin have sobbed and wept and have come to new resolutions to follow. Do we have such propagandists? Community's interest is all materialistic. Drama, cinema, dancing parties may all be forms of escapism. Persons spending leisure well in good reading matter or in lectures or meetings are rare. The very class that needs it most never attend such functions. If Mountain will not come to Mohamed—Mohamed must go to Mountain. We must carry message to them by all methods at our disposal—pamphlets, handbills, recorded tapes (and a Magazine like PARSIANA). I had even advocated producing a film of the Life of Zoroaster.

(Translation).
Courtesy: Jame-Jamshed

* * *

Editorial Notes

Not only we, but all communities have this common complaint of apathy of its members. This is the unfortunate end product of unimaginative Education Departments of Central and State Governments who have deprived our young generation of their food for the heart during their most receptive years. They are now reaping the harvest of Godless indiscipline which the muddled head of youth can work out. Philosophy is a high sounding word but the

most tameable domestic pet, which can play the game with the old and the young in any surrounding. What we popularly call sanity, normality, etc. are nothing else but the end products of some adequate philosophy of life. Every person needs an adequate philosophy of life which he unquestionably accepts as guide to living. The word adequate is an essential descriptive quality of that philosophy. It must go in the head and it must be satisfying to the heart and mind—otherwise it is inadequate and worthless or at least not worth much. It is a universal need from birth to death. Child, adult and elder each will interpret it and use it in light of his experience to work towards his normality and sanity. Religion being an old worn out word is now replaced by the phrase Mental Hygiene. Mental Hygiene has no other basis except the quintessence of religious philosophy without its tussles. It is old religion recast as social philosophy and injected into the brain (mind) to secure sanity and normality. This reaches a man only through the mind, Religion reaches a man both through mind and heart (emotionally) and does real lasting good work. Mental Hygiene and Psychotheraphy after their initial successes often come to grief. It is universally acknowledged that intellectual grasp of a moral or social problem is no guarantee of its lasting effect. It must reach the heart and not the head only.

OUR FRONT PAGE PICTURE

Kaiser-e-Hind commenting upon Warden's Exhibition of oil paintings of the Life and Teachings of Prophet Zoroaster (March 1962) stated that the series of 54 pictures arranged seriatim on the walls of Jehangir Art Gallery was unfolding the Life of the Prophet incident by incident, one by one, as if on a screen. The opening was done by the late Sir Cowasji Jehangir, who as a great connoisseur of Art, in his speech on the occasion deeply appreciated the art work as appropriate to the theme and advised that the Exhibition should be seen by all Parsis and should be shown all over the country where Parsis live.

Following his advice the exhibition was taken to Udwada, Navsari, Surat and Ahmedabad. Invitations were extended to us from several large cities of India and from Karachi. But long distance travelling is extremely expensive. Entry to Exhibition was free to all everywhere. Production of exhibition cost Rs. 10,500. Total recoveries from sale of catalogues in Bombay and sale of catalogues in Navsari, Surat and Ahmedabad Anjumans together with sale of some pictures amount to Rs. 3,500 in all. Rs. 7,000 to balance unrecovered. Trip to Udwada was not expected to be paying. It is our intention to reproduce one by one in colour prints on front page of PARSIANA the entire series of these oil paintings. It is another staggering expensive venture—but it is begun in the hope that subscribers will help to secure more subscribers to spread out production cost of PARSIANA and use their personal influence wherever they can to buy and sell the pictures.

Personality of Prophet Zoroaster

Myths and legends are always woven around supreme souls. Zarathustra did not escape this process and a group of believers announced that Zoroaster was only a human form of some mystical solar energy and he was not a human entity. They therefore interpreted his family as allegorical representations of numerous aspects of his divine teachings.

But the Gathas which are the basic teachings of Zarathustra bear the stamp of personal experiences and innermost sentiments of a human heart. Everything in them, as Dr. Mills says, is so sober, so simple, so rational and so consistent that they obviously refer to the zeal and energy of a contemporary personage devoted to reforming the then current deteriorated religion of Dev-Yasni (worship of inferior deities), to the glorious well-defined renewed, recast and reformed lofty religion of Mazda-Yasni. (Mazda worship religion of only one God). Such modification could not come up spontaneously. It required a spiritual reformer. There are many passages in the Avesta denoting Zarathustra as a personality named so often and described so clearly that one cannot escape the conclusion that He actually had "a local habitation and a name".

Zarathustra was a human being of impressive personality, of unusually robust constitution and alert mind. He had boundless power of endurance and inexhaustible energy. From his youth he was engrossed in metaphysical questions and endeavoured to promote the physical and moral well-being of his fellow men. He did not allow his unbounded spirit of philosophic inquiry to shut himself off from society and family life. He was a full man and lived a full life. He lived an exemplary life devoted to his family and elevated human society with his example and precepts.

Zarathustra's intellectual powers were unique. Clear proofs of his broad intellect and his unsurpassed capacity for original thought are evident in his religious system. The profound teachings he has given us, are marked with many features of supreme wisdom. His sermons in verse have the most important elements of beautiful poetry, being simple, sensuous and passionate, they bring out his moral majesty and character. The language of the common heart, he spoke with heavenly fervour. By passionately expressing in simple words and actions he taught the truths and principles of life, to the high and low, learned and unlearned, alike.

One of the most important elements of his character was his sensitiveness to receiving impressions from nature and man. Not only did he receive the impressions clearly and vividly, but also employed his imagination and intellect on the impressions he received. He frequently went for long walks to the banks of the river Daitya, and praying, opened his mind to the strange sights and sounds of which no book can speak; and he watched the heavenly bodies—the sun, moon, and stars and natural phenomena around.

He was amongst the foremost of men to see that the plough was the noblest and most powerful of arms for human welfare and advocated agriculture and cattle rearing as duty of all able-bodied persons. Although he held the highest position that fell to the lot of men, though he was the most gifted and exalted, he was ever so

humble. Humility is characteristic of all humane souls and all true great men.

He never made false pretences and never claimed to do anything beyond reason or comprehension. Never did he claim to be God, or possess His powers. On the contrary, he always claimed he constantly needed Ahura Mazda, the Divine Spirit and represented himself as His humble messenger to inform mankind of the Will Of the Almighty.

His soul being in full sympathy with Asha, the Divine Order of Righteousness he offered ardent prayers to Ahura Mazda, to help him establish the law of uprightness in every walk of life of himself and his followers. He yearned after the heavenly light with zeal and fervour. As he made increasing fresh advances in holiness, he obtained more graces from Ahura Mazda, till he acquired the supreme light, the high degree of perfection, which he so earnestly sought for. He thought, he spoke and he acted according to the Law—Asha the law of Righteousness, uprightness and unfailing orderliness. Through his righteousness, he entered the highest sphere of thought and deepest survey of the spiritual world.

His life was one of activity and meditation. His own life is the convincing proof that the real spiritual life is in natural alliance with active service to man. Zarathustra found in the world around him false and evil practices, and loving men intensely, he desired ardently to raise and bless them. As the great prophet, teacher and reformer of human kind, he devoted himself to that task under Divine inspiration and completed it admirably. He eradicated vices and deep-rooted false religious notions. He enlightened men with the Will of the Creator. He convincingly showed to the people that Ahura Mazda was the One and the only One worthy of worship.

At first the people thought his task to be impossible and hopeless, and ridiculed him. Kavis and Karapans denounced him. His own ones deserted him, but Zarathustra did not shrink or waver from his long-cherished lofty design. He would not renounce his good work for anything. His soul and his body were devoted to a single purpose. He chose suffering and hardships rather than disobey the bidding of his conscience, which was the bidding of his Divine Master. He sacrificed everything in the cause of Righteousness. He spurned the temptation of worldly riches offered to him by Angre-Mainyu. Quite fearless, he announced his religion before King Vishtasp and his subjects. This won him enemies and violent opposition. With unbroken constancy he bore persecution. Neither difficulties nor suffering perplexed Zarathustra. He boldly and firmly pursued the work. He went on praying to Ahura Mazda, and retained unbounded and unshaken confidence in Him, not once lossing convictions of his goodness and righteousness. He proved himself an ardent warrior fighting for truth and God. The purity of his moral conduct, the soul which had been subjected to storm and temptation, bore down all opposition. Men who before had insulted rim, now turned enthusiastic admirers, gradually understanding his doctrines. His first disciple was his first cousin MAIDHYOMAH, who took vow ever to preserve without break the Holy Fire as the emblem of divinity and to spread the message of Zarathustra. King Vishtasp and Frashaostra, Jamasp and others of his court followed. To those followers he gave bounteous spiritual treasures, elevated their entire aspirations and lifted them to his own high standard. These men volunteered to spread what they had received and with God's help soon succeeded in their selfless task.

Zarathustra won a glorious victory for humanity and we may justly say, he laid the foundation of material and moral welfare of mankind. Zarathustra was victorious in victory, glorious in glory, and the most worthy of glorification. His glory still abides in us.

His spiritual light, is our unending source of indefinite revivals for joy of living and spread of happiness around.

Zoroastrianism is right living after a divine model described by Sir Rustom Masani in his book entitled **The Religion Of Good Life.**

Godliness is Godlikeness and this is the most distinguished characteristic of the religion of Zoroaster.

The sum of all his doctrines is that man should grow into the likeness of God as he is made after Him. Man needed the towering personality of Zoroaster to teach this and to make this lofty teaching universally acceptable.

Condensed by

MRS. TEENA RUSI PATEL

from

Zarathustra and Zarathustrianism

By ERVAD RATANJI EDULJI DASTOOR PESHOTAN SANJANA, B.A.



A Section of the gathering on the occasion of the Investiture and Installation of Dasturji Dr. Sohrab H. Kutar at Sir Dhunjibhoy Bomanji Hall—Zoroastrian House—London, attended by about 275 Zoroastrians.

Investiture Ceremony & Installation of Dasturji Dr. Sohrabji Hormusji Kutar as Head Priest

News from The Incorporated Parsee Association of Europe, London.

Sunday 17th January 1965—Mah Amardad Roj Ram Y.Z. 1334, will be a memorable day in the history of Zoroastrians in Europe. On this day a function was held at the "Zoroastrian House" London, under the auspices of the Incorporated Parsee Association as the sole body looking after the welfare of Zoroastrians in the United Kingdom and Europe, like the Anjumans of India and Pakistan.

The weather was not too kind. It was raining and a strong wind was blowing but it did not prevent over two hundred and fifty Zoroastrians from attending the Installation function of their newly elected High Priest Dasturji Doctor Sohrabji Hormusji Kutar. Invitations were sent out to members of the Association, their families and friends, and other Zoroastrians.

The function began at 4.00 p.m. with a Jashan Ceremony in which Dasturji Kutar and five other Ervads participated. At the conclusion of the Jashan, Mr. Jehangir D. Moos the President of the Association addressed the assembly. The following are extracts from his speech:

"From today a new day has dawned for our hundred year old religious Association. Our Athornan brethren as well as the laity is here to honour, to elevate and accept willingly the religious leadershp of our revered and well loved Dasturji Dr. Sorabji Kutar. I have known Dasturji Kutar for many years and can verily say that I have never found him wanting in any of the qualities of a religious leader. He knows instinctively, what is right and what is wrong—Humata, Hukhta, Huvareshta has become a part of his being. At this solemn religious meeting let us all give our best and noblest thoughts to our Dasturji. This deed is as much yours as it is mine. Before I confer, on your behalf the shawl of office to our Dasturji, I request him to recite with me, Jasme Avanghae Mazda, the affirmation of our Zoroastrian Creed."

After the prayer had been recited, Mr. Moos gave the blessings and invested Dasturji Kutar with the shawl of Office. He also presented Dasturji with the sacred Ashodad of a single silver coin of most ancient times, of the glory of Zoroastrian Kings, bearing the image of the King on one side, and the sacred Aferghan of Fire guarded by angels on the other.

At the request of the President, Mrs. Purviz N. Dhalla, wife of Mr. Dhalla, a trustee, did the customary "Parsee sagans". After this Mr. Dhalla said a few words reiterating the services of Dasturji Kutar in this couuntry. He wished Dasturji Kutar and his family a long and happy life and enjoined the assembly to uphold the honour of Dasturji's office and to pay him due respect on all occasions.

Thereafter "sagans" were done to Dr. (Mrs.) Sherinbanu Kutar, and additional shawls were presented to Dasturji Kutar from Kutar and Gamat families of Bombay ands Mrs. Meherbanu Boomla of London. Messages of congratulations and good wishes

were read by the Honorary Secretary Mr. C. P. Mehta. They were from:

Lady Hirabai Cowasjee Jehengir
Lady Freny Dhunjibhoy Bomanji
Dasturji Dr. and Mrs. F. A. Bode
Goolbai Cowasji Adenwalla
Tehmina Cowasji Adenwalla
Dr. P. B. Warden
R. B. Warden
Dr. S. B. Warden
J. B. Warden
J. C. Godiwalla
Jerbai J. H. Patel
C. R. Adenwalla
R. D. Dubash
Dr. M. Marsden
Dosi N. B. Jeejeebhoy
Mr. and Mrs. R. E. Kumana
Daruwalla's of Ilford
Mrs. S. Rustomjee
Mrs. S. Kapadia

Finally Dasturji Kutar addressed the assembly.

The following extracts are from his speech".

"I am deeply touched and moved by the devotion and admiration shown to me by you all. I accept with humility the honour conferred upon me today. I accept it with a deep resolve to do all that a human being can do for the welfare of his community. I ask for your encouragement and support. Being a High Priest in a country far from Home, in a country where Zoroastrians are residing scattered far away from each other is truly difficult. I also know this Award is not made to me as a man but to my religious work, ceremonial work done on numerous occasions covering a period of nearly 30 years. This work has been done not for honour, glory or profit but to create out of the materials of human spirit, some peace, and happiness for the human souls on this earth and the next. I believe that man is immortal because he has a soul, a spirit capable of compassion, —sacrifice and endurance. Thanks are due to my worthy parents who sacrified no end to educate me. I think of them every day and pray to God to make me worthy of their name. My thanks are due to Mr. N. M. Dhalla, your Trustee, Mr. Moos, the President, the Managing Committee and Members of the Association, who elected me to my office. My thanks are also due to my colleagues Ervad Sahibs, for joining me in today's Jashan ceremony and on past occasions.

For today's management and organisation, my wife and I thank the members of the House Committee and also Mr. and Mrs. C. P. Mehta and Mrs. Mogal. I am also grateful for all the letters, telegrams and messages of congratulations, the flowers sent on the occasion. I thank all of you who have taken the trouble of attending this function. God bless you all.

Society For Research in Zoroastrian Religion

This society was formed by Late Mr. K. R. Cama in 1864. Prof. Dinshah Darabshah Kapadia, M.A., B.Sc., I.E.S. (retired) about whom we have included a separate article in this issue under the heading of Jalal-ul-Din, inaugurated the Centenary Celebration proceeding as its Chairman.

He gave the history of this society and explained the need and significance of such society to the community. This Society and its members despite doing most valuable work in our ancient cultural and religious matters have remained practically unknown to the public because they never hold public meetings and strictly restrict admission to membership only to those who have attained a certain high level in their knowledge of the ancient lore. Knowledge is their object, publicity is not their craving. As also knowledge is their craving, publicity is not their object. He said about 400 years ago from now differences in opinions on our prayers, practices and ceremonies started amongst us. To solve the vexing problems we used to send letters to Dastoors in Iran and the informations and explanations so obtained constitute a collection known as Persian Revayats. About 200 years ago Jamasp Vilayati, a Mobed from Iran came to Surat and informed people that compared to calendar calculations of Iran the calendar in use in India was one month behind time. Those families who accepted this followed their revised calendar as KADIMIS meaning followers of KADIM (i.e. old) calendar.

About the same time amongst the early European scholars who came to India was a young Frenchman Anquetil du Peron. He learnt Avesta and Pahelvi for three years from our learned Dastoor Darab Kumana of Surat. He returned to France with many books, pamphlets and manuscripts from India and in 1771 published his memorable work ZAND-AVESTA in three volumes. His work started deep interest in ancient Iranian language and literature amongst Europeans. Though his works were later found to be defective in translation, transliteration and explanations of ancient lore, they had already started the ball rolling and European scholars were aroused for acquiring new learning.

Prof. Westergart and Prof. Rask travelled extensively in Iran and like Anquetil du Peron took back to Europe all that they could lay hands on from then available literature on Zoroastrianism. Prof. Martin Haug studied Sanskrit under learned Brahmins in Poona and in the same place learnt Avesta under learned Dastoor Hoshangji Jamasp-Asana. Prof. Haug travelled in Gujarat with his learned Dastoor teacher. In Gujarat he collected a number of manuscripts which he took back with him to Germany, where they are today **preserved in Munich Library.**

Interest in Iranian literature increased particularly in Germany, France and England. During that time Seth Khurdhedji Rustomji Cama happened to visit Europe for business. He came in contact with these scholars and got a spark from them which lighting up into a fire warmed up his entire personality in the service of community's old literary and religious treasures. He became a pupil of Prof. Spiegel. On returning to India he introduced the studies of Iranian Literature amongst Parsis and liberally distributed scholarships to intelligent Parsi students to prosecute studies in Zoroastrian religion.

Ervad Sheriarji Dadabhai Bharucha, Ervad Tehmurasp Dinshah Anklesaria, Ervad

Kawasji Edulji Kanga, Ervad Edalji Kersaspji Antia and others constitute the galaxy of his eminent pupils. They all studied under Camaji and published their own valuable works. During this same period Camaji founded જરથોસ્તી ધર્મની ખોળ કરનારી મંડળી (Research Institute for Zoroastrian Religion) now a hundred years back. His pupils joined the Institute. In the beginning they all met once a week, later once a fortnight and still later once a month. Famous scholars Dastoor Jamaspji Jamaspasana and Dastoor Peshotan Sanjana were its first two presidents in succesion. They were followed by Seth Khurshedji Cama and others. Dr. Jamshedji Manekji Unwala, Mr. Sorabji Jamsedji Bulsara, Ervad Jamshedji Nadirshah, Dr. Manekji Bomanji Davar, Mr. Behramgor Anklesaria, Ervad Bomanji Dhabhar and others were intimately associated with the activities of the Institute. It is sad to note that members and active workers of this institution are dwindling down.

This institute is only for genuine scholars and admission is strictly restricted to those of certain minimum standard of learning and knowledge of the subject. So it is bound to be an exclusively small group. In accordance with its rule and ethical principle it does not take part in public controversies and holds no public meetings. For this reason it is very little known to the community. But this institution has done much valuable work of scholarly interest and value.

The institution is celebrating its 100th Anniversary Jubilee Function and is passing through the Jubilee Year (1965). (A Series of lectures was arranged).

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Exhibition of Oil Paintings of Life and Teachings of Prophet Zoroaster. It was opened at the Jehangir Art Gallery by the Late Sir Cowasji Jehangir Bart. It attracted attention and drew large crowds.

N O W

They are giving you

"Parsiana"

Lecture by Dastoor Hormuzdiar Kaiyoji Mirza, M.A., Ph.D.

Dastoor Hormuzdiar Kaiyoji Mirza, a scholar in his own right and a member on the Advisory Editorial Board of 'Parsianâ' as its proud acquisition delivered his lecture on the first day of the Centenary celebrations of the Research Institute of Zoroastrian Religion.

Speaking of Zoroaster he stated that Zoroaster spread his religion thousands of years back. The word Paigahambar (Prophet) is a Persian word meaning one who carries a paigham or message, especially the Message of the Almighty to the people of the world. Its Pahalvi equivalents **Vakshwar or Vakshoor** also mean one bringing the message of God to the people as (Sent by God).

Our ancient religious prayers are known as **"Avesta" but this word is nowhere found in the existing literature on our religion. The exact meaning of the word Avasta is not determined** and the word specifically mentioned in relation to **prayers is 'Mathra'.** "Mathra" is defined as "word", "word of God", sacred mysterious word. From Mathra as holy word the **Paighamber** is called **"Mathran"** meaning one carrying **Mathra** and **"Mathravak"** one uttering Mathra. Mathra plays a significant role in Zoroastrian religion. According to Gathas "Ahura in accord with Asha created the Mathra of Prosperity." In Farvardin Yesht the Urwan or soul of the Almighty is identified with Mathra-Spenta—indicating that the words of the Mathra માથ્રવાની are not ordinary words of ordinary vocabulary but words charged and supercharged with Minoi purity (purity of the Astral world) and effective with its mysterious force.

Mathras are remembered in Avasta as Mathra-Spenta and Fashash-Mathra and shown to be **brilliant, potent, effective** and **successful words.**

Ardebehest Yesht enumerates five forms of effective treatments.

(a) Asho-baeshejo (treatment by developing Ashoi in personality)
(b) Daato-baeshejo (treatment by securing justice through law).
(c) Kerato-baeshejo (treatment by instruments-surgery)
(d) Urvaro-baeshejo (treatment by drugs plants and fruits)
(e) Mathro-baeshejo (treatment by recitals of Mathra-vani).

Of these Mathro-baeshejo is ranked highest of all as it cures a man right upto within as it does to exterior. It does not cure any diseased part or organ but it cures the whole man, body, mind and soul, which at present is the quest of modern medicine.

Mathra words of our religious prayers are vibrations of purity and to arouse their fullest Minoi effect good character, purity of soul and complete faith in their efficacy are necessary. In Avasta words of Ahunavar (Atha Ahu Vairiyo) are given a lofty place. Ahunavar Kalam existed prior to the coming into being of all things worldly. Dadar Ahurmuzd uttered these words and gave a start to the evolutionary process which in its train brought all things into being and Zarathustra spread these words to man—as "spiritual food" for human consumption to civilise him from primitive disorderly state to the understanding or rational humanism.

Zoroastrian religion acknowledges Ahura Mazda as the sole creator of the World, who at the same time apportioned His powers for orderly management of the world to his collaborators whom we call Ameshaspands. Thus every time at every place the immutable Law of Asha or righteousness or uprightness, operates holding the world under the sway of Minoi powers.

Zoroastrian religion acknowledges the existence of the "seen" and the "unseen" worlds. In Avesta the unseen world is named મઈન્યવ (Mainiyav) or Minoi jehan and the visible world around is called ગએત્વ or "Geti jehan and Minoi powers exist also in Geti, to regulate its affairs in every detail. Minoi power is the guiding spirit of all products of the Geti. Nothing can exist in Geti without it. Body which is material lives because of Minoi essence therein. Man is dead when Minoi makes an exit. But death is not annihilation. In death there is separation between Geti and Minoi constituents of life. Body perishes. Soul carries on.

The word Parsi is at least 2500 years old. King Darius in fourth Century B.C. introduces himself with pride. "I am a Parsi, a son of a Parsi". Carrying on this proud tradition is the duty for fulfilment of which we have taken refuge in India. Our ancestors have preserved religion and tradition. That all our sucessive generations of Parsis retain Parsi character and Parsi traits and Zoroaster's message is the common wish of all—even inclusive of the non-Parsis—who along with ourselves hold our traditions and our culture in reverence and leave us free to tread our own path. Our religion and our community are our Minoi heritage. The depth of faith that we can inculcate within ourselves and the freedom within our isolation that we can entertain will be the lode-stars of our future. These shall be our guiding stars to read our Destiny—not-withstanding the conjunctions and oppositions of other stars in the firmament.

"Today the new soul of humanity, whose vibrations have passed over us causing us to raise our heads, demands cradles, arenas and temples; cradles, that childhood may grow there in: arenas, that youth may wrestle there; temples, that genius may take shelter there and there speak to the people.

Now, among the temples necessary, there is none that in our day calls by a more imperious desire than the theatre.

The theatre, that mirror of life, is a tremendous moulder of the soul of the multitude and even of the soul of the elite.

For it acts upon the entire human being, sense, soul and and it acts by an example, by an eloquent action, as real as and more intense than life itself. Its influence is supreme in good, as in evil. If it be not a school of beauty, of truth and of rebirth, it becomes inevitably a school of ugliness, of falsehood and of death."

M. Schure.

Jalal-ul-din

(Ligth of the Faith)

Whenever an individual shines out meritoriously by his contribution to society by learning, teaching and serving his fellowmen he becomes entitled to a specific description.

Prof. Dinshah D. Kapadia, President of Poona Parsi Anjuman was the recipient of honour in the Centenary Proceedings of the Society for Research in Zoroastrian Religion જરથોસ્તી દીનની ખોળ કરનારી મંડળી, of which also he is the present President. Centenary celebration was the fit occasion for the fit recipient, whose zeal and devotion are examplary. A short life sketch of this grand old man of 90 gives an impression of his being a high jumper in academic atheletics. From student to lecturer, from lecturer to Professor, from Professor to Principal, from college to college, from Colleges to Institutions, from learner and teacher to research man, is an ever rising graph of his activities in the fields of knowledge and culture. He has given his best to the students and received their best from the students—their respect and their gratitude. He served as Professor in Elphinstone College, (Bombay), The Deccan College (Poona), and Karnatic College (Dharwar).

Outside the service activities he is a grand Freemason and an active globetrotter. He was one of the delegates to attend the First World Zoroastrian Congress at Tehran. He has contributed learned papers on Iranian subjects in All India Oriental Conferences of which he was the President in 1940 and 1948.

He was the pupil of Ervad Cowasji the learned scholar of Avesta-Pahelvi-Persian. He attended his classes for five years and in turn himself turned out to be a scholar of repute. He collaborated with Late Khurshedji R. Cama in Society for Research in Zoroastrian Religion, which Mr. Cama started 100 years back, whose Centenary Celebrations are going on and of which Prof. Kapadia is the President now.

Prof. Kapadia piloted, edited and got printed and published "Astrolab", a remorable work of Late Mr. M. P. Khareghat. The concensus of opinions is that Prof. Kapadia was the only suitable choice to complete that difficult task and he did it with honour.

Half completed task left over by the death of Late Behramgor T. Anklesaria of translation and writing commentaries on the Pahlvi text of Vandidad was also completed by Prof. Kapadia in 1949.

Apart from this Prof. Kapadia completed and printed in 1953 his own memorable work, **Glossary of Vandidad.** All scholars consider this as authentic publication on this intricate subject.

Considering his multiferious activities, profound learning and significant contribution to our religious literature Sir Rustom P. Masani in his opening speech aptly labelled him Jalai-Ul-Din (Light of the Faith). He could also be justifiably labelled Samsh-ul-Din or Samsh-ul-Ulma.

(The Sun of the Daen (Religion) or the Source of the Learning).

In his reply speech prof. D. D Kapadia thanked all for honour given to him and said "'I am not a big man, I have never craved publicity. I am a person in search

of knowledge. Anything that I have acquired, I have acquired for my own sake. After studying Avast Pahlvi and Persian I joined Society for Research in Zoroastrian Religion. Thus I came in contact with our scholars and I could continue studies in ancient languages, which I loved. During my early years our people had keen interest in our religious scriptures. I have seen this interest gradually waning. Each one of our Madressas (Schools for learning religious scriptures and history) was attended fully. Now I find that our two old Madressas—Jamshedji Jijibhoy and Mullan Feroz Madressas—are joined up into one and yet there are not enough students. It is regrettable that parents these days take no interest in religious matters and level of religious learning is very low.

We Parsis have become fond of novelties, some have drifted towards Theosophy and our Irani brethren are attracted to Bahism. Some are caught in the snare of Buddhist philosophy. Being ignorant of the ancient language they fail to acquire the deeper essential understanding of our religion. They have no idea of the lofty teachings of Zoroastrianism. Some become admirers of one mission or another. Thus our energies are dissipated.

Only a Parsi is a Parsi. No one else can become what Parsi is We must work up earnestness to grasp the depth and the loftiness of our religious philosophy and not drift elsewhere.

Mr. Jehangir Chiniwala commenting on the above situation states in his 'Parsi Awaz' that our religion suffers much less from persons of such drift in outlook than from Mobeds who under paucity of knowledge of true Zoroastrianism give misdirection. But these things will happen was anticipated by Ustad Saheb Behramshah Shroff who had expressed his opinion that after drift and exodus there will remain the real kernel of the Community and of them one-third will remain staunch Boonakpasban (guardians of the purity of bodily inheritance) and Tarikatbaaz (earnest respectors of rituals and ceremonials). He expressed contempt towards those Mobeds who would sell their conscience for some financial gains and deliberately give out false explanations.

Sheik Saadi has written

"Oh Lord! Do not give delight in the heart of a mean man, who for wordly temptation would throw his faith to the winds".

Mr. Chiniwalla traces his association with Prof. Kapadia since his student days in the Elphinstone College. Professor is a real learned man and one worthy of honour.

Manpatra was given to him jointly by the K. R. Cama Oriental Institution;

Rahnumai Mazdyasni Sabha, the Gatha Society and જરથોસ્તી દીનની ખોળ કરનારી મંડળી.

Muncherji N. Khareghat

He wwas a great judge and was most numane, following in that respect the Biblical behest tha t"As tho art strong, so shalt thou be merciful." He did not sentence any one to death throughout his judicial career, on the ground that **as he was fallible it could not be right for him to pass an irrevocable sentence.** This came in the way of his being appointed High Court Judge as every sentence of death passed by a Sessions Judge in the mufussil requires confirmation of the High Court. At the fag end of his service, however, he was appointed to the post, but he never sat on the bench wwhich heard cases coming up for confirmation of death sentence.

Origin of the City of London and England

By SOHRAB K. H. KATRAK, F.R.G.C., J. P., S.B. St. J. (Karachi)

Among many interesting things that the famous 'Cheiro' has published, the origin of the city of London is worth knowing.

According to the historians of the past, the Phoenicians are of Semitic origin, closely related to the Hebrews in language. They derived their name from the Phoenix, who was the emblem of the Phoenicians from whom they adopted their name. The Phoenix was a symbol of the Sun, and it was worshipped in ancient Egypt at the place that the Greeks called Heliopolis and the Egyptians, the "City of On", one of the names of the Sun.

Ages before the Romans had heard of Britain, Phoenician mariners found their way up the Thames and founded a city which they named **"El-on-don"**, or **the City of the Sun**, a promise in symbolism that the city so named would become a centre, which, like the Sun, would radiate power, life and riches throughout the world.

At Stonehenge on Salisbury Plain they had erected those mysterious monuments of huge stones which have been falsely attributed to the Druids. Recent discoveries have, however, proved that **Stonehenge** in those ancient times **was a representation of the Zodiac surrounding an Altar to the Sun** of immense size.

The real origin of the Phoenicians is lost in antiquity, but there is every reason to believe that they were absorbed in or were part of the "lost ten tribes" of Israel, who, fulfilling prophecies made centuries before, were "dispersed among the heathen", and who, in their wanderings northward, came and settled in Britain.

The Chair that has been used for centuries for the Coronation of the Kings and Queens has under the Seat of the same four symbolic "Lions of the House of Judah" supporting the Chair. The legend is that the "Stone of Destiny on which the Chair rests was brought by the daughter of the last King of Judah to Ireland about the year 580 B.C.

Hebrew history relates that Jacob gave this stone which was his pillow to Joseph, that it was preserved through the Egyptian captivity, formed the seat of Solomon's Throne in Jerusalem, and is today the Coronation Stone on which every English King or Queen is crowned since the far off days of Edward the First.

The Irish and Scottish legends are still more explicit. The first relates that the stone was brought to Kind Heremon of Ireland by his marriage with the daughter of Kind Zedekiah, the last king of Judah, and that it was the Coronation Stone of the Irish King until Fergus O'Moore took it with him to Scotland, when he became King of Argyll in 487 A.D. For more than 800 years each King of Scotland was crowned on it until it was taken to London by Edward the First in 1298. Since then it has been used in the coronation of every English Monarch, (with the sole exception of the Roman Catholic Queen Mary), down to the present Queen of England.

Sir Walter Scott has beautifully put it as under:

"Unless the Fates have faithless grown,
And prophet's voice be vain,
Where'er is found this Sacred Stone,
The wanderer's race shall reign."

At the end of the Great War, a secret society was formed in Ireland, whose purpose was the smuggling out of England of this mysterious stone. This plot failed, but says 'Cheiro', "I feel confident that the Stone of Destiny will be restored to the Israelites and will someday again be set up in the reconstructed City of Jerusalem".

Man is apt to see things from his own petty point of view. He is carried away by a mistaken sense of his own importance. In the same way he too often regards the race he belongs to as superior to any other, or the God he worships as the only God which controls the universe.

With the innocence of children they prattle of their greatness, forgetting that

before they uttered their first cry, the world had already trembled beneath the armies of Medes, Persians and Egyptians.

There are carvings on stones and monuments still existing that prove that settlements of Israelites coming from the Euphrates, flowed through the Crimea into Russia and spread northwards into far off countries. In fact, in the Crimea hundreds of gravestones have been recently found with Hebrew inscriptions and on one of them may be read,' "Zodok, son of Moses, died 4,000 years after the Creation, 785 years after our exile." The exile thus referred to can be no other than the Assyrian captivity of the ten tribes which history relates took place about 720 B.C.

On the other hand, from the history of Britain we find that the Saxons were a people thought to have **descended from the Sakai or Sacae** who with a flood of other nations came into Europe. There is every reason to believe that these wandering races were first **known as Sons of Isaac**, bearing out as this does, the command of the twelfth verse of Genesis, twenty-first chapter.

"In Isaac shall thy seed be called";

Later they became Isaacsons and finally Saxons. Another tribe of Dan came from the **land of Jordan** (or Jor- **dan).** It is conceivable that they should have left traces of their name wherever they settled. This is borne out by the names they left behind in their northward march, such as the Danube, the Dan-iester, the Dan-etz, tre Dandari, the Alps, and Dan-mark, later called Danemark. In ancient maps of Ireland one sees such names as Dan-lough, Dan-sower and Dan-gan, which latter place became famous as the birthplace of Wellington.

To many it may be a surprise to learn that the early inhabitant of Britain, especially those in Ireland, Scotland and Wales, used the Hebrew language extensively, and it is considered that upwards of forty per cent of the English language is derived from the Hebrew. In fact the great William Tyndale who translated the New Testament, wrote: "The Greek agrees more with the Englyshe than with the Latyne **but the properties of the Hebrew tongue agreeth a thousand times more with Englyshe than with the Latyne."**

The origin of the word English is decidedly Hebrew. It is well known that the emblem of a Bull stood for the tribe of Joseph and his descendants. **Hebrew word** for **"bull"** is **"engl"** or **"angl"** and so it is reasonable to suppose that when descendants of Joseph came in those far off days into "the isles of the North, they called the new country they had entered **"engl-land"**, which later became **"England" This is also the origin of the symbol "John Bull".**

The words **Britain** and British are also derived from a Hebrew-root, **"Brith" meaning covenant and "ish" meaning man**

The average histories describing the Britons at the time of the Roman invasion as half-savage barbarians, are decidedly wrong, for even in the time of Solomon merchants from Javan traded to far off countries with ships carrying "silver, iron, tin and lead".

How many tourists who have gazed upward at the dome of **St. Paul's Cathedral** have dreamt for a moment that it **stands on the foundations of a Pagan Temple erected by the Phoenicians to the Sun-God** in some age long before the dawn of Christianity.

This great edifice later called Castor and Pollux by the Greeks **(considered the greatest of all the gods)** bore in later years the designation of the **Temple of Pollux;** from that it became abbreviated to **the Temple of Pol** and when England became Christianised its name passed to the **church of Paul** and later still the **Cathedral of St. Paul.**

It may also surprise many to hear that the curious **carving of a Lamb and a Cross** has nothing whatever to do with the Christian religion and that it was designed and employed centuries before the Cross became a religious emblem. It represents the Lamb of Life when the Sun at the beginning of the Vernal Equinox **crosses** the Equator; in other words it is the "Passover" or "cross-over". It fixed the period of the year when the Israelites held their feast of the Passover and the month they called "the beginning of months."

Perhaps some scholars interested in this article may like to enlighten the public with any further and more interesting information.

Ancient Iranian Jupiterian Culture

By P. N. TAVARIA

An advanced culture of the Jupiterian age existed over 12,000 years prior to the Christian era. We are labouring under an erroneous impression that modern civilization and culture are the only most advanced of all ages, and that the ancient times were barbarous and backward. We disagree with Dr. Geiger agreeing with Dr. Rapp when he observes as follows: (Geiger-Sanjana, Iranian Civilization, Vol. II, p. 176):

> "Dr. Rapp has justly remarked that the accounts which place the age of Zoroaster about 6000 years back, are of little importance since it is incredible that at that time chronicles could have been available which safely followed up the history of the past five or six thousand years."

Scholars do not acknowledge the culture of those distant ages, which the ancient Iranian sages possessed. It is known to the Esoteric school as the 'horoscope' of the earth. This **'horoscope'** is the veritable **'Mirror of all Ages', from Deluge to Deluge,** and is called **'Tawil-i-Zarvane-dareghokhadat'**, meaning literally, the commentary on the self-created long (cycle of) Time. According to Khshnoom, this long cycle of Time is of **81,000 Solar years'** duration. Milleniums and subordinate Cyles therefrom are worked out by the science of **'Shumar-i-Falak', the calculations of the heavens.**

It must be remembered that this **material world is but a pawn,** under the influence of the planetary luminous orbs, and each of the seven major planets by turn holds sovereignty in the heavens for periods ranging between 17,000 and 4,000 years each, during which our known sinning material world ('Drujo-deman') experiences different types of civilizations and cultures as varied in their characteristics as does the colour blue or green differs from red. The current sovereignty is of Mars cycle of 17,000 years. It commenced practically with the beginning of the Christian era, and iron (or steel) is the special metal of that planet; Consequently, iron now plays the most important part in all walks of life, in peace as in war, and we are living in the Machine Age .

The foregoing sovereignty of Jupiter (of over 11,000 years) was characterized by the high spiritual development. **Mystic arts and sciences** predominated that period. Spiritual trance, clairvoyance, clairaudience, geomancy, chiromancy, alchemy, astronomy and astrology were highly advanced. 'Jamaspy' or 'Ilm-i-Zafar', the science concerning the knowledge of all the seven Ages from past of all dead past to futurity ahead in dim future (Ghaiban), Shumar-i-Falak, the reckonings of the heavens, the Zoroastrian mystic Numerology, the science of efficient formulae, amulets, periapts, **'Ilm-e-Staota',** the science of vibrationary colours** employed in Avesta in which our Master uttered, were techniques of the time. Transposition, **(called 'Taksiriat') of letters or words** unveiled the reading of obscure passages revealing the secret true import in any text. These techniques at their disposal eliminated the need for guess-work and unreliable interpretations. Over and above these, the holy Magi Doctors could hide from world's knowledge holy men and sacred articles. Higher grade **holy Magis could read Fshusho Manthra-vibrationary colours of prayer formulae,** as stated in Khshnoom Nikize-Vehdin Vol. I, pp. 40-41 by Dr. F. S. Chiniwala. In book entitled "Nedoure Priestess of the Magi" by Dr. J. T. Betiero (pp. 46-

47), published in Quakertown, Penna., (U.S.A.), occur the following extracts:

" The mystic pentacle is one of the four great emblems of the most secret book of divine wisdom among the Magi, or wise men of Egypt. The other three symbols are a cup, the Magi's wand, and a sword. The use of these emblems—in determining the starry spaces, in measuring the interstellar depths and distances, in navigating the deep to unknown shores, in evoking and commanding the elementals of earth, air, and water, and in discovering the most secret things of the triune words of Divinity, Man and Nature —is the reward of the Magi initiate. You have but to choose to obtain this sacred wisdom."

(Footnote):

"Every thought that man can think; every desire of which man can become conscious, every feeling of which man is subject, produces or creates a vibration distinct from all others. These vibrations, as do all vibrations, produce or create a color, known in the Occult as an aura. The Initiate, Master Teacher, or Magi, can read these colors as easily as he can the alphabet."

In "Desatir' and "Dabistan" we find mention of several holy kings who could commune with the creator direct and even in Pahlavi Dinkard Vol. VII: 1, 8 conference with the Creator not only by the Prophet himself but also by kings is mentioned as under:

** "Ilm-i-Khshnum Series No. I"—p. 75—by the Master.

"After Gayomard at different periods until Zarathushtra of the Revered-fravahar, (the descendant) of the Spitamas, all who were favoured with it (i.e. the Revelation) attuned to so much acquaintance and to the activity (necessary) for the salvation through the conference with the Creator, through the soul's higher elevation. (Dastur Darab Sanjana).

Arda Viraf and Azer Kaiwan of Iran, both of whom, at different periods are known to have scoured through the Space by temporarily liberating the soul from the physical body yet maintaining connection with the body through a thin etheric line. Modern literature on Spiritualism abounds in such instances of severing the astral body from physical one.

A different method of drawing knowledge whether of the earth or worlds above was through the preparation of a talismanic book called **"Jam-i-Jehanuma" referred to by Firdousi** in his epic of "Shah Nameh" as **'Giti Numaye', the revealer of the world.** By the operation of this sacred book clues to problems defying comprehension could be found, and methods of learning forgotten sciences and arts could be revived, or things lost or stolen or secreted in any of the strata of the earth or located in regions high above could be detected. Firdousi relates how mighty paladin Bizan was missing in Iran for a year, and how king Kae Khushro (about 8000 B.C.) by operating Giti-Numaye located Bizan lying heavily fettered in a deep cell in the enemy's country, and arranged for his release with the help of the warrior-saint Rustam, guised as a mercer.

The Jupiterian civilization and culture of the distant ages were characterized by the development of unusual spiritual powers, which no scholar or scientist of the present material civilization under Mars has attained or can ever hope to attain.

Investiture of Dasturji Dr. Sohrab H. Kutar in London.



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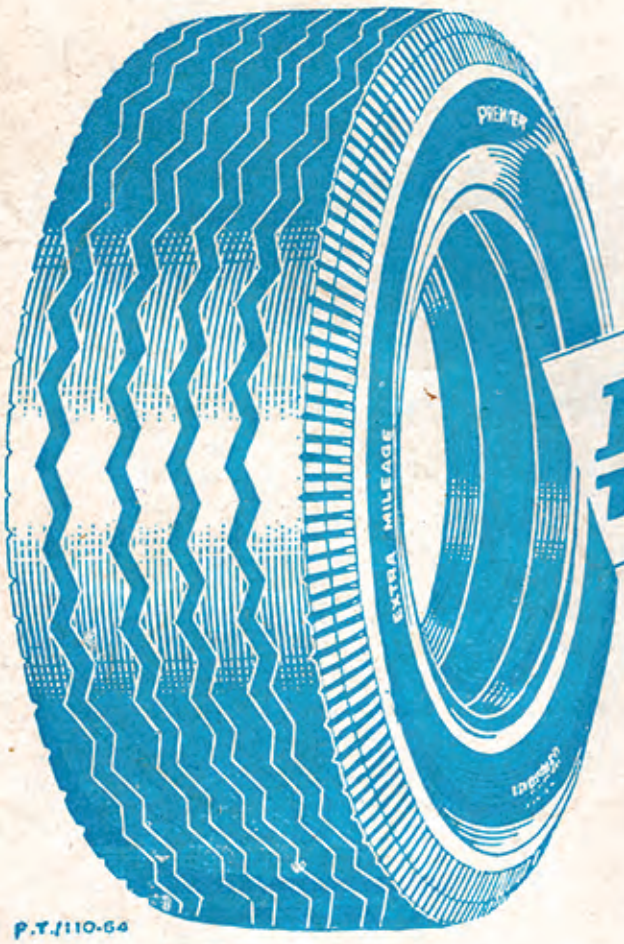
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